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North Carolina
Christian Advocate

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REV. H. M. [illegible] ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

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EDITORIAL.

The Office of Steward.

The witnessing of a unique service on the evening of December 31, at West Market Street Church, this city, set us to thinking anew on the office and work of one of the most important functionaries in our church. We refer to an installation service, by which the large board of stewards of the church referred to were formally inducted into office. The service had been improvised by the presiding elder and preacher in charge; and to one not thoroughly familiar with our Book of Discipline, would easily have been mistaken for a part of our excellent ritual. The nature of the office of a steward, together with the duties of the same, were fully impressed upon the minds of the members of the board, and there is hardly a doubt that the service will be worth much to each one in enabling him the more fully to appreciate the duties and responsibilities connected with the office. We heartily wish that our next General Conference may incorporate some permanent provision for the regular installation of the stewards.

But this is apart from what we began this editorial for. We are more than ever convinced that there is little serious apprehension of the nature and scope of the work of the steward. It is true, as suggested by some one, that he has charge of the commissary department of the Lord's army, but this is not all. He is not called simply to serve tables. There is a spiritual, as well as a secular function, and no one has come into a just apprehension of the real scope of the work of the steward until he realizes that this spiritual function gives efficacy to all the other work of his office.

That we may more fully appreciate this, let us refer to the Book of Discipline, ¶ 189-190, page 83: "Let the stewards be men of solid piety who both know and love the Methodist doctrine and discipline, &c."

The work of seeking out and relieving the needy as well as the keeping of the pastor informed as to those who walk disorderly, puts the steward into co-operation with the ministry, and affords him a fine opportunity to bring to bear upon all the flock the example of a goodly life. It also affords opportunity for the constant exercise of his best gifts in personal work in leading souls to personal faith in Christ. What a mighty impetus would be given the work of soul-saving, if every steward could be induced to use the opportunities of his office in this particular to the fullest extent!

It is clear that the wo[illegible]ity is fully provided for [illegible] board of stewards, and where [illegible] conscientiously looked after, there can be no reason why any just complaint should be lodged against the church for neglect of the poor and needy; and such should never look in vain to the church for the relief that is needed. Thus Methodism, from the beginning, has recognized the just claims of the poor, and has provided one of the most perfect systems of charity and help, all depending upon the efficiency and conscientiousness of the board of stewards, they being permitted to call to their assistance any or all of the membership of the church.

The Methodist system is great. Its organization is far-reaching and effective, and to be appreciated, needs but to be studied. It will bear investigation in the light of Scripture and the early history of the Church. In it all there is no more interesting study than that of the office and work of the steward.

Let Us Amend our Ways.

The Prophet Jeremiah gives from the mouth of the Lord, the very best resolution for the New Year: "Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place."

As we stand upon the threshold of the New Year, it is perfectly natural that we should recall with regret the failures of the past. There are some things to rejoice over, but these scenes are shadowed by the memory of failure and sin. What a blessing, therefore, that there is a voice of hope to cheer us and bid us look forward and not backward. Whatever clouds may overhang the past, the future is radiant with hope; because, through the covenant of mercy in Christ Jesus there is pardon for the penitent. We may, therefore, come boldly to a throne of mercy and have the guilty conscience cleansed from all sin, and the guilty record of the past blotted out, thus giving us an even start with the New Year.

Let us not forget that this can only come through repentance and faith. The call of the Prophet is a call to repentance. "Amend your ways and your doings," is the call of God to better living. It is his call to be more careful of life and conduct —of walk and conversation— so that we may lead peaceable lives in all godliness, and be examples of holy living. Will any say that this call of God is unreasonable? Why may we not amend our ways and our doings? "God giveth grace to the humble;" therefore let us humble ourselves in the sight of God, and ask for wisdom to make the New Year one of religious triumphs, rather than a series of lamentable failures; thus realizing the promise, "I will cause you to dwell in this place."

May this year bring great grace and spiritual victory to every reader of the North Carolina Christian Advocate.

A Revival of the Kingdom of God.

Such is the special object of prayer during this week. By resolution, our late Annual Conference set apart this, the first week of the year 1904, as a "week of prayer for a revival of the Kingdom of God in the hearts of all our people, and for a great work of grace among the unconverted during the year."

The reader may see at a glance that this covers the ground of every legitimate desire in the heart of the child of God. "That we may know Him and the power of His resusurrection" is the first exalted aspiration of such a soul, as expressed by the inspired Apostle. Next to this is the desire for the revelation of this power in every other soul. The conscious experience of a personal Savior, witnessed to the soul by a sense of peace and joy, should be the object of earnest seeking on the part of every believer. This realized by the great body of believers, is sure to be followed by the other, viz, a great work of grace among the unconverted.

There is no law of nature more clearly demonstrated than this law of grace. When the people of God enter into heart-searching and draw nigh to God by repentance and faith, then the heavens are opened and blessings come, not alone upon the hearts thus waiting, but upon the hearts of unbelievers. Pentecost gives us this lesson. For days in succession, God's people were waiting for the fulfillment of His promise, and when it came it rested with power not only upon them, but upon the thousands outside the circle of this praying and waiting company. Doubtless many of those who were swept into the kingdom by this first great spiritual revival were not aware of the presence in the city of this little company until they were impressed by a strange and mysterious power which led them to inquire for its meaning.

This week of prayer will be worth much to the Church if it lead to a deeper and more abiding conviction of the working of a mighty supernatural power in the Church, by the agency of the Holy Spirit, in answer to the prayer of faith. One source of weakness in the present day Church is its skepticism on this subject. Much theorizing from the pulpit, attempting to reduce salvation to a system of cold philosophy or ethical teaching, has, we fear, so diluted the faith of both saint and sinner as to make it well nigh impossible to find a place in their minds to lodge the essential conviction of God's manifestation in any con-

Concluded on page 8.

By the Mouth of Two or Three Witnesses.

What Dr. Kilgo Said About Being Greater Than a State.

At the late session of the North Carolina Conference in Goldsboro, Rev. Dr. John C. Kilgo made an address at the educational anniversary that has been so garbled and the speaker's language so distorted that simple justice and honesty demands that some one who heard it give the connection in which the language, "I am greater than the State" was used. Every intelligent man and woman present understood exactly what Dr. Kilgo meant, and so far as they are concerned no statement is necessary; but I write this for the information of those who have been misled. * * * * * I was present at the meeting and I am willing to rest the truth of what I shall here say to any fair minded person, minister or layman, who was present that Friday, for verification.

Dr. Kilgo was discussing the question of education from the standpoint of man's supreme place in creation. He undertook to show that in the creation of man the processes of creation were changed and that the life centers and life forces of man were soul centres and soul forces, and that man was given dominion over all other parts of creation. Occupying this place and endowed as he was, not a part of ordinary nature, to be solved by the ordinary processes of nature; that in a sense he was endowed with supernatural power. These positions he discussed and illustrated with great patience, and in detail, closely following the account of man's creation given by Moses. He said that any true education of man had to take into account, and be based upon, the supernatural order of man, as he stood related to other parts of creation, for all lower forms of creation had to pass up through the human consciousness to get their highest and best expression and all the forces of the spiritual world passed through the human consciousness to the creation behind man. He said to educate a man on a lower basis than this was a heresy; that man was not made to serve temporary conditions and facts; that he was not made to serve the State, but that the State was made to serve him; that man was greater than the State, and that the State found its mission in the perfection of men. All men are greater than the State; and half humorously in this connection, with a smile, he said: "I am greater than a State, I am greater than Texas, I am even greater than North Carolina, great as you think it is." The audience was amused at this bit of humor and laughed. The speaker then went on in a serious vein to show that God had put an infinite price upon man, guarding him as the supreme end of earthly creation, for "what would it profit a man if he should gain the whole world and lose his own soul."

In the interest of fairness I add the above to the timely statement made by the Fremont Rural Visitor a few days ago.—
—R. M. Phillips, press correspondent, in Raleigh Post.

Explanation For Dr. Kilgo.

To the Editor of the Star:—In your last week's paper I read the following quotation taken from a speech of Dr. Kilgo at Goldsboro during the recent session of the Annual Conference: "You cannot put a label on my back, if you do I will turn around and mash your mouth. There is no better citizen of North Carolina. Saint Paul was an inspired fool. I can be an uninspired one."

I was in the audience and heard the speech of Dr. Kilgo. The account which I give of his utterances is taken from my note book. For, as I said to a friend on the seat by me, I knew he would be misquoted next day. These are his words: "I expect you think I am a fool. Well, Paul said once that he was a fool, and I reckon if Paul could be an inspired fool I can be an uninspired one." The quotation explains itself. It was said in jest, and no one present took any exceptions to it.

As for his saying he was bigger than the State. This has been twisted out of its setting entirely. He was speaking of man as a divine creature, and that to take man and make him a machine of the State was not the divine idea. "I" as man, and not "J" as John C. Kilgo, "am bigger than North Carolina." He also said in the same connection that all men are bigger than the State.

There were about eight hundred people present who I believe would be willing to be qualified to the truth of the above statement.

As to tagging the label on his back; this was said in connection with another thought and was also taken in jest.

Now, a few words as to hanging in effigy of Editor Daniels The Students of Trinity grant any man or set of men the privilege to express their opinion freely so long as they remain within the bounds of truth. But when a man ceases to criticise and begins to dictate, we then feel that our liberities are encroached upon. * * * * * * * * * We are tired of it. So to a fair minded man the effigy affair is not so unexpected. The students did not do it. It was only about a half-dozen of them. The faculty knew nothing of it until it was over.

I write the above that the good people of Cleveland county may have the facts.—E. M. Hoyle, in Cleveland Star.

"News and Observer and Dr. Kilgo."

To the Editor of the News:—Several weeks ago you published an editorial under the above heading in which you quote two paragraphs from the News and Observer, which you style "extracts from Dr. Kilgo's speech" at the late session of the North Carolina Conference in Goldsboro; and in the News of the 19th in an editorial on "Secular and Religious Papers," you say, "Dr. Kilgo made a speech in the Eastern Conference the other day against the News and Observer, though he did not call it by name."

In both the quotation and editorial statement you do Dr. Kilgo and his speech great injustice. I happened to be in Goldsboro at the time and heard the speech myself, and I am prepared, without hesitation or gratification, to characterize it as a great speech—"bigger" than the audience inside and somewhat outside of the church, including the higher as well as the lower critics, I heard nothing to criticise or call in question. The speech was thoroughly enjoyed and applauded by the packed audience from beginning to end, with hardly any exceptions.

Dr. Kilgo did say some things that may bear some likeness to what he is represented as saying in the quotations you make, but the paragraphs you quote, are made up of garbled statements out of their proper connection and are not accurate and correct. The statement, "St. Paul was an inspired fool," taken in the abstract, and entirely out of its proper connection, is not what Dr. Kilgo said. He did not speak of St. Paul as "a fool" in any sense in which the inspired Apostle did not acknowledge and characterize himself to be "a fool." Anybody, even "the common people," understood him quite well.

To say that the speech was "against the News and Observer" is wholly gratuitous. No such thought entered my mind during its delivery or since. And I do not believe that the great audience for one moment thought of it in that light.

I do not know how big Dr. Kilgo is, whether he out-measures Washington or not (though in avoirdupoise I suppose he would fall quite short) or whether the dimensions of either are to be measured by continents or worlds, but speaking generally, as he did, and representing the spiritual nature of man, as contra-distinguished from the natural, which is only matter, he is bigger than such material things as States and continents, or even worlds. Why, Mr. Editor, it would be degrading to think of yourself as less than Texas or North Carolina or all the States combined. Nothing greater or bigger than the spirit of man, save the Supreme, the Omnipotent, and the immeasurable Spirit of Him who formed his body of the dust of the ground and breathed into his nostrils the breath of life and made him to become a living soul and gave him citizenship in a kingdom above that of States and empires.

Dr. Kilgo is right. His speech was on a high and noble theme. It was instructive, inspiring and stimulative to higher and better citizenship —James Wilson, in Charlotte News.

An Unwritten Law.

We had found occasion to say, at least we thought we found it, once before and say it now again, that there is a limit for newspapers in their assaults upon men, beyond which it is really dangerous to go. Public sentiment prescribes the bounds. To transcend these bounds is fearfully imperiling. The consensus of popular opinion is a thing that no sane man will disregard. Repeated attacks by wringing charges into varied forms and in the use of severe and abusive adjectives awakens and fosters sympathy for the assailed. This is the natural result in cases even where the assailed has met, for the conduct in hand, practically universal condemnation. By an unwritten and a dreadful law the assaulting or indicting paper comes to be virtually outlawed. This unwritten and dreadful law is superior to the laws of the State that are enacted, in all good faith to be a mantle of protection to life, property and good name. So the assaulting paper not only comes to meet popular condemnation at the bar of public opinion,

but is placed beyond the shielding that the courts of the State are set to give to even the humblest citizen. This may have been the rationale of Tillman's acquittal over in South Carolina. The jury went out with the editorials of The State in hand and said, as they read, if these things had been said about us in this way, we would have felt like killing the editor ourselves and therefore we will not hang the prisoner for doing it.—Rev. P. R. Law, in Lumberton Robesonian.

The Day of its Vindication Will Come.

Trinity College deserves better treatment than it receives from some sources these days. Instead of being a temple where the minds and hearts of the youths of the State are to be developed and trained, it is characterized by some as a sort of headquarters for the dissemination of politics, the inculcation of bad social teaching, and a place where a portion of ill-gotten gains are donated, in order to appease the wrath of an outraged public. The man who makes allegations like these, against an institution which has the history that Trinity has, and which now claims to be attempting to carry out the high purposes for which it was brought into being, is taking a risk that most men would prefer to avoid. The college is passing through the rocky period of its history—one that is unusual, but one that is very real. If the colors it flies from the mathead are real and true, if the men who are in charge of the college are God fearing and God-serving men, who are earnestly trying to do the best they can, if the trustees are honestly aiding these men to properly administer the affairs of the college, there is absolutely nothing to fear. The eternal principles and greatest aspirations of the Methodist Church are underneath it, and its growth and influence will be co-ordinate with the blessings of God upon this great denomination. And when the old college shall come into the possession of its own and be clothed with the righteous vindication, which is sure to come, it will then be pitiable to behold the humiliation and utter confusion of any who have stood in the way of its onward progress.—J. C. Caddell, in Raleigh Times-Visitor.

Highly Commended

The Nashville American highly commends our general organ, the Christian Advocate, for its editorial on "Hasty Public Sentiment." Dr. Winton thinks that some Southerners are too sensitive on the color question, and that the popular demand for Professor Bassett's resignation from Trinity College, N. C., and the furor at the trustees for not accepting the same, were both extreme. So say some of the rest of us. This boycotting of professors for opinions that may be ill-timed is not wise. Freedom of speech, even if it does sometimes run into absurdity, is not to be taken from American citizens. Professor Bassett's assertion that Booker Washington was next in greatness among Southerners to General Lee was foolish, but not vital. However, Booker is a great man.—Midland Methodist.

Subscribe to the Christian Advocate.

The Missionary Library.

The fire of the Epworth League's missionary life will not continue to burn without fuel. The League must have and read missionary books. The want of such books will stand in the way of every effort to have a successful missionary program. O Leaguers, why should we who have made Jesus Christ the Lord of our lives be unconcerned about the extension of his kingdom into the world, or be ignorant of what is being done to establish it among all nations, especially among those people who have never known the Christ, or acknowledged his lordship?

There are many books and many missionary books. What shall we read? Have we time to read missionary books? It is not a question of time with most of us. The real question is, whether or not the need of the non-Christian world and the work that Jesus Christ has done and is doing today, through his apostles, for its salvation has a sufficient relative interest for us to give it a place in our thought and reading. Some lines of reading must be chosen by the intelligent reader. Is this worthy of a place in our choice?

What are the best missionary books to read? The Missionary Campaign Libraries have been selected by a committee of the most competent men, who are thoroughly familiar with missionary literature. These are the standard missionary libraries for a number of the principal denominations in America. Ninety two thousand of these books have been sold in the last six years; and, on account of the large number sold, these libraries are much cheaper than any others that can be had. Library No. 1 is sold at half price, and Library No. 2 at less than half the publishers' price. The first contains sixteen volumes, and the second twenty.

Here are biographies and books of adventure, descriptions of countries and people, histories, convention reports, and all that goes to make up a complete and wisely selected missionary library. Library No. 1 has recently been thoroughly revised, so that both libraries are now up to date.

These are the standard Epworth League libraries, and every League should have one or both of them, and put these excellent books in reach of all its members.

These libraries may be had for $10.00 each through Mr. G. W. Cain, Nashville, Tenn.

JOHN W. SHACKFORD.

The Gospel in the Buttercup.

Who of all flower-lovers first held the tiny chalice of a buttercup under a child's smooth chin with the laughing query, "Do you love butter?" Why not a golden dandelion or a lemon rose? Yellow is the most common hue in field or garden for petal or corolla; but why is the buttercup the only high priestess called upon to take part in childhood's charming vaticinations?

Because the buttercup possesses what the others lack—that touch of perfection which converts the surface of each petal into a shining mirror, throwing back the sun with a warmth undiminished and a brilliancy undimmed. So much of the inside surface of the cup is exposed to the light, and no more, is polished to the perfection of a mirror; and the flower is thus granted a feature of its own which gives it among the peasants of Holland the name, "der spiegel," the looking-glass.

When in some lonely coast-tower and careful arrangement of just such surfaces throws the lamp's rays "far, far at sea," we understand that back of this effect there lies design. And so in the concave mirrors of the buttercup's petals we see a divine purpose to supply what the flower most needs—a concentration of light and heat upon the little cluster of stamens and pistils in its floral heart. Lying as it does in cool, damp meadows in the showery days of spring, under uncertain skies and subject to fluctuations of shade and sun, how shall it make the most of what it has? How, except by such an arrangement of those polished petals as shall throw upon this life-core a concentrated warmth and brightness sufficient to accomplish in a few precious hours the work of days denied it? Thus the tiny surface of a fairy-like petal supplements the glorious work of the mighty, flaming sun; and it insures fruitage where, unaided, that vast ball of fire would prove ineffective.

To one who loves the Christ-child, born in Bethlehem's stable, the buttercup seems to preach of him who by the power of his own flawless life gathered all the rays of revelation into his own being, and poured its warmth and light upon the sterile heart of man, making it frugiferous. What the earth needed was not another Sun but the present Sun reflected straight upon its poor sterility. What Jesus does for us is not to enact another Sinaitic code, but to bring to bear upon us the divine influences of the Holy Word—and because of this mission, so accomplished, the salvation which the law left imperfect is complete through hope. In the same way, and in his own measure, each Christian is called to be a floral mirror of the Sun of Righteousness, and to brighter life to fruitfulness. The buttercup has not in itself so much light or heat as the firefly's lamp, but it can make the great work of the vast sun effective; and so can the believer "fulfill," by supplementing, as St. Paul says, the gloriousness of the divine Redeemer.—Interior.

Laying Up Treasures.

"Lay up for yourself treasures in heaven." When Jesus spoke these words He had been talking of a life of prayer and self-denial and self-discipline. What are we accumulating in heaven and in ourselves here? How much is prayer the habit of our lives? When did we last wrestle in prayer for anybody else? Christ ever liveth to make intercession. We read in the Lord's parable that "there is joy in the presence of the angels over one sinner that repenteth." That is heaven at this moment. God himself in the fullness of His love, the angels, all the redeemed already gathered there are interested in the work of redemption in this lower life. My friends, some of us who never lift our hands in prayer for the sinning and the ignorant, if we were brought into heaven we should be out of touch, out of sympathy, and have no place there, because we have no part in this life here, and how could it be heaven for us? If we are not one with Jesus Christ in the purpose of His coming and in the sympathies of His heart, then we can have no part in heaven. God cannot thrust heaven into us nor us into heaven. There must be fitness, adaptation, preparation.—John Humpstone.

Where Did the "Wise Men" Find Jesus?

Matthew says they found him in a house. Your Sunday-school column, December 23rd, says they found him "mid the beasts of the stall." Pell's Notes says, "They had probably found better quarteas than the stable in which the child was born."

A. D. BETTS.

Lillington, N. C., Dec. 25, 1903.

Pilot Mountain.

The pastor was kindly received, joyfully welcomed and heavily pounded on arrival here after conference.

Large, attentive congregations have greeted us on the first round, and the outlook for a glorious year in the Master's service is very encouraging.

J. M. ROWLAND.

Missionary Directory.

DEAR BRO. BLAIR:—We ought to let our people know who and where our missionaries are. "Go Forward" is our only Missionary publication and ought to give a Missionary Directory. Please join me in asking our secretary to let it be so.

Yours forever,

A. D. BETTS.

Lillington, N. C., Dec. 25, 1903

Pleasant Garden Circuit.

DEAR BRO. BLAIR:—A word from Pleasant Garden circuit I presume is not out of place. The people have been very kind to us giving us a hearty welcome on our return to the circuit. A goodly number of persons of the Pleasant Garden congregation came one afternoon recently bringing with them many good things for the table for which we are very grateful. We have received from the people of the circuit many tokens of kindness. God bless the people of this circuit. We are praying for a successful year. Success to the ADVOCATE.

Yours fraternally,

T. B. JOHNSON.

West End, Statesville.

As the last hours of the old year were passing away and we were quietly enjoying the comforts of our parsonage home, a vigorous ring of the door bell aroused us, and as the door was opened a crowd of our good people entered bearing edibles of various kinds to gladden our hearts for many days. This is only one of the many worthy acts of this noble hearted people ever ready to do well their full part. Words fail me to express our appreciation of such kindness. We assure them of our genuine gratitude, and trust that such deeds may prompt us to noble efforts in their behalf and that of our beloved church.

May the Great Giver of every good gift grant to the donors every blessing and comfort, and ever keep them by His own hand.

Faithfully,

J. M. DOWNUM.

Pounding, etc.

Last Friday night, a number of Taylorsville people, led by Sheriff Matheson, with a sack of flour on his shoulder, invaded our dining room, and deposited a large number of packages, parcels, bundles, etc., containing groceries, and supplies for the culinary department for a long time to come. It was a complete surprise. We did not know exactly what to say or do Not having fire in the parlor we invited the visitors into wife's room. We chatted socially for a short while, and read the 103 Psalm and joined in prayer for God's blessing on the kind donors. Such acts of kindness strengthens our faith in God and man. O may we be able to give an efficient service to them in spiritual things.

Mrs. Poe has secured eight names for a Woman's Foreign Missionary Society. We expect to organize an Epworth League here soon. We are observing the week of prayer this week. The Light Bearers here have done some good work with Miss Esther Bolick as Lady Manager. We are presenting the claims of the ADVOCATE.

E. J POE.

Green River Circuit.

DEAR BRO:—The idea of the ADVOCATE PUBLISHING COMPANY of charity subscriptions, charity fund, and the Advocate in every Methodist home in the conference is a good one. May it be realized at least approximately. I have received samples; thanks. And shall hope to send in some new subscibers as well as some renewals soon.

Many of our people are able and should take the Advocate. Others are poor and not able to pay for it. Yet we hope to get it into a good many new homes on this mission work notwithstanding it borders the Pacolet flood region, and many of our people were badly damaged in their crops and lands by the heavy rains and freshets.

Success to the Advocate on its mission of love, mercy, and Christian service.

Would it not be well to open up a charity fund column, calling attention to said fund, and publish credit receipts to all contributors and of all amounts contributed to it, as well as statistics as to the number of charity subscribers from week to week? This might require a little extra book keeping. But would it not be quite a stimulus and a great help on this line, and thus largely increase the circulation and usefulness of the Advocate among the poor as well as help meet expenses for the same?

Fraternally,

W. H. PERRY.

NEWS NOTES.

Secular.

It is learned from the farmers who grow tobacco that while those in the east have largely sold their crop, those in the west are holding it.

Durham is soon to have a new and up to-date union passenger station. The different roads have agreed upon plans and the location is settled.

Ruth Miller Hoar, wife of the venerable Senator Hoar, of Massuchusetts, died suddenly Christmas eve at her home in Washington City.

It seems now that the eastern and western divisions of the Southern Railway are to be consolidated, with headquarters of the general offices at Greensboro. This means much for the Gate City.

Superintendent Goodwin, of the State School for Deaf Mutes at Morganton, says there are 242 inmates. The remodeling of the building will give dormitory room for 50 children.

State Auditor Dixon says the Soldiers' Home is absolutely full, and that there are more applications than can be attended to in the next six months. No more applications need be sent in for the present.

Merchants and manufacturers of Chicago distributed more than $1,000,000 in gifts to employes. One company distributed nearly $250,000, each employe getting a bonus of 10 per cent. of his yearly salary.

Never before have State pensions been paid so rapidly as now. The Auditor says there have been a good many frauds, mainly by those who are represented as being three-fourths disabled, but these frauds have been very largely checked.

The saloon men, 24 in number, stepped down and out at Raleigh last Friday. Henceforth sow paw will be dispensed by means of a dispensary. There will be another struggle in the capital some day The liquor forces will want barroom and the temperance forces will wa prohibition.

Miss Mary Irwin, for many years newspaper writer in Washington a St. Louis, author of religious poe and fiction that gave her a wide putation in the Catholic church, ed last week in Washington, aged 2. She was a member of a well kn North Carolina family.

The State entomologist, Fr lin Sherman, recently issued an portant bulletin on the round ded apple tree borer, which is d g a great deal of damage in the ountain counties and in the upp piedmont counties to the apple hard. This bulletin is known as N 3, on the apple tree borer, and M Sherman will send it free of cost on application.

The individuals and co nies in this city running saloon d beer bottling works yesterday paid for their license for the new year. License for 14 saloons and two beer houses were granted. The costs of these licenses were as follows: City tax on saloons, $1,000 each; State tax, $400. The tax on the beer houses is exactly half the amount of that of the saloons. The total amount of all the taxes was $21,000. One saloon, G. W. Little & Co., on West Trade street, was refused license because it was west of Church street. Beginning last night the sal ons close at 8 o'clock in stead of at 9 o'clock, as formerly.—Charlotte Observer, Jan. 2.

A great deal has been said by some persons and some papers about the number of pardons granted by Governor Aycock. During the years 1901 '02 the Governor pardoned 134 people. During 1903 he pardoned 80. The fact must be taken into consideration that there has been a great increase in crime and in the number of criminals, and that now the Governor pardons State convicts, county convicts, etc A comparison with ten years ag will show that in that year the then Governor granted 99 pardons, while in 1883 the then Governor grated 93 so that the charge of excessiv pardoning by Governor Aycock fals very flat indeed, there being mo than twice as many criminals nowas there were twenty years ago, and 0 per cent. more than there were teryears ago. Of the 80 persons paroned last year 33 were State convicts while 47 were county convicts minly serving sentences on the roads -Raleigh cor. Charlotte Observer.

The aleigh correspondent of the Charlte Observer and other State daily apers said in his letter last Satuay: Various State officials wereenterviewed today as to North Carina's progress during 1903. Governc Aycock said: "I am greatly plesed at the progress of the State, andlo not know of any other State whh is in better condition. This is thgeneral opinion of persons who trel widely, and they so tell me." Aitor Dixon said: "It is the bigge year North Carolina has ever h; the biggest and the best." Secrary of State Grimes said: "The yr marked the greatest awakening ong every line that North Carolina s ever known. It has shown a owth in State pride which is gratiing to every lover of the State. Its rowth industrially and educationlly has been phenominal" Commissioner of Agriculture Patterson said: "Barring the low price of tobacco, the farmers have very probably received better prices for their products and have more money than ever before. They have a great deal to be thankful for and to encourage them for the new year." Chairman McNiell, of the Corporation Commission, said: "The development is satisfactory along all lines, and we are making progress in every way. The banks have added largely to their capital and resources, and the railways to their mileage and net earnings. Our report will show gratifying progress."



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I have written a book, entitled "Nature's Way," which explains the philosophy of natural healing. It tells you how diseases can be cured without the use of drugs. I will send a copy of this valuable little book free of charge to any reader of the ADVOCATE who will write for it. Don't delay. Write for it to-day. A postal will bring it.

TESTIMONIALS.

Rheumatism.

For four years I was severely afflicted with rheumatism. For the greater part of the time it was almost impossible for me to walk and I was often compelled to use crutches. When I commenced treatment of Dr. Biggs, it was with the greatest difficulty that I could go to his office. After three weeks' treatment I can walk a long distance with ease, can attend to my household duties and am entirely free from pain. I heartily recommend his treatment to every one afflicted with rheumatism.

MRS. E. P. McLEAN, 320 North Forbis Street,
Greensboro, N. C.

Consumption.

My lungs have caused me a great deal of trouble. I would cough with nearly every breath and spit a great deal of blood. The best doctors in Greensboro treated me, but were not able to do any good. They all said that I had consumption and frankly told my relatives that they could not cure me. I had lost all hope of ever being cured, and when I heard of Dr. Biggs I had not the least faith in his treatment, but decided to try it as I had tried others. I commenced to improve immediately. My appetite returned, and I regained my strength. My cough grew less and finally ceased. I am now able to do all my own work, and have better health than I have had for years. I advise every one who has lung trouble to take this treatment.

MRS. WM. JENNINGS, 720 West Lee Street,
Greensboro, N. C.

Catarrh of Stomach.

For several years I was afflicted with a severe form of stomach trouble, suffering excruciating pains. The attacks finally became so frequent and violent that life seemed worth nothing to me. Finding no relief from medicines, I decided to try Dr. Biggs, the non-medical physician. He pronounced my malady Catarrh of the Stomach. I began taking treatment from him about the last of May, and continued till about the second week of August, and during that time and up to the present I have not taken a particle of medicine nor have I had one of those terrible attacks. I feel constrained in behalf of others who may be similarly afflicted to state these facts.

MRS. E. J. LYNCH, E. Washington Street,
Jan. 2, 1904. Greensboro, N. C.

ANDREW C. BIGGS, Non-Medical Physician,
218 East Washington Street, Greensboro, N. C.

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Mills River Circuit.

This preacher reached the Mills River parsonage on the 7th of December, and found quite a number of good people in possession of the house with a good fire, and every token of good cheer and brotherly kindness for us, in a substantial way. The good things deposited in the kitchen and dining room are too many to number. We indeed are in the hands of the Lord and are among his people. There are no better people to be found, in our opinion, than those of this circuit. Many expressions of kindness reach us every day and already we find ourselves falling in love with them. As they give us earthly things may we by the help of our Father give unto them heavenly things.

J. W. KENNEDY.

Ivy Circuit.

Dear Advocate:—Our first quarterly meeting was held at Bright Hope December 5 6. It was very cold and the snow was on the ground and the roads were frozen, with ice a great deal of the way. But notwithstanding the cold and ice, Bro. Parker, our P. E., was on hand and preached Saturday and Sunday. We had a fairly good congregation considering the weather.

We are planning to build two churches this year—one at Barnardsville and one at Mar's Hill. We have the lots secured for both and some of the lumber on the ground at Barnardsville We are hoping to do a good year's work on the Ivy circuit this year. Pray for us.

We are doing all we can for the ADVOCATE, and will try to get it in every Methodist family on the Ivy circuit. You are giving us a good paper and our people are well pleased with it.

J. B. HYDER.

From Monroe Circuit.

A SURPRISE.

On the night of December 24, 1903, at eight o'clock, the members of North Monroe Church marched on us en masse, men, women and children. They brought meat, sugar and coffee in abundance, canned and boxed goods, &c., &c. Such a reception makes the pastor and his family glad. The motive as well as the deed is commendable.

The Lord bless the donors with abundance in this life and life eternal hereafter.

We are well pleased with our work. The people give us a hearty welcome and appear very much interested in the Master's cause.

We expect to make a canvass for the ADVOCATE this spring.

Fraternally,

F. W. BRADLEY.

From Kernersville.

Dear Advocate:—The tearing up of pleasant associations is always a cause for sorrow. This experience is not unfamiliar to the average Methodist preacher. After two, three or four years pleasant residence among the people as pastor he has "packed his grip" and what few books and household goods he can call his own, and with the family has 'moved." Such has recently been the experience of this scribe.

On Thursday, December 10, after a pleasant pastorate of three years, we bid farewell to the friends at Farmer and turned our backs on familiar scenes and faces. After a pleasant night in Asheboro as the guest of Mrs. Jas. Wood we boarded the train Friday morning for Greensboro, where we halted for a couple of hours with a friend and former parishioner, Mrs. Mittie F. Ward. We arrived at Kernersville at 4 p. m., and was met at the depot and was conducted to the commodious and convenient parsonage where a committee of ladies were awaiting us with a good hot supper and a warm welcome. Having bidden us make ourselves at home and expressing the hope that we would find ample comfort, the ladies departed, leaving us in charge. But we were not long to remain in undisturbed possession. On Monday evening about 8 o'clock quite a company of the young people of Kernersville, headed by Bro. Anderson Lewis, invaded the parsonage and demanded the way to the dining room, declaring they had come to take supper with us. We let them have their way, resistance being useless, and I assure you the preacher's family will not forget the visit of that army for weeks to come. Many were the good and useful articles left by them as mementoes of that visit—just such things as every well regulated house—not to say parsonage — needs. At least three times a day we will have those kind friends in grateful remembrance. Of course we bade them call again singly, in "pairs," or in company as before.

May the Great Head of the Church help us to so live and labor among these good people who have so kindly received us as to prove a blessing to them. We are praying that this may be the best year we have yet spent—the most fruitful.

Fraternally,

W. S. HALES.

Table Rock Circuit.

Dear Bro. Blair:—On Friday before the first Sunday in December we left Asheville for Morganton. We were met at the train by Bro. J. A. Lackey, who conveyed us to our new home, a good house near Bro. Lackey's and Bro. L. A. Crawley's. So you see we have good neighbors. Many had told me that I would have a good people to serve. I have found that to be true. They must be as good as we have anywhere.

On Tuesday night before Christmas a crowd, led by Bro. Lackey, came to our house, knocked at the door, and when Bro. Lackey entered the house and was asked to have a seat, he said, "We want to get into the dining room first." Well, he and the whole crowd entered it, and we were somewhat excited, yet we tried to pray the Lord to bless them.

Our first quarterly meeting met at Oak Hill last Saturday and Sunday. We had a full conference. It was a good one. Rev. J. H. West, our new P. E., made a good impression; he is the right man in the right place.

The Board of Stewards fixed the pastor's claim at $600.00, and I believe they are going to pay it. The old parsonage at Table Rock has been sold, and we are going to build a new one this year. We have been trying to decide whether to build in Morganton or on the circuit. We have about decided to build on the circuit. Bro. West thinks it ought to be on the circuit, and most all our people think the same.

So I think we will be in a new parsonage, three miles from Morganton, before the next Annual Conference. We are going to build a good house. Well, we expect this to be our best year—this the 15th of our ministry.

Our motto: "Pay out on everything, and a revival in every church."

The stewards have bought some nice new furniture for the parlor. We now have enough to furnish our new parsonage well. "Brethren, pray for us."

Yours in the work,

N. M. MODLIN.

Morganton, N. C., Dec. 28, '03.

Odell's.

For Christmas time we have added to our stock a superb line of Toilet Sets, Shaving Sets, Hand Mirrors, Pocket Books, and a handsome lot of

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These lamps are in magnificent designs, artistic in finish, durable in make, and give a superior light.

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GREENSBORO, N. C.

Our Little Folks.

Some Afterthoughts of Vacation.

S. Jennie Smith.

"What did the summer teach you, dear?"

Hope turned with a puzzled face, and met Grandma Greyson's searching though kindly eyes.

"What did the summer teach me?" she repeated. "Why, grandma! I didn't go away to be taught—I just went to—to—"

"To be a butterfly, I suppose;" and there was a quizzical smile on grandma's face.

"Well, not that exactly," Hope said with some hesitation. She hardly liked the name when applied to herself. "Of course, I did go to rest, and have a good time," she went on thoughtfully; "but then hadn't I earned that rest and that good time? Don't you think, grandma, that there is a difference between the vacation days of a tired schoolteacher, and the life of a butterfly, which does nothing all the time but flit from one flower to another?"

"To be sure there is child," the old lady said with more seriousness, "and yet perhaps the butterfly does much we do not give it credit for. I must confess my ignorance on that subject, for I have never had an opportunity to study it. I know, at any rate, that the world is more beautiful because the butterflies are here."

"Yes, it is," Hope readily assented; "I saw some pretty ones while I was away. Sometimes it seemed to me that I ought to do a little studying on nature, but then other things interfered and time passed so rapidly that vacation was over before I had got to work at it. Is that what you meant, grandma?

"No, dearie, it was not that. Of course, I believe thoroughly in nature-study. I'm sure there is a great deal of benefit and pleasure to be derived from it. But it was of something else that I was thinking I wondered if the every-day association with others—others that haven't the loving consideration for you that the dear ones here at home have—had taught you anything. Since you came back have you had any afterthoughts that were likely to strengthen and sweeten your character?"

"Afterthoughts?"

Hope repeated the word in a questioning tone, but a moment's reflection drove away the puzzled look from her face. Brightening, she said:

"I really believe I have had some afterthoughts which ought at least to be strengthening to one's character, though at the time I did not recognize them as such. This very morning I was thinking of a few things which happened where I was staying, and I realized that we could either become very selfish during our vacation days, or else learn to have a greater regard for others than we would be apt to have at ordinary times. For instance, where we were boarding there is a long, pleasant piazza which was always shady and cool in the afternoon. On that piazza were six big, comfortable rocking-chairs. Always after lunch there was a grand rush for them, and the ones who came late had to hunt up other chairs, or sit on the steps. Everybody was for self—that is, nearly everybody. There were exceptions, of course, though they were few. One young girl, I think, I shall never forget. She was not exactly pretty, but she had the sweetest face, the loveliest manner, I ever saw. And there was nothing studied about it, either. Everything she did seemed to be prompted by a kind, loving heart. Her name was Winnie, and some of us thought her well-named. Need I tell you, grandma, that Winnie never rushed for one of those chairs? To be sure, she would take one if she found it unoccupied; and even then she would insist on giving it up to the first elderly person who came along, if all of the other chairs were in use. More than once, too, she gave up her seat to one of the girls who happened to be very tired, or was not feeling well. And yet Winnie was always comfortable and happy. You would think when a girl gave in so much to others she would leave herself nothing to enjoy, but nobody had a better time right along than Winnie did. One day I heard an old gentleman say to a lady friend: 'Miss Winnie is veritably an ideal Christian. Her every-day life is like a beautiful sermon.'

"Then there were other ways in which she showed what she really was. You know among so many different kinds of people as we are apt to meet at a summer boarding-place, one is apt to feel a little backward about keeping up certain religious duties; but Winnie went right on, simply and naturally doing what she believed to be right, without regard to what others thought of her."

"A beautiful character, truly," grandma remarked; "but tell me, in a whole houseful of people were there no others worthy of mention?"

"Oh, yes; there were a few others I like to think about. I remember a twelve-year-old boy, who was so considerate with the little boys that we could not help noticing him. He played with them, he amused them out of difficulties, and when he went off with boys of his own size, he nearly always had a little fellow in charge. 'What should we do without Dick?' one of the mothers said of him.

"I remember, too, an old lady whom they called Mother Mason. She was always pleasant and cheery. She never complained that the weather was too hot, or too cool. She never complained of being tired, tho' sometimes I was sure she must have been. She was always satisfied at the table. She didn't wish, as others were constantly doing, that there was something different for the meal. Then there was Kit, merry, fun-loving Kit, who enjoyed everything so thoroughly that I was surprised to find that she had gone when she had been there only a week. 'What, already!' I exclaimed, when I heard about her going. 'Yes, said the girl who had been her constant companion. 'Kit was to stay two weeks, but she found out that she could let a delicate friend have one of the weeks; so she has gone home to send her up. You see, Kit works in a store, and she has two weeks' vacation, but her friend could not get away from home, where there is a large family to do the housework for; so Kit has gone to spend her other week doing that housework while her friend gets a rest up here.' Grandma, wasn't that noble of Kit?"

"It was, dear, and it makes me love her even without seeing her. Indeed, I feel as though I had made the acquaintance of four noble persons—Winnie, with the sweet, loving manner; Dick, kindly, helpful and considerate; cheery Mother Mason and merry Kit, with her self-sacrificing devotion to her friend. Your afterthoughts have helped me, my child, just as I know they have helped you."—Christian Intelligencer.

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Would quickly leave you, if you used Dr King's New Life Pills. Thousands of sufferers have proved their matchless merit for Sick and Nervous Headaches. They make pure blood and build up your health. Only 25 cents; money back if not cured. Sold by all druggists.

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A Revival of the Kingdom of God.

(Concluded from 1st page.)

scious sense to the human soul. The pulpit needs to watch and pray lest its teaching result in widespread skepticism as to the most vital truth revealed in God's word.

One of the evidences of the ruinous effects of such teaching, though the minister may be unconscious of it, is the tendency in the congregation to leave the burden of soul saving upon him. How many people realize today that it is the church and not the minister that is the bride of Christ—that it is out of the body of believers that spiritual children are to be brought forth? Forgetting this, many have ceased to pray, and perhaps few expect any definite results under the ministry of the word.

May this week of prayer bring about a great change of mind and heart, and may the church, relying upon the presence of the Spirit of God, go forth to joyous achievement.

To Delinquent Subscribers.

Quite a number of our subscribers to whom we have sent statements, will receive but one more copy unless we hear from them. Please attend to this at once.

Meeting of Joint Hymnal Committee.

This committee, composed of an equal number from the Methodist Episcopal church and the Methodist Episcopal church, South, has been in session during the past week at Washington City. This committee, as most of our readers know, has been engaged for some time in the work of compiling a common hymn book for the two great bodies of Methodism in the United States. The following are the representatives from the M. E. Church, South: Bishop E. E. Hoss, Dr. H. M. DuBose, Prof. W. F. Tillett, Dr. C. B. Winton, Dr. Paul Whitehead, Dr. John M. Moore, Rev. F. S. Parker, Prof. H. W. Snyder, Prof. Edwin Mimms, Prof. R. F. Kerlin and Dr. James Campbell.

Combination Offers for January.

During this month we offer to all new subscribers and all renewals, paying to date and one year in advance, the following combinations:

The Advocate with the Nashville Christian Advocate (new or renewal),	$3.00
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Subscribers to the Methodist Magazine who wish to renew may do so by adding 75 cents to amount for Advocate.

A Timely Suggestion.

The editors of our Church press are passing along a very wise thing Bishop Duncan did at the West Texas Conference. As each pastor reported, the Bishop asked him the following questions: 'What are you doing for your paper? How many of your people take it? Are you doing your best to put it in every home?' And the Bishop added the following exhortation: 'You make it a point to put a Bible on every family table. On the Bible put a discipline, on the discipline lay a hymn book, and on top of these three spread a Texas Advocate, and then you will have your people fixed in their belief as good Christians and good Methodists. I would not nominate any man for steward who did not take and read his Advocate. 'Any preacher can put this paper in most of the homes, if he will try. Your people must know what the church is doing in order to keep step with its progress.'—Ex.

This is a good time for our people to make the application. If we could at once put every steward in the Western North Carolina Conference who is not taking the Advocate, on our list, it would give us at least one thousand increase. The official board will be a good field for each pastor to begin operations with.

Once Again.

On Sunday morning, December the 27th, there appeared in the Raleigh News and Observer, a letter, reprinted from the Boston Transcript, containing very offensive references to North Carolina Methodist preachers. This letter purported to be a letter from Durham, and had reference to late unpleasant matters in connection with Trinity College. It also made the following statement, which affects a vital matter in the recent discussion:

"The College has ceased to be the property of the Methodist church, although it keeps its Methodist affiliation and a considerable number of the trustees are Methodist preachers."

Another quotation from the letter which is particularly offensive to North Carolina Methodist preachers is the following:

"There is another element in Southern life that these men (the politicians) know admirably how to use—the country clergy. The Methodist preachers are the preservers of every old idea. Timid to the point of cowardice, they can be driven to any cruel action if they are made to think that the pillars of society are about to be pulled down. * * * * A large part of the South is really church ridden."

The attempt has been made to throw the burden of responsibility for the appearance of this vicious letter upon President Kilgo and the College. Believing it to be due our readers to know the truth, we wrote President Kilgo making inquiry, and in his reply he says: "Concerning the Transcript article, no one here knows anything about its author. We all saw it when it first came out and made a canvass to see if we could learn who the author was, but nothing could be learned, except that no one at Trinity College knew one thing about its origin."

Once more we repeat that the property at Trinity College is deeded to the Methodist Episcopal church, South, in fee simple, that the trustees have absolute control, and no one who is willing to be guided by the dictates of common sense should allow himself to be swayed by these appeals to ignorance and prejudice.

The trouble about this Transcript letter is that it was written either by a stupendous ignoramous or by a subtle schemer whose purpose it is to furnish material for fomenting strife.

The ADVOCATE has no desire to cover up or conceal any wrong that may exist anywhere, and is inspired only by the desire to see that no injustice is done our men or institutions, and that the public be not misguided in reference to them. We are in no sense obligated to do the bidding of the authorities at Trinity, and would resent any attempt on their part to subsidize our influence. On the other hand, we are not willing that they should be compelled to suffer for wrongs that they have not committed. Be it said to their credit that to this day we have never received a word or line of suggestion from Trinity College or any one connected with it as to what course we should pursue. Perhaps the public will now be satisfied to rest awhile on this subject.

EDITORIAL NOTES.

THE Post Office address of Rev. R. M. Hoyle is now Shelby, N. C., and all correspondents will make note of the change. The address of Rev. C. F. Sherrill is Waynesville, these two brethren having exchanged work as indicated in the note of Bishop Smith in another place.

* * *

REV. Dr. R. E. Caldwell, pastor of the First Presbyterian church, Winston-Salem, died at a hospital in Philadelphia, last Sunday morning from the effects of an operation for appendicitis. He was greatly beloved by his congregation whom he had served for ten years, and his death has caused great grief.

REV. J. W. Williams, assistant pastor of Walnut street and White Oak, this city, was married to Miss May Wagstaff on the evening of December 27th, 1903. The ceremony took place in Walnut street church, and was performed by the pastor, Rev. J. A. Bowles, in the presence of a large congregation. May blessings attend this fine young couple.

* * *

REV. G. T. Adams, recently pastor of Central church, Raleigh, now pastor of Centenary Church, New Berne, was happily married on December 30th, to Miss May Gibbs, daughter of Rev. J. T. Gibbs, of the Durham District, North Carolina Conference. The marriage took place at the residence of the bride's parents, Durham, N. C., and the ceremony was performed by the father of the bride, assisted by Rev. E. A. Yates, D D. May heaven's blessings rest upon this couple.

* * *

THE following letter conveys official information relative to an important change:

NORFOLK, VA., Dec. 28, 1903.
REV. H. M. BLAIR,
Greensboro, N. C.

DEAR BROTHER:—On account of his health and that of his wife, Bro. R. M. Hoyle has been forced to give up the Waynesville District. His physician assured him that he could not stand work in such an altitude. I have, therefore, appointed Bro. C. F. Sherrill to Waynesville District and Bro. Hoyle to Shelby Station.

Yours truly,
A. COKE SMITH.

* * *

WE take great pleasure in commending to the confidence of all ADVOCATE readers Mr. C. S. Woods, State Manager of the Grumiaux News and Subscription Company, of Le Roy, N. Y. We have known Mr. Woods intimately for a number of years, and know him to be a young man of irreproachable character and a competent man of business. Be sure to read his large ad. in another column, and order your magazines and periodicals through him. He has established headquarters in Greensboro, the best place in the State for a general agency of any kind.

Notice.

The Trustees of Rutherford College have secured the services of Rev. W. W. Bays, D.D., as agent for the College. He will devote his time to soliciting new subscriptions, and to the collection of those already made. We consider ourselves very fortunate in securing the services of Dr. Bays in this capacity, and ask our people to co operate with him in his work.

JAS. H. WEAVER,
Pres. B'd of Trustees.

The Mid-Year Meeting.

Dear Advocate:—A very cordial invitation has been received from the church at Newton to hold the Mid-Year meeting there. The invitation is accepted, with thanks. The session will be held early in April. Friends who may have suggestions in the way of topics for the programme will confer a favor by sending them to the undersigned.

W. H. WILLIS,
Miss. Sec'y.

Timely Exhortations.

Following we give some very kind notes from our presiding elders that are to the point, and give us great encouragement. We are trusting each pastor to make such a canvass of his charge as has never been made before. From letters already received with good lists of new subscribers, we are assured that many have already gone to work with a will. We have always noted that where a pastor and his official board take hold of the matter with determination, there is no great difficulty in securing a large increase in the circulation of the paper.

ASHEVILLE DISTRICT.

Dear Bro. Blair:—I shall be glad to co-operate with the preachers of my district in increasing the circulation of the paper. Where the paper goes, as a rule, we have an intelligent Methodism, but I have no hope of an aggressive church, where the people do not keep in constant touch with the doings of the church through the weekly visits of their Conference organ. With cordial greetings to the ADVOCATE, and to the Editor for the New Year, Sincerely,

R. H. PARKER.

THE ADVOCATE MOVEMENT.

Brethren:—Allow me to say the ADVOCATE movement is important. Why do I say this? The people need it, this is why. The present movement should be made a great success to help our people. By reading the paper they keep in touch with the Conference. In no other way can this be done. Let all the preachers do their best and great results will follow. R. M. HOYLE.

CHARLOTTE DISTRICT.

To the Preachers and Official Boards on the Charlotte District:—An earnest campaign is now on to increase the circulation of the N. C. CHRISTIAN ADVOCATE. The object of this is two fold: to benefit those who may be induced to take the paper, and to increase its usefulness. Let every one do all that is possible that no subscriber be lost, and that many new ones be added. The paper will be a great power for good in the Charlotte District if we extend its circulation. J. ED. THOMPSON.

WINSTON DISTRICT.

Dear Bro. Blair:—Your efforts to increase the circulation of the ADVOCATE ought to meet with favor. I hope all our pastors will co-operate with you in this effort. We ought to have 6,000 subscribers.

Yours truly,

D. ATKINS.

FRANKLIN DISTRICT.

Dear Bro. Blair:—I am already giving the ADVOCATE my attention, and heartily endorse your movement. Shall give it my influence and support. Yours fraternally,

J. E. WOOSLEY.

Franklin, N. C.

SHELBY DISTRICT.

Dear Bro. Blair:—I most heartily approve your desire and plan for increasing the circulation of the ADVOCATE. It should not be a difficult matter to make the pastoral charges average 15 new subscribers a piece. With the co-operation of all the pastor's and presiding elder's the 7,000 mark can be reached by March, 1904 What a blessing the achievement would bring the church. The encouragement would enable you to make a better paper. The preachers would have better congregations, the stewards easier collections, the church a more intelligent and loyal membership, and all more respect for ourselves and our work. To your worthy desire and splendid plan I pledge my hearty support.

Fraternally yours,

H. L. ATKINS.

MOUNT AIRY DISTRICT.

Dear Brother:—I am in hearty sympathy with your effort, and will gladly do all I can to assist you. If all the brethren of the Conference will do their duty, I think the ADVOCATE'S circulation can be increased to 7,000 in a few months.

Fraternally yours,

J. A. COOK.

MORGANTON DISTRICT.

OUR CONFERENCE PAPER.

There are more than 78,000 Methodists in the Western North Carolina Conference. The above number represents approximately 20,000 families. Of the 20,000 families only 4,000 are taking the Conference organ. In other words there are about 16,000 Methodist homes within our bounds into which the ADVOCATE never goes. In the name of the great Head of the Church, and in the interest of His kingdom I ask, can we be satisfied with this condition?

Our editor, Bro. Blair, has conceived a plan the execution of which will carry the ADVOCATE into 3,000 more homes; thus running the subscription list up to 7,000. An average of 15 new subscribers for the 202 charges in our conference will bring about this result.

Brother Blair cannot do this work alone. He must have co-operation. If the preachers, including the presiding elders, will fall in line with this movement; and the official boards will co-operate with their pastors, the 7,000 mark can be reached before the convening of our next annual conference.

It is greatly desired that the preachers of the Morganton district, together with their official boards, give Brother Blair their faithful and persevering service in this very important movement.

Let us believe for once in the "final perseverance of the saints."

J. H. WEST.

THE ADVOCATE IN EVERY FAMILY.

What a splendid purpose, how high and noble the watchword.

Why should the head of every family take the Advocate?

1. It will make you a more intelligent church member, and enable you to discharge the duties you owe to Christ and his church as a Christian ought to discharge them.

2. It will be a blessing to your wife, and you have no right to deny her the privilege of reading her church paper.

3. It will be a lifetime blessing to your girls and boys. It will teach them the best things constantly, fifty-two weeks in the year. It will be a powerful factor in their education.

The devil and a multitude of his agents are seeking to fill their young minds with poisoned literature. Pray God to help you to resist the devil by providing wholesome reading for the children that you love as you love your very life.

M. C. FIELD,

Climax, N. C.

CONFERENCE NOTES AND PERSONALS

FRY.—Rev Joseph Fry called last week returning to his work on the Asheboro circuit after a visit to relatives at Carthage.

DIXON.—Dr. B. F. Dixon, State Auditor, delighted the Thomasville people by an address on St. John's Day. An elaborate banquet was held at the Mock House.

BRADLEY.—The correspondent of the Gastonia Gazette, writing from McAdensville last week, said: "Rev. J. H. Bradley is getting a good pounding this week."

SMITH.—Mrs. M. R. Smith, sister of Rev. J. P. Rodgers, pastor of Asheboro station, died at her home at China Grove last week. The bereaved ones have our deepest sympathy.

ABERNETHY. — Mrs. J. E. Abernethy with her two small children left Monday for an extended visit to relatives and friends at Burlington, Wadesboro and Monroe.—Waynesville Courier.

BREVARD.—The Methodist congregation is looking forward to having a week's extra meeting in January, to be conducted by Rev D. H. Comann, of Lenoir.—Brevard cor. Charlotte Observer.

DURHAM.—The Bessemer correspondent of the Charlotte Observer, said last week: "Professor Plato T. Durham, of Trinity College, spent his vacation here with his brother, Mr. S. J. Durham."

HALES.—Rev. W. S. Hales, of Kernersville circuit, called last week and gave a glowing account of the manner in which he and family were received and welcomed by those big hearted Methodists.

HIGGINS.—Rev. Star Higgins, a local preacher of the Greensboro circuit, left on Monday for the A. & M. College, to attend the Farmer's Institute, which will be in session till March 10th.

WAYNESVILLE MOVING UP.—We are glad to learn from the chairman of the board of stewards of the M. E. church, South, that the salary of their pastor, Rev. J. E. Abernethy, has been raised to $1,000.—Waynesville Courier.

MADISON. — The entertainment given by the Methodist Sunday-school, last Thursday night was a grand success. Old "Santy" did his part well. All the children did well. It was good from beginning to finish. —Madison Observer.

STATESVILLE DISTRICT.—At the meeting of the District Stewards held in Statesville, the presiding elder's salary was fixed at 13 per cent. of the aggregate salaries of the pastors in the district.

LEAKSVILLE. — A correspondent writing from Leaksville, says: "The Methodist entertainment was given Christmas night and was a very fine one. The tree, laden with presents, was a thing of beauty and delighted the hearts of all the young people."

DUBOSE.—Rev. H. M. DuBose, D. D., and family spent the holidays at Winston, visiting Mrs. T. L. Vaughan, father of Mrs. DuBose. Dr DuBose went from there to Richmond, thence to Washington, D. C., to attend the meeting of the Joint Hymnal Committee.

HARGETT.—The Rev. Mr. Hargett and good lady, gave the juveniles of the village a reception at the parsonage on Tuesday night and a pleasant occasion it was indeed for the little ones. They were treated to music and were allowed to play innocent games to their hearts content, and none seemed to enjoy the hilarities more than Mr. and Mrs. Hargett. And the little ones, of course, without exception, feel grateful to them for those hours of pleasant diversion.—Watauga Democrat.

The New Year opens auspiciously for the Southern Loan and Trust Company's Life Department. The first application made to the company in 1904 was by Governor Charles B. Aycock, and was for five thousand dollars. Here is proof that our Governor believes in the "Do things at home movement" in North Carolina, in North Carolinians, and especially in the Southern Loan and Trust Company, of Greensboro, N. C.

Franklin District Notice.

All the preachers and the District Stewards are requested to meet at Bryson City, on Friday, January 29th, at 10 a. m. We want to hold a Missionary Institute in conneetion with the District Steward's meeting. We desire as many as can to come prepared to remain over Sunday. Let us meet, plan and pray for a great year.

Fraternally,

J. E. WOOSLEY.

An Opportunity for Capable Men.

A man's business is, to a great extent, his education, and for diversity of experience, for insight into human nature, and for learning how to influence and handle men, there is no business equal to that of soliciting life insurance. And there is no business which commands more liberal compensation or affords better opportunities for advancement and promotion. This is the time for making contracts for the new year. The Southern Loan and Trust Company, of Greensboro, N. C., will employ on liberal terms capable men of character to sell its "Trust Bond" life policies in North Carolina. Men of experience who can furnish satisfactory evidence of ability to produce business will be employed on a salary with further compensation contingent on the business done. The company has a surplus to policy-holders of $210,000.00, issues a full line of contracts as liberal as any that are issued. If you are interested, address A. W. McAlister, Manager Insurance Department, Greensboro, N. C.

DRAKE'S PALMETTO WINE.

Mr. R. N. Monroe, 131 Andrews St., Rockford, Ill., writes: "For the cure of Chronic Constipation I give to Drake's Palmetto Wine unstinted praise. In my case of seven years standing it has proved excellently effective, producing a natural condition of the bowels and giving a vigorous tone to the urinary organs. Increased ambition, energy, and the power to enjoy life more, follow in the wake of Drake's Palmetto Wine." The Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle free to any reader of this. Send them a request by letter or postal card and receive a free trial bottle by return mail. A trial bottle often cures completely. Dollar size bottles of Drake's Palmetto Wine are sold by druggists for 75 cents.

If you have catarrh, rheumatism, kidney trouble, or any disease caused by impurities in the blood take Rheumacide This wonderful remedy destroys the root of the disease. At Druggists.

The Sunday School.

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Pleasant Fields of Holy Writ.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair." —Tennyson.

Lesson for January 10.

Preaching of John Baptist.

Matt. iii. 1 12

"Twice in her season of decay,
The fallen Church hath felt Elijah's eye
Dart from the wild its piercing ray:
Not keener burns in the chill morning sky
The herald star
Whose torch afar
Shadows and boding night-birds fly."
—Keble, in Christian Year.

The person and mission of John Baptist seemed a last effort of Providence to awaken the Hebrew nation. Had he never uttered a word, his very self would have been a sermon. His plain fare and coarse raiment were a protest against purple and fine linen and faring sumptuously every day. He took some jutting rock for a pulpit, had the whole heavens for a sounding-board, and a river for a baptismal laver. Add to these scenic incidents the most fearless and searching speech that ever fell from human lips, and is it to be wondered that a whole nation went out to hear him, and went down into his font, confessing their sins? He was no reed, bowing obsequiously under the breath of imperialism. The burden of his preaching was the imminence of the kingdom of God. The application was a call to repentance and thoroughgoing reformation; the sign was baptism.

All Israel experienced a great awakening. The Sabbatical year gave leisure for hearing and meditating. Even those who did not honestly accept his preaching were pleased with the novel sensation of its electrifying rays. It was well worth one's while to see and hear him. The measure of his success is evident in the common belief that he himself was the Messiah—a mistake that he instantly rectified with the most complete self-effacement. Yet the inference was still drawn, "What must the King be like whose herald is decked in such moral grandeur?"

The Teacher's Lantern.

John was the reviver of prophetism after a lapse of four hundred years. The genuineness of his prophetical character was universally admitted He was fearlessly faithful to his calling. He left no stone unturned to prepare for the general acceptance of the kingdom of God. Jesus himself writes his epitaph in gold, "Among them that are born of women, there hath not risen a greater than John the Baptist."

The resemblance between Elijah and John is remarkable. Both have been aptly called prophets of action. Neither of them contributed a single page to the Bible. Both of them were Bibles in boots. They set before degenerate Israel "the living image of holiness."

The repudiation of Jesus by the Hebrew nation after the faithful explanation of his character and mission by John the Baptist, seems inexcusable. Yet it is not without parallel. Every nation can present analogous cases. Not one, but many of them.

In this paragraph the curtain of the New Testament rises, and the greatest epoch since worlds were made begins.

It was the aptest moment in the annals of the world for the introduction of the kingdom of God. Philosophy, art, government, were seemingly allowed to come to perfection in order that their futility might be the more manifest. They were all at one end of the beam; and, as they rose, humanity at the other end, sank in gloom, misery, and despair. The power of the "other world" was manifested where it was most likely to be accepted, and when, in the facile Greek language and under the ægis of Roman law, it could be most successfully disseminated.

Though John was rigorous, he was not morbid. He did not command his converts to take to the hermit life. He did not exhort them to don leather girdles or eat locusts. He showed them how to live in the world, and yet be unworldly: that a good life must not needs be a monastic life.

The preaching of John Baptist is not effete. Discard, if you will, the old orthodox hell and a literal day of judgment, all must concede that there is a continuity of judgment, in which sin is being brought to light, and a contemporaneous hell in which sinners are being tormented. There is need of a new Dante to sing of the purgatory on the hither side of death; a new Angelo to fresco terrors of the interminable assize.

He is the sublimest example of self negation. When there was universal disposition to identify him with the Messiah, he nipped it in the bud. When signs of waning popularity were apparent, he said, "He must increase, I must decrease."

Child-Study and Sunday-School Methods.

Childhood is music alive. The normal boy or girl is an incarnation of harmony. In repose or action, in voice, poise, and gesture, the child, unmarred by self-consciousness, has a natural rhythm which is one of its most fascinating characteristics. To such, melody is as delicious as air, and almost as necessary.

From the beginning the Sunday-school has furnished a sphere in which the child can exercise itself in "harmonical sounds." And for this it deserves high commendation. The song-book and Bible are the only text-books of the school.

The sentiment of many of the songs is confessedly crude and shallow. An expert has recently shown by several examples that it is entirely immaterial, as far as sense is concerned, whether the successive lines of the verses are read as written, or in inverse order. But that seems to make precious little difference to the small songsters. It would be an interesting study for the psychologist to find just what sense, if any, the average child attaches to the average Sunday-school song. It might be found to be a mere succession of accordant sounds.

Cures Blood Poison, Cancer, Ulcers, Eczema, Carbuncles, Etc. Medicine Free.

Robert Ward, Maxey's, Ga, says: "I suffered from blood poison, my head, face and shoulders were one mass of corruption, aches in bones and joints, burning, itching, scabby skin, was all run down and discouraged, but Botanic Blood Balm cured me perfectly, healed all the sores and gave my skin the rich glow of health. Blood Balm put new life into my blood and new ambition into my brain." Geo. A Williams, Roxbury, face covered with pimples, chronic sore on back of head, supperating swelling on neck, eating ulcer on leg, bone pains, itching skin cured perfectly by Botanic Blood Balm—sores all healed. Botanic Blood Balm, cures all malignant blood troubles, such as eczema, scabs and scales, pimples, running sores, carbuncles, scrofula, etc. Especially advised for all obstinate cases that have reached the second or third stage. To prove it cures, sample of Blood Balm sent free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter.

Startling Evidences.

Fresh testimony in great quanity is constantly coming in, declaring Dr. King's New Discovery for Consumption, Coughs and Colds to be unequaled. A recent expression from T. J. McFarland, Bentorville, Va., serves as example. He writes: "I had Bronchitis for three years and doctored all the time without being benefited. Then I began taking Dr. King's New Discovery, and a few bottles wholly cured me." Equally effective in curing all Lung and Throat troubles, Consumption, Pneumonia and Grip. Guaranteed by all druggists. Trial bottles free, regular sizes 50c, and $1.

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Is one where health abounds.
With impure blood there cannot be good health.
With a disordered LIVER there cannot be good blood.

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revivify the torpid LIVER and restore its natural action.

A healthy LIVER means pure blood.
Pure blood means health.
Health means happiness.

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No one can look well whose hair is dead or faded. Xanthine Never Fails. Not a dye, but seconds nature. Will surely restore the beautiful natural color and lustre to gray or faded hair, stop dandruff, promote growth. MARVELOUS IN ITS EFFECTS Absolutely reliable.

At druggists. Price, $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, *Charges Prepaid*. Highest testimonials. Write us for circulars. XANTHINE COMPANY, Richmond, Va.

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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to
REV. GEO. G. SMITH, Macon, Ga.

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The Epworth League.

Epworth League Reading Course for 1903-1904.

Four Princes, net $1 25. By J. A. B. Scherer

Back to Oxford. (Can be had only in the set) By Rev. J. H. Potts.

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Four volumes, boxed and sent postpaid, $2.25.

Smith & Lamar, Agents, Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn , and Dallas, Tex.

Topic for January 10.

Consecration and Prayer of the Believer.

(Ps. iv 3, 4; v. 1-7. Epworth League Day.)

Daily Bible Readings.

Sunday—Penitential Prayer, Ps. li. 1-19.

Monday—Examination, Ps. cxxxix. 14 24.

Tuesday—Consecrating All Things, 1 Chron. xxix. 1-5.

Wednesday—Giving Heart and Hand, 2 Kings x. 15.

Thursday—Communion of Saints, Ps. cxxxiii. 1-3.

Friday—Take Heed unto Thyself, 1 Tim. iv. 12 16.

Saturday—The Topic, Ps. iv. 3, 4; v. 1-7.

How rapidly has the year gone by, bringing us from one Epworth League Day to another! If the Sunday-school shall have its Children's Day, when nature begins to smile in all her vernal splendor, and Rally Day, when autumn paints field and forest in brown and scarlet, surely the Epworth League should have its day, when its earnest, impulsive, and hopeful young people, in the "winter wild," in the transition of the years, shall have a special meeting to emphasize the purpose of their organization, to retrospect, to make plans for more aggressive work for the new year, and in consecration and prayer resolve to realize their motto: "All for Christ." Let every Leaguer ask: "Am I consecrated to the service of God? Am I a believer in Jesus Christ as a personal Saviour? Is prayer the habit of my life?" (John xv. 7.)

HEART FOREMOST.

The first and chief purpose of the League is to promote piety among our young people. Piety is not only the sequence of a proper spiritual attitude toward God, but is largely the result of training. Accordingly, our great Church, desiring to produce a spiritual family, undertakes to train the hearts of her children in piety.

1. Pious acts. The condition of the heart is shown in behavior. Be careful in conduct, that actions may manifest a pious heart. Start a reform in your Church by bowing the head in silent prayer for a blessing on yourself and your pastor's message when you enter the house of worship. This will strengthen you and others, as well as prove loyalty to your Church.

2. Impious acts. Avoid these as a pestilence. Have reverence for the name, book, house, and worship of God. Sin not in thought, word, or deed. In walking, in business, in lying down to sleep, "commune with your own heart," not thinking of evil things, but of duty, conscience, helpfulness, and heaven.

THE HELMET OF SALVATION.

Our Church desires to have not only a holy but an intelligent family. She therefore undertakes to educate her children.

1. The Bible is our first and greatest text-book. All of us should be learned in its truths and doctrines. It is not a single book, but a collection. It is the Christian's library. It contains the oldest writings of the world, extends over a wider range of time, and possesses a larger variety of authors, all blending in most wonderful harmony. It includes history, biography, and poetry—the three great studies of mankind. Wesley said that he wished to be homo unius libri—a man of one book. Study the Bible earnestly, zealously, systematically, and it shall make thee "wiser than Plato, more truly learned than the seven sages of antiquity."

In other ways, such as the yearly Reading Course, the Church seeks to develop knowledge, so that her young men and women may know what and why they believe, and be always ready to give a clear and positive answer to any sneering skeptic or bold proselyter who asks a reason of the faith and hope within them.

2. The hand, as well as the heart and the head, is also to be trained. The Church expects her children to be skilled in hand work. Deeds of kindness are to be done, and our strong young men and women must do them. The blessings both to doer and receiver of consecrated manual service! It is the trained hand that prepares appetizing food for the invalid, that carries flowers to the old woman shut in by age or infirmity, that writes a loving note of sympathy to a broken heart, that makes warm clothing for the shivering children of the poor, that softly touches the burning brow of fever, that closes the eyes and arranges the body of a loved one for the burial, and that at last, worn but not tired with gentle ministries, is placed upon a pulseless breast, waiting the judgment day, when, once more strong and vigorous, it shall strike golden harps in the land that has no sunset nor death.

We should pray constantly, "Lord, help us to be workmen that needeth not to be ashamed." (2 Tim. ii. 15.)

Take my life, and let it be
Consecrated, Lord, to thee;
Take my hands, and let them move
At the impulse of thy love.

Take my love; my God, I pour
At thy feet its treasure store!
Take myself, and I will be
Ever, only, all for thee!

—Epworth Era.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, **free of any charge**, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble You can **cure yourself** at home **without the aid of any physician. It will cost you nothing** to give the treatment a trial, and if you decide to continue it will only cost you about **twelve cents a week.** It will not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it—that's all I ask. It cures all, young or old.

☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well.** Write today, as this c···r will not be made again. Address

MRS. M. SUMMERS, Box185 Notre Dame, Ind., U. S. A.

The Security Life and Annuity Co.

(LEGAL RESERVE.)

Home Office, Greensboro, N. C.

Guaranty Capital . . $100,000.00

(Deposited with the Insurance Commissioner)

The Policy for the People.

Our Life Annuity, Disability, and Endowment Policy provides a fixed annual income, payable quarterly in advance, for the Beneficiaries as long as they would be dependent upon the Insured, and for the Insured in old age and disability. It has large Cash, Loan, Paid-up, and extended insurance surrender values. Guarantees a minimum amount to the beneficiary or the estate.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary.
jan22-1y. **G. A. GRIMSLEY, Secretary.**

"The Union Surety & Guaranty Co."

OF PHILADELPHIA.

Executive Offices 135 Broadway, N. Y.

He that is surety for a stranger shall smart for it, and he that hateth suretyship is sure.—Proverbs xi. 15.

We will go on your Bond; don't ask your friends to do it.

We write all forms of **Fidelity, Court, Contract, and Internal Revenue Bonds** on quick notice at moderate cost.

Agents wanted. Call on or write

MURRAY BROS. & CO., Managers,

Department of Western North Carolina,
feb 12-1y GREENSBORO, N. C.

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GOOD QUALITY. LOW PRICES.

PEEBLES SHOE COMPANY

216 South Elm Street

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GUARANTEED WEATHER PROOF

If Not For Sale in Your City, write the Manufacturers.

PARIAN PAINT CO. ATLANTA, GA,

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Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

The Land of Ease.

MRS O. W. SCOTT.

A beautiful land is the land of ease
And it lies this side of the troubled seas;
But people who live in this country fair
The burdens of others will never bear.
But they sit and talk,
As they slowly rock,
For everyone has her rocking chair.
They read of floods and famine afar,
Of the tidal waves and the earthquake's jar.
They hear of the poor in their wretchedness,
Whose troubles the world will never redress.
But they only talk
As they sit and rock,
Mildly deploring such dire distress.
Vague rumors they hear of haunts of shame,
And terrible things we dare not name.
But over these records of want and woe,
They sigh, "Why harrow our feelings so?"
And they talk and talk,
As they rock and rock,
Wishing somebody his duty would do.
And hark! from the heathen across the seas
Comes a cry for help to the land of ease.
"Give us light and life," They echo, "Too bad!
Such calls are very depressing and sad."
The tears as they talk
And peacefully rock,
A pathos delusive to each word add.
But ah! if for gold or silver you ask,
Scant charity follows your thankless task.
Their money long since was rocked to sleep,
And over it watch and ward thy keep.
And their "lullaby" talk
As they softly rock
Is enough to make the angels weep.
A beautiful land is the land of ease,
And it lies this side of the troubled seas;
But I wish a mission were started there
With a gospel of "wheels for the rocking chair."
For all of their talk,
And all of their rock,
No poor soul saves from the "land of despair."

1904.

To one and all of our constituency we wish "A Happy New Year."

In reviewing the past, few, if any, are satisfied with what they have done to make known to the world the Christ, whose coming to bring peace on earth and good will to men, they have just celebrated. But all, doubtless, have purposed in their hearts to use more fully the splendid opportunities the new year offers to give the knowledge of His redeeming love to those who are near and those who are afar. As a royal motto for the coming months we would suggest, "Blessed are the workers, for theirs is service, training and sisterhood."

* * *

Not least among the joys of the Christmas tide was the receipt of a check for twenty-five dollars from a good sister who writes, "I esteem it a privilege to become one of the Circle of Thirty." Good cheer came also with the tidings from Lenoir that, in addition to three shares already taken, two members of that auxiliary would together take another share in the Circle. Who would not deny herself much to have fellowship in this blessed work, to say nothing of adding to her treasure incorruptible! Surely the three and a half remaining shares will not be left untaken.

* * *

We would call especial attention to the fact that Mrs. J. H. Weaver, the Juvenile Superintendent, now resides at Lenoir, and all communications should be sent to her there. The Light Bearers are also reminded that all money should be sent to Mrs. Weaver, and not to Mrs. Peacock.

* * *

The badges for the Golden Links are now ready and we hope that every society will at once order at least a sample from Mrs. S. C. Trueheart, Nashville, Tenn. They are in two styles; one solid gold, $1.20; the other plate, forty cents. We are sure that every member will want one. The cheaper style can hardly be told from the more expensive. Would that we might place one of these beautiful emblems of a beautiful work on the bosom of every young person in our Methodist connection!

* * *

The Treasurer's report for the third quarter shows large increase over that of the second. But this $1500 must be more than doubled the fourth quarter if we reach the high water mark of last year's achievement And, of course we will go beyond that. See to it, dear sister, that your enlarged gift helps to bring decided progress to pass.

Driven To Desperation.

Living at an out of the way place, remote from civilization, a family is often driven to desperation in case of accident, resulting in Burns, Cuts, Wounds, Ulcers, etc. Lay in a supply of Bucklen's Arnica Salve. It's the best on earth. 25c, at all drug stores.

A Constipation Cure that Actually Cures

is Vernal Saw Palmetto Berry Wine. It is not merely a relief. It permanently cures any kind of a case of constipation no matter of how long standing It is not a purgative nor an irritant cathartic. These simply lash and hurt the bowels, and bring but temporary relief. The condition left behind is worse than the first. Vernal Saw Palmetto Berry Wina does just the opposite. It is a tonic laxative of the highest order. It tones, strengthens and gives new life and vigor to the bowels. Only one small dose a day removes all the causes of the trouble, and leaves the bowels well and able to move themselves without the aid of medicines. It cures dyspepsia, kidney and liver troubles, indigestion, headaches catarrh of the stomach, and all other diseases and conditions growing out of a clogged condition of the system. Try it free. A sample bottle for the asking. Vernal Remedy Co, 175 Seneca Building, Buffalo, N. Y.

Sold by all leading druggists,

Quarterly Meetings.

Asheville Dis't—1st Round.

R. H. Parker, P. E., Asheville, N. C.

Ivy circuit, Bright Hope	Dec.	5 6
Burnsville circuit, Shoal Creek	"	9 10
Bald Creek circuit, Boring's Ch	"	12 13
Hot Springs ct., Ottinger's Ch	"	19 20
Marshall circuit, Rector's Chapel	"	26 27
Swannanoa circuit, Biltmore	Jan.	2 3
Hendersonville station	"	9 10
Hendersonville ct, Moores Grove	"	16 17
Cane Creek ct., Fairview	"	23 24
Old Fort circuit, Providence	"	30 31
Weaverville station	Feb.	6 7
Weaverville circuit	"	13 14
Central	"	20 21
Haywood Street	"	20 21

Charlotte Dist—1st Round.

J. E. Thompson, P. E., Charlotte, N. C.

Calvary	Nov.	29 30
Brevard	"	29 30
Dilworth	Dec.	6 7
Chadwick	"	6 7
Monroe station	"	13 14
Pineville, Harrison	"	19 20
Trinity	"	26 27
Hoskins	"	27 28
Morven, Morven	Jan.	2 3
Tryon street	"	10 11
Severnville	"	10 11
Weddington, Weddington	"	16 17
Matthews, Matthews	"	17 18
Waxhaw, Waxhaw	"	23 27
Ansonville Ansonville	"	30 31
Monroe Unionville	Feb	6 7
Polkton, Gilboa	"	13 14
Lilesville, Lilesville	"	20 21
Wadesboro station	"	21 22
Clear Creek, Bethel	"	27 28
Derita, Trinity	Mar.	5 6

Franklin Dis't—1st Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Nov.	28 29
Macon cir. at Maiden's Chapel	Dec.	5 6
Franklin circuit at Salem	"	12 13
Glenville circuit at Double Spring	"	16 17
Webster ct. at Webster	"	19 2[illegible]
Dillsboro, Sylva & Scott's Creek at Dillsboro	"	26 27
Whittier & Cherokee, Shoal Creek	"	29 30
Bryson City & Bushnell, at Maple Spring	Jan.	2 3
Andrews circuit, Andrews	"	9 10
Robbinsville ct. at Robbinsville	"	12 13
Hiwassee circuit at Grape Creek	"	16 17
Murphy Station (night)	"	17 18
Hayesville circuit at Oak Forest	"	20 21

Greensboro Dis't—1st Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, Walnut St	Dec.	6
Greensboro, Centenary	"	6
Uwharrie, Salem	"	12,13
Randolph, Ebenezer	"	19 20
Asheboro circuit, West Chapel	Jan.	2
Asheboro station, Asheboro	"	3
Randleman, St. Paul	"	8
Enterprise Concord	"	9 10
Ramseur, Ramseur	"	10 11
Greensboro circuit, Holt's Chape	"	16 17
Greensboro, Spring Garden	"	17
West Randolph, Pleasant Hill	"	23 24
Wentworth, Bethlehem	"	30 31
Reidsville, Main St	"	31
Reidsville, Ware's Chapel	"	31
Ruffin, Reidsville	Feb.	1
Liberty, Liberty	"	6 7
High Point, Washington Street	"	7
High Point, South Main Street	"	7
Pleasant Garden, P. Garden	"	13 14

Morganton Dis't—4th Round.

J. H. West, P. E., Rutherford College N. C.

Elk Park, Banner Elk	Dec.	5 6
Bakersville, Snow Creek	"	9 10
Spruce Pine Mount Vernon	"	12 13
Connelly Springs, R. College	"	19 20
Table Rock	"	26 27
Morganton station	"	27 28
Cliffside Oak Grove	Jan.	2 3
Henrietta and Caroleen	"	2 3
North Catawba, Centenary	"	9 10
Marion station	"	10 11
Morganton circuit, Zion	"	16 17
Rutherfordton station	"	23 24
Green River, Lebanon	"	25 26
Broad River, Union	"	2 28
Forest City, Pleasant Grove	"	30 31
Thermal City, Thermal City	Feb.	6 7
McDowell circuit, Glenwood	"	7 8

The District Stewards will hold their annual meeting in Marion, Monday, the 11th of January, at 1 o'clock.

Mount Airy Dis't—1st Round

J. A. Cook, P. E., Mount Airy, N. C.

Mount Airy station	Dec.	5 6
Mount Airy circuit	"	12 13
Jonesville circuit	"	19 20
Elkin station (night)	"	20 21
Wilkesboro circuit	"	26 27
North Wilkesboro at N. Wilkesboro	"	27 28
Laurel Springs at Laurel Springs	Jan.	2 3
Sparta at Sparta	"	6
Helton at Helton	"	9 10
Creston at utherland	"	16 17
Watauga at Union	"	17 18
Boone at Fairview	"	20
Jefferson at Jefferson	"	23 24
Rockford at Dobson	"	30 31
Pilot Mountain circuit	Feb.	3 4
Stokes at Bethel	"	6 7
Yadkinville at Booneville	"	13 14

District Stewards will please meet at North Wilkesboro on Dec 20th, at 1 o'clock, p. m.

Salisbury Dist—1st Round.

G. H. Detwiler, P. E., Charlotte N. C.

Salisbury, Main Street	Nov.	28 29
Salisbury, First Church	Nov.	29 30
Concord, Epworth	Dec,	4
Concord circuit, Olivet	"	5 6
Concord, Forest Hill	"	6 7
Concord, Central	"	7
Albemarle circuit, Pine Grove	"	12 13
Albemarle station	"	13 14
Salisbury circuit, Shiloh	"	19 20
Spencer station	"	20 21
Linwood circuit Ebenezer	"	26 27
Lexington station	"	27 28
Lexington Mission	"	28
Gold Hill circuit, Gold Hill	Jan	2 3
New London circuit, New London	"	3 4
Jackson Hill circuit	"	7
Cottonville and Big Lick circuit, Cedar Grove	"	9 10
Norwood Norwood	"	10 11
Salem station	"	16 17
Mt. Pleasant circuit, Mt. Pleasant,	"	17 18
China Grove circuit, Bethpage	"	23 24
Woodleaf circuit Ebenezer	"	30 31
East Salisbury station	Feb.	6 7
Tabor & Vance Mill	"	7 8

Statesville Dis't—1st Round.

J. H. Weaver, P. E, Lenoir. N. C.

Lenoir station	Nov.	28 29
Statesville, First Church	Dec.	5 6
Statesville, West End	"	5 6
Caldwell circuit, Hudson	"	12 13
Granite Falls station	"	13 1
Troutman circuit at Troutman	"	19 20
Lenoir circuit, Mount Zion	"	26 27
Mooresville circuit, Fairview	Jan.	2 3
Mooresville station	"	2 3
Mount Zion station	"	3 4
Maiden circuit, Maiden	"	9 10
Newton circuit, Newton	"	10 11
Statesville circuit, Providence	"	16 17
Catawba circuit Catawba	"	23 24
Alexander circuit, Taylorsville	"	30 31
Stony Point circuit Stony Point	Feb.	6 7
Clarksbury circuit, Mt. Bethel	"	13 14
Iredell circuit, Turnersburg	"	13 14
Hickory station	"	20 21

The District Stewards of the Statesville District will meet at the Methodist church in Statesville, Dec. 21st

Shelby District—1st and 2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Mount Holly ct.. at Mount Holly	Jan.	9 10
Lowesville ct. at Hall's Chap l	"	16 17
Stanley Creek circuit at Stanley C	"	17 18
Lowell circuit at South Point	"	23 24
McAdensville station	"	24 25
Lincolnton circuit at McKendree	"	30 31
Lincolnton station	Jan 31.	Feb 1
Polkville circuit at Rehoboth	"	6 7
Cherryville circuit at Antioch	"	13 14
Rock Springs ct. at Rehoboth	"	20 21
Shelby circuit at Sulphur Springs	"	27 28

SECOND ROUND.

Shelby Station	Feb.	28 29
Bellwood circuit at Palmtree	Mar.	5 6
ElBethel station	"	12 13
King's Mountain station	"	13 14

The District Stewards of the Shelby District will meet in Shelby, at the District Parsonage, Wednesday, Jan 13 at 1 p. m.

Waynesville Dis.—1st Round

R. M. Holye, P. E., Waynesville, N. C.

Jonathan at Delwood	Dec	12 13
Spring Creek at Spring Creek	"	19 20
Canton at Liberty	"	26 27
Sulphur Springs at Pleasant Hill	Jan.	2 3
Clyde at Clyde	"	9 10
Leicester at Western Chapel	"	16 17
Mills River at Mills River	"	23 24
Transylvania at Conestee	"	30 31
Brevard	Feb.	6 7
Crab Tree, Laurel Hill	"	13 14
Waynesville	"	20 21

The pastors, local preachers, and district stewards will please meet me at Clyde on Thursday, January the 7th, at 11 a m

Let us meet and plan our work and hold the district stewards meeting Friday morning January 8, 1904

Winston Dis't—1st Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Stoneville	Nov.	27
Leaksville and Spray	"	28 29
Madison, Madison	"	29 30
Walkertown	Dec.	6 7
Lewisville, Sharon	"	12 13
Burkhead	"	13
Southside and Salem	"	13
Stokesdale, Stokesdale	"	18
Summerfield, Summerfield	"	19 20
Forsyth, Bethel	"	26 27
Centenary	"	27
Grace	"	27
Kernersville, Shady Grove	Jan.	2 3
Thomasville	"	3 4
Danbury, Pisgah	"	9 10
Farmington, Bethlehem	"	16 17
Advance	"	17 18
Davie, Center	"	23 24
Cooleemee	"	30 31
Mocksville	"	31
Davidson	Feb.	6 7

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

To the Auxiliaries of the Woman's Home Mission Society.

DEAR FRIENDS AND CO-WORKERS:

Having entered upon the last quarter of the fiscal year it is important that all the Auxiliaries of the Woman's Home Mission Society that did not observe the "Week of Prayer," at the time appointed by the board, do so at the earliest time possible.

Plan to make this week a season of spiritual growth, and of gaining information by the study of our Home Mission work in all of the departments, and may the spirit of self denial result in large offerings, which are so much needed to carry on the general work of the Society.

We should feel greatly encouraged from the thorough presentation of our Home Mission work at the recent session of our W. N. C. Annual Conference, by Mrs. Frank Siler and Mrs. Marr, also the high endorsement of the work accomplished by the Board and Conference Society, by Bishop Smith and many of the brethren.

The report of the Corresponding Secretary showed that 63 parsonages had been helped by the Conference Societies this year amounting to $5,175.00. That six parsonages within the bounds of the Western North Carolina Conference had been aided by the Board, and our own Conference Society to the amount of $700.00. Several boxes of valuable supplies have been sent to mission charges, hundreds of visits made to the homes of the poor, sick and destitute, Cottage and Mother's prayer meetings held, and in many other ways has the cause of Christ been aided.

The interests of our Brevard Industrial School were, by the request of Miss Belle Bennett, forcibly represented before the Conference by Dr. James Atkins and a liberal contribution given to that enterprise.

Dr. Atkins also by the request of the officers of our Society presented this work, at the N. C. Conference and secured a subscription of $500.00 from that body.

These contributions will be forwarded to our Treasurer, Mrs. F. E. Ross, at Greensboro, N. C. in ample time, we trust to make the conditions possible for the Board, at its next meeting in April, to accept and carry on the school.

The Auxiliaries of our Conference Society have responded liberally in furnishing rooms in the Brevard School and in sending boxes of needed supplies; but there is much more yet to be done in this line, and we hope that every Auxiliary that has not yet contributed will respond by furnishing one or more rooms, and that individual help will also be secured.

The payment of $25.00 entitles the donor to name a room, $250.00 the naming of the Library, and $500 00 the naming of the Chapel.

It will be gratifying to you to know, that among the memorial rooms, there is one each in memory of Rev. W. H. Leith, of the W. N. Conference, and Rev. W. C. Norman of the N. C. Conference.

The enrollment of the school is now 75, the Board has furnished five excellent teachers, who are doing their work faithfully; furnace and desks have been ordered and the outlook is so auspicious that the friends of the school feel encouraged to greater activity in order to have every equipment for the best possible training of the pupils.

That our Conference may do its part in this good work, as well as in all the Connectional enterprises of the Woman's Home Mission Society, it is imperative that the dues be paid promptly, proceeds of "Week of Prayer" forwarded without delay, mite boxes for the Florine McEachen fund distributed, strenuous efforts put forth for an increased membership and subscribers for "Our Homes," and the collection of one dollar per capita—urged by the Board—paid.

May this prove to be the very best year of our work as a Society, and when we meet in annual session, at Brevard, in June may we all have the conscious approval of the Master.

Yours faithfully,

M. J. BRANNER.

Treasurer W. H. M. Society, W. N. C. Conference.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. NOYES, 847 Powers Block, Rochester, N. Y.



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MACBETH.

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MACBETH, Pittsburgh.

$1.50 will buy a pair

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Made by Dixie Girls

BEST SHOE ON EARTH FOR PRICE

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When the singing has sparkle and snap and power, the preacher finds it easier to preach. There's nothing like good rousing music to put the people in a listening spirit.

The Epworth organ has a sweet, strong, sustaining voice. It reaches the people back by the doors and helps make the whole congregation join in. The singers like it because it's so easy to sing with.

The organist likes it too, because it's so easy to play. The touch is responsive, and the pedals work easily.

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Excellent Temperance Books.

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Corn must have a sufficient supply of

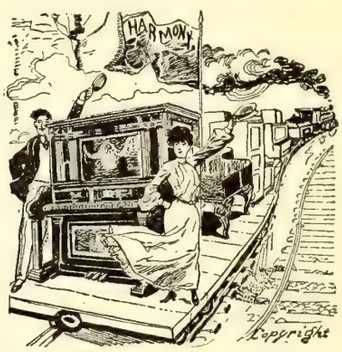
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in order to develop into a crop. No amount of Phosphoric Acid or Nitrogen can compensate for a lack of potash in fertilizers [for grain and all other crops].



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The Farm and Garden.

Methods of Breeding.

Too many farmers breed the animals on their farms without proper regard to the value of the animal or its condition, and the result is the lot of scrub stock which burdens so many farms. If it is worth while to keep stock at all it is certainly worth the time and care necessary to see that they are properly mated. This does not refer to the particularly high bred stock, but to any stock on the farm. That is, if one has cows or pigs or sheep or fowls of mixed breeds, care should be taken in mating them so that the animals do not still further degenerate.

The introduction of a male or female of a little better blood than those on hand will raise the standard, and by following this a few years a decided improvement will be seen in the animals. To continue breeding from the low grade animals means a degenerating race, just as the introduction of purer and better blood means an improved race.

Feeding Roots to Stock.

Admitting that the bulk of all root crops suitable for feeding animals is water, it is still claimed that they are valuable foods, provided no material reduction is made in the quantity of the more concentrated foods and the roughage. We know from experience that root crops slightly increase the flow of milk in cows, but leaving this out of the question, if at all the small cost of a few bushels of oats fed an animal during the winter months, we increase its vitality, improve its digestion and keep it in perfect health, is it not a profitable proposition? This is precisely what root crops will do for farm animals, all the way from the horse to the poultry. Keep this not only as a reminder to feed root crops next winter, but to grow a good supply next summer and reduce the small cost of feeding them to merely a nominal sum.

The Poultry House.

One of the best arrangements for the comfort of the fowls is an open shed. It can be added to the poultry house with but little cost, as it should be open in front, facing the sun, the opening to be covered with wire to protect against enemies. The advantage of the open shed is that it provides shelter in the open air. There is nothing to which the fowls object more than remaining in the roosting place of the poultry house during the day. They will stand for hours in the rain rather than go into the roosting compartment. When the space at the disposal of the fowls in the poultry house is very limited the floor may be raised above the ground, thus forming a shelter underneath, instead of the open shed, if preferred, into which the fowls can go on stormy days. The raised floor should be made of stout wood, and the interior should be covered with a layer of litter or dry earth, two or three inches thick, and this will assist in making the house much warmer, as well as affording the fowls an opportunity to exercise.

Hints About Milking.

1. Always confine cows in a stable to be milked. It is better than having them chase one another around the yard.

2. Have the stable clean, and have the cow clean, or you can't get clean milk. Lime and whitewash for walls and posts is a good thing. Land plaster is a good absorbent in the stable.

3. Before commencing to milk, brush all loose dirt from the sides and udder of the cow.

4. After a little manipulation of the teats and udder the milk is ready to "come down." Then is the time to take it, and do not delay.

5. Milk as rapidly as possible without irritating or worrying the cows.

6. No definite rule can be given as to how the teats should be handled in milking, as cows differ, and hands differ so much; but be sure of one thing, please the cow if possible.

7. There should always be a friendly feeling between the cow and the milker, and milkers should not be changed if it can be avoided.

Cheap Lands and Poultry.

On all lands there is a growth of something, and among the different kind of barnyard fowls there are some that will find a portion of their food from the voluntary growth. The turkey is an active forager, and industriously works over a large area, consuming not only insects, but a great many grasses and seeds. Ducks and geese prefer to seek the young and tender herbage, not excepting weeds. If a piece of land is idle, and is unsuitable for large stock, it will pay to put it to use, and thus compel it to return at least the interest on its value. When poultry houses are built sufficiently far apart to allow room for a flock of fifty hens, they will need little or no attention in summer, the feed given depending on the vegetable supply of the land.—Mirror-Farmer.

Worst of All Experiences.

Can anything be worse than to feel that every minute will be your last? Such was the experience of Mrs. S. H. Newson, Decatur, Ala. "For three years" she writes, "I endured insufferable pain from indigestion, stomach and bowel trouble. Death seemed inevitable when doctors and all remedies failed. At length I was induced to try Electric Bitters and the result was miraculous. I improved at once and now I'm completely recovered. For Liver, Kidney, Stomach and Bowel troubles Electric Bitters is the only medicine. Only 50c. It's guaranteed by all druggists

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Permanently cured by the masterly power of "South American Nervine Tonic." Invalids need suffer no longer, because this great remedy can cure them all. It is a cure for the whole world of stomach weakness and indigestion. The cure begins with the first dose. The relief it brings is marvelous and surprising. It makes no failure; never disappoints. No matter how long you have suffered, your cure is certain under the use of this great health-giving force. Pleasant and always safe Sold by L. Richardson Drug Co., Greensboro, N. C.

To Piano and Organ Buyers.

The editor wishes to say a good word for the Williams Organ & Piano Company of Chicago, manufacturers of the well-known Epworth organs and pianos. It is a reliable concern and well-known throughout all Methodism. Our readers will do well to send to this firm for a catalogue before buying instruments. See ad, in another column.

JOINTS PAIN YOU THIS MORNING?

First sign of RHEUMATISM. Dangerous to let it run. Easy to cure now. A single bottle of

Rheumacide



Will probably do the work. Bad cases require more. RHEUMACIDE cures by getting rid of the cause, so that no trace of the disease lingers in the system. It purifies the blood, relieves the inflammation of the kidneys, the chronic constipation and the catarrh that follows such a condition of the system.

Though Mrs. Mary E. Welborn, of High Point, N. C., is 80 years old and had suffered from rheumatism for 20 years, she was completely cured by RHEUMACIDE, and declares she feels "years younger" and is anxious for "all who are suffering from any of the forms of this dread disease" to try RHEUMACIDE and be cured.

REV. J. R. WHEELER, a noted Methodist minister, of Reisterstown, Md., writes enthusiastically of RHEUMACIDE, which cured him. He is 75 years old and has been in the ministry 50 years.

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MARRIAGES.

BRYSON—FORD.—At the home of the bride's father, Mr. J. L. Ford, near Lowell, N. C., on Dec. 17th, 1903, Mr. W. M. Bryson and Miss Anna Ford, both of Gaston county, Rev. L. T. Mann officiating.

HAND—BAIN.—At the home of the bride's father, Mr. A. J. Bain, near Belmont, N. C., on Dec. 23rd, 1903, Mr. Rufus Hand and Miss Margaret Rachel Bain, Rev. L. T. Mann officiating.

BUNDY — JOHNSON. — At the Methodist Church in Jamestown, N. C., Dec. 23rd, 1903, by Rev. J. J. Renn, Mr. Charles Bascom Bundy, of High Point, and Miss Annie M. Johnson, of Jamestown.

BLACK—GRIFFIN.—At the home of the bride's parents, Mr. and Mrs. E. J. Griffin, near Unionville, Union county, N. C., on Dec. 24, 1903, Miss Cora Griffin was married to Mr. C. W. Black of Cabarrus county, N. C., Rev. E. G. Pusey officiating.

JEROME — BLACK. — At Bethel Church, Cabarrus county, N. C., on Dec. 24, 1903, Miss Jennie Black, daughter of Wm. B. Black, was married to Mr. W. T. Jerome, of Concord, N. C., Rev. E. G. Pusey officiating.

ZIMMERMAN—HIATT. — At the Methodist parsonage. Arcadia, N. C., on the 25th of November, by the Rev. P. E. Parker, Mr. Joseph L. Zimmerman, of Midway, N. C., to Miss Mollie Hiatt, of Winston-Salem, N. C.

UNDERWOOD—WOOD. — In the Methodist Church, in Asheboro, Randolph county, N. C., at 4 o'clock, p. m., Dec. 23, 1903, Mr. W. A. Underwood and Miss Isabel Eunice Wood, daughter of Col. W. P. Wood. The ceremony was performed by Dr. Frank H. Wood, uncle of the bride, assisted by Rev. J. T. Rogers, pastor.

The marriage was witnessed by a crowded house of friends. The bride was the recipient of very many handsome and costly presents.

The happy pair left immediately after the marriage for Washington, D. C., and other cities.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

LINNEY.—Seth, the eleven months old son of Dr. R. Z. and Texie Linney, departed this life December 3rd, 1903. Being of delicate constitution, a deep cold (if not slight pneumonia) was too much for his reduced vitality to do battle with, and the little pure spirit took its flight to that land of unclouded day where the white-winged angels see the face of God. Loving hands lowered the little white casket to its resting place in the cemetery at Taylorsville, and we stood beside the open grave and read the comforting promises, and tried to speak words of sympathy and hope to the sorrowing ones. May God comfort the burdened hearts.

E. J. POE.

ADAMS.—Eloiese Lucretia, wife of Hiram Clarke Adams, was born Jan. the 14th, 1847, and died at her home in Alexander county, December 12th, 1903. She professed religion and joined the Methodist church in early life and remained a consistent member till death came and released her from the sufferings of this life. It was the sad duty of this writer, assisted by Rev. B. F. Fincher, to conduct a service in memory of Sister Adams at the old Hopewell graveyard, the burying place for Beulah church, where her membership was held. May the God of all grace comfort the husband and motherless children in their loneliness and grief, and help them all to meet her in heaven.

E. J. POE.

HEFFNER.—Micleta Ann Heffner, the little daughter of W. L. and Lillian Heffner, was born Dec. 29th, 1898, and died Dec. 3rd, 1903, aged 4 years, 11 months and 4 days.

Cleta was a very bright, sweet child, and our sympathy goes out for the bereaved parents and relatives of the departed little one.

Her death was caused by that dreadful disease, diphtheria, and her suffering was very severe. But her suffering is over forever. He who said, "Suffer the little children to come unto me and forbid them not," has taken this dear child to himself.

W. S. CHERRY, P. C.

BALDWIN.—Lucian Fisk Baldwin was born in Chatham county, N. C., January 22nd, 1840, and died Sept. 19th, 1903. He was converted in his boyhood and joined Mount Pleasant Methodist Church where he remained a devoted member until his death. He was prepared for college under the instruction of William Bingham, and afterwards attended the State University. He was a member of Company D, Orange Light Infantry, First Regiment N. C. Volunteers, and was in the first regular engagement of the war between the States known as Big Bethel, Near Yorktown, Va., June 10th, 1861. For a number of years he held the position of public administrator of Chatham county, having resigned the same when his health began to fail. He was married to Miss Julia F. Bynum September 2nd, 1863. Six children, three sons and three daughters, with their mother, survive him.

He possessed a naturally bright mind and was fond of reading, Scott being one of his favorite authors. A superb type of common sense, blended with sparkling wit and humor, and with a generous and kind spirit. Ever scorning the mean and ignoble, his life was an exponent of frank, liberal and honest principles. The name of "Doc" Baldwin will thus be ever associated with the patriotic citizen, the humble Christian, the true friend and neighbor, and the affectionate husband and father.

As in the years of manly vigor he had bravely fought life's battles, so in the closing period of physical infirmity his Christian courage was shown in the grace of enduring affliction; and his faith, in patiently waiting for the crowning day. He said that all was well with him, and prayed: "Not my will but Thine be done." He talked much of those things that are above, as the scenes of earth receded and as the scenes of heaven opened and brightened before his vision. He talked of soon seeing his departed loved ones, and of meeting bye and bye those left behind. During the closing hours he called by name his saints and departed father, and also one of his little children who had preceded him to heaven; and spoke of each of the living children, adding that he wanted them to be good. Like a veteran soldier he said the separation was not to be long and that the family reunion in heaven would be so sweet. To his devoted companion he said: "I can't come to you, but you can come to me." Having thus bidden farewell to his loved ones on the shore of time, he steered out upon the open sea, where he "crossed the bar" and joyfully met his "Pilot face to face."

In the presence of a large gathering of relatives and friends, his body was peacefully laid to rest in the cemetery of Mount Pleasant church, to await the resurrection morn. Hail, noble brother and friend. We expect to greet thee amid yon hills of glorious light.

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$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than $100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. $1. Sold by L. Richardson Drug Co., Greensboro, N. C.

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Dr. Miles' Heart Cure and Nervine Cured Me.

Mrs. H. R. Jobe, formerly of Birmingham, Ala., writes from Eldredge, the same state, as follows:

"It is with the greatest pleasure that I recommend Dr. Miles' Nervine and Heart Cure. I only wish that I could tell every sufferer how much good they have done me. Last winter I had a severe attack of La-Grippe, which left my heart in a very bad condition. I could not lie down for the smothering spells that would almost overcome me and the feeling of oppression around my heart. I had not been so that I could lie on my left side for a long time. I got your Heart Cure and took three bottles. I have no trouble now with my heart and can lie on my left side as well as my right. Formerly I had suffered for years with nervous prostration. I had tried so many remedies that I had got clear out of heart of getting anything that would help me. The nerves of my heart were so affected that sometimes it would lose beats so it would seem to stop altogether. It was on the advice of a lady friend that I tried your Restorative Nervine. I felt better after the first few doses and two bottles of Nervine and one of Heart Cure made me feel like a new person. My heart is all right and my nervousness is all gone. I never fail to recommend it to others afflicted as I was."

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Lv. Chester,....	9:00 a m	8:00 p m	Tues
" Lowrys.....	9 18 a m	8 28 p m.	
" McConnells.	9 28 a m	8 48 p m	Thurs
" Guthries.....	9 33 a m	8 5 p m	
" Yorkville .	9:49 a m	9:19 p m	Sat
" Clover.....	10 12 a m	10 00 p m	
" Gastonia....	10 38 a m	12:30 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoa's	11 20 a m	1 10 a m	7 02 a m
" Lincolnton..	11:43 a m.	2:00 a m	8 00 a m
" Malden.....	12 10 p m	2 30 a m	9 20 a m
" Newton.....	12:38 p m.	2 55 a m	10 00 a m
" Hickory....	12:50 p m.	4 10 a m	2 00 p m
" Cliffs.....	1 23 p m	4 40 a m	3 0 p m
" GraniteF'ls	1 36 p m	4 57 a m	3 45 p m
Ar. Lenoir....	2 05p m	6 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed No. 63
Lv. Lenoir ..	2 30 p m	8 10 p m	7 00 a m
" GraniteF'ls	2 58 p m	8 43 p m	8 5 a m
" Cliffs.....	3 08 p m	9 30 p m	9 15 a m
" Hickory.....	3 20 p m	9 50 p m	9 35 a m
" Newton.....	3 45 p m	11 45 p m	11 20 a m
" Maiden.....	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 30 p m	1 10 a m	12 45 p m
" High Shoal	4 52 p m	2 22 a m	2 23 p m
" Dallas.....	5 12 p m	2 55 a m	3 25 p m
" Gastonia....	5 30 p m	4 20 a m	3 55 p m
" Clover ..	5 57 p m	5 10 a m	
" Yorkville...	6 13 p m	6 00 a m	Mon
" Guthries....	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 00 a m	Wed
" Lowrys.....	6 57 p m	7 23 a m	
Ar Chester.....	7 17 p m	8 00 a m	Fri

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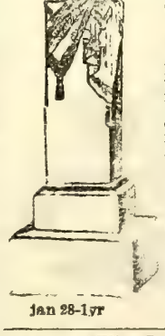
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CHARGES.	P. E.	Bishops	C. C.	F. M.	D. M.	Ch. Ex.	Educat'n	Delegate Gen. Conf	Minute Fund
Boone circuit,	75 00	10 25	27 00	58 00	33 50	22 00	26 00	5 00	1 75
Creston circuit,	75 00	10 25	27 00	58 00	33 50	20 00	26 00	5 00	1 75
Elkin station,	105 00	13 75	35 00	81 00	46 00	30 00	30 00	7 00	1 50
Helton circuit,	35 00	4 50	10 50	22 00	12 50	8 00	11 00	3 00	1 00
Jefferson circuit,	75 00	10 00	27 00	58 00	33 50	20 00	26 00	5 00	1 75
Jonesville circuit,	30 00	4 50	13 00	24 00	13 00	8 00	11 00	3 00	1 00
Laurel Spring ct.,	45 00	4 50	13 00	35 00	20 00	13 00	14 00	3 00	1 00
Mt. Airy station,	165 00	20 00	51 50	118 00	70 00	45 00	44 00	9 00	3 50
Mt. Airy circuit,	65 00	8 50	22 50	50 00	28 00	19 00	20 00	3 00	2 00
N. Wilkesboro ct.,	90 00	10 50	29 00	66 00	38 00	24 00	25 00	5 00	1 75
Pilot Mountain ct.,	75 00	8 00	21 50	55 00	31 00	14 00	25 00	5 00	1 50
Rockford circuit,	60 00	8 00	21 00	52 00	28 00	18 00	20 00	3 00	1 50
Sparta circuit,	45 00	4 50	13 00	35 00	20 00	13 00	15 00	3 00	1 00
Stokes circuit,	95 00	14 50	40 00	85 00	51 00	33 00	33 00	6 00	2 00
Watauga circuit,	75 00	10 00	21 50	58 00	33 00	20 00	24 00	5 00	1 75
Wilkesboro circuit,	95 00	10 50	29 00	66 00	38 00	22 00	25 00	5 00	1 75
Yadkinville circuit,	95 00	10 75	29 50	66 00	38 00	25 00	27 00	5 00	1 75
Total,	$ 1300	164 00	434 00	987 00	567 00	356 00	402 00	80 00	27 00

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TILLETT.—Rev. Dr. Wilbur F. Tillett, D.D., Dean of the Theological department, Vanderbilt University, spent a portion of the Holidays with his brother, Mr. C. W. Tillett, at Charlotte. On Tuesday of last week he passed through this city on his way to Washington, D. C., to attend the meeting of the Joint Hymnal Committee.

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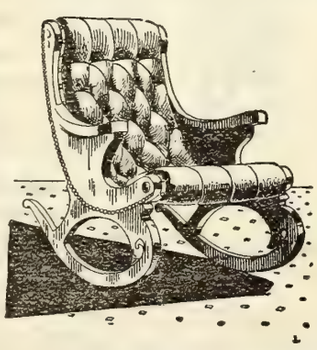
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ESTABLISHED 1855. GREENSBORO, N. C., JANUARY 13, 1904. VOL. XLIX., NO. 2.

EDITORIAL.

According to rumor, the gambling spirit has been rampant in North Carolina during the last few months, notably about Charlotte. Cotton futures seem to have been particullarly fascinating Many who made thousands out of small investments in the earlier months found themselves flat by Christmas. It is strange that so many are still willing to rush into this maelstrom of financial ruin.

* * *

The desire to get rich quick and without paying the price of legitimate thrift in hard labor, is the secret of this gambling mania. There is a lamentable lack of conscience on the subject of money making anyway. False and pernicious notions of trade and traffic are handed down from one generation to another. The average boy goes from the home in which he was reared fully persuaded that the world owes him a living and that it matters little by what method he comes into possession of it. He believes that the men who have accumulated something have been enabled to do so by the practice of shrewd methods. The result is that he is ready to fall into anything that gives reasonable hope of large gain with a fighting chance of keeping out of the penitentiary.

* * *

The root of all this trouble is in the home where false ideals of life have been constantly held up. Is it not a fact that in the average home the highest ideal of life is that of money making? Do not all the ambitions kindled in the youthful breast lead toward the goal of a selfish pursuit of wealth? Is not even the marriage relation perverted to the same sordid end, and the happiness of sons and daughters sacrificed ofttimes to gratify the ambition of parents to compass their selfish purposes in this respect? Where is the home that sets mind above matter and where all ambitions and aspirations are formed in view of the great truth that "life is more than meat, and the body than raiment,"—that "man shall not live by bread alone?"

* * *

There is little hope of reformation by legislation. Restraints of this sort are easily broken down or evaded by a generation of men and women, the very warp and woof of whose nature is extreme covetousness. We want education and must have it as a bulwark of strength against such tendencies. Not that form of education which is merely technical in its nature, teaching how to do things; but that higher form of education which teaches how to be. From pulpit and pew, in the school room, through the press and by every possible agency, there must be united effort to appeal to the higher instincts of man's nature. Society will be safe when the home begins to lay stress upon the higher aims of life, and subordinates all things to the accomplishment of this end. Then, and not till then, can we expect a generation free from the stupendous organizations that force society to pay tribute to their selfishness, and a generation content with the fruit of legitimate toil, while pursuing the loftier purpose of working out a God-given destiny. The little villains who were plying their trade in the practice of sharp schemes upon inmates of the home a generation ago, and whose wits furnished amusement for the parents, are the magnates of this generation who, at the head of great commercial organizations, grind the face of the poor and make and unmake men at their will. The Golden Rule of their boyhood training in the home was "make all you can and keep all you make." It would have been quite as easy with proper home influences to have brought the child under the dominion of the Golden Rule of the Master.

January Is Advocate Month

The month is rapidly going by. From some charges we have had fine reports. Others have not been heard from. Will you, brother pastor, get your officials together and plan an effective canvass? Or, if this method does not suit you, see to it that, by some method, not less than fifteen new subscribers are secured on your charge. Let there be a move all along the line.

Ask for the Old Paths.

There are some things settled and fixed. These we call principles. Methods may change, because they have to do only with the manner of doing things; but principles are the same yesterday, to-day and forever. While this is true, it sometimes happens that in our attempt to discard old methods we breed a sort of contempt for the principle involved, or lose sight of it and ignore it altogether.

Methodists need to be warned of this danger. We have had some methods which in many places are practically abandoned. Many of us doubt the wisdom of their superannuation and believe they would do fine service yet if baptized by the Spirit. Nevertheless, in many places they are gone, perhaps never to return; and too often the spirit and fervor of the Methodist type of religion have departed with them. For instance, the mourner's bench, or altar service, with penitents kneeling, has no place in some of our churches. The hurt of this would be insignificant, perhaps, if it were not that in the minds of many not only has the altar service departed, but with it has gone the notion that there is any necessity of a conscious conviction for sin, as well as an open and earnest confession of the same.

The mourner's bench is only a method, and as such, having no absolute efficacy, may be abandoned; but conviction for sin, repentance and open confession are essential principles in the processes of grace, which none dare abandon or ignore. It must be observed also that altar prejudice, when traced to its last analysis, is rooted in the heart's innate aversion to repentance and faith. Given, a case of deep and abiding conviction for sin, leading to the point of self-surrender, and you have a case where all prejudice breaks down, and the mourner's bench becomes at once a fit expression of such a state.

Let no one say that we would put the mourner's bench or any form of altar service between the individual and salvation. Far from it; but we are fully convinced that our methods are too often accommodated to a rebellious spirit, that mistakes a stiff neck and unconquered will for the finer tastes of culture. The methods of early Methodism were wonderfully adapted to the spirit of genuine evangelism, and we could do nothing better in these first years of the New Century than to inquire seriously as to the cause of a tendency to change. Have our tastes been elevated, or has our religious fervor evaporated? Have we a higher sense of propriety, or have we a lower sense of the depravity of human nature and of the immanence of the God who will bring us into judgment? Are we more cultured? In all seriousness, have we really substituted the methods of our fathers, and is the spiritual life of the Church of to day an improvement upon the former? It is at least a good time for us to take up the words of the Lord by His Prophet Jeremiah, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, (principles) where is the good way, and ye shall find rest for your souls."

A few moments spent in prayer for your preacher will make you think better of him and enjoy more fully his ministrations. Prayer will take the point out of criticisms and extract the spirit of censoriousness.

We are not going to be troubled about what we have not said; but it is what has been said that will give trouble and heartache Silence truly is golden, and happy is the man who knows when to speak.

It is not the man who does his work before the public eye, amid cheering, that is the hero. The other one who, in obscurity, stands at his post and does his duty is really worthy of the coronation.

CONTRIBUTED.

Letter from China.

BY REV. A. P. PARKER.

At a recent meeting of the Monday afternoon Missionary Prayer Meeting in Shanghai several missionaries from different parts of the country spoke of the wonderful way in which the country has been opened to the gospel since the Boxer uprising in 1900 and the marvellous manner in which God has over-ruled all things for the advancement of His kingdom in this land. Mr. Webster of the Scotch Presbyterian Mission in Manchuria spoke of the great progress of the work in that region. He said that when the missionaries had to leave their stations at the time of the Chino-Japanese War in 1895 they expected that the church they had gathered there would be scattered to the winds; but when they went back to the work the following year they found the Christians had remained steadfast and were rejoiced to have their foreign pastors with them again. In 1900, when the Boxers burned down every missionary residence, chapel, hospital, etc., and the missionaries had to flee for their lives, they could not expect that many of their Christians would be able to stand the terrible storm that broke over them, but after peace was restored and the missionaries returned to take up their work, they found that a very large majority of the Christians had remained true to their profession, and more than 400 of them had sealed their testimony with their blood. The church is stronger today in Manchuria than ever before and the work is going on with ever increasing success. There are more than 12,000 Protestant Christians in Manchuria and a still larger number of probationers.

Dr. Noyes spoke of the encouraging progress that is being made in Canton and the surrounding country. He said that one of his colleagues had recently returned from a visit to a city of 40,000 inhabitants near Canton where he had been holding a series of meetings. He and his native helper preached every day five hours each day for several days, and the people thronged the chapel the whole time, eagerly listening to the preaching of the gospel. The names of many enquirers were taken and it is expected that large numbers will be taken into the church in that region in the near future. Another missionary had been recently selling Bibles and Christian books in the city of Fatshan. Until quite recently the people of this city have always hated and reviled foreigners in the most bitter manner, but now the attitude of the whole city seems to be changed. On this occasion between three and four thousand books were sold and the missionary felt sure, from the manner of the people, that the large majority of the books were bought by persons who were sincerely anxious to learn about the gospel taught in these books Dr. Noyes said that in their Mission alone (the Presbyterian mission) they had baptized and received into the church 1,098 members during the present year. He also spoke of the wonderful way in which the country has been opened to missionary work since the Boxer trouble. There has never been anything like it in the whole history of Missions in China.

One of the Shanghai missionaries recently made a visit to a neighboring city where he found a Government school in operation. He was invited to preach to the pupils in the afternoon and again the next morning, and was informed by the two principal teachers that they believed in Christianity, and that there were several of their pupils who were believers. He was invited to come again and preach to them and he believes that many of them will become Christians in the near future.

Another Shanghai missionary told of the work that he and his native helpers are doing at Woosung, a city some fourteen miles from Shanghai where there is a strong fort garrisoned by Chinese soldiers. He said that a large number of the soldiers were coming to the preaching at his chapel and were showing the greatest interest in the gospel, so much so in fact that the native preacher is becoming uneasy about it, fearing that these soldiers have some other motive in coming than simply a desire to learn the truth and be saved from their sins. He says there is great unrest among the people and the soldiers throughout the country. They express themselves as feeling that there is no hope for China either in the so-called reformers or in the conservatives who are trying to hold the country back from the progress that the reformers are seeking to make. It is on this account that the belief is fast gaining ground throughout the country that China must look to the foreigners for help in the crisis that is now coming. The people are looking for a break up and they think that the only safe place is in close connection with the foreigners, hence many of them are coming to learn about Christianity, believing that it is only through Christianity and the help of the foreigners that they can find safety when the storm breaks. Other missionaries from different parts of the country give expression to the same views and we all see in this unrest a grand opportunity for preaching the gospel. As Dr. Noyes expresses it we are not to inquire so much into the motives that bring the people to us, but rather to take advantage of the fact that they are coming and preach to them the gospel of salvation no matter what motives bring them within the range of our influence.

No doubt the papers keep your readers well informed as to the progress of events in the far East. We have been on the qui vive for several weeks now, looking for war between Russia and Japan over the question of the evacuation of Manchuria by the former. Just recently also China has been on the point, apparently, of declaring war against Russia; and yet matters are, so far as is known, as far from settlement as ever. If by any possible means the Chinese Government could be induced to take a firm stand it is generally believed among the foreign community in China that Russia would back down and give up the Manchurian provinces without any further struggle; but several years ago the leading statesmen of China, led by Li Hung Chang, entered into a secret agreement with the then Russian Minister at Peking to allow the Russian occupation of Manchuria, these statesmen aforesaid receiving a large sum of Russian money to pay them for their trouble in selling their country. The time has now come for Russia to take delivery of the goods and, of course, she intends to hold on to what she has got. It is this deliberate treason and bribe-taking on the part of China's leading men that has brought the country to the verge of ruin. There are now two parties in the Peking Government. One led by Prince Ching which is in favor of Russia and is, no doubt, still receiving Russian money, whose object it is to allow Russia to have full possession of Manchuria. The other party, led by Na Tung, president of the Ministry of Foreign Affairs, and the two Viceroys, Yuan Shih Kai and Chang Chih Tung, are strongly in favor of resisting Russia to the full extent of their power. This second party is apparently now in the ascendant and we are expecting every day to hear that China has thrown her lot in with Japan and decided to resist Russia at all hazards. If China could be persuaded to do this, there would still be some hope for the country, otherwise disintegration and absorption by the leading powers of the West is the inevitable fate that awaits this old empire.

Anglo-Chinese College,
18, Quinsan Road,
Shanghai, Nov. 18, 1903.

Our Methodism at the National Capital.

Perhaps you remember that when you and Mrs. Blair were in this city a few weeks since and attended a business meeting of our league, initial steps were taken for a Southern States reception to be held on New Year evening. Well, the reception has come and gone and I am gratified to tell you that it was by far the greatest success of any similar entertainment ever held in our church. Fully one thousand handsomely printed invitations were sent out and almost that number of persons from almost every section of our fair Southland were present from eight to eleven o'clock, and a very large crowd remained for watch night service which continued until the close of the old and the dawn of the new year.

On either side of the large Sunday-school room in the basement of the church were arranged booths which were designed as headquarters for the various States. These booths were tastefully decorated with evergreens, flags and buntings, and above the curtained doorway was placed the name of the State in large letters, and a large shield containing a representation of coat of-arms of the several Southern States. Representatives of each State were present in the booths and acted as a reception sub-committee. During the evening there were quite a number of addresses, recitations, songs, etc, including a speech from General League Secretary, Dr. H. M. DuBose, of Nashville. Bishop Hoss was in the city and expected to attend, but was indisposed and did not get out; however, we had a most excellent sermon from him on Sunday following.

The two Carolinas were quartered in the same booth in the most prominent position in the room which was pronounced by many as the most attractive one of all. It is also complimentary to note that the Carolinas were no less prominent on the programme of the evening entertainment. Senator A. C. Latimer, who heads the "Palmetto State" delegation in Southern Methodism here, made an interesting talk, and so did our new Congressman Robert

N. Page of the "Tar Heel State," who is equally as devoted an apostle of John Wesley.

In his praise of the State and her people Mr. Page appropriately closed his remarks by quoting what Governor Aycock said in his speech at the re-union recently held in Greensboro, which was as follows: "In all the length and breadth of the State of North Carolina there is not a man known outside of his township who has said with the fool, 'There is no God.' "

This was immediately followed by the singing of the "Old North State Forever," by the North Carolina contingent with Mrs. Page as pianist.

At the conclusion of the programme refreshments were served.

Matrons were chosen for the several States, and the selections for the Carolinas were appropriately accorded Mrs. Senator Lee S. Overman and Mrs. Senator Latimer, who assisted in receiving the guests.

Mrs. W. F. Tomlinson, formerly of Western North Carolina, was chairman of the Committee of Arrangements for the two Carolinas.

Great credit is due our popular pastor, Rev. Forest J. Prettyman, for the success of this entertainment. He was responsible for the change of this society from Christian Endeavor to Epworth League one year ago.

Washington, D. C.

A California Convention.

BY H. H. RYDALL.

The representative Methodists are to meet in Los Angeles, California, next April. This southern city is already preparing for the approach of this church militant and arrangements are now being made to give them a royal welcome. No such accommodations as the Presbyterians tolerated last year at their great Assembly will be experienced by these disciples of John Wesley, but the largest hall in the city will be their rendezvous, while the finest edifices of an ecclesiastical nature in Los Angeles will be found by the visiting brethren to be owned by Methodists. Methodism will then take action on certain vital questions that pertain to the welfare of the church, and this meeting will be advertised from ocean to ocean and attract the attention of the continent to this body of active Christian workers. The Rev. Robert McIntyre, who addresses an audience of nearly two thousand every Sunday, and has the only church in this growing metropolis where people have to stand all through the service, will welcome the gathering hosts and the glad hand will be given by ministers of every other denomination, by the press and by the thousands who are in sympathy with, but do not ostensibly ally themselves with the great Methodist church.

After the proceedings the delegates will seek rest, novelty and recreation beneath these Hellenic skies and amidst these blooming orange groves. Perhaps the greatest novelty to these toiling ministers, especially those from the midland States, will be the trip from Los Angeles to the Island of Santa Catalina. This wild, sun-scortched, wind-blown, primeval spot is situated some forty miles from Los Angeles; five hours are occupied in transit, two on land and three on water. From the sullen depths of the peaceful Pacific spring a series of precipitous heights, eight miles wide and twenty-two miles long; at very few places on this island is landing possible; the best is at Avalon, near the southeast corner where are found a collection of hotels and boarding-houses, at which every taste can be gratified and every purse suited; the only Protestant church at Avalon is of the Methodist persuasion. Crossing this quiet, silent, sailless sea the brethren may haply behold some flying fish, which will excite their wonder; a few sportive whales may be seen in the offing, spouting streams of water into the air, while schools of dolphins may be observed in close proximity to the little steamer that once a day leaves the port of San Pedro on the coast for Avalon.

The aquarium at Avalon will greatly interest the visitors. Here may be seen in their native element the wharf-destroying torpedo at work, the creature that costs so many nations so much money in building new piers and wharves; devil-fish—the genuine octopus, but of smaller size, indicating in miniature the behavior of its larger relatives when they get hold of something they hate or love; curious long sea eels of hideous aspect and reminding one of Dante's Inferno; horned sharks of small size; living corals at work with their wonderful creation; light giving fishes; sea anemones; red fishes with blue, brilliant shining dots on their bodies; self-propagating fishes; barnacles; stingarees—the wasps of the salt water; skates; the ramora that attaches itself to the shark and whale and causes them no end of trouble; gold perch, a sort of flat gold fish; sculpins with their hideous heads; blue bass; seven kinds of star fish; sea turtles; sheepshead, always antagonistic to the crawfish; leopard sharks, a variety of shell fish and a number of strange ocean plants. To the thoughtful this is a wonderful exhibition and opens the human view upon the wonderful manufacture of our Divine Creator, of which every minister will take note.

Wandering inland, journeys to the various ostrich farms will be in order; the larg st of these is the one at Pasadena, where some three hundred ostriches of all ages are maintained at private expense for public amusement. The gates of the institution are open to the electric railway, where every fifteen minutes cars arrive from Los Angeles with tourists. A beautiful garden greets the newly arrived and no traces of ostriches are observed; under bowers of rose trees, wire-trellised, by fountains filled with gold fish and bordering a small orange grove he wanders into paths where the wine-colored hollyhock, violet petunias, cactus dahlias, blue lovlias, penstemones, white marguerites, geraniums and other flowers smile their silent welcome in regiments interspersed with cultivated lawns kept wet by the everlasting expenditure of money. The great show rooms of the institution admit the traveler; here fifty thousand dollars worth of ostrich feather manufacture await the lingering inspection of the public, the feminine portion of which is a long time passing a given point; a dozen women stand ready to wait upon the fair or to sell some souvenir trifle to the men. Passing through this Valley of Temptations we come to another portal and behold another garden filled with flowers, adorned by ferns of all descriptions and beautified by many of the tropical trees of Southern California; here is seen the pepper, the eucalyptus, the olive, the date palm, the banana, he pomegranite, the locust, the willow, the English walnut and a thousand forms of that strange product of the desert —the Arizona and New Mexico cactus, the wonder of all European travelers.

On we go, however, to the desert—the pens of the ostriches and behold all ages of ostrich life; here are the infant ostriches, scarcely one foot high, forever nibbling the soft young alfalfa grass; here are the hundreds of young ostriches not yet arrived at the age of puberty, and here are the giant paterfamilias with his polygamic outfit of two or three hens, surprising all visitors by their monstrous eggs in their monstrous nests, or holes in the ground, for they have no nests in the true sense of that term. Here are the Cape ostriches and ostriches from the wilds of Abyssinia; here are fourteen year old ostriches and those that have arrived the night before; here are the incubators filled with hundreds of dollars worth of ostrich eggs, wherein the silent listener can hear the pre natal breathing of the ostriches awaiting the hour when they shall break their shells and breathe probably for sixty years—the natural life of an ostrich—the glorious climate of California. All this is most interesting to this thoughtful body of representative Methodists.

The old Missions of California will interest the ecclesiastical mind. They are the ruins of a forlorn dynasty that sought to govern the uncivilized wretches that dwelt in these part a hundred years ago forty thousand strong. Beautiful and picturesque they now form material for artists and photographers and interest the festive tourists, who with nothing to do but see something, chases up and down this sun-kissed land with his kodak. A nice one is on exhibition at San Fernando, some twenty miles from Los Angeles, another at San Juan Capistrano, a desolate ruin, and a third at San Gabriel, not ten miles away from Los Angeles; this is in good state of preservation and will greatly interest our Methodist visitors. Old pictures painted in Spain, once worshipped by the Indians will be inspected and the benches where for a hundred years a semi-civilized race received religious consolation, are still in use; the old bells still ring out to summon worshippers to church and indeed nothing is present to remind one of this age of Saxon enterprise and improvement but the electric car which has the temerity to bounce right up to the doors of the sacred edifice. The finest of all these missions is at Santa Barbara, some three hours ride from Los Angeles and here a whole colony of sequestered monks pass their silent time in prayer and garden cultivation, interrupted by the ceaseless procession of visitors.

Other sights will gratify the rank and file of Methodism, the Queen City of the Angels, the wonderful development, the popularity of their local ministers, but enough has been seen in futurity to give many a prelate food for thought in his pastoral discourses for some time to come after he has returned to his flock.

444 S. Broadway, Los Angeles, Cal.

Randolph Circuit.

We are in the midst of our work for the new year. We were glad to serve these people another year. As a mark of their appreciation, interest and love the good people of Trinity gave their pastor a severe pounding on New Year's night. May God bless them richly and help me to serve them so well that they may be repaid and God glorified.

ALBERT SHERRILL.

Winston and Vicinity.

Since Conference some good work has been done by preachers and people.

The District stewards met nearly thirty days ago and apportioned the assessments.

Dr. Atkins is as tireless and vigorous in planning new enterprises and pushing them to completion as if this was his first year on the District. The District Conference may resolute mournfully at the prospects of his departure, if so it will but echo what has been resounding all over the District for a long time. As a Presiding Elder he has few peers and no superiors.

Centenary people, in fact the entire community, are delighted with Dr. Chreitzberg. He has taken hold of things with remarkable facility, and is attracting large congregations to his church, and making friends everywhere.

Grace congregation is congratulating itself on having Brother Barnhardt for another year.

Southside and Salem are now formed into one charge, and Brother Biles is working like a beaver among his flock. He has already held a protracted meeting at Southside being assisted by Brother L. P. Bransford, and had 13 conversions and 14 accessions.

Burkehead church is steadily improving, 12 members have been added since Conference, four of these being on profession and eight by cirtificate with several others yet to join.

Forysth Circuit a new work with a new man promises a good yield. Brother J. F. Totten is already beloved by his people and is pleased with his work.

About Rutherford College

Rejoicing is in order for the friends of Rutherford College. This is only the beginning of the spring term, but the number of students matriculated has surpassed the prophesies of her warmest supporters.

At the close of the fall term 185 students had been enrolled. The number is now 250 and still they come. It is safe to predict that 275 will be enrolled during this term, and possibly 300. The president and all the professors have smiling faces, and are planing for hard and profitable work. Miss Falls has the primary department well in hand, and is not wanting in popularity The most of the students are from our own State, 28 counties being represented. There are students from three other States.

Our magnificent location and climate, with a religious atmosphere decidedly positive, and therefore helpful, together with a young, competent faculty, place Rutherford College among our leading preparatory schools. Many improvements have been made within the last year, adding much to the appearance and comfort of the school building

Some friend of education could do no better than to remember Rutherford College with a good large gift Dr. W. W. Bays is now our financial agent, and should have the encouragement and cooperation of our people.

J. H. WEST.

Mrs L. W. Andrews.

Another name has been transferred from the membership of the Woman's Foreign Missionary Society of West Market street Chnrch to the roll of the redeemed. Mrs. L. W. Andrews nee Miss Fannie Ogburn, was a charter member of this Society; was for several years its President; and was always one of its most faithful, earnest and efficient workers.

On December 24, she was called to her reward, after a lingering illness from paralysis for over seven months, therefore be it

Resolved 1st. That while we miss her genial presence from our monthly gatherings, her prudent counsel in our deliberations, and her sweet voice in our songs, we cherish her memory, thinking of her not as of the dead, but as of one who has gone before to join the choir invisible.

Resolved 2nd. That we are thankful to the all wise Father that He gave us this tender and sympathetic friend, and that in her He placed before our eyes for so long, a beautiful example of Christian living.

Resolved 3rd. That we strive to follow her as she followed Christ.

Resolved 4th That our heartfelt sympathy be extended to her bereaved household. That a copy of these resolutions be sent to the family, to the N. C. ADVOCATE, and also to the town papers for publication.

EUGENIA BUMPASS,
LUCY A. CUNINGGIM,
Committee.

NEWS NOTES.

Secular.

Mr. Howard A. Banks, editor of the Asheville Gazette-News, was married last week.

The statement is given out by the authorities at Raleigh that there was but one lynching in this State last year as against eight the year before.

The Hinkle Live Stock Company of Statesville, N. C , paid a dividend of 8 per cent. last year. The Statesville Flour Mills paid a dividend of 6 per cent.

Miss Pearl Duke, second daughter of Mr. B. L. Duke of Durham, was married on last Thursday afternoon at the home of her father in Durham, to Mr. Nathan L. Beacham, of Chattanooga, Tenn.

At a meeting of the Home Mission Committee of the Mecklenburg Presbytery, held in Charlotte last Tuesday, Rev. Geo. W. Belk was elected Evangelist of Mecklenburg Presbytery at a salary of $1,200.

The town of Hickory, this State, has just opened their graded school in a splendid new building, costing about $12,000 00 The building has a seating capacity of some 2.000, and there are between 300 and 400 now in attendance.

Mr. Will G. Penny, of Lexington, was married to Mrs. Sallie Lee Hege, of the same town, on last Wednesday evening at the First Methodist Church, Rev. J. D. Arnold performing the ceremony, assisted by Rev. J. N. Huggins, the pastor.

Two negroes named Brewer, were instantly killed at a railroad crossing near Gastonia last Thursday. They were driving a mule and attempted to cross the railroad in front of a fast running train. The mule was killed also, and the wagon demolished.

Governor Aycock has refused to commute the sentence of George Morgan, of Wilson, who was convicted of gambling and who was sent to the roads for four months and fined $1,000. Morgan is willing to pay the fine, but wanted to escape the road sentence.

Miss Ruth Cleveland. daughter of ex-President Grover Cleveland, and familiarly known as "Baby Ruth" died suddenly at their home at Princeton, N. J., last Thursday. She had been sick for about four days with a mild attack of Diphtheria, and died from heart failure.

The State Superintendent of Public Instruction says applications for what is known as the second $100,000 of the State's annual appropriation for keeping the public schools open four months in the year are coming in quite rapidly and the division of the sum will be made before long.

A dispatch from Asheville, dated January 7th, says: Nothing has been heard of Miss Emma Liebhard, who mysteriously disappeared from Covington, Ky., on December 22, and fears are entertained by the family that she has either been abducted or murdered. Miss Liebhard left Covington to go across the river to Cincinnati, December 22, and had in her possession between $400 and $500. She did some shopping in the cities and since that has not been heard from. Miss Liebhard was about 25 years of age and her disappearance can only be explained by her having been foully dealt with. Miss Liebhard some time ago spent nearly a year in Asheville and has many friends here who are greatly concerned about her disappearance.

According to recognized authority on such matters the religious divisions of the population of Greater New York in 1903 are: Protestants, 1,750,000; Roman Catholics, 1,260,000; Jews, 600,000. Another astonishing statement is that of the 2,100 students for the current year in the college of the City of New York for boys, 1,900 were Jews, and 75 per cent. of the pupils in the Normal College for girls are of the Jewish race. The New York Sun says: "If the Jewish immigration from eastern Europe continue at its volume during the last year, the Jews will soon be the largest foreign element in the population of New York."

When You Are All Bound Up

and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels, but to the whole being. Only one small dose a day will cure any case from the lightest to the worst. That means cure, not simply relief only. Most obtinate cases yield gently and easily, and the cure is permanent. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal Remedy Co., 175 Seneca Building, Buffalo, N. Y.

All leading druggists sell it.

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If you have catarrh, rheumatism, kidney trouble, or any disease caused by impurities in the blood take Rheumacide This wonderful remedy destroys the root of the disease. At Druggists.

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Attorneys at Law,
119 COURT SQUARE, GREENSBORO, N. C.

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(Established 1891.) Raleigh, N. C.

An Infant's Catechism

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

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My system is complete. It embraces the best features of all the most succeseful methods of curing disease. It is the culmination of an extensive experience in the practice of Hydropathy, Physical Culture, Swedish Movement, Massage Dietetics and other rational methods. It is not any one of these, but a distinct system of my own combining the virtues of all. Thermo-therapy, or the dry hot-air bath, is one of the most valuable of therapeutic agents, and is now being adopted by all the larger sanitarums in both Europe and America. I have every facility for giving this treatment in the very best manner and employ it extensively in the cure of obesity, blood diseases, paralysis, rheumatism, and all affections of the joints. Narcotic and alcoholic habitues are successfully treated by my system, and in such cases Therapeutic Suggestion is employed as an efficient auxiliary. For the administration of vibratory massage,massage instruments driven by an electric motor are used. Many of these devices are recent inventions and are very expensive and have never before been seen in this part of the country.

I have written a book,entitled"Nature's Way,"which explains the philosophy of natural healing. It tells you how diseases can be cured without the use of drugs. I will send a copy of this valuable little book free of charge to any reader of the ADVOCATE who will write for it. Don't delay. Write for it to-day. A postal will bring it.

TESTIMONIALS.

Rheumatism.

For four years I was severely afflicted with rheumatism. For the greater part of the time it was almost impossible for me to walk and I was often compelled to use crutches. When I commenced treatment of Dr. Biggs, it was with the greatest difficulty that I could go to his office. After three weeks' treatment I can walk a long distance with ease, can attend to my household duties, and am entirely free from pain. I heartily recommend his treatment to every one afflicted with rheumatism.

MRS. E. P. McLEAN, 320 North Forbis Street,
Greensboro, N. C.

Consumption.

My lungs have caused me a great deal of trouble. I would cough with nearly every breath and spit a great deal of blood. The best doctors in Greensboro treated me, but were not able to do any good. They all said that I had consumption and frankly told my relatives that they could not cure me. I had lost all hope of ever being cured, and when I heard of Dr. Biggs I had not the least faith in his treatment, but decided to try it as I had tried others. I commenced to improve immediately. My appetite returned, and I regained my strength. My cough grew less and finally ceased. I am now able to do all my own work, and have better health than I have had for years. I advise every one who has lung trouble to take this treatment.

MRS. WM. JENNINGS, 720 West Lee Street,
Greensboro, N. C.

Catarrh of Stomach.

For several years I was afflicted with a severe form of stomach trouble,suffering excruciating pains. The attacks finally became so frequent and violent that life seemed worth nothing to me. Finding no relief from medicines, I decided to try Dr. Biggs, the non-medical physician. He pronounced my malady Catarrh of the Stomach. I began taking treatment from him about the last of May, and continued till about the second week of August, and during that time and up to the present I have not taken a particle of medicine nor have I had one of those terrible attacks. I feel constrained in behalf of others who may be similarly afflicted to state these facts.

MRS. E. J. LYNCH, E. Washington Street,
Jan. 2, 1904. Greensboro, N. C.

ANDREW C. BIGGS, Non-Medical Physician,
Bell Telephone No. 364. 218 East Washington Street, Greensboro, N. C.

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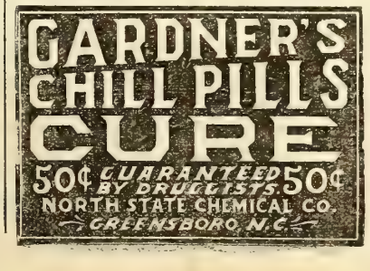
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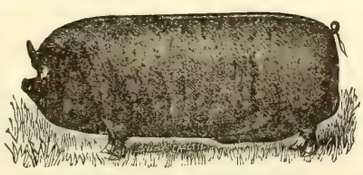
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A Forward Temperance Movement.

It is very gratifying to note the growth of temperance sentiment in North Carolina as well as in other States. And as important temperance bills are now being pressed before Congress set forth on the 3rd and 6th pages of the ADVOCATE of December 23, let all of our preachers and laymen who have not already done so look them up, and fall into line, and do all they can to aid in this important work, at this auspicious time. Let none of us fail to do so.

There should be inaugurated a forward temperance movement in this as well as in other States in time to unite all temperance forces, and develop the strongest possible wholesome temperance sentiment, in order to sweep the State more completely for temperance, by the meeting of our next State legislature, that we may secure the enactment and enforcement of more adequate temperance laws in this entire State. We are very glad to note the improvement in this, Polk county, on the temperance line since our special prohibitory law went into effect; and we hope the cause of religion, morality, society and business may never again be cursed with the evils of intemperance that once cursed this section.

We believe preaching, teaching, lecturing, and the circulation of good temperance literature has contributed largely to the progress already made; and I have tried with God's help to bear my part in this good work; and I am sure that several hundred temperance booklets we have put in the homes of the people are bearing fruit. Such neatly printed, attractive and wholesome booklets as "Intemperance and its Cure," and "The Serpent's Bite," advertised in the ADVOCATE, can not fail to do good wherever circulated and read; as such literature builds up a strong, healthy temperance sentiment; thus helping to secure the nomination and election of good moral as well as strong temperance men for office, and through them the enactment and enforcement of adequate temperance laws, by what ever party may be in power.

If our State could be sown down in the next six months with such literature, what an impetus it would give the cause of temperance by the next political campaign. May not our State be swept for the cause of temperance yet? But how may this be done? By educating and enthusing the people on this important question. Let all ministers and laymen of the Methodist church, South in our, State as well as of all other churches do their part in this all important work.

We would call the special attention of our people and preachers to the resolution on temperance adopted by our last Annual Conference stressing among other things the circulation of temperance literature as one of the very best methods of creating and maintaining a healthy temperance sentiment and of securing the enactment and enforcement of adequate temperance laws. "Let us all take notice and be governed accordingly" for the great good we may do. "So mote it be." Amen.

In order to help on the good work and to help it now: For the next 30 days I will mail postage paid a copy of both temperance books advertised in the ADVOCATE; viz., "Intemperance and its Cure" and "Serpent's Bite," for 25 cents in stamps and silver (being 10 cents off of the regular price.)

To those who wish to circulate them by sale or gift, I will make the lowest possible prices by the quantity. Let every body interested in temperance, and every temperance worker avail themselves of this offer. Order at once lest you forget it. If this is not possible preserve this notice till you can do so at your earliest opportunity. Remember that I will freely return your money on notice if you are not perfectly satisfied with your investment after you have read or carefully examined them.

Truly yours for all possible good,

W. H. PERRY.

Mill Spring, N. C.

P. S. Encouraging Testimony.—Bro. Jasper Ebbs of Madison county, N. C., informed the writer that in a certain family the father and all the boys (of which there were many) were drunkards save one. He enquired of that one how it was that he was not a drunkard too. He said he owed it to the fact that when young his father was induced to take a temperance paper, and that he was the only member of the family who read it; and that, by so doing, he was so impressed with the evils of intemperance that he resolved never to drink; and thus he was saved from the disgrace, poverty, sin and wretchedness of a drunkard's life.

A young man informed me at Elbanon Institute last year, that while in the Philippine war at Hongkong he bought and sent back to America a temperance book to a drunken acquaintance and that on reading it he instantly reformed and quit drinking.

A young man to whom I sold a copy of the "Hornet's Nest," a temperance book, in Mayodan a few years ago, said, after reading it, that he was done with liquor.

We know not the good we may do circulating religious and temperance literature. Let us all "go and do likewise."

W. H. P.

Working Night And Day.

The busiest and mightiest little thing that ever was made is Dr. King's New Life Pills. These pills change weakness into strength, listlessness into energy, brain fag into mental power. They're wonderful in building up health. Only 25c per box. Sold by all druggists.

$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than $100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. $1. Sold by L. Richardson Drug Co., Greensboro, N. C.

A Perfect Laxative

Is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is **Mozley's Lemon Elixir.** It is a pleasant lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle.

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We wish to thank our friends and patrons throughout the State for their generous support during the past year, and to assure them that we appreciate their kindness in full.
You have helped to make our business larger, and you have aided us in such way as to make it possible for us to serve you better in future.

We cater to the Wholesale and Retail Trade.

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He that is surety for a stranger shall smart for it, and he that hateth suretyship is sure.—Proverbs xi. 15.

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Our Little Folks.

The Snarlies.

"The Snarlies got into a little girl's hair;
They said: 'Let us make a little nest there!'
Mrs. Brush came along and said: 'Oh, no!
You don't belong there, and away you must go,
This little girl's hair was not meant to look so.'

"The Snarlies determined that there they would stay,
They wanted to sleep and they wanted to play.
So they said: 'Mrs. Brush, you are not doing right,
If you don't go away, we will tie you up tight,
To stay in this hair is our greatest delight.'

"So then Mrs. Brush sent for good Mr. Comb,
And asked him to help send the Snarlies all home,
And together they drove every Snarly away
And told them in some other place they must stay.
Then wasn't that little girl happy and gay?"

—Selected.

Nothing Without Christ.

"Without me ye can do nothing," said Jesus. Do we realize the truth of those words? He does not say: "Without me ye will accomplish much less than with me." He says: "Without me ye can do nothing." O, if we could only realize our utter helplessness without Christ!

One great reason why we accomplish so little for the Master is that we are so strong and confident in ourselves. There is so much of the big "I" in us. We want to do the work and receive the praise. But we must learn to let Him do the work through us and have all the glory. As long as the old self exists in us, Christ cannot do much through us; we cannot bear much fruit. Not till we fully understand that without Him we can do nothing, are we really ready to begin to do Christian work.

When the divine sap, the Holy Ghost, from Christ the vine, flows through every part of our being, driving out all of self and filling us with all the fullness of God, then we shall bring forth much fruit.—Christian Outlook.

Jack's Kodak.

Whenever Uncle Jack came to see Jack junior, his namesake always brought him something. This time he delighted Jack more than ever before, for he brought him a small kodak.

Although Jack was only a little fellow, he soon learned to use it very well, and felt very proud indeed.

"Now," said Uncle Jack, when he said "bood bye," "give and get as much pleasure as you can out of my little present until I come again."

Uncle Jack always said something like this, and it was a help to Jack to remember it when he did not feel like lending his things.

One day his brother sent Jack on an errand. He carried his kodak with him, for he thought he might get a picture. Presently he passed a small house. There were three children in the yard. They were sitting huddled up by the fence, and the two little boys were crying.

The little girl, who was older, looked as if she wanted to cry, too. When Jack saw them he thought it would be fun to take a picture and call it "The Cry Babies." He decided he would do this—it would be such a funny picture to show the boys.

Just then he thought of Uncle Jack. It was not very kind to make fun of those little boys, and it would not be giving any pleasure to take a picture of them when they were so distressed. He opened the gate and went in.

"What is the matter?" he said.

The little boys did not answer; but, presently, the little girl said, "We are so lonely without mother; she has gone away because father is sick and she had to go to him, and we miss her, and a neighbor is taking care of us."

And here the tears came in her eyes.

"Don't cry," said Jack.

Then a happy thought came to him.

"I'll tell you," he said. "I'm going on an errand for mamma and when I come back I'll take a picture of you and you can send it to your mamma; it will surprise her."

The children were delighted. "Can you, really?" they said. "We will get ready."

Jack hurried back. The children were waiting for him and had put on their best clothes. The little girl stood between her two brothers. Jack took two pictures.

"When they are finished I will bring them to you and you can send them to your mamma," said Jack.

The children were now smiling happily.

Jack felt happy, also. He was so glad he had not taken "The cry babies!"—Susy L. Bacon, in Youth's Companion.

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I take pleasure in announcing that I have established a permanent office in Greensboro, N. C., as the State Representative of the Grumiaux News & Subscription Co., of Le Roy, N. Y., one of the oldest Subscription Agencies in the U. S.

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Harper's Magazine, $3.35. Harper's Weekly, $3.35.
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Send for catalogue, or let me quote prices on any list you may want for this year.

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Dr. Dred Peacock, Sec'y, Greensboro, N. C.
D. B. Coltrane, Concord, N. C.
Rev. Frank Siler, Asheville, N. C.
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Office: 108½ W. Washington St.

Moving in the Campaign.

Rev. B. F. Fincher, of Stony Point circuit, has the ADVOCATE campaign on in good earnest in his charge. Last week he sent in eight new yearly subscribers and one renewal with the cash, and said: "This is what I did last Sabbath. I hope to send you as many more next week." This fully demonstrates that the editor's call for fifteen new subscribers in each pastoral charge is not extravagant. Stony Point circuit cannot be regarded as an ideal place for the most successful work on this line. We trust many others will make as good a record and even better by the close of the month. This work by the pastors is bread cast upon the waters to be gathered up in results later. It is an investment that will pay.

Well Merited Praise.

The Daily Record, of this city, last Saturday, referring to the physicians of Greensboro, said:

We cannot refrain from remarking as we pass along that while a number of operations have been performed in and around this place for appendicitis, not a death has been reported. Dr. Long, we believe, has been doing the work, assisted by others, and it is a source of gratification to record the fact. It may be called luck, but there is an idea extant that skill, accompanied by a correct diagnosis, has more to do with it.

Dr. Long is undoubtedly a surgeon of remarkable skill and we are glad to note the success which has attended his practice since his location in the city. Apart from the great skill of Greensboro physicians and surgeons, as a rule they are abreast with every movement for the moral and religious elevation of the community. We believe that we do but simple justice to call public attention to the facilities for treating difficult surgical cases now afforded in the Greensboro City Hospital, and our city should do everything possible to help to enlarge and improve these facilities.

Rutherford College.

We rejoice to note the fine winter opening of this excellent school. The enrollment for the winter and spring included more than fifty new students. The news report indicates the constant incoming of students.

There is no doubt here one of the finest opportunities for educational work in the State. A few thousand dollars invested here by some philanthropist would bring large dividends. There is sore need of additional buildings to accommodate the students. We are glad to see that a large new dormitory is now under construction, and we know that there is great need of friends with money to help.

We trust Dr. Bays, who has recently taken the work of soliciting and collecting for the school, will meet with great favor and encouragement.

Combination Offers for January.

During this month we offer to all new subscribers and all renewals, paying to date and one year in advance, the following combinations:

The Advocate with the Nashville Christian Advocate (new or renewal),	$3.00
The Advocate with American Methodist Magazine,	1.75
The Advocate with Woman's Home Companion,	2.00
The Advocate with American Boy,	2.00
The Advocate with Farm and Fireside,	1.70
The Advocate with American Farmer,	1.50
The Advocate with Progressive Farmer,	2 00

EDITORIAL NOTES.

THE South Georgia Conference paid $20,020 for Missions on an assessment of $16,500.

* * *

THE Virginia Conference raised $54,034.41 for Missions the past year. They have a membership of 94,308, and a net gain reported last year of 1,041.

* * *

MRS. N. M. Patterson, of Liberty, N. C., died last Saturday evening after a long and painful illness. She was the mother of Dr. J. W. Long, of our city. The bereaved ones have the sympathy of a large circle of friends.

* * *

JUST as we go to press we learn of the death of Mrs. Yates, the wife of Rev. E. A. Yates, D.D., of the North Carolina Conference She died at the State Hospital at Morganton, last Saturday afternoon. Dr. Yates and family have the sympathy of hosts of friends.

* * *

TRINITY College is reported as having opened with a larger number of new students than at any like period in its history. This is cause for rejoicing among Methodists and the friends of education generally, especially so since the same reports come from all other Methodist schools in the State.

* * *

A STOCK company has been organized and will in the future publish the Progressive Farmer, with Clarence H. Poe as editor and business manager. Dr. Chas. W. Burkett and Dr. B. W. Kilgore, of the A. & M. College will be on the editorial staff. Mr Poe has proved himself one of the best editors in the State, and we have no doubt of the large place this paper is destined to fill in North Carolina journalism in the future.

* * *

WE beg to acknowledge the courtesy of Brother C. L. Morrison, of Wilkesboro, in sending us a nice barrel of Christmas apples, arriving, on account of slow railway transportation, a little after the holidays. All the family have been enjoying the apples and praising the brother who has a heart big enough to think of pounding an editor. Some think he deserves to be canonized. May the Lord prosper Brother Morrison and multiply his kind.

* * *

WE note with sorrow the death of Mr. Marcus B. Tuttle, a prominent citizen of Caldwell county, and for many years one of the leading Methodist laymen of that section. Bro. Tuttle was the father of Rev. R. G. Tuttle of our conference, also of Rev. D. H. Tuttle, of the North Carolina Conference. He was 86 years old. He died at his home near Lenoir last Wednesday morning. We trust at an early day to publish an extensive memoir of this good man. The bereaved will have the prayers and sympathies of a wide circle of friends.

* * *

WE note with sorrow the death of Mrs. W. H. Pegram, wife of Prof. W. H. Pegram, of Trinity College, which occurred at their home at Trinity Park, Durham, on last Sunday morning. She had been ill for some time and death was not unexpected. A complication of diseases was the cause. The remains were interred at Old Trinity in Randolph county on Monday. The deceased was a daughter of the late Dr. Braxton Craven, founder of Trinity College, and was fifty-eight years of age. She leaves a husband and five children. The children are: Dr. G. B. Pegram, of Columbia University; Prof. I. E. Pegram, principal of West Durham graded school; Miss Annie Pegram, teacher in Greensboro Female College; Miss Irene Pegram and W. H. Pegram. We extend to Prof. Pegram and the family the most sincere sympathy in this sad bereavement.

* * *

THE National Congress of Religious Education will be held in the city of Washington, D. C , March 1, 2 and 3. The theme will be "The Bible in Spiritual Life." The work of the American Society of Religious Education, under the auspices of which this meeting is to be held, is interdenominational. All members of the American Society of Religious Education will be entitled to membership in the Congress. Besides these, each State and Territory is requested to send at least twice as many as it now has representatives in the lower house of the United States Congress. Two persons in each political division to be called Senators, will be designated by the Regents to assist in securing these delegates. Because of the unusual importance of the occasion, a general invitation is extended, and all will be welcome who send their names to the secretary. Pastors of Churches, Faculties of Colleges and workers in the International Sunday School Association are specially invited. The Senators from North Carolina are Revs. G. H. Connellson, of Concord, and H. M. Blair, of Greensboro Many prominent leaders of all denominations will be present, and take part in the program.

More Campaign Letters.

GREENSBORO DISTRICT.

Dear Bro. Blair:—I see no reason why you should not realize your desire to increase the circulation of the Advocate. It is not only the organ of the Conference, but aside from that is an excellent family paper, and deserves a place in every Methodist home. And then as January is Advocate month, let every one try to push the claims up, and secure subscriptions for the paper.

Don't stop with January, but push the canvass to the end, that we may have an enlarged patronage.

I am in hearty sympathy with you in your efforts to increase the circulation of the Advocate, and will do all I can for same.

Very truly,
J. R. SCROGGS.

STATESVILLE DISTRICT.

Dear Bro. Blair:—I most heartily endorse your effort to greatly increase the circulation of the Advocate, and shall co operate with you, as far as possible. I wish here and now to urge all the pastors in the Statesville District, to do all they can to put it into the homes of all their people.

Yours truly,
JAS. H. WEAVER.

THE ADVOCATE MOVEMENT.

"The Advocate in every family"—pass the words down the line.

The Advocate has been called—and well called—"The Junior Preacher." Put it to preaching in 3,000 more North Carolina homes, and imagine, if you can, some of the untold good that must speedily result.

The 7,000 mark—can we reach it? Faith answers yes; love answers yes; an intelligent zeal answers yes.

"Faith laughs at impossibilities and cries, 'It shall be done.'" But this cannot be even called an impossibility. On the contrary, it is a very reasonable proposition, that can be easily brought to pass.

Christian friends, let us put our trust in the Lord, and make our prayer to Him daily, and go to work for this great purpose, and what may we expect? Faith whispers, "you may confidently hope to see the revelation of His power and glory, who is "the Head over all things to the church" in the Advocate movement.

Yours "in the kingdom and patience of Jesus Christ,"

BROTHER TRAVELER.

TALKING TO THE POINT.

Rev. A. J. Burrus, sending a list of five new subscribers this week says: "I made a paper speech yesterday right. I told my people they had no right to read every other periodical to the neglect of their own. That the Christian Herald and others like it were good, but it never could take

the place of the North Carolina Christian Advocate. That I thought it a shame that our Methodist people would seek to know what every one else was doing, and prefer to remain hopelessly ignorant of their own church and her work, and keep their children so."

Talk like this from the pulpit will bring them, provided the man in the pulpit has the hold on his people that every pastor should have.

CHARLOTTE DISTRICT.

Dear Bro. Blair:—Your forward movement for the Advocate receives my most hearty commendation and to it I pledge my earnest co operation. Your plan to increase the circulation by securing an average of fifteen new subscribers from every charge in the Conference is a practical one. It raises a standard and sets a goal for each individual pastor, as well as for the Conference as a whole. A prompt, energetic canvass will bring us the victory. Seven thousand subscribers; what an inspiration that would be to our over-burdened editor and the Publishing Committee! Then while we are at it why not keep steadily on until we have reached ten thousand? It can be done.

G. H DETWILER.

CONFERENCE NOTES AND PERSONALS

MCLARTY.—Rev. E. K. McLarty has been visiting relatives in Union county.

GLENN. — Rev. E. C. Glenn began evangelistic meetings in West Durham with the pastor, Rev. T. J. Jerome, on last Sunday.

BAIN.—In the Gastonia Gazette of last Friday Rev. E. L. Bain returns thanks to the people of his congregation for a generous pounding.

BENNETT.—Rev. J. H. Bennett writes from Emory, Va., that he and Rev. J. P. Hipps are now in Emory and Henry College, and are well pleased.

SCROGGS.—Mr. James W. Scroggs left this week for Schenectady, N. Y., to enter Union College, where he will make a special study of electricity.

CHARLOTTE DISTRICT.—The Charlotte district has twenty-two pastoral charges. The district assessments amount to $7,190, and the presiding elder's salary has been fixed at $1,600.

WALL.—Prof. W. M. Wall, of Mizpah, after spending the holidays at home near this place, left on his return Monday afternoon. He has built up a good school at Mountain View.—Mt. Airy News.

WILKESBORO CIRCUIT.—The stewards of Wilkesboro circuit met last week and fixed the salary of the pastor at $700.00 and the presiding elder's salary in this circuit at $95.00.—Wilkesboro Chronicle.

HOYLE.—The Presbyterians united with the Methodists last Sunday evening in welcoming their pastor, Rev. R. M. Hoyle, who is held in high esteem by all denominations.—Shelby Cor. Charlotte Observer.

CLEGG.—Rev. J. W. Clegg, of Polkville, filled the pulpit of the Shelby Methodist church Sunday night and preached a sensible, interesting and profitable sermon and was heard with interest and pleasure.

CRAWFORD —Messrs. R. M. and L. W. Crawford, Jr., returned last week to New York to continue their studies in Columbia University. They spent the Holidays with their parents, Rev. Dr. and Mrs. L. W. Crawford.

PRICE.—Rev. D. Vance Price will organize a night school, to be in session two nights in the week. It is for benefit of those people in the mills and elsewhere in Albemarle who work during the day and who have never learned to read. There will be no charges for tuition.—Stanly Enterprise.

CAROLEEN.—A correspondent writing from Caroleen says that the Sunday-school at that place presented its Superintendent, Rev. S. M. Davis, with a nice suit of clothes Christmas, and that the Henrietta School presented their organist, Miss Clara Lee, with a $5 gold coin.

FOX —Rev. E. W. Fox, of the Methodist church, assigned to this place as pastor for the ensuing year, has arrived at the parsonage Last evening a very bountiful, old-fashioned pounding was given the new pastor. —Stanley, N. C., cor. Charlotte Observer.

TOWNSEND.—We are sorry more people did not hear Rev. Mr. Townsend Sunday morning. He gave his congregation some food for thought when he advised all to let the things of the past die with the old year and guard against making mistakes and committing sin in the future.—Mt. Airy News.

ROWE.—The membership of Central Methodist church presented Dr. J. C. Rowe with a valuable gold watch last Sunday morning. Mr. R. B. Redwine was chosen to deliver the watch to Dr. Rowe, which he did in a few most appropriate words.—Monroe Enquirer.

FRANKLIN STATION.—The Franklin station of the Methodist church paid all the assessments in full and a surplus over on nearly all of them. The amount raised for all purposes was $2,131.55, an average of $10.55 per member. The church owns property valued at $8,500, and carries insurance for $2,000. The membership at the beginning of this conference year is 203.—Franklin Press.

ANDREWS.—By an oversight we failed last week to mention the death of Mrs. L. W. Andrews, of this city, who died on December 31. She was the widow of Mr. L. W. Andrews, once a prominent citizen of Greensboro, and who passed away some two or three years ago. She was a saintly character and greatly esteemed by her church.

SHERRILL.—Rev. C. F. Sherrill, recently appointed presiding elder of the Waynesville district moved to Waynesville recently and entered at once upon his work. Brother Sherrill has a fine record as a faithful and successful itinerant, and we expect to hear good reports of his work as a presiding elder.

FLOWERS.—The Taylorsville Scout in its last December issue, said: "Col. G. W. Flowers tells us that he expects all his sons to spend Christmas at home this year for the first time in several years." The Colonel is one of our sturdy Methodist laymen who has spared no sacrifice for the education of his boys. The result is that they are today a crown of glory upon the head of a noble father and mother.

CRAWFORD.—Mr. Richard Crawford, son of Dr. L. W. Crawford, of Greensboro, and brother of Mr. R. B. Crawford, of this city, is pursuing the study of art at Columbia University, and is making remarkable progress. The last issue of "Life" has a full page, with drawing by him, and in the art world this distinction is considered a great prize for regular professionals.—Twin City Sentinel.

FOARD.—Mrs. Laura Foard, wife of Dr. Jno. F. Foard, died at their home in Statesville on Tuesday, December the 22nd. She had been an invalid a long time and her death was not unexpected. She was about 75 years old Her husband is well known to our readers as an occasional contributor, and a large host of friends will hear with sorrow of this sore bereavement. May the grace of God sustain his aged servant in this greatest trial.

HOLCOMB —We sympathize with Rev Walter Holcomb and wife in the loss of their little baby boy, born on Sunday, December the 27th, and taken to heaven on Tuesday following. The tender flower is plucked ere the dew of the morning was shaken off. May the tender Shepherd gently lead these young stricken hearts through the shadows of this early bereavement.

DETWILER —Dr. Detwiler, of Charlotte, attended the watch-meeting at the First Methodist church Tuesday night. Next day he presided at the meeting of the district stewards for Salisbury district where work for the year was planned. He spoke hopefully of the work under his management and plans for building several new churches are on foot.—Salisbury Globe.

BYRD.—"I am returning from a visit to my mother in Harnett county," said Rev. C. W. Byrd, pastor of the First Methodist church in Atlanta, as he was taking the train for Georgia's metropolis. "I preached on Sunday at Buie's Creek Academy, near the place where I was born, and it was an inspiration to preach to the company that made up the congregation, many of them the bright young men and women of that splendid school." Dr. Byrd looks well. His health is good and he is growing in usefulness and in power, ranking among the ablest preachers in Southern Methodism. His friends predict that some day he will be Bishop Byrd. So mote it be. He has the ability, the breadth, the executive capacity.—News and Observer.

RUTHERFORD COLLEGE. — School began January 4, opening with an addition of fifty odd new men to the student body. Never before in the history of Rutherford College has there been an enrollment so large as at present—245 students having registered during this scholastic year. New men are still coming in and it can be confidently said that the present year is fraught with greater promise and larger hopes for Rutherford College than any year that has gone before. There is being erected near the college campus a large, commodious building, which will be used as a dormitory for the young ladies who are in the school. Mr. Castles and family, of South Carolina, are expected here today. Mr. Castles will make this town his home. He has moved here that his children may be in school here.—Cor. Charlotte Observer.

MONROE. — The congregation of Central Methodist church are happy. At the Sunday night service, Dr. Rowe, the pastor, held up the $7,000 note which had been evidence of the church debt, and stated that it had been redeemed by the full payment of the amount in cash, and that he would keep the old paper, now made worthless by tearing off the signers, as a souvenir. This completes every cent of the expense of building the handsome new church, which approximates $20,000. The last note of $7,000 was liquidated by one week's effort. The gift of one citizen of Monroe made it possible—he started the subscription with $2,500. Two others gave $800, two others $500. The other amounts ranged on down as low as one dollar. The congregation is now ready to dedicate their church whenever they see fit. Their effort has probably not been surpassed by any congregation of their church in the State.—Monroe Journal.

Notice.

The District Stewards for the Greensboro District will meet at Greensboro, in West Market church, on Wednesday, January 20th, 2 o'clock p. m.

J. R. SCROGGS, P. E.

Helton Circuit.

Rev. S. W. Brown, P. C., writes: "The work is starting off finely. We will build a parsonage at once. I have received 14 members since Conference. We are expecting a good year.

The Methodist Handbook.

The North Carolina Methodist Handbook for 1904 is now ready for delivery. It is the best yet issued. It is really a dollar book for twenty-five cents. The wonder on the part of many is that we can sell such a publication for only twenty five cents. Every Methodist family in the State positively needs the Handbook. Send the 25 cents at once for a copy. Discount granted on six copies and more. Address,

T. N. IVEY, Editor,
Raleigh, N. C.

Franklin District Epworth League Conference.

Dear Bro. Blair:—Please state in the Advocate that the Franklin district Epworth League Conference will be held at Bryson City, January 30th.

As we meet in connection with the District Stewards and Missionary Institute, we expect all the Preachers, including local superannuates, to be present.

Each preacher in charge is entitled to two delegates from each of his churches, whether he has any League or not (district E. L. officers, not to be considered as delegates). It is very important that each charge in the district, be represented. We hope the preachers will realize this as much depends on them.

Will send program next week.

Respectfully yours for Christ.

F. A. GENNETT,
Pres. of Dist. League.

CONSTIPATION—ITS CAUSE AND CURE.

A person in order to be healthy must get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder and the pores of the Skin.

If the bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing blood, nerve, liver and kidney trouble and closes the pores of the skin, thus creating disease in the entire system.

You can immediately relieve and permanently cure yourself of stubborn constipation or distressing stomach trouble and perfectly regulate your kidneys and liver by taking one dose a day of Drake's Palmetto Wine. Any reader of the Christian Advocate can secure absolutely free a bottle by writing to Drake Formula Co., 300 Drake Bldg., 100 Lake St., Chicago.

A free trial bottle alone has brought health and vigor to many, so you owe it to yourself to prove what it will do in your case.

Write the company this very day,

The Sunday School.

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Pleasant Fields of Holy Writ.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair." —Tennyson.

Lesson for January 17.

Baptism and Temptation of Jesus

Matt. iii. 13; iv. 11.

Jesus' consciousness of his divine mission, which had been first quickened into life in his father's house eighteen years before, had now flowered out into the full apprehension of his Messianic character and work. He wiped the sweat of manual labor from his brow for the last time. He laid down the tools of his craft, and closed the door of the carpenter-shop behind him forever. His forerunner had come more than half-way up the Jordan Valley to meet him. Indeed, he was a scant twenty miles away. With what sacred emotions Jesus went to his epiphany, his inauguration in the sight of heaven and earth! At the close of one day's preaching, when perhaps this torch of truth had flamed most fiercely, and the last conscience-stricken sinner had taken upon him the seal of a new life, the Nazarene approached the Baptist. By signs infallible, John knew the Messiah stood before him. There was nothing fortuitous in Jesus' request. He left his Galilean home for the express purpose of receiving baptism of his forerunner. It seemed incongruous to John that the less should bless the greater. He was in the act of hindering him. He who had been father-confessor to the nation, now turned confessionist, and cried, "I have need to be baptized of thee!" A mock humility would have persisted in the refusal. John showed his faith by obeying a command that was incomprehensible. Jesus' reply is the second recorded utterance of his lips—the first of his public ministry: it is his inaugural to his Messianic office, "Suffer it to be so now." That "now" signifies the transitoriness of his humiliation. "For thus it becometh us to fulfill all righteousness"—the perfection of his identification with humanity. What was obligatory on man was binding upon the man Jesus.

The temptation of Jesus has been declared the most difficult of all the events of sacred history to interpret; but the difficulty is reduced to a minimum if one keeps in mind that Jesus had a true human soul, with all its natural powers. It has been well said that in this fierce conflict, Jesus raised himself from the state of natural and instinctive innocence to a holiness of choice—a perilous transit, in which the first Adam fell, but in which the second Adam conquered by the sole arms of faith and prayer, and not by girding on as an impenetrable panoply his eternal God-head. Jesus had become aware of the mighty miracle-working power with which he was invested; also of the lowly and suffering way in which his Messianic kingdom was to be established. These disclosures were enough to impel him to some uninhabited place, where, free from interruption, he might adjust himself to his calling, and develop a plan of procedure. "The forty-day mountain," if that was the site of Jesus' trial, was a place strangely in harmony with his experiences. Just as Jesus emerged from his long period of absorbed meditation, and his physical nature asserted its claims, the tempter injected the thought, "If you really are, as you imagine, the Son of God, command these loaf-shaped stones to be changed into bread, and by that means assure yourself of your divinity, and appease your hunger." But Jesus responded: "The Israelites were forty years learning the dependence upon the simple word and promise of God With their example I ought to learn the lesson in forty days." Again Jesus felt himself to be standing on a dizzy height. The devil wanted him to entertain in his mind the purpose of casting himself down; but Jesus considered that to make an emergency for the sake of display would be despicable. Finally, Jesus knew he was to set up a kingdom on earth,—slowly, and by his own suffering. Now, the kingdoms displayed to him as in a panorama are offered to him instantaneously by the god of this world, if he will serve him as his Father, and make his mission a temporal one, such as the Jews were expecting. The moral nature of Jesus rises to its full height, as with holy wrath he scorns the very suggestion, and cries, "Be gone!" to the tempter.

The Teacher's Lantern.

In his baptism, Jesus was both identified with and separated from sinners. After all the people had been baptized, he, apart from them, received the rite. And John expressly affirmed that he stood in no need of it as a sign of repentance or cleansing; but for exemplary purposes, he on his own part proposed to submit to it. Having been circumcised—"redeemed" by his parents—having offered his sacrifices, and attended the feasts, so would he be faithful to this latest ritualistic requirement, and thus fulfill all the ceremony that typified the desire for righteousness.

Some time since, there was talk of a patent bullet-proof cloth, which could be cut and made into garments, which should absolutely protect the wearer. Did the divinity of Jesus form such an impenetrable armor? Then, how was he tempted, as we are? His was a sham fight in that case.

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Brutally Tortured.

A case came to light that for persistent and unmerciful torture has perhaps never been equaled. Joe Golobick of Colusa, Calif., writes, "For 15 years I endured insufferable pain from Rheumatism and nothing relieved me though I tried everything known. I came across Electric Bitters and it's the greatest medicine on earth for that trouble. A few bottles of it completely relieved and cured me." Just as good for Liver and Kidney troubles and general debility. Only 50c. Satisfaction guaranteed by all druggists.

Itch on human cured in 30 minutes by Woolford's Sanitary Lotion. This never fails. Sold by L. Richardson Drug Company.

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Smith & Lamar, Agents, Publishing House the Methodist Episcopal Church, South, ashville, Tenn , and Dallas, Tex.

Topic for January 17.

od and Man—the Creator and the Creature.

(Ps. viii.)

Daily Bible Readings.

Sunday—The Majesty of God, Gen. 1-5.

Monday—The Eternity of God, Ps. c. 1-12.

Tuesday—The Glory of God, 1 Tim. i. 13-16.

Wednesday—The Fatherhood of od, Rom. viii. 14 17.

Thursday—Man's High Estate, Gen. 26-29.

Friday—Man's Ultimate Glory, 1 ohn iii. 1 6.

Saturday—The Topic, Ps. viii.

Two questions have interested hu-an beings in all ages: "Who is God?" nd "What is man?" These interro-ations are no more answered now an when first asked. All we know f God is what he has revealed of imself in the Bible, in nature, and consciousness. All we know of an is what God tells us, what we ave read and observed of the human ace, and what we have thought and lt in our own being. It is plain to l that God and man exist, and that o each other they sustain a close and nder relation.

THE APOSTOLIC IDEA OF GOD.

"Who only hath immortality, dwell-g in the light which no man can pproach unto; whom no man hath een, or can see: to whom be honor nd power everlasting. Amen." (1 im. vi. 16.) God in his fullness is ot apprehensible to the human un-erstanding, for he is infinite and man finite; and since the finite cannot omprehend the infinite, so man by earching cannot find out God, nor ne Almighty unto perfection. (Job i. 7.)

IN THE BEGINNING GOD.

So the Bible begins. There is no ttempt to prove the existence of God, nt dogmatic assertion that God is. he Lord calls himself "I AM." (Ex. i. 14) Put the beginning as far back s you choose, back beyond mathe-natical computation, and God is here, beyond all created things, welling in unapproachable light. It ill save us much trouble and worry n this world of doubt if we will an-hor our faith securely to that great ruth, which the storms of time can-ot shake—"In the beginning God."

O God, thou bottomless abyss!
Thee to perfection who can know?
O height immense! What words suffice
Thy countless attributes to show?

WHAT IS MAN?

"Thou hast made him a little lower han the angels, and hast crowned im with glory and honor."

We may make different studies of man, and he will appear differently, according to the point of view.

1. If we look at a man sitting at the table and eating a beefsteak, we might pronounce him a carnivorous animal.

2. If we study him in the parlor, join him in conversation, hear his wit and humor, and see him laugh, we might call him a social animal.

3. If we see him in a chamber of death and watch him weep over his departed love, or speak kind words to his sorrowing brother, we might say that he is a sympathetic animal.

4. If we behold him worship, and hear him sing and pray, and observe his rapturous devotions, we might call him a religious animal.

5. If we see him die, and watch the death pallor creep over his face, and hear him, in full possession of his faculties, speak of another world and brighter home, and notice that his faith and hope are stronger than death, and that he really triumphs over the last great enemy, then we take an entirely different view of him, and conclude that he is an immortal spirit.

MAN'S CROWN OF GLORY.

That which differentiates man from the lower animals is his intellectual and spiritual nature.

He has the faculty of observation. He sees things about him, and too in their proper relations to each other.

He has creative faculty. This enables him to put the material of his observation into form.

He has reasoning power. By this he places the results of his thinking and observing into definite and symmetrical forms.

He has soul power. By this he feels, loves, hates, sorrows, and rejoices.

He has power of will. This is his motor, the dynamo that runs and controls his mental and moral machinery, keeping it on the track of rectitude, or "running wild" with it to destruction and ruin.

All these faculties make man immortal. God so intended them. Man shall carry with him into eternity all his powers of mind and soul, and, in the larger and better conditions of the other world, these powers shall expand constantly with a fulness and splendor inconceivable to this mortal life.

Such is man—small in size compared with earth or sun, feeble in strength against atmospheric or electric forces, yet greater in inherent quality than sun or star; for they shall perish, but he shall endure; they shall wax old like a garment; but his years shall have no end, for God made him all immortal.

Life then, with all its pleasures and joys, should be taken seriously. We should appreciate its dignity, its opportunity, its possibility. Man is the greatest thing in the world. The heavens declare the glory of God; the Bible declares the glory of man. Do nothing that shall reduce thee below the level of manhood. Show thyself a man.—Epworth E.a.

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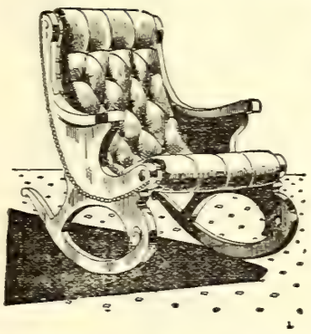
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jan22-1y. **G. A. GRIMSLEY, Secretary.**

Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Third Quarterly Report of the W. F. M. S., of the W. N. C. Conference.

DISTRICTS.	Dues.	Pledge.	F. Bumpass Memorial.	Scholarship.	Conf. Expense.	Circle of Thirty	TOTAL.
Asheville	$45 25	79 67			4 35	40 00	$169 27
Charlotte	85 92	122 01	2 00		7 50	25 00	242 43
Franklin	No Report.						
Greensboro	69 05	244 42	3 50	1 00	8 10		3 6 07
Morganton	24 05	3 35			75		38 15
Mount Airy	18 50	10 00			2 50		31 00
Salisbury	59 10	26 10	5 0		8 00	25 00	124 10
Shelby	54 40	57 39	1 10		1 75	33 00	147 64
Statesville	25 45	82 55			1 00		59 00
Waynesville	8 15				1 15		9 30
Winston	32 58	61 35	1 20		3 25		98 38
Total Adults	423 25	646 84	12 90	1 00	38 35	1 3 00	1245 34
Light Bearers	172 42	149 27	1 00		2 35		325 04
Total	595 67	796 11	13 90	1 00	40 70	123 00	$1570 38

Frances Bumpass Memorial on hand	$5 45	Paid Salisbury District Secretary	$ 15 00
Scholarship Fund on hand	3 00	Paid Greensboro District Secretary	2 00
Howell Tidings on hand	1 50	Paid Juvenile Superintendent	5 00
Conference Expense on hand	126 66	Paid General Treasurer	1,5 6 28
Collected for Conference Expense	40 70	Scholarship Fund retained	4 00
Collected from all other sources	1 529 68	Frances Bumpass Fund retained	19 35
		Conference Expense Fund retained	145 36
	$1,706 99		$1 706 99

MRS. P N. PEACOCK, Treasurer.

Mothers and Missions.

In Paul's second epistle to Timothy, the first chapter and fifth verse, we find these words: "That I may be filled with joy, when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

Scientists tell us that by a law of heredity, that which is an incident in the life of the parent becomes a habit in the child, and a characteristic in the grandchild. There are laws of heredity in the spiritual realm, and the mother who cultivates the incident of missions in her own life may live to see the missionary habit and characteristic established in the lives of her children and grandchildren.

Have Christian mothers a duty to perform in training their children to a vital interest in mission work? You are probably ready to grant an affirmative answer to this question, and do not need to be convinced by me of the many instructions of the Scriptures, and of wise men and women of all times on this subject, and yet many professing Christian mothers today do not seem to consider it one of their duties, and are ready and willing to leave such training to anyone who is ready to do it, or to leave it undone. When a mother can say: "Oh, Mrs, B., can you not do something to interest my daughter in mission work? You are so interested yourself," does it not at once convict such a mother of a lack of a necessary qualification for the proper Christian education of her child?

How may Christian mothers fulfill this duty? First, by being thoroughly interested and informed themselves. It is impossible to teach any subject with which one is not perfectly familiar. Second, by adopting a right attitude of mind toward the subject. For what should Christian mothers educate their children? to be leaders in society? to be fashion-plates? to be money getters? to be brilliant intellectual leaders? It seems to me that every Christian mother should first and foremost consecrate her child to the service of Christ, before its birth, during its babyhood, and through all its life; and that its whole education, mental, moral, and spiritual, should be built on this foundation plan, to make a Christian man or woman who shall stand in the world for righteousness, and shall leave the world better for having lived in it. If mothers train their children on this principle, they will not fear to deny them harmful pleasures, nor will they grant them that weak indulgence which is so characteristic of the parents of our day, and which has ruined so many boys and girls. A mother says, "My daughter will drop arithmetic, she does not like it, and I do not think it is worth while for children to study anything which they do not enjoy," not realizing that aside from a necessary knowledge of arithmetic the mind discipline gained by such study will prove invaluable to the child in after life. How we hate to deny our children anything! and yet I am convinced that often times a firm denial, kindly given with reasons, does more to build up character than the granting of a foolish, harmful indulgence. Third, by teaching their children to have a conscience of their own, and not to say, "My mother will not allow me to do thus and so;" but by a wise guidance, putting on them a sense of their own responsibility to Christ and his service. Fourth, by providing them with funds of their own, whether small or large, and teaching them to set aside a portion for the Lord's work, thus forming in youth a habit which will in most cases prove to be permanent.

What if God calls your child to his work in the mission fields? It seems to me that if a mother educates her children from their earliest years to be true servants of the Lord Jesus Christ, she can but feel it an honor if the time comes when God calls those children into active service in his kingdom. Her heart will ache at the pain of parting, but putting her hand into the hand of him who "though he were a son yet learned obedience by the things which he suffered," she will go forward with courage and with a holy joy in her heart in being counted worthy to suffer for him.—Lydia C. Edmauds, in Helping Hand.

Quarterly Meetings.

Asheville Dis't—1st Round.

R. H. Parker, P. E., Asheville, N. C.

Ivy circuit, Bright Hope	Dec.	5 6
Burnsville circuit, Shoal Creek	"	9 10
Bald Creek circuit, Boring's Ch	"	12 13
Hot Springs ct., Ottinger's Ch	"	19 20
Marshall circuit, Rector's Chapel	"	26 27
Swannanoa circuit, Biltmore	Jan.	2 3
Hendersonville station	"	9 10
Hendersonville ct, Moores Grove	"	16 17
Cane Creek ct., Fairview	"	23 24
Old Fort circuit, Providence	"	30 31
Weaverville station	Feb.	6 7
Weaverville circuit	"	13 14
Central	"	20 21
Haywood Street	"	20 21

Charlotte Dist—1st Round.

J. E. Thompson, P. E., Charlotte, N. C.

Calvary	Nov.	29 30
Brevard	"	29 30
Dilworth	Dec.	6 7
Chadwick	"	6 7
Monroe station	"	13 14
Pineville, Harrison	"	19 20
Trinity	"	26 27
Hoskins	"	27 28
Morven, Morven	Jan.	2 3
Tryon street	"	10 11
Severs'll>	"	10 11
Weddington, Weddington	"	16 17
Matthews, Matthews	"	17 18
Waxhaw, Waxhaw	"	23 27
Ansonville Ansonville	"	30 31
Monroe Unionville	Feb	6 7
Polkton, Gilboa	"	13 14
Lilesville, Lilesville	"	20 21
Wadesboro station	"	21 22
Clear Creek, Bethel	"	27 28
Derita, Trinity	Mar.	5 6

Franklin Dis't—1st Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Nov.	28 29
Macon cir. at Maiden's Chapel	Dec.	5 6
Franklin circuit at Salem	"	12 13
Glenville circuit at Double Spring	"	16 17
Webster ct. at Webster	"	19 2'
Dillsboro, Sylva & Scott's Creek at Dillsboro	"	26 27
Whittier & Cherokee, Shoal Creek	"	29 30
Bryson City & Bushnell, at Maple Spring	Jan.	2 3
Andrews circuit, Andrews	"	9 10
Robbinsville ct. at Robbinsville	"	12 13
Hiwassee circuit at Grape Creek	"	16 17
Murphy Station (night)	"	17 18
Hayesville circuit at Oak Forest	"	20 21

Greensboro Dis't—1st Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, Walnut St	Dec.	6
Greensboro, Centenary	"	6
Uwharrie Salem	"	12 13
Randolph, Ebenezer	"	19 20
Asheboro circuit, West Chapel	Jan.	2
Asheboro station, Asheboro	"	3
Randleman, St. Paul	"	8
Enterprise Concord	"	9 10
Ramseur, Ramseur	"	10 11
Greensboro circuit, Holt's Chapel	"	16 17
Greensboro, Spring Garden	"	17
West Randolph, Pleasant Hill	"	23 24
Wentworth, Bethlehem	"	30 31
Reidsville, Main St	"	31
Reidsville, Ware's Chapel	"	31
Ruffin, Reidsville	Feb.	1
Liberty, Liberty	"	6 7
High Point, Washington Street	"	7
High Point, South Main Street	"	7
Pleasant Garden, P. Garden	"	13 14

Mount Airy Dis't—1st and 2d Round.

J. A. Cook, P. E., Mount Airy, N. C.

Creston at utherland	Jan.	16 17
Watauga at Union	"	17 18
Boone at Fairview	"	20
Jefferson at Jefferson	"	23 24
Rockford at Dobson	"	30 31
Pilot Mountain circuit	Feb.	3 4
Stokes at Bethel	"	6 7
Yadkinville at Booneville	"	13 14
Mount Airy circuit at Zion	"	20 21

SECOND ROUND

Mount Airy station	Feb	21 23
Elkin station	"	27 28
Jonesville circuit Jonesville	"	28 29
Sparta ct at Shiloh	Mar	5 6
Laurel Springs at Tr nson	"	13 14

District Stewards will please meet at North Wilkesboro on Dec 29th, at 1 o'clock, p. m.

Salisbury Dist—1st Round.

G. H. Detwiler, P. E., Charlotte N. C.

Salisbury, Main Street	Nov.	28 29
Salisbury, First Church	Nov.	29 30
Concord, Epworth	Dec,	4
Concord circuit, Olivet	"	5 6
Concord, Forest Hill	"	6 7
Concord, Central	"	7
Albemarle circuit, Pine Grove	"	12 13
Albemarle station	"	13 14
Salisbury circuit, Shiloh	"	19 20
Spencer station	"	20 21
Linwood circuit Ebenezer	"	26 27
Lexington station	"	27 28
Lexington Mission	"	28
Gold Hill circuit, Gold Hill	Jan	2 3
New London circuit, New London.	"	3 4
Jackson Hill circuit	"	7
Cottonville and Big Lick circuit, Cedar Grove	"	9 10
Norwood Norwood	"	10 11
Salem station	"	16 17
Mt. Pleasant circuit, Mt. Pleasant,	"	17 18
China Grove circuit, Bethpage	"	23 24
Woodleaf circuit Ebenezer	"	30 31
East Salisbury station	Feb.	6 7
Tabor & Vance Mill	"	7 8

Statesville Dis't—1st Round.

J. H. Weaver, P. E, Lenoir. N. C.

Lenoir station	Nov.	28 29
Statesville, First Church	Dec.	5 6
Statesville, West End	"	5 6
Caldwell circuit, Hudson	"	12 13
Granite Falls station	"	13 1
Troutman circuit at Troutman	"	19 20
Lenoir circuit, Mount Zion	"	26 27
Mooresville circuit, Fairview	Jan.	2 3
Mooresville station	"	2 3
Mount Zion station	"	3 4
Maiden circuit, Maiden	"	9 10
Newton circuit, Newton	"	10 11
Statesville circuit, Providence	"	16 17
Catawba circuit Catawba	"	23 24
Alexander circuit, Taylorsville	"	30 31
Stony Point circuit Stony Point	Feb.	6 7
Clarksbury circuit, Mt. Bethel	"	13 14
Iredell circuit, Turnersburg	"	13 14
Hickory station	"	20 21

The District Stewards of the Statesville District will meet at the Methodist church in Statesville, Dec. 21st

Shelby District—1st and 2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Mount Holly ct., at Mount Holly	Jan.	9 10
Lowesville ct. at Hall's Chap l	"	16 17
Stanley Creek circuit at Stanley C	"	17 18
Lowell circuit at South Point	"	23 24
McAdensville station	"	24 25
Lincolnton circuit at McKendree	"	30 31
Lincolnton station	Jan 31.	Feb 1
Polkville circuit at Rehoboth	"	6 7
Cherryville circuit at Antioch	"	13 14
Rock Springs ct. at Rehoboth	"	20 21
Shelby circuit at Sulphur Springs	"	27 28

SECOND ROUND.

Shelby Station	Feb.	28 29
Bellwood circuit at Palmtree	Mar.	5 6
ElBethel station	"	12 13
King's Mountain station	"	13 14

The District Stewards of the Shelby District will meet in Shelby, at the District Parsonage, Wednesday, Jan 13 at 1 p. m.

Waynesville Dis.—1st Round

R. M. Holye, P. E., Waynesville, N. C.

Jonathan at Delwood	Dec	12 13
Spring Creek at Spring Creek	"	19 20
Canton at Liberty	"	26 27
Sulphur Springs at Pleasant Hill	Jan.	2 3
Clyde at Clyde	"	9 10
Leicester at Western Chapel	"	16 17
Mills River at Mills River	"	23 24
Transylvania at Conestee	"	30 31
Brevard	Feb.	6 7
Crab Tree, Laurel Hill	"	13 14
Waynesville	"	20 21

The pastors, local preachers, and district stewards will please meet me at Clyde on Thursday, January the 7th, at 11 a m

Let us meet and plan our work and hold the district stewards meeting Friday morning January 8, 1904

Winston Dis't—1st Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Stoneville	Nov.	27
Leaksville and Spray	"	28 29
Madison, Madison	"	29 30
Walkertown	Dec.	6 7
Lewisville, Sharon	"	12 13
Burkhead	"	13
Southside and Salem	"	13
Stokesdale, Stokesdale	"	18
Summerfield, Summerfield	"	19 20
Forsyth, Bethel	"	26 27
Centenary	"	27
Grace	"	27
Kernersville, Shady Grove	Jan.	2 3
Thomasville	"	3 4
Danbury, Pisgah	"	9 10
Farmington, Bethlehem	"	16 17
Advance	"	17 18
Davie, Center	"	23 24
Cooleemee	"	30 31
Mocksville	"	31
Davidson	Feb.	6 7

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

News of the Work.

"How far that little candle throws its beams!

So shines a good deed in a naughty world."

May blessings light on the head of" Mrs. Norfleet or whomsoever it was that first thought of a Christmas tree for the poor children of Winston. Think of it! A great tree gleaming with the light of many electric globes, Santa Claus in the flesh moving around among the children giving well filled stockings to nearly five hundred boys and girls, —then fancy the happy faces and throbbing hearts that repaid the ladies of Winston for any work they did.

Such deeds as this will be an incentive to other Auxiliaries and will go far to show the careless or indifferent how thoroughly in earnest these Home Mission women are.

The Auxiliaries where the membership is too weak to undertake such great things we may still think on them and get the spirit of the act into our own hearts.

If we are unable to make 500 children happy we may do somewhat to make one or two neglected ones realize that Love is abroad in the land, and that where Love is there God is.

* * *

BREVARD SCHOOL.

There is now another teacher in the Brevard School, making a faculty of five. We are building largely on our hope of great things from this enterprise. The pastor, Rev. C. P. Moore, and his wife are deeply interested in the school and with the Home Mission Society of the town will do all in their power to aid the teachers.

* * *

JAPANESE WORK.

Dr. Reid writes of the organizing of our first Japanese church in America. There are seven baptized Christians and nine probationers. Four or five other baptized Christians will join as soon as they get their letters.

Mr. Yanageyana, a native minister of our church in Japan, is now in this country studying and in the meantime will serve as pastor of the Japanese church on the Pacific coast.

* * *

A NEW SUPT. OF LITERATURE.

It is with pleasure that I announce the fact that Mrs. C. C. Creveling of Mt. Airy agrees to take the place of conference superintendent of Literature.

I have in hand a list of the newer Auxiliaries all of which I would urge to elect superintendents of Literature and notify Mrs. Creveling so that she may begin correspondence with these ladies. On account of my lack of strength I have not pushed this work, have not been satisfied with the results. But now with Mrs. Creveling, a most intelligent and capable woman, at the fore I trust the time will soon come when every Auxiliary in our conference will keep in close touch with the rest and be roused to emulate this and that society as their good deeds are made known

To the Pastors of Salisbury District, M. E. Church, South.

In behalf of the noblest movement ever put on foot, the Woman's Home Mission Society, I beg to be allowed to ask for the co operation of each pastor in Salisbury District, in the organization of new Auxiliaries. The cry of the Woman's Home Mission Board is "More Auxiliaries." In our District there are only three Auxiliaries. Is it too much to ask for one in every Charge for the year 1904?

As ministers of the Gospel, you know the great need of Home Mission work without any word of explanation; you must also be familiar with the vast amount of good accomplished by our W. H. M. Society during the past year. Therefore, I ask each pastor to present to his different congregations the pressing need of more Auxiliaries, explain their workings, show the privilege placed before the women of to day in engaging in such work, and urge upon them the organization of a W. H. M. Society in each Charge, if not in each church in the District.

The chief requirements for membership in a W. H. M. Society are as follows: ten cents a month, one meeting each month to study the work, a public meeting occasionally, visiting the sick and strangers, aiding the needy and daily prayer.

The editor of "Our Homes," our Home Mission paper, has kindly sent to each pastor, at my request, a sample copy of the same. If you decide to organize one or more Auxiliaries in your Charge, please let me know, and all literature necessary for organization will be sent to you at once.

God grant that with the ushering in of the New Year, Salisbury District may come to the front in this grand work.

MRS. C. E. STEADMAN.
Salisbury District Secretary W. H. M. Society.
Dec. 21, 1903.

MORGANTON DIS'T—4th Round.

J. H. West, P. E. Rutherford College N. C.

Elk Park, Banner Elk	Dec.	5 6
Bakersville, Snow Creek	"	9 10
Spruce Pine Mount Vernon	"	12 13
Connelly Springs, R. College	"	19 20
Table Rock	"	26 27
Morganton station	"	27 28
Cliffside Oak Grove	Jan.	2 3
Henrietta and Caroleen	"	2 3
North Catawba, Centenary	"	9 10
Marion station	"	10 11
Morganton circuit, Zion	"	16 17
Rutherfordton station	"	23 24
Green River, Tebanon	"	25 26
Broad River, Union	"	2 28
Forest City, Pleasant Grove	"	30 31
Thermal City, Thermal City	Feb.	6 7
McDowell circuit, Glenwood	"	7 8

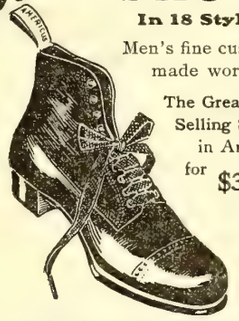
The District Stewards will hold their annual meeting in Marion Monday, the 11th of January, at 1 o'clock

$3.50 will buy a pair Americus Shoes

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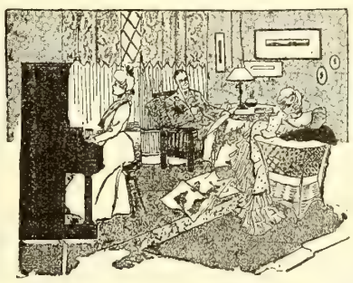
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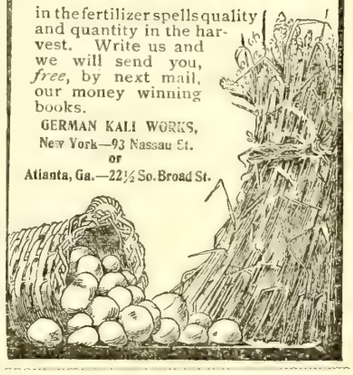
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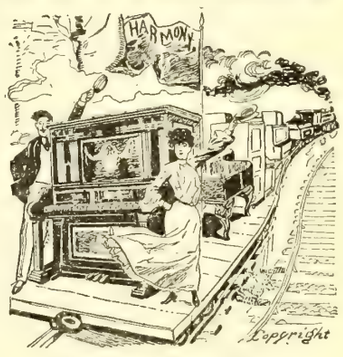
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The Farm and Garden.

Hardy Fowls.

One of our friends takes us to task for advocating advanced ideas in poultry farming, and says that nature's way of breeding is the best—that is, the survival of the fittest, and a hardy, rugged flock will gradually develop. He says he remembers when he was a boy no one ever thought of having a hou sefor the hens; some roosted in tree tops, some on the fence, and some in the barn, but never a one was sick. And he might truthfully have added that seldom did one lay an egg, but strange to say, that man who argues thus seems never to figure on what might be possible; he knows that the hens cost nothing and are no trouble, and that satisfies him, says the Indianapolis News. He doesn't stop to think that with a good house to shelter them, and plenty of good food every day, they may be made a constant source of revenue, even though under nature's laws they simply existed as a necessary evil to every man's home.

The march of progress has left behind the mongrel breeds of every kind, and in their stead we have improved strains, both useful and beautiful to look upon. The present day domestic fowls and stock doubtless are not as badly as those of a century ago were, but they are the money makers of this progressive age, and this is what we are all striving for. What care we if hens live to be twenty years old if they do not lay from 150 to 175 eggs every year? What care we if hens roost in tree tops and never get sick if they do not lay? We keep them for profit, and though it compels us to do extra work, we do not complain as long as results are obtained. The men whose ideas do not advance with the progress of the world has but little hope for, and at last the shadows of a wasted life will mark the ending of one who was content to let nature hew his pathway through life.

Money in Goat Raising.

Mr. John R. Pharr, of the Charlotte Clothing Manufacturing Company, and the Long-Tate Clothing Company, was raised on a farm and the happiest days of his life now are those that he spends at his plantation, which is about six miles northeast of the city on the Concord road. Mr. Pharr's farm contains about 250 acres, the greater part of which is in a high state of cultivation. On the entire farm there is not an acre of cotton, and Mr. Pharr does not regret that he has planted no cottou, even with the staple selling at 12½ cents per pound. His hobby is stock raising, or, rather, his common sense and his choice led him to raise stock and vegetables. What Mr. Pharr takes the greatest pride in is a flock of goats, about 35 of the animals. Lamb sells on the local market for about 4 cents a pound on foot; that is, the market men pay that price to the farmers. Mr. Pharr has been offered 6 cents a pound for kid, but refused the offer.

There is only one other flock of goats in the county as large as that of Mr. Pharr, and that belongs to Mr. W. S. Clanton, formerly United States assayer in the city. Goats are three times as hardy as sheep. They eat no more, take to fattening easily and will eat almost anything. Little care is required for them from their birth and they mature about as early as sheep. On the other hand, sheep require constant care from birth, and are very delicate. According to Mr. Pharr there is more money in raising goats than any other stock or in cotton growing.

Mr. Pharr also has a fine flock of cattle, other stock, and one of the finest orchards in the country.—Charlotte Observer.

Horse Talk.

There is little difference in value between the spring and the fall colt, provided the mare be given suitably warm quarters and milk-producing food. The foal should also be fed his share of crushed oats and linseed meal —three of grain to one of bran.

The aim must be to give the mare a good milk-producing ration.

Three pounds of crushed oats, three quarts of wheat bran, a good handful of linseed meal, with cut clover enough to fill a common farm bucket, all steamed or mixed with hot water, is a succulent and milk-forming ration.

Give this three times a day with all the dry hay she will eat.

This should make a good sized mare give abundant milk and keep in good flesh.

The colt should be halter broken when a few days old. Be careful and gentle with him not to injure his soft joints. After he is a year old he should be broken to harness.

If we were asked about what to plant next year, would give it as our opinion that every farmer should be sure and raise enough corn and meat to supply the farm and make all the cotton possible, as the price of cotton is likely to be on paying basis for at least a year to come; in fact with the labor conditions that now confront us, we don't see how the South is to increase the cotton crop to meet the increasing demand for cotton goods —Roanoke-Chowan Times.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sumof ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day ofDecember, A. D. 1886.

SEAL

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

Address, F. J. Cheney & Co., Toledo, Ohio. Sold by all druggists, 75c.

Hall's Family Pills are the best.

To Piano and Organ Buyers.

The editor wishes to say a good word for the Williams Organ & Piano Company of Chicago, manufacturers of the well-known Epworth organs and pianos. It is a reliable concern and well-known throughout all Methodism. Our readers will do well to send to this firm for a catalogue before buying instruments. See ad in another column.

No Pity Shown.

"For years fate was after me continuously" writes. F. A. Gulledge, Verbena, Ala. "I had a terrible case of Piles causing 24 tumors. When all failed Bucklen's Arnica Salve cured me. Equally good for Burns and all aches and pains. Only 25c at all drug stores.

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Rheumatism Is Treacherous and Delay May Prove Fatal.

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Lock Box D 530, Louisville, Ky.

je24-tf eow

MARRIAGES.

COX—WHITE.—At the residence of the bride's parents on December 23, 1903, Miss Nancy Cox was united in matrimony to Geo. W. White, Rev. J. M. Rowland officiating.

HEATH—CHANDLER.—Near Pilot Mountain, N. C., Dec. 23, 1903, Miss Laura Heath and Z. P. Chandler were united in matrimony by Rev. J. M. Rowland.

ELDER—REDDING.—On Nov. 18, 1903, at Fairview Park, Miss Daisy Elder, the accomplished daughter of W. N. Elder, Esq., and Mr. Charles Redding, a prosperous merchant of Progress, N. C. Rev. Albert Sherrill performed the ceremony in presence of the family and a select company of friends.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

PARKER.—Weldon Anson Parker, son of Dennis and Rolla Parker.

Weldon was a good boy and suffered much in his last hours, but God took him where there is no pain. He was 9 years and 21 days old. His remains were laid to rest in the cemetery at Trinity, N. C., by the writer.

ALBERT SHERRILL.

CAVINESS.—On Dec. 29, 1903, God gave to Rev. C. H. Caviness and wife a little boy. It lived to brighten their home but 25 hours. On Dec. 31st we laid its little body away in the cemetery at Hopewell Church to await the resurrection morn.

ALBERT SHERRILL.

CAVIN.—Sarah Adaline Cavin, an aged and saintly Christian woman, recently departed this life near Liberty Church, in Alexander county. She was in her 82nd year, and had been for about sixty years a member of the church at Liberty. She was very faithful in the performance of her duties to her church and as a Christian. For six months before she was called home, she was sorely afflicted with apoplexy, and suffered severely. But her sufferings are over. The funeral service was conducted in Liberty Church by her pastor, and the large crowd attested the esteem in which she was held. A number of relatives and friends are left behind to mourn their loss. May they strive to imitate her example as she was like Christ, and so meet her in that bright sunny clime above.

E. J. POE.

CARR.—Lucy Neal Carr, daughter of Prof. O. W. Carr, Trinity, N. C. Lucy was the baby girl and was born Oct. 10, 1885. She died the day after Christmas, Dec. 26, 1903. She lived in her father's house 18 years, 2 mos., and 16 days, and cast a ray of sunlight into all hearts there. She will live in her Father's house above forever, where she will be glorious, and where she will be the guardian angel of loved ones below, and "allow no harm to come to them."

She had been afflicted for about 7 months, and during most of this time had been seeking peace with God. Lucy was always a good girl, but realized the need of conversion. In November she was received into the church by Rev. G. E. Eaves, a former pastor. Several days before her death she came to a full knowledge of her acceptance with God, and looked forward with longing to Christmas and her going to meet Jesus. May we all meet her and the God of comfort give comfort to the bereaved.

ALBERT SHERRILL.

BURGIN.—Mrs. Elizabeth Burgin, widow of the late James Burgin, of Crooked Creek, McDowell county, N. C., died on the 6th day of November, 1903. At the age of 17 she was married to Bro. Burgin, from which union there are ten children. These are among the highly respectable and most devout people of McDowell county. They are kind and generous. This writer has lived among them for three years and has never met with more genuine hospitality anywhere.

Sister Burgin was a faithful wife and a loving mother. She leaves a host of children, grand children and relatives to mourn their loss. But we are assured of the resurrection, and these loving and lonely ones are only waiting to be called to see mother and grandmother. Sister Burgin was a good woman and has gone to rest.

J. W. KENNEDY.

CATHEY.—Sister Homer Cathey died at the home of her mother-in-law at Skyland, N. C., Dec. 20, 1903. She had been in feeble health for some time and had gone to Skyland to gain strength, but the dear Lord knows best. Sister Cathey was of the well known McCracken family of Haywood county. She was the mother of seven children, six of whom she left with a kind, devoted husband. One little one had gone before to the glory world. We laid this good wife and tender mother away today at Mills River Chapel, surrounded by many friends and relatives. These came out to weep, but their hope is in Christ. We see mother here no more, children, but we may see her by and by. So dry your tears and move heavenward.

J. W. KENNEDY.

BLANTON.—Franklin K. Blanton was born July 1851, and died November 9, 1903. As our pastor was gone to Conference, Rev. C. L. Dowell, of the Baptist church, conducted the funeral services, and Brother Blanton was buried with Masonic honors in the presence of a large concourse of sorrowing friends, at Oak Grove Church, on Nov. 10. Bro. Blanton professed religion and joined the Methodist church in 1863 at the age of 12, thus heeding the admonition of the Lord to remember the Creator in the days of his youth.

Bro. Blanton was superintendent of Oak Grove Sunday-school for 15 years, and was ever faithful. He has been taken from us when it seems that we need him most. While he is nearing the crown on the other shore we will bear the cross and strive to emulate his example.

He leaves a wife, one daughter, three grand children, three brothers and two sisters to mourn their loss.

J. M. K. RANDALL.

POINDEXTER—Byron LaFayette Poindexter was born March 3d, 1869, and died Dec. 17, 1903, at the age of 34 years, 9 months and 14 days.

For several years he served on the Winston police force and made a most competent and efficient officer.

In Nov. 1900, Brother Poindexter was very happily married to Miss Mary A Stanley of Kernersville This proved to be a sad but a blessed union, for almost the entire time of their married life he was sick with consumption. His wife was ever his devoted companion and nursed him most faithfully until the very end.

In June, 1901, he joined the M. E. Church, South, on profession of faith. Brother Poindexter was a good man and a hard worker.

Though prevented by severe sickness from attending God's house as much as he wished, yet it was ever his delight to have the preacher hold prayer services at his own fireside. He frequently gave abundant evidence of a saving faith and said oftentimes when suffering extreme pain that he was willing for death to come so that he might have relief.

In the faith he lived, in the faith he died, and amid a large congregation of his friends and loved ones we buried him, looking with joy to that day when shall take place the final resurrection of the just.

In Memoriam.

On December the 7th, 1903, M. L. Bost, an old veteran of the cross in the 78th year of his life, heard the Master's call from labor to rest. Serely laying aside his well used armor, he passed over to be welcomed and crowned on the other side.

His long life of faithful, heroic service in Christ's militant church entitled him to an honorable place in the triumphant church above; for "They that suffer with me shall also be glorified with me." A noble life nobly lived is the church's richest heritage. It remains as a living germ to be reproduced in human lives until the consummation of all things. More enduring than marble or granite in the palace of kings, for, when these shall have dissolved in heaps of ruins, the lives of heroic men and women, who "wrought righteousness and subdued kingdoms," shall remain polished stones, adding strength, symmetry and beauty to that "Temple, not made with hands, eternal in the heavens." "Ye are God's building."

The burial service was conducted by Rev. T. W. Smith, of Concord, N. C., and loving friends tenderly laid his remains to rest in the family graveyard on the crest of a high hill, overlooking the old home and Saint Paul Methodist church, on the bank of Rocky river, where he, in the strength of young manhood, middle and old age, lived, wrought and worshiped.

This imperfect tribute is reverently laid by a stranger on the grave of a father in Israel with the prayer that his mantle, falling upon worthy shoulders, may be forever the heritage of the church.

J. F E

Night Was Her Terror.

"I would cough nearly all night long," writes Mrs. Chas Applegate, of Alexandria, Ind., "and could hardly get any sleep I had consumption so bad that if I walked a block I would cough frightfully and spit blood, but, when all other medicines failed, three $1 00 bottles of Dr. King's New Discovery wholly cured me and I gained 58 pounds." It's absolutely guaranteed to cure Coughs, Colds, La Crippe, Bronchitis and all Throat and Lung Troubles. Price 50c and $1. Trial bottles free at all drug stores.

Worry

Almost Unnerved Me —Heart Pains.

Short of Breath, Faint and Languid.

Dr. Miles' Heart Cure and Nervine Cured Me.

"It has been five years since I was cured of heart trouble by your Heart Cure and Nervine, and I am just as sound as a dollar in that organ today. For several years I had been suffering with my heart. Breathing had become short and difficult at times, short, sharp pains about the heart, sometimes accompanied with fluttering would make me feel faint and languid. The least excitement or mental worry would almost unnerve me. I felt that the trouble was growing worse all the time, and after trying many remedies prescribed by physicians without obtaining relief, I was induced to give your remedies a trial. I was relieved the second day, and after taking three or four bottles all symptoms were removed and have never showed signs of returning."—REV. GEO. W. KIRACOPE, Chincoteague, Va.

There are many symptoms of heart disease, which so closely resemble those of more common nervous disorders as to frequently mislead the attending physician. Often in cases of heart trouble the stomach, kidneys, liver or lungs become affected. Again the symptoms may be those of weakened nerves, as tired feeling, sleeplessness, timidity, the patient is easily excitable and apt to worry without cause. If you have the least suspicion that your heart is weak study your symptoms and begin the use of Dr. Miles' Heart Cure, the great heart and blood tonic, without a day's delay.

All druggists sell and guarantee first bottle Dr. Miles' Remedies. Send for free book on Nervous and Heart Diseases. Address Dr. Miles Medical Co., Elkhart, Ind.

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Schedule effective June 7, 1903.

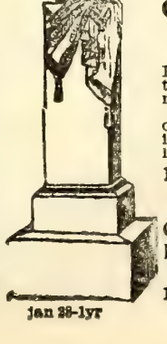
Northbound	Passenger. No. 10. Ex Sun	Mixed. No. 70 Daily	Mixed. No. 62
Lv Chester,	9:00 a m	8:00 p m	Tues
" Lowrys	9 18 a m	8 28 p m.	
" McConnells.	9 28 a m	8 43 p m	Thurs
" Guthries	9 33 a m	85 p m	
" Yorkville	9:49 a m	9:19 p m	Sat
" Clover	10 1 a m	10 00 p m	
" Gastonia	10 38 a m	12:30 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 20 a m	1 10 a m	7 02 a m
" Lincolnton	11:43 a m	2 00 a m	8 00 a m
" Maiden	12 10 p m	2 30 a m	9 20 a m
" Newton	12:58 p m	2 55 a m	10 00 a m
" Hickory	12:50 p m	4 10 a m	2 00 p m
" Cliffs	1 28 p m	4 40 a m	3 0 p m
" GraniteFalls	1 36 p m	4 57 a m	3 45 p m
Ar Lenoir	2 05 p m	6 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63
Lv. Lenoir	2 30 p m	8 10 p m	7 00 a m
" GraniteFalls	2 58 p m	8 43 p m	8 05 a m
" Cliffs	3 08 p m	9 30 p m	9 15 a m
" Hickory	3 20 p m	9 50 p m	9 35 a m
" Newton	3 45 p m	11 45 p m	11 20 a m
" Maiden	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 30 p m	1 10 a m	12 45 p m
" High Shoal	4 52 p m	2 24 a m	2 23 p m
" Dallas	5 12 p m	2 55 a m	3 25 p m
" Gastonia	5 30 p m	4 0 a m	3 55 p m
" Clover	5 57 p m	5 30 a m	
" Yorkville	6 13 p m	6 00 a m	Mon
" Guthries	6 40 p m	6 30 a m	
" McConnells	6 45 p m	7 00 a m	Wed
" Lowrys	6 57 p m	7 23 a m	
Ar Chester	7 17 p m	8 05 a m	Fri

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Gastonia—Southern Railway
Lincolnson—S A L.
Newton and Hickory—Southern Railway.
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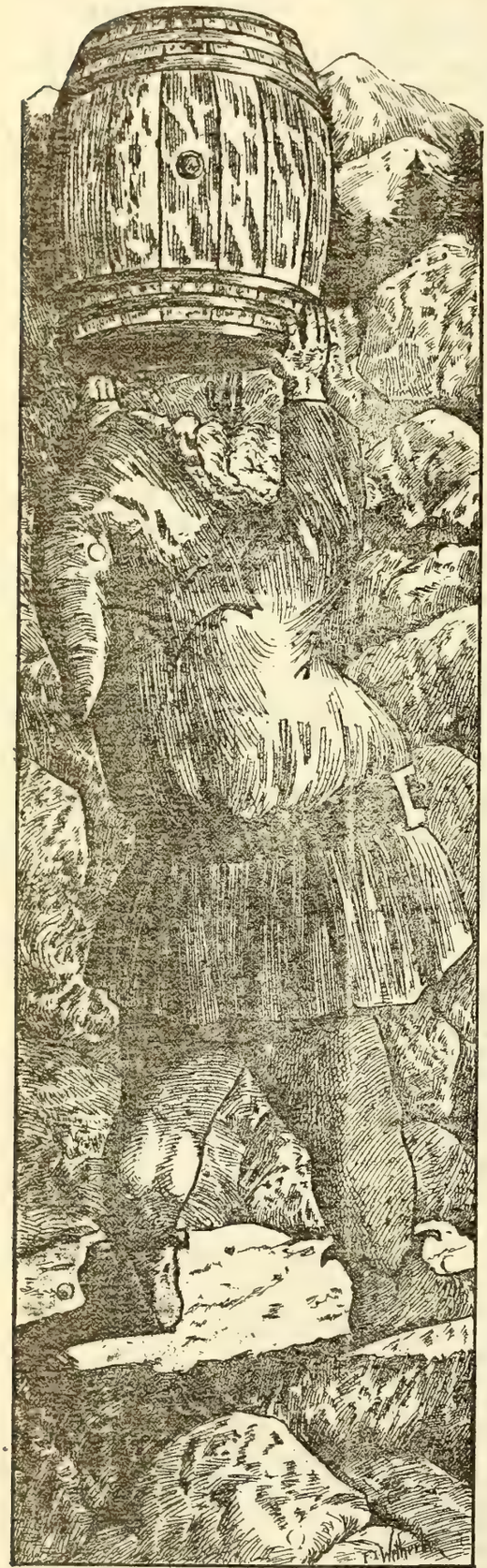
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of VITÆ-ORE is NOT NECESSARY to convince you that it is the best remedy in, on or out the earth for ailing people, to PROVE TO YOU positively that it will CURE YOUR ILLS, as it has the ills of so many others.

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To Readers of *The* Advocate.

WE WILL SEND to every subscriber or reader who writes us, mentioning the NORTH CAROLINA CHRISTIAN ADVOCATE, a full-sized One Dollar package of VITÆ-ORE, by mail, postpaid, sufficient for one month's treatment to be paid for within one month's time after receipt if the receiver can truthfully say that its use has done him or her more good than all the drugs or dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand we ask our pay only when it has done you good and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing VITÆ-ORE is a natural, hard, adamantine rock like substance—mineral Ore—mined from the ground like gold and silver, and requires about twenty years for oxidization It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs It is a geological discovery, to which there is nothing added or taken from It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one answering this writing for a package, will deny after using. VITÆ ORE has cured more chronic obstinate, pronounced incurable cases than any other known medicine, and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines or doctor's prescription which it is possible to procure.

VITÆ-ORE will do the same for you as it has for hundreds of readers of this paper if you will give it a trial Send for a $1 00 package at our risk. You have nothing to lose but the stamp to answer this announcement. If the medicine does not benefit you, write us so and there is no harm done. We want no one's money when Vitæ-Ore cannot benefit. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it would hesitate to try VITÆ ORE on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just what we agree Write today for a package at our risk and expense giving your age and ailments and mention this paper, so that we may know that you are entitled to this liberal offer.

You Are to Be the Judge!

DON'T EXPERIMENT!

Some experiments are necessary for the advancement of civilization; and although frequently lives are lost and much damage done the ultimate results and benefits are the cause of much good to humanity.—Others result in loss of life from no apparent cause other than the obstinacy of the experimenter, who will not heed the advice of friends, and refuses to see that his experiment is impossible or impracticable for the results aimed at or intended.

A Certain and Never-Failing Cure For

Rheumatism	Nervous Prostration and Anæmia
Lumbago	Liver, Kidney and Bladder Troubles
Bright's Disease	Catarrh of any Part
Diabetes	Female Complaints
La Grippe	Stomach and Bowel Disorders
Blood Poisoning	General Debility
Dropsy	
Sores and Ulcers	
Malarial Fevers	

As all experiments are dangerous, so it is a dangerous thing to experiment with worthless patent medicines and nostrums of the kind that spring up in the night and "none know from whence they came" or what their origin It is seeking after an impossible result to look for health in a bottle of alcohol and sarsaparilla, or a package of senna and straw; and such experiments are often disastrous to the experimenter.

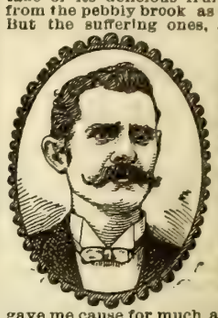
Vitæ-Ore, Nature's Remedy is not an experiment, and the sick and suffering person who seeks its aid is not experimenting. **It has stood the test** of the American public, a critical judge for a generation of time, and is growing in popularity and selling more rapidly from year to year, and has fully substantiated our claim to being the best thing in, on or out of the earth for afflicted people. Beware of experiments in medicine, and when you need a remedy let the experience of others be your guide. If you have been using other treatments without the results that were promised and that you anticipated, **THROW THEM AWAY** and begin with this natural healing and curing **ORE. It will NOT FAIL YOU.**

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MINISTER AT OPHELIA, W. VA.

Tastifies and Praises it Most Highly.

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Ophelia, W. Va.

Mrs. Geo. L. Sackett

President Women's Christian Temperance Union, Testifies

READ WHAT SHE SAYS:

I have taken my paper for a number of years and would not like to be without it, but now I am doubly grateful to it since I secured from its pages my first knowledge of a remedy which has restored me to health after many years of ill health and suffering. Vitæ-Ore is the remedy, and I wish that I could tell every one of my ailing sisters about it. If it had not been advertised in my paper I perhaps would never have learned of it or given it a trial. For twenty-five years I had suffered mainly with Catarrh and other ailments in fact my doctors long ago said that I had not a sound organ in my body except my lungs I suffered and doctored during all this time and spent hundreds of dollars with but little benefit until I commenced taking Vitae Ore. When I began using it I was very weak and could eat but little; those about me did not think that I would ever be able to do anything and I almost agreed with them After taking a few doses of Vitae-Ore my entire condition changed: I began to feel hungry again and in a little while food tasted good; I was able to eat and work and can now perform the most of my household duties. This is after having scarcely seen a well day during the past quarter of a century; which makes the great improvement in my case almost a miracle —Mrs Geo. L. Sackett, 88 Lowell St. Merrick, Mass. Former President Merrick W. C. T. U.



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REV. H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., JANUARY 20, 1904. VOL. XLIX., NO. 3.

Reading Room Trinity College N C

EDITORIAL.

The Old Time Revival.

There is nothing needed in the church to-day half so much as an old time revival. With large numbers and vast resources, we are, in many places, practically impotent. We are laboring much and engaged in many things, but the increase is not such as to indicate a spiritual husbandry. Where are the men in pulpit or pew that are going forth weeping, bearing the precious seed, awaiting the coming of the day of rejoicing when they shall bring their sheaves with them?

Souls are not born into the Kingdom without the antecedent of spiritual anxiety and travail. The burden of souls will first rest upon the heart of ministers and members of the church. Out of the depths of a profound conviction of duty and responsibility the church must cry unto God, and in answer to this there come joyous assurance to the believer and conviction for sin to the ungodly.

We feel moved to urge upon the preachers the solemn and awful responsibility resting upon them in this respect. How can we escape the curse of high heaven if we whittle away the preaching hour in dry and aimless disquisition, while scores of the unconverted in and out of the church are on their way to ruin? It is our duty to warn them with such earnestness, set on fire with love, that they cannot fail to see the awful doom to which they are exposed. As watchmen, set to warn men of danger, we shall most assuredly be required to give account, and we shall be guilty of the blood of those whom we have failed to warn.

The old time revival will come when the old time conviction seizes the heart of the preacher and continues with him till it burns in every gospel message Our God is a God that answers by fire.

* * *

Referring to an old time revival, a writer in an exchange gives, from an Old Testament incident, a fine outline of the requisites of a true revival in any time. He says:

"It occurred in the days of Josiah. The children of Israel had departed from the Lord, served idols, and neglected the sanctuary of the most High. The old Hebrews were terrible backsliders. They did treat the Lord shamefully after all He had done for them. But the Lord raised up a leader and reformer. Josiah was a mere youth when he began to inaugurate great reforms. What matters it whether the leader in the revival be a young man like Josiah or an old man like Josua or Elijah?

"One thing Josiah did was to cause the people to put away idols. He sent his servants out to cut down groves and break down altars and exterminate every vestige of this abomination which could be discovered. He smote right and left, making a clean sweep In this he has given us a good example. If we would see the work of the Lord revive we must put away idols. Everything that has been permitted to come in as a rival of the true God, though it be dear as a right eye, must be given up.

"Another step was to repair the house of the Lord. It had been long neglected. The people had lost interest in the sanctuary and permitted it to fall into decay. Josiah was ashamed of the condition of the place which his fathers had looked upon as the meeting place between God and man. He set to work to gather money and to make the house of God beautiful and commodious.

"The next thing that happened was the discovery of the Bible. The Hebrews had lost their Bible. No doubt there was a tradition that a holy book in which the law of the Lord was written had existed at one time, but what had become of it no one could tell. When they went about cleansthe sanctuary they found among the rubbish, swept in an obsure corner, the only copy of the word of God in existence. They did not even know how great a treasure they had found, but they brought it before the king.

"Christians are apt to find their Bibles when they begin to repair the house of the Lord. Some of them have lost their Bibles. They are buried under a mass of Sunday school lesson leaves, a heap of sheet music, Emerson's works or Shakespeare's plays, stacks of novels or daily newspapers, and perhaps Sunday papers. Go search for them and bring them to the light.

When the book of the law was carried to Josiah and read in his presence the king's heart melted within him, because he saw how grievously the people had departed from the law of their God. Then there was a time of penitence and genuine reformation. The people turned unto the Lord with their whole heart. The passover, which had long been neglected, was celebrated, and such a passover feast had not been witnessed in Israel since the days of Samuel.

"This is only one of the great revivals of religion recorded in the Old Testament. Similar religious movements have taken place from time to time. The Lord has no stereotyped method of reviving His work. Sometimes the leader is a young man, sometimes an old man, sometimes a prominent man, sometimes on obscure man, and sometimes the agency of no human leader is employed, but the Spirit of God leads the people to repentance and consecration. In modern revivals of religion a great variety of method has been employed. The mourners' bench, the inquiry room. cottage meetings, and other devices suited to times and places have been brought into requisition. Methods matter little' but the Holy Spirit is essential. Whatever grieves the Holy Ghost hinders a revival. When the Holy Spirit has the right of way the work will go on and none can hinder. 'Be filled with the Spirit.' 'Quench not the Spirit.' 'It is not by might nor by power, but by My Spirit, saith the Lord.' "

Bishop Mallalieu on "Securing and Caring for Converts."

One great object of effort on the part of every preacher ought to be the conversion of sinners. In every community unconverted people are to be found. Some of them attend religious services, but the vast majority of them seldom or never darken the doors of the house of God. There are three ways in which sinners may be reached. If they attend religious services, they place themselves under the direct influence of the gospel, and so they are within reach of God's people. One way to reach those who are not church-goers is for the Christians of any given community to search them out from house to house and personally labor with them, and persuade them to turn from sin and accept Christ. Another way is for the pastor to follow the example of the good shepherd who left the ninety and nine sheep gathered within the fold, and went out to seek for the lone, wandering member of the flock. And it will be remembered that when the lost was found it was not driven home, but it was tenderly taken up in the arms of the shepherd and borne gently to a place of rest and safety.

In this great work of securing converts the pastor must have the active co-operation of his people; indeed, he ought to have the loving, loyal co-operation of all, from the youngest to the oldest Especially should all unite with the pastor in earnest, believing prayer for the outpouring of the Holy Spirit and the conversion of the unsaved.

It will be found in eternity that one of the greatest spiritual influences ever wrought by human agency for the salvation of the souls of men is earnest, faithful, effectual prayer. But this prayer in behalf of the unconverted and unsaved can only be offered by those who have a deep personal experience of the divine life. The men and women who have been most successful in their supplications have been those who have lived nearest to the cross and most in conformity to the will of God. If we would have access to the throne we must approach it with pure hearts and clean hands. Then we must be sure that we ask in conformity to the will of God, and in harmony with the divine order.—Western Christian Advocate.

CONTRIBUTED.

Romanism As It Is.

BY REV. W. B. LEE.

For the benefit of our people who may not have the time or the opportunity, to study the Roman Catholic Religion, I propose to make a few short talks setting forth just what it teaches on some points, and the practices that grow out of these teachings.

We shall take up first that doctrine which so stirred the soul of Martin Luther.

INDULGENCES.

An indulgence is not, as is so often supposed, a license to commit sin. It is a remission of all, or a part of the temporal punishment due for sins that have been forgiven. In plain English, it is the lessening of the time the soul must suffer in Purgatory—a place better than hell, only in that it is not eternal.

One gets a hundred or a thousand days Indulgence by saying a prayer before some image; by attending Mass in a certain church, or simply by visiting it; by saying so many prayers to the Blessed Virgin, or some other saint; by giving alms to some church or hospital, etc., etc.

There is a rosary, known as the Rosary of our Great Lady, that gives a million days of Indulgence each time it is repeated Only the most devout can ever get one of these. So those that need them most are the very ones who can never get them. Father Hypolito de Oliveira Campos, whom I baptized a few years ago, had one. He told me that he did not remember to have missed saying it, at least once a day, in twenty six years. If you will count it up, you will find that, by this rosary alone, he had obtained a commutation of twenty six million years of suffering in the flames of purgatory.

Now if our priest could have gotten out in six months, not one hour of all those millions of years would have been lost; for they went into the general treasury of the Church, and stand there to be drawn upon in case of necessity. Once a week the "Mother of God" goes down to purgatory to release the souls of the dead. On this visit, she uses her discretion in drawing upon this great treasury of years, to reduce the time of the poor wretches there, who have little or nothing to their credit.

The saying of Mass, or the paying for it, will pour into the general treasury years of Indulgences for these souls in purgatory.

If Leo XIII. did not need the hundreds of thousands of Masses that were said for his soul, it was a matter of consolation to him to see the souls in purgatory have billions of years taken off their time, on his account. Now, in all this matter of Indulgences, God Our Father and Jesus Our Savior are kept in the background. The saints manipulate the whole business. They are kept constantly before the devotee's mind, and his affections inevitably gather about the persons who serve him, and to whom he directs prayers Thus the soul is led away from Jesus in the practice of what the Romish Church intends for good.

MASS.

This is another subject that is misty in the minds of Protestants.

Mass is not a commemoration of the Lord's death and sufferings. It is a Sacrifice for Sin. The same that was offered on Calvary. It has all the value of that Sacrifice, and is just as acceptable to God. If there is any difference, the Sacrifice of the Mass has more value and is more acceptable to Him, than the death of Jesus Christ; for it is an "UNBLOODY SACRIFICE," and without suffering. Take all the shame and agony and sin out of the cross, and what you have left of a Sacrifice for Sin is the Mass of the Roman Catholic Church.

It is an UNBLOODY SACRIFICE. Yet Rome teaches that the wine used is transubstantiated into the "BLOOD of GOD. Then, by a modest estimate, that Church is pouring out daily some three thousand gallons of blood in what she calls an "UNBLOODY SACRIFICE".

Just think about that a little. During the reign of the late Pope, some twenty-seven million gallons of the blood of Jesus were poured out in Masses, in an unbloody, painless Sacrifice. And the priests drank every drop of it.

The bread too passes through a transubstantiating process by which it ceases to be bread and becomes the flesh and blood, Soul and divinity of Jesus Christ. There is no figure of speech about this. Rome—infallible Rome—says the very body, flesh and bone, that was born of the Virgin Mary is taken by the priest and placed upon the tongue of the worshipper, to be swallowed without chewing. This thing, per se, imparts salvation to the soul.

The bread of the Mass is called the Host. To every Catholic it becomes God, and is worshipped as God.

When that old Chinaman reproached the priest with cruelty, because he ate his God, he was not joking, nor was he mistaken in his understanding of the doctrine. That is exactly what the Roman Church teaches—exactly what every Romanist does.

Is it any wonder then that the catholic peoples of the world have not kept pace with the progress of the age? Is there any possible definition of idolatry that will exclude them?

Let no man delude himself by saying, the ten million Catholics in America do not believe these silly doctrines. They must believe them.

In matters of doctrine Rome is infallible. She cannot err. She has set her seal to both the doctrines of which I have spoken, and forever put an end to discussion as to their truth. No man who denies them can be a catholic. If they are not true, he is left without hope of salvation. So we see that again, in her purpose to do good, Rome is separating the soul and the Savior by that ridiculous performance she calls the "UNBLOODY SACRIFICE" of the cross.

Greensboro, N. C., Jan. 12th, 1904.

Paragraphs 455 and 458 Interpreted.

BY BISHOP O. P. FITZGERALD.

A ministerial brother, a pastor in active service, whose zeal for the church is notable, and who has "a good business head on him," as the saying goes, submits a question to me concerning the transfer or sale of church property which demands careful consideration by all concerned. My answer is given only as my individual opinion. The only one of my colleagues from whom I have heard takes the same view of the matter that I do. But let opinions differ as they may, the importance of a right understanding and uniform action will be conceded by all. Practical unanimity, I trust, will follow due inquiry.

The question refers to the inalienability of funds arising from the proceeds of the sale of a church building or of parsonage property. To me it seems clear that neither in the one case nor the other can such funds be diverted from the object for which they were originally contributed and invested. The law in the case is found in paragraphs 455 and 458 of our Book of Discipline.

Paragraph 455 provides that in all conveyances of grounds for the building of houses of worship, or upon which they may have been already built, this "trust clause" shall be inserted at the proper place: "In trust, that said premises shall be used, kept, maintained, and disposed of, as a place of divine worship for the use of the ministry and membership of the Methodist Episcopal Church, South, subject to the discipline, usage, and ministerial appointments of said Church, as from time to time authorized and declared by the General Conference of said church, and by the Annual Conference within whose bounds the said premises are situate."

Paragraph 458 provides that in all conveyances of ground for the building of dwelling-houses for the use of the preachers, or upon which they may have been already built, that the following clause be inserted at the proper place: "In trust, that such premises shall be held, kept, maintained and disposed of, as a place of residence for the use and occupancy of the preachers of the Methodist Episcopal church, South, who may from time to time be appointed in said place; subject to the usage and discipline of said Church, as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds the said premises are situate."

It will be observed that the same language is used in both paragraphs 455 and 458, except that a different kind of property is named. The same interpretation therefore seems to be called for prima facie.

The author of both of these paragraphs (adopted in 1866) was Judge Merritt, a reputable lawyer and jurist, whose testimony as to their intent might be accepted as conclusive by all interested persons. He says: "The language used was to prevent the alienation of funds in either case. The wording of these paragraphs, correctly interpreted, will not permit Church funds to be put into a parsonage or parsonage funds to be put into a church building."

This means that funds arising from the sale of parsonage property must be re-invested in the same kind of property. In other words, paragraph 458 is as binding in this particular as paragraph 455.

The law seems to be explicit in its provisions. The interpretation given by its author seems to be that which is natural and inevitable. Good faith toward the donors in all cases would seem to point to the same conclusion.

A recent utterance by the editor of the Nashville Christian Advocate presented what seemed to me the right view of this matter. After due consideration by his editorial colleagues, it is hoped that there

will be general agreement of opinion on their part. I also indulge the hope that throughout our whole Church there will be agreement in opinion and action. And if there should be any entanglements or embarrassments among our people anywhere in this matter, the exhibition of a spirit of patience and conciliation, and the exercise of a reasonable share of common sense, ought to prevent hard feelings and harsh measures in all cases.

From Statesville.

DEAR BRO. BLAIR:—In a private letter from Rev. S. W. Brown he informs me that all the indebtedness against Sparta Institute property has been paid and a deed made to the M. E. Church, South. It affords me peculiar pleasure to make this announcement. Pleasant memories of my school days in this institution endears it to me. Known in the eighties as Sparta Collegiate Institute, its success under the management of Prof. S. W. Brown was marvelous, considering the surroundings and isolation from railroads. But sentiment and past success, are matters of little importance to comparative strangers, when it comes to dealing with the stern realities of present needs and future possibilities.

It is a fact, readily accepted by every loyal and intelligent Methodist, that if we have marked success in much of the territory which we are trying to occupy in Western North Carolina, the school, or the teacher, must go hand in hand with the preacher. In many instances the preacher should be a practical teacher, and as such he will do as much, if not more good, than he can do as pastor and preacher.

Brother Ross, the preacher in charge of Sparta circuit, will begin school March the 1st, in our newly acquired property at Sparta. Rev S. W. Brown is doing a great work in this way, as Principal of Helton Academy in Ashe county, and at the same time serving Helton circuit, though his school is non-denominational. I have believed, and with others have insisted, that this is the best possible way for us to develop the Kingdom of God in the hearts of the people in many of our pastoral charges. As one of the trustees of our school property at Sparta, I will say that I am not a soliciting agent, (we have no agent) but I venture the assertion without fear of successful contradiction, that we have not a school within the bounds of our conference in greater need of money, neither is there a place where you can invest your money with the Lord and get quicker and greater returns for the amount invested, if this school is properly managed. (When I make this statement I have in mind and upon my heart all our school interests.) The people in the community, or in the counties lying contiguous to it, are not to be dubbed as "poor mountain whites," neither are they objects of charity in any sense. But they do need encouragement. Peculiar conditions make the needs urgent. Any person who may find in his or her heart a desire to help this school and these people, may get full information by corresponding with Bro. Ross, or the secretary of the Board of Trustees at Sparta, or with me at Statesville. This school should be equipped to do first class primary and high-school work. The building is in need of immediate repair and furnishing. If you want to invest in young mountain talent and get returns, an hundredfold, invest in the equipment of this school at Sparta and those mountain boys and girls will do the rest.

Bro Blair, you hear little about Statesville, but we are "sawing wood." The town is prosperous under the temperance administration. Statesville is one of the best and most substantial towns in the State. It will do any town good to get rid of whiskey, take it from any view point you wish. Methodism is thriving here, and so are other denominations. Increase in assessments, collections, and growth in all departments. By the time these good people have borne with me as long as they can, this will be a good place for some one of the many splendid men of our conference. I am in sympathy with the ADVOCATE movement for this month. We will help you all we can.

H. K. BOYER.

SKETCHES OF OUR SUPERANNUATES.

BY REV. W. M. BILES.

NUMBER TEN.

Thomas Howard Pegram.

All, and especially young preachers, should study more closely the life and work of Rev. Howard Pegram, than time and space will here permit. After entering the ministry, any one year of his work is worthy of a greater consideration than will be given in this article to his entire life.

Thomas Howard, son of Jacob and Ursula Pegram, was born the 11th of January, 1825. His parents were poor and Howard, having seven brothers and four sisters, had no educational advantages.

At the age of nineteen he professed faith in Christ and joined the M. P. Church at Bethel. At once he felt called to a special work for his Master. He answered this call by exhorting and holding prayer-meeting. Very soon under his exhortation a revival broke out at Bethel. Christians shouted and sinners cried to God for mercy. Being assisted by the members of the church he continued this meeting at night for two weeks, in which twenty-five or thirty people were converted.

Now, more than ever, came the call to the ministry, but he tried to set aside this call by saying that he had no learning nor means of obtaining it. Not a line in the hymn book could he read correctly. So to satisfy his mind he took license to exhort.

When twenty-two he was married to Miss Elizabeth Tyson Jones. He now sets out at hard work farming—determined to make a living; during which time he continued to exhort, was often delegate to the annual conference, attended the quarterly, protracted and camp meetings; and for four years without license he preached more than any local preacher in all the country, and all the word preached by him was blessed in a most wonderful way.

The time had now come when the church wanted him to go out into larger fields. So in October, 1852, he was licensed to preach, and in November of the next year while the M. P. Conference was in session at Fairfield church, Guilford circuit, he was admitted as a member of that body. He was sent to Yadkin ct. which contained 19 appointments. Now came the most trying time in his life,—the breaking up of home, changing of plans, the selling of their little belongings to pay debt on hand and to get money to go to the new field of labor.

Now let us step aside from the general trend of his life to notice one of many business transactions. Twenty-four hundred pounds of pork was for sale. A trip to Winston resulted in a contract to deliver it there at four cents per pound. While he was at Winston some one from Greensboro offered his wife five cents per pound for the same meat. On his return home his neighbors knowing his needs, and how much a dollar represented in those days, advised him to accept the last offer. Pegram said "No," two days and a part of one night with two teams were spent in delivering the meat in Winston. Here is a good lesson for church people. Be honest. Do what you say.

During his first year on Yadkin circuit he made his monthly rounds to the nineteen appointments, held three camp-meetings and twelve protracted meetings These resulted in 130 converts Besides doing all this he raised thirty-five barrels of corn, no one helping him.

When he became a circuit preacher he began the study of "Webster's Blue Back." During his first year he spelled through the book three times This, with the Bible, hymn-book, and "Allien's Alarm," composed the young preacher's library. He served this charge another year and more than one hundred were added to the church.

His second charge was Albemarle Ct., near Albemarle sound and Tar River mission, which was seventy-five miles from the circuit. Notwithstanding the long distance and change of climate he, within two weeks, together with his wife and three children, traveled by private conveyance from the mountains to the sea shore, a distance of two hundred and fifty miles. During his first year at this work he traveled more than four thousand miles. While serving this people two years he built two churches and reported 350 conversions

From 1856 to 1862 he served respectively Randolph, Halifax, and Alamance circuits, during which time parsonages and churches were built and his report shows 661 conversions.

In 1862, when war between the States was most exciting, conference met at Fair Garden church, Rockingham county. At this conference Mr. Pegram was elected President. This was the highest office of his church.

While filling this responsible position for three years he traveled the great State over and over, making his annual visits to all the charges, during which time he witnessed the conversion of more than 600 souls.

At the conference of 1866 he gave up his place as president and was sent to the Winston circuit. He served this charge four years and reported 300 conversions.

From 1870 to 1877 he served Roanoke circuit and the Winston and Kernersville circuit. Nearly 600 people were converted under his preaching during these seven

years; churches were built, the most important of which was a $4,000 brick church in Winston. At that time this was the best church in the town and also the best M. P. church in North Carolina.

At the close of the year 1887 Conference met at the new church in Winston and found Bro. Pegram engaged in a revival meeting. At the last session Rev. Pegram made an earnest appeal to the church and conference for $600 with which to clear the church of debt This amount was raised, and before taking his seat he asked for a written statement of his standing in Conference By the granting of this testimonial his connection with the church he had served for 24 years was severed.

In May before he left the M. P. Church in November, he was a delegate to the General Conference which brought about the union of the M. P. Church North and South. He, with four others, voted against this union. He desired that the M P. Church, South, should unite with the M. E. Church, South. Since his church did not see fit to do this he left it and joined the Conference of the M. E. Church, South, at Salisbury in 1879.

From 1879 to 1903 he served respectively the following charges of the M. E Church, South: Stoke', Forsythe, Guilford Kernersville, Davidson, Linwood, Pilot Mountain, Jamestown and Stokesdale circuits. During these 24 years he served the M. E. Church, South, he reported about 2,247 conversions and almost as many accessions to the church This closes the work of one of the most faithful men of our church. Yes, I doubt whether there is a minister in the State who has done more hard work than Rev. T. H. Pegram.

At the last session of the W. N. C. Conference, which met at High Point, Uncle Pegram, with tear-dimmed eyes, asked for a superannuated relation This, he said, was the hardest thing he ever did in his life. Many of his comrades wept when the old man of 79 years laid down his armor.

Has he really laid down the armor? No. Though he did not feel able to take regular work he is yet active and preaches well. Only a few Sundays ago he filled the writer's pulpit, and lifted high the same banner of Jesus Christ that he began raising at old Bethel Church more than sixty years ago.

Not only in the past, but Bro. Pegram yet stands for the highest and best. Though deprived of school training he knows its worth. Well do I remember last August, while the Winston D strict Conference was in session at Walkertown, that he out of a salary of $200 or $ .00 gave $100 for the reopening of G F. College.

Can we honor these old veterans too highly? Is there a gift at the hands of the people too good for them?

ClarKesbury Circuit.

DEAR BRO:—During the holidays we were sick. We were invited to the Christmas trees, but could not attend any of them; but the good people remembered us by giving us many presents. On the 29th of December we received a very heavy pounding, all denominations taking part. May the good Lord repay them for their kindness.

We now begin the canvass for the ADVOCATE; I do not see how Methodist people get along without it.

R. H. PENLAND.

Laurel Springs.

Our first quarterly meeting was held at Laurel Springs January 2nd and 3. Brother J. A. Cook was on hand, and did some very inspiring preaching, and made a fine impression on our people. We all like him very much.

I am living in the new parsonage which we built last year, although it is not quite done. The people gave us a very generous pounding here just before Christmas. We are thankful indeed. Laurel Springs Circuit is making progress. May the Lord bless all these kind people, and help us to move steadily forward in his name.

T. J. HOUCK.

Spruce Pine Circuit.

DEAR ADVOCATE:—We moved into the parsonage at Spruce Pine, on the 25th of November, and we are glad to say we have been agreeably surprised with our new charge. We have made one full round, and started on the second, and we find quite a number of our people in possession of the old time religion.

We had somewhat of a dark picture of this work presented to us before we came to it, but we are glad to know these people know how to make a preacher feel at home. Soon after our arrival at the parsonage we received a very generous pounding at the hands of our neighbors which means a great deal to us in a substantial way, and our people continue very kind indeed to us We have only secured one subscriber to the ADVOCATE up to date, but think we will be able to send you more names at an early date. We are hoping and praying for a good year. Pray for us.

D. R. PROFFITT.

Jan. 11th, 1904.

Advocate Forward Movement.

Push the battle to the gates, "for the battle is not yours but God's."

Rum, Romanism and Mormonism—and all the rest, use with telling effect the power of the press in the promotion of their hellish schemes.

The Church of God must strengthen this arm of her power in meeting these enemies of pure religion. In no other way can we more effectively serve our Lord, promote every interest of his kingdon, and hasten the overthrow of every evil.

Brethren, let us push the ADVOCATE forward movement, "The Lord of hosts is with us." "The battle is not yours but God's.

Your fellow worker,

PILGRIM.

Shelby Station.

As stated in your paper, change has come to me. The health of both my wife and myself made this necessary. And the lines have fallen to me in Shelby again and you know, Mr. Editor, that these lines are in pleasant places. If you had been here last night you would have been reminded of times you have seen in this parsonage in the past. But perhaps you was never pounded, and pounded again, until you was speechless as we were last night. Yes I tried to make a speech and found myself speechless. But if you have had no such experience you will learn how it is when you come this way again.

My health has been poor, and I have done but little, but have improved some this week and hope to be able for my work For the brave men I left on the Waynesville District my heart goes out daily. I have thought of them many hours during the sleepless nights that have come to me since I left them. May they win in every conflict. May the ADVOCATE, and every charge in the conference have a good year.

R. M. HOYLE.

Shelby, N. C., Jan. 15, 1904.

North Catawba Circuit.

DEAR BRO. BLAIR:—Our first quarterly conference for North Catawba Circuit was held at Centenary Church on the 9th and 10th inst. The attendance of officials was very good. The stewards report was considerably in advance of last year.

Our new presiding elder, Rev. J. H. West was present, and presided with as much ease, grace, and familiarty as if he had been in the chair twenty years. Our people were delighted with his pointed, practical, and well digested sermons, as well as his successful management of the quarterly conference. He has new ideas, new thoughts, new plans, and new ways of presenting them, so that our people gladly accept them.

Brother West made a stirring speech for the ADVOCATE, and I procured nine new subscribers; hope to more than double that amount right soon. This is ADVOCATE month, and we hope to swell the list far beyond its present limits.

We are working, hoping, and praying for a successful year on this circuit, in every respect

I remain yours for the church and the ADVOCATE.

J. D. CARPENTER.

Margaret Jones Helsabeck

Her maiden name was Banner. She was born the 26th of April 1808, and died the 18th of December 1903, aged 95 years 7 months and 22 days.

On the 20th of January 1847 she was married to Rev. S H. Helsabeck lacking now only one month and one day being 57 years ago During all these years she was a helpmate indeed. Always had his clothes ready to go anywhere. Never hindered him from going to an appointment. Of a sweet spirit she gained the love of the people wherever she went.

She professed religion in her girlhood and joined the Methodist Church and for about 78 years she has been truly a thoroughgoing Methodist.

She was afflicted 8 months, and during the last 2 months her sufferings were torturing. Now she rests.

S. H. HELSABECK.

Trinity College Notes.

The Debate Council at Trinity College has arranged a debate with Randolph Macon College to be held in Craven Memorial Hall in Durham some time in April. The subject of debating at Trinity College is in charge of a Debate Council composed of three members of the faculty and two represenatives from each of the literary societies.

President Kilgo preaches in Craven Memorial Hall one Sunday evening in each month. The sermon for this month will be preached next Sunday evening.

Mr. W. H. Hall, of Rockingham, a member of the Sophonore Class, and Mr. L. P. Johnson of Concord, a member of the Freshman Class, have received appointments to Cadetship in the

United States Naval Academy at Annapolis, Maryland

Recitations will be suspended Tuesday, January 19th, for the intermediate examinations which will continue till February 1st.

A large house erected by Mrs. White, near Trinity Park High School, has been leased by the High School authorities in order to provide accommodations for the large number of new students who have entered since the Holidays.

From Granite Falls.

DEAR BRO. BLAIR:—Permit me to say to the readers of the ADVOCATE, we are glad to see so many of the preachers made to rejoice in the liberal charities of their congregations, in what they call poundings. On the 1st day of the year surely nothing is more likely to make the day one of joy, and to be long remembered in a preachers home. There is something in the occasion and manner of such charities that is substantial, real freewill offerings of love and affection. With us it is an unsettled question, which has the grater joy, those that give or those that receive, and how appropriate when the old year has passed away, and we are just entering upon the new, and the sweet memories of the Christmas tide still linger in mind, and the glad refrain of the angel's song is heard, "On earth peace, good will toward men." The gifts of gold and frankincense are in order. Surely the church can well afford to bring her gifts and lay them at the feet of those whose only work in life is to proclaim the life of the late born King. These poundings have somewhat of the old time religion in them. They tend to drive away the clouds of want, hunger and gloom, and awaken within the heart a sense of irrepressible grattitude to God, and we can but pray for, and anticipate the day when rewards are given, that they shall hear the Master say, "In as much as you have done it unto one of the least of these, you have done it unto me."

Allow me to say in behalf of the good citizens of Granite Falls—they know just how to administer an all-round pounding—at least we think so after going through the delightful ordeal sirce January the 1, 1904. The fourth and last annual call with us was January 1st, 1904, the surprise was complete. The company was large and lively, the supplies were abundant and well selected, ranging from a package of tea to a sack of flour. After a few words of appreciation and thanks by the host, followed by the sincere blessing of the guests, the company adjourned from the dining room to the sitting room and parlor where in social conversation, music and song was spent a most delightful hour. At its close all knelt in solemn prayer and thanksgiving to almighty God, after which the company retired at will, leaving with us an impressive blessing, a hearty hand shake. Good night, a happy new year, and a devout, "God be with you, till we meet again. We have no words with which to express our sense of gratitude to the good people of this charge for their many acts of kindness shown toward us during the past three years.

We must say this last occasion was the most impressive of all, since it was given at a time of great depression. For the first time in 30 years our Methodist people at this place are without a house in which to worship. Our dear old Bethany house was distroyed by fire on the night of the 23rd of November last Of course we expect to rebuild; a congregation, few in number, limited in resources, that can show such cheerful faith under clouds, will have the blessings of God upon their efforts, and may well expect and we trust will in abundant measure have the sympathy and help of all. Our Lutheran brethern have kindly tendered us the use of their house for the time for which we are truly thankful.

We are by no means unmindful of the call and claims of the ADVOCATE, and wishing all a happy new year, and success all the year,

Sincerely and truly,
G. W. CALLAHAN.

Night Was Her Terror.

"I would cough nearly all night long," writes Mrs. Chas. Applegate, of Alexandria, Ind., "and could hardly get any sleep I had consumption so bad that if I walked a block I would cough frightfully and spit blood, but, when all other medicines failed, three $1.00 bottles of Dr. King's New Discovery wholly cured me and I gained 58 pounds." It's absolutely guaranteed to cure Coughs, Colds, La Crippe, Bronchitis and all Throat and Lung Troubles. Price 50c and $1. Trial bottles free at all drug stores.

WEAVER.—Rev. J. H. Weaver writes that he and sister Weaver are pleasantly situated at Lenoir. We regret that sister Weaver has been somewhat indisposed, but are glad to know that she is improving. Lenoir is a great place, and Davenport College sets in this Athens like a diamond in a jewel.

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Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by L. Richardson Drug Co., Greensboro, N. C.

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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

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Some New Year Thoughts.

C. F. S.

An infidel said that of the eighteen centuries of pious iteration nothing had come of the gospel. Has nothing come of our gospel? Almost every noble sentiment, pure action, heroic deed, and grand personality have come of it. The gospel of the Christ is illumination and inspiration. Holy men walk in its light. High deeds prosper here as flowers grow in the tropics.

In nearly every life there is some buried conviction. What if from the grave it could come, lize Lazarus, and assert itself in our lives? What if the grave stone could be rolled away? What if it could have its proper place in our lives?

Few men look on sin as something permanent in their lives. They expect some time to put it off. So does the consumptive think of consumption. Neglect consumption, and life is gone. Neglect God, and the soul is dead.

The Bible can no more save than a prescription can cure. The prescription is to take us to the apothecary. The Bible is to take us to God. No bill of fare can nourish. Food must be had and assimilated. The Bible on the desk will not nourish a hungry soul. The heavenly manna must be appropriated and assimilated.

A mind fully made up leaves us to give our best thoughts to God. One on leaving home, when something is forgotten, is held back in his pace by a conscious effort to recall it, and is divided in mind; so when one is not fully decided for God, he is divided and distracted in his mind about the best of life. Energies that are wasted on doubts and indecisions would be better used on faiths and verities.

Frost on the tender plant does not at first show its deadly work. The sun must be full up. What looks fair at first works ruin at last. So of sin in a young life. Its evil aud ruin are not at first apparent. In the full light of the Great Day the ruin will be seen. But it will be too late then.

At attempt to work out an eternal success apart from Christ is as fruitless and foolish as to attempt to stop the earth on its course. No flower blooms without the sun. No soul comes to its best apart from God. "For me to live is Christ." Paul pointed out the soul's way of victory.

Through the Great Book the human heart speaks. Here is seen the wail of sorrow, the stain of sin, the assaults of evil, the wrongs of the innocent, the slavery of labor, the martyrdom of the good. Also we see in the Bible the beauty of penitence, the joy of forgiveness, the saintliness of a holy life, the vision of God, the examples of patience, the thirst for purity, the triumphs over trials, the conquest over sin and selfishness. Through the Bible the human heart speaks. Through this Great Book the tides of life flow to the Unseen Sea.

Home Life.

One of the best services that most of us can render is to contribute all that in us lies to make our homes realize the ideal of what a home should be If every one did that, discordant and jarring families would speedily become little sections transplanted from paradise. It is not downright wickedness that does the most to make home life unhappy, but thoughtless, self-centeredness, want of consideration and sympathy.

We assume too much as due ourselves, instead of forgetting our own claims and being eager to give others more than they claim. We live in the closest relations with members of our families year after year, and some mysterious power holds our eyes and we do not see their admirable traits; we take all sorts of self-sacrificing service from them as our due without appreciation. The side of an open grave into which a loved form is slowly lowered is a great revealer of life. The creaking cords and heavy thud of the clod of earth upon the wooden box have a wonderful power of clearing away self deceptions and adjusting a fine perspective of right and duty, only then it is too late.

Respectfully yours,
JOSEPH FRY.

Not To Be Fooled.

"Now, just you go right along; you needn't stop here," said farmer Hayfork, authoritatively. "I don't want no lightnin' rods."

"I am not selling rods," responded the sleeklooking peddler, whose sudden appearance at the gate had aroused the ire of farmer Hayfork.

"I don't keer what yer sellin'," replied the farmer. "I don't want it and won't take it, and that's all there is about it. I know the tricks of you city sharpers. I read the papers, I do. You can't catch me on any double back-action pumps or any self-working churns, or patent Egyptian corn fresh from the pyramids—not much; and I don't want to take any mowers on trial, either, and sign a receipt fer it and have it come back as a ninety-day note for $10,000. No, sirree. And you can't buy my farm, either, and then have me buy it back at a big advantage, because some confederate of yours comes along and offers twice what you gave fer it. Nixy! I'm no chicken. Now clear out."

"I only want—"

"O, yes; you only want to get my name to anything at all so you can make a note of it. I'm up to all such tricks. I read the papers, I do."

"I only want to show you our new patent reversible hen's nests."

"What on airth is them?"

"It's an ordinary hen's nest, only it reverses itself every time a hen lays an egg and drops the egg into a basket below."

"What good is that?"

"Can't you see? The hen turns around to look at the egg, but it ain't there, and she concludes she didn't lay any, and sits right down and lays another one, and so on. Only fifty dollars."

"By gum! Gimmie a dozen."

Working Night And Day.

The busiest and mightiest little thing that ever was made is Dr. King's New Life Pills. These pills change weakness into strength, listlessness into energy, brain fag into mental power. They're wonderful in building up health. Only 25c per box Sold by all druggists.

$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than $100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. $1. Sold by L. Richardson Drug Co., Greensboro, N. C.

A Perfect Laxative

Is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is **Mozley's Lemon Elixir.** It is a pleasant lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle.

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We cater to the Wholesale and Retail Trade.

Our representatives on the road will be to see you soon. Give them the glad hand and encourage them in their effort to serve you.

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He that is surety for a stranger shall smart for it, and he that hateth suretyship is sure.—Proverbs xi. 15.

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Our Little Folks.

The Clever Kittens.

"My cat speaks French," said little Jennie,
"As plainly as can be;
Says 's'il vous plait' (that's 'if you please'),
And thanks me with 'merci!'
I know, because I understand
Each word she says to me."

"And mine speaks German," with a nod,
Said Lisa from the Rhine;
"Says 'bite' when she wants a drink,
And 'ja,' of course, and 'nein.'
I wouldn't have a cat that spoke
A different tongue from mine!"

"That's true for you!" sweet Nora said,
With merry look demure.
"Me own shpakes Oirish! Whin I set
A saucer on the flure,
An' ask her would she like some milk,
The darlint tells me 'Shure!'"

I met those kittens afterward,
No matter where nor how,
I listened well to what they said—
Would you believe it now,
They spoke in English, every one,
And all they said was "Mi-ow!"
—Margaret Johnson, in Woman's Home Companion

Princess at School.

King Edward VII., even from his earliest years was thoroughly taught the words of the constitution of England. Daily he was taxed to the utmost in this branch of his education, until he grew to dislike it most heartily. One day he openly rebelled and said to his tutor:

"I hate this study, sir! It's too frightfully dry!"

"O," replied the shocked tutor, "but it is very important that you should know all about the constitution of the country, over which you will one day have to rule, most imperative."

"Yes, sir," quietly replied the prince; "the English constitution is most important, I know, but how about my constitution?"

An amusing anecdote is also related of the present little prince Edward of Wales.

He seems to be no fonder of his studies than his grandfather, the king, was. The little prince dislikes his arithmetic, and, in fact, mathematics in general.

His punishment for dereliction of duty is being put in the corner.

Some time ago when he saw his governess taking out the book and slate to prepare for the day's lessons in the particular branch which he specially disliked, he said, very deliberately:

"I don't believe I care to do 'rithmetic today. I'll go into the corner again, if you don't mind."

Away he marched like a soldier, leaving an astonished teacher wondering what course best to pursue.—Exchange.

The Instincts of a Duckling

Mrs. Emma C. Thomas tells this "true story" in the New York Observer:

My father, who was a Connecticut farmer, found upon going out into his yard one morning, a very proud and happy mother hen who was walking about followed by one solitary little duckling. Ah! thought he, that hen has stolen her nest; for had she been properly set, she would have had a family of ten or a dozen chickens, instead of this one duckling, and could have cared for them equally well.

A few days afterwards, his grandson, a boy about eight years of age, living on an adjoining farm, came to visit him. He showed the little duck to Walter, for this was his name, and said:

"I will give you this duck, and you may take it home and give it to some of your mother hens to bring up with her chickens."

Walter was much pleased, and ran to the house for a basket. A willow one with a tight cover was given him, and soon grandpa and he had the yellow ball-like fluff deposited under the cover. His home was a mile away over a winding country road. He walked home, carrying his treasure, and reached there just before dark.

He sought out a mother hen with her brood of chickens, and deposited the new comer with her for adoption. Now we would naturally think that with a kind mother, and ten new brothers and sisters, this lonely little duck would be very happy. But this is what really happened:

The next morning early, when grandpa looked into the yard, there much to his surprise was this yellow duckling closely following its own mamma, having walked back alone over this long stretch of road to find her.

"Well!" said my father, "if you love your mother like this, you shall never be separated," and they never were.

Cultivate the Voice.

Don't neglect the cultivation of your voice. The charm of a beautiful voice lingers in the mind forever. It stirs the heart.

Don't neglect daily breathing exercises. Only the one who knows how to breathe properly is going to get the most out of her voice. Deep breathing clears the voice and gives it fullness and softness.

Don't breathe through the mouth, but through the nose; and inhale as deeply as possible.

Don't always try to speak in a "sweet, low voice." Cultivate variety. Let the tones be gay, warm and vivacious.

Don't think you can have a good speaking or singing voice unless you stand erect, with a free, light, buoyant carriage of the body, with the weight carried well on the balls of the feet.

Don't, when sitting, settle down in a collapsed attitude, with all the weight resting on the small of the back. Hold the chest high, take long breaths and expand the lungs.

Don't let a sleepy, dreamy, unsocial temper control you, so that you speak in a dull, thick tone at the back of the throat, which is the most trying of all voices to understand.

Don't take life too seriously, if you want a melodious voice. Relax the strained muscles of the face and neck and look and be happy and contented. Think of pleasant things

Don't tire the voice If the throat is sore keep the tongue quiet. Common sense is as important a quality in training the voice as it is in everything else. —Christian Advocate.

Catarrh Can Be Cured.

Catarrh is a kindred ailment of consumption, long considered incurable; and yyt there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma Consumption, and nervous diseases, this recipe, in German, French or English with full directions for preparing and using. Sent by mail by addressing, with stamp naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

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Morganton District Conference.

We are informed by the presiding elder, Rev. J. H. West, that the Morganton District Conference will be held in Morganton embracing the fifth Sunday in May, convening on Thursday morning, May the 26th. All connectional men and representatives of schools and colleges are cordially invited to be present.

North Carolina Methodist Handbook.

We acknowledge the courtesy of Rev. T. N. Ivey, D.D., in sending us a copy of the Handbook. This is the third year of this interesting and important annual, and each edition is an improvement on the former. The notable feature of improvement in this year's edition is the excellent maps of all the districts in the two conferences, showing the location of the churches and the boundaries of districts and charges. It is well worth the price, 25 cents, and should be in the home of every North Carolina Methodist. Barring the flaming red covers we have little criticism to offer, with much to commend. Send 25 cents to the editor, Rev. T. N. Ivey, and get a copy by mail.

Our Annual Seed Offer.

We publish elsewhere a list of garden seed from which our subscribers may select in ordering. During the month of February, to all new subscribers and those who pay up to date and one year in advance, we offer as a premium ten papers of fresh garden seed By referring to our combination offer it will be seen that this may be included with quite a number of attractive clubbing propositions. Let all be careful to comply with the terms, if expecting to take advantage of our premium offers. In every case money must accompany the order, and in case of renewal all arrears must be paid and one year in advance

We guarantee to mail the seeds in securely wrapped package, but will not hold ourselves responsible for loss in mail. There is, however, little danger of loss.

We trust that preachers and others who may solicit subscriptions and renewals will call special attention to our premium offers, and that the canvass, now fairly under way, may go right on through the month of February.

The Campaign Glowing.

Our ADVOCATE campaign now promises to be the most enthusiastic one in our history. It seems that the brethren are just getting a good start. At the urgent request of some of the preachers, we have decided to push the campaign on into February, and continue our premium offers as for January, with the exception that those who accept the seed premium cannot be furnished the American Methodist Magazine or the Progressive Farmer.

We arrange a GROUP OF ATTRACTIONS below from which each one may choose until February 29th.

All new subscribers and all renewals, paying to date and one year in advance, are offered the following combinations:

The Advocate with the Nashville Christian Advocate (new or renewal), and Garden seeds,	$3.00
The Advocate with American Methodist Magazine,	1 75
The Advocate with Woman's Home Companion, and Garden seeds,	2.00
The Advocate with American Boy, and Garden seeds,	2 00
The Advocate with Farm and Fireside, and Garden seeds,	1 70
The Advocate with American Farmer, and Garden seeds,	1 50
The Advocate with new subscriber to Progressive Farmer,	2 00
The Advocate with new subscriber to Progressive Farmer and Garden seed,	2.25

In this combination subscribers to the publication combined with must be new except in the case of the Nashville Christian Advocate. We can accept renewals to the Nashville Advocate at the same rate, renewing both papers for $3 00. Take your choice and send in your orders.

☞We extend the preachers and agents prize contest to February 29. Remember that there are some good rewards. These were published in our issues of December 16 and 23.

EDITORIAL NOTES.

THE widow of Bishop Paine died a few days ago in Aberdeen, Mississippi, in the eighty-fourth year of her age.

* * *

REV. Frank B. Noblett has been appointed to supply the Hot Springs circuit in place of Rev. J. S. Ragan who, on account of failing health, had to give up the work.

* * *

IT IS gratifying to the friends of Rev. P L Groome, D D., of our conference, and a former editor of this paper, that he is hopeful of good results from the climatic conditions and good medical treatment he is enjoying at Lordsburg, New Mexico.

* * *

REV. J. B. Ley succeeds Dr. L. W. Moore as editor of the Florida Christian Advocate. Dr. Moore made a sprightly paper, and we shall miss him. Brother Ley has made a good impression in his first numbers.

* * *

WE are under obligation to Rev. T. Kugimia for a copy of the Year Book of the Japan Mission, and minutes of the twelfth annual session of the Japan Mission Conference held in the city of Hiroshima.

* * *

REV. J. H. West, presiding elder of the Morganton district, writes that there are now eighty new students at Rutherford College, entered since the Holidays, and the total enrollment for the year is now two hundred and sixty-five.

* * *

THE District Stewards of Waynesville District have increased the salary of the presiding elder, and work is to begin at once on the district parsonage which, when completed, will be an elegant house with ten rooms.

* * *

WE enjoy the visits of the Salisbury Globe, Brother Varner's new paper, published at Salisbury, and edited by Mr. J. B. Spillman. The first numbers indicate a purpose to make a paper that the people will enjoy and support.

* * *

REV. James Cannon, Jr., of the Virginia Conference, having purchased a controlling interest in the Baltimore and Richmond Christian Advocate, has taken charge as managing editor, with Drs. Lafferty and Coxe still in their former relation as editors from the Virginia and Baltimore Conferences. The new management starts off well.

* * *

REV. S. H. Helsabeck, the senior member of our Conference, came to see us last Friday. We were delighted to have this faithful old soldier brighten our office with his presence, but grieved to hear of the death of his faithful wife, who was translated to the better world on the 18th of last month. Sister Helsabeck was the senior of her husband by some fifteen years, having lived to the ripe old age of nearly ninety-six. She had been in fairly good health to within a few months of death. We feel great sympathy for brother Helsabeck in his loneliness.

* * *

WE regret to note the departure from our city of Dr. Dred Peacock. To the surprise of all his friends he sold out his Insurance business, which was very prosperous, to his partner, Mr. Gold, and also disposed of his splendid home near the College and will remove with his family to High Point. He has bought stock in the Globe-Home Furniture Company and will interest himself in that line of business. We congratulate the people of High Point on this acquisition to the business and social circles of their growing young city.

District Conference Directory.

Mount Airy District, at N. Wilkesboro, March 31.

Morganton District, at Morganton, May 26.

The Anti-Saloon League's Plans Outlined by Chairman Bailey.

The New Year will be a great working year for the Anti Saloon League. The fact that it is a political year shou'd put us on our guard. Our duty is to influence political action, but not to make a political party. We have first to enforce the Watts act. This is the biggest work that we shall have. Infringements of that law should be reported boldly and resisted strenuously.

Second, we have to protect the Watts act. It has been hinted that an effort will be made to repeal or break that act. This effort may be made publicly. I hope so; for in that event we can successfully resist it and gain some ground besides. But let us be sure that it shall not be made secretly by demanding that all candidates state their position.

Third, we have to improve that act. We must have an anti-jug law. I receive letters every week complaining that prohibition is made of no effect by the shipment of liquor into prohibition territory. Let us urge candidates to support a measure that will give people prohibition wherever they vote for it. This is only right and reasonable.

Fourth, we must remove the drunkard. The liquor-seller is not the only man to restrain and overcome. We cannot deny men the right to drink; but we can deny them the right to get drunk. Let us, therefore, urge the enactment of a law making drunkenness a misdemeanor or worse.

But our work is by no means altogether of a law-making kind. We must make an active campaign for temperance. We must reach and secure personally the rising generation. I venture to suggest that we have temperance rallies throughout the State this winter and coming spring and undertake to get 100,000 boys and young men to sign the pledge—to abstain from liquors and cigarettes and to stand for temperance reforms. This would be a great work of education, and if the temperance leaders think well of it, we will put it on foot. Let us not be unmindful that some of our towns—only forty, I think—still license the sale of liquor. Let us lay plans to redeem these towns in 1904. Organization and agitation will do the work. Early in the spring we should have a State temperance convention to encourage the workers, and to strengthen our hold upon the Commonwealth.

So there is more than ever to be done this year by the North Carolina temperance forces. Let the local officers, executive committeemen, etc., get together as soon as possible and thoroughly organize and arouse their counties. Let us make this year the great year of achievement for temperance in North Carolina, as last year was the great year of awakening. Our successes in the past will lose their greater meaning unless they inspire us to more earnest hopes, larger undertakings and more sacrificing work in the year now coming to us.

J. W. BAILEY, Chmn.

Raleigh, N. C., Jan. 9th, 1904.

In writing advertisers, please mention this paper.

CONFERENCE NOTES AND PERSONALS

SALYER.—Rev. T. T. Salyer, pastor of the Mount Holly circuit, has moved and is now very nicely fixed up.—Cor. Gastonia Gazette.

RICHARDSON.—Rev. S. E. Richardson, of Jonesville, is visiting his mother who is sick at her home in Richmond county.—Elkin Times.

TURNER.—Rev. Harold Turner, of Burkhead church, Winston-Salem, exchanged pulpits with Bishop Rondthaler, of the Moravian church, last Sunday evening.

TUTTLE.—Rev. R. G. Tuttle, of Matthews, spent today in the city. Mr Tuttle reports that his work at Matthews is progressing most satisfactorily.—Charlotte News, Jan. 12.

CURTIS.—Rev. W. M. Curtis, of Advance, was here today on his way to Greensboro and Franklinville to look after some private business matters. He reported that an Epworth League was organized at his church yesterday.—Twin City Sentinel, Jan. 11.

WINSTON SALEM.—Presiding Elder Atkins has called a meeting of the Methodist pastors of Winston-Salem and vicinity to be held in the pastor's study of Centenary church at 10 o'clock, a. m, next Wednesday.—Winston Sentinel.

MOUNT AIRY.—The pastor of Central Methodist church will conduct a series of revival meetings at that church in the near future. Quite a number of the members desire that a meeting be held, believing that a revival of religion is needed.—News.

LAUREL SPRINGS. — Rev. T. J. Houck writes that he is now occupying the new parsonage and that the outlook for a successful year is hopeful. He says they are much pleased with their new presiding elder, Rev J. A. Cook.

TRINITY PARK.—The large house erected by Mrs. White, near Trinity Park High School, has been leased by the High School authorities in order to provide accommodations for the large number of new pupils who have entered since the holidays.

PEACOCK —The High Point correspondent of the Charlotte Observer last Saturday, said: Dr. Dred Peacock, of Greensboro, has accepted a position with the Globe Home Furniture Company, of this place, and will in all probability fill the place made vacant by the death of Dr. J. J. Cox.

THOMPSON.—Rev. J. E. Thompson, the new presiding elder, preached for the first time at Tryon Street Methodist church yesterday morning. There was a large congregation present, and he preached an interesting and instructive sermon, drawing many useful lessons from the life of Joseph.—Charlotte Observer, Jan 11.

BURKHEAD, WINSTON —The Burkhead Epworth League was reorganized last night by the election of the following officers: President, J. O. White; 1st Vice-President, C. W. Snider; 2nd Vice President, D. J. Hanes; 3rd Vice-President. Miss Susie Hedgecock; Secretary, J. H. Cofer; Treasurer, Miss Sallie Hoskins — Twin-City Sentinel.

ATKINS.—Dr. James Atkins, of Nashville, Tenn., is deeply interested in the establishment of a religious Chautauqua in the mountains of Western North Carolina, although definite plans have not yet been arranged. It is expected that the site of the Chautauqua will be in Haywood county, and Dr. Atkins says the Chautauqua will be on a large plan, the successful outcome of which is assured.—Asheville cor. Charlotte Observer.

WEST.—Rev. J. H. West, presiding elder of the Morganton District, writes under date of January 18: "The professors and students of Rutherford College, together with the citizens of the town, gave us a heavy pounding last Tuesday night. About sixty of them took charge of the dining-room. Bro. Shelly, who lives near by, can't say a word, for they have given him the same treatment. It is pleasant to be remembered. May great blessings come to them all.

TRYON STREET CHURCH.—The board of stewards of Tryon Street Methodist church held a meeting in the church parlor last night for the purpose of discussing the contemplated improvements on the church. Nothing definite has been decided and no plans submitted, but if the improvements are made the parsonage will be moved back from the present site on Tryon street to a lot owned by the church just in the rear and facing West Sixth street. On the present site of the parsonage will be built a new Sunday-school room, with a partition that will allow the addition to be thrown into the main auditorium. The improvements will cost about $12,000 and will make this one of the handsomest churches in the city —Charlotte Observer, Jan. 12.

Programme

OF MISSIONARY INSTITUTE FOR FRANKLIN DISTRICT, AT BRYSON CITY, JAN. 29, 1904.

MORNING.

10:00.—1st, "The Missionary Idea," Rev. D. P. Tate, 20 minutes.

10:25.—2d, "The Relation of the Holy Spirit to Missions," Rev. J. C. Postelle, 20 minutes.

10:50.—3d, "Missionary Conscience," Rev. J. H. Moore, 20 minutes.

11:15.—Sermon on Missions, by Dr. T E. Winecoff.

AFTERNOON.

2:00 —4th, "Am I, as an Individual Member of the Church in any way Responsible for the coming of Christ's Kingdom? If so, How?" Rev. E. Myers.

2:30.—5th, "How I Succeeded Last Year in Getting My Collections," Rev. J. J. Edwards.

3:30 —District Stewards' Meeting.

7:00.—Sermon.

Mt. Airy District Conference.

The Mount Airy District Conferference will be held at North Wilkesboro, beginning at 9 a. m., Thursday, March 31st, and continue over the 1st Sunday in April. The pastors of the district will please notify the local preachers in their charges, and urge each one to be present with written report of his work. Let us have all our conference assessments secured by subscription, and enough money in hand to pay off Foreign and Domestic Missionary assessments in full. And I hope the stewards will see that at least 40 per cent. of salaries has been paid pastors by that time. This can all be done by an earnest effort by preachers and stewards.

And now, brethren of the district, let us pray, and work for, and expect the most profitable district conference in the history of the Mt. Airy District.

The following committees are appointed:

For License and Admission:—F. L. Townsend, L. P. Bogle, O. P. Ader

For Ordination:—H. C. Sprinkle, B F. Hargett, T. E. Weaver.

I will send the pastors blanks for reports in a few days, and I hope these reports will show just as nearly as possible the condition of each charge on the district.

J. A. COOK.

January 12th, 1904.

The North Carolina Methodist Handbook.

This annual publication of over one hundred and fifty pages, beautifully bound in blue and crimson covers, furnishes that information which cannot be found in the church paper, the Conference journal, or in any other publication. It is the information which every intelligent Methodist needs.

Some of the literary features are: "Why I Am a Methodist," by Dr W. F. Tillett, of Vanderbilt University; "Infant Baptism," by Rev. M. H. Tuttle, of the North Carolina Conference; data, statistical and official, of the M. E. Church, South; the International Sunday school Convention; The History of Missions; Complete Exhibits of the North Carolina Conference and the Western North Carolina Conference, giving name, appointment, and postoffice of each preacher; the principal events of North Carolina Methodism during the year with dates; cardinal doctrines of Methodism; interesting facts connected with North Carolina. These are only a part of what the Handbook contains in the literary line.

The Handbook is handsomely illustrated. Besides the full page portraits of Bishops Candler and Smith, Dr. Tillett, Rev. M. H. Tuttle, Rev. M. V. Sherrill, Rev. C. G. Little, Rev. S. G. Stamey, Rev. B. B. Culbreth, Rev. A. R. Goodchild, Rev. J. W. Wallace, and Rev. L Johnson, there are twenty finely executed maps. Each map represents a district, with the boundaries of the circuits. These are the first maps of the kind ever brought out in North Carolina, and are very useful and pleasing to the eye. There is also a Historical Tree giving in pictorial form the history of Methodism from the very beginning.

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Annual Seed List.

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CABBAGE.—Buist's improved late drumhead, Buist's improved late flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Charleston or Large Wakefield, Buist's Early Flat Dutch, Buist's Early Drumhead, Extra Early Express, Early Summer.

CARROT.—Early Half long Scarlet, Buist's Improved Long Orange.

CAULIFLOWER. — Early Extra Paris.

CELERY.—Golden Dwarf, Golden Self-Blanching, White Plume.

COLLARDS. — Georgia, Buist's Cabbage Collards.

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KALE.—Green Curled Scotch, Dwarf German Greens.

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PUMPKIN.—Large Cheese.

RADISH. — Early Long Scarlet (short top), Early Red Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip.

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TOMATO.—Livingstone's Beauty, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top (for Greens).

The Sunday School.

Lesson for January 24.

Jesus Rejected at Nazareth.

(Luke 4. 16-30.)

THE CONNECTION.

According to the order of events adopted by Stevens and Burton, there must have been an interval of some months between the temptation (last lesson) and the present incident. In that time Jesus had preached in several localities in Judea, and had attached to Himself Andrew, Peter, John, Philip, and Nathanael as disciples (John 1. 35-51); He had performed the miracle of changing water into wine at Cana (John 2. 1-11); and apparently had established a sort of family headquarters at Capernaum (John 1.12). Moreover, Jesus had attended the passover at Jerusalem, and had incurred the enmity of the authorities by driving the money-changers from the temple (John 2.13-22); though among the rulers he had had favorable reception from Nicodemus, to whom He had imparted the teaching of the new life (John 3). At this time also John the Baptist had augmented the popularity of Jesus by bearing witness to Him as "He that cometh from heaven," and this popularity had been further increased by the conversation with the woman at Jacob's well and the revival at Sychar (John 4). The imprisonment of the Baptist was a warning to Jesus that the new movement for which He and John stood was being noticed and resented. He therefore retired from Judea into Galilee, stopping at Cana, where He healed a nobleman's son (John 4 46-54). In this way and with such notoriety He came to the home of His youth, Nazareth, where occurred the events of the lesson.

IN THE SYNAGOGUE.

His arrival must have attracted some attention; the growing fame of their townsman must have reached the Nazarenes, provoking, as such a thing usually does, some curiosity, some contempt, some resentment. Nothing of moment happened until the Sabbath, when Jesus, as His custom was, entered the synagogue to take part in the service. After the "introductory" services of worship the "minister" took a roll of the law from the ark, removed its case and wrappings, and then called upon some one to read. On the Sabbaths at least seven persons were called on successively to read portions of the law, and after the law followed a section from the prophets, which was succeeded immediately by a discourse. It was this section which Jesus read and expounded. The roll having been handed Him, Jesus opened it and "found," as if by chance, the place where stood written the prophetic description of the Messiah (Isa. 61. 1, 2.) The Messianic mission is described in terms of tenderest compassion. Not as a glorious warrior with conquering hosts and desolating victories, but as a veritable Son of God, showing the heart of God in heralding glad tidings of good to those impoverished, whether in body, mind, or estate; in proclaiming release to woe worn prisoners of war; in bringing the light of heaven into the lives of those that sit in darkness and in the land of thick shadows; in giving a free discharge to them that are under the bitter harrow of oppression; in announcing, to all to whom the announcement would be a signal of release and of rejoicing, the year of jubilee, the year of jubilee, the year of the Lord's reign. Surely no mission could be more hallowed, more welcome, more needed by all the sons of earth than this evangel of One coming in God's name to bring to weary hearts the gifts of peace and rest and freedom. Having finished the reading, Jesus passed the roll back to the attendent and seated Himself as one about to teach. The people eyed Him eagerly; His first words provoked them to the liveliest attention. With characteristic graciousness of demeanor and utterance He said, "Today hath this Scripture been fulfilled in your ears." Their amazement found expression in a reference to His family, which was not wholly free from contempt, Is not this Joseph's son? The words which followed show that already some resentment had been felt and expressed by the Nazarenes because the miracles of Jesus had been done in other and outside places. And this judgment Jesus anticipates in what follows: "You would say to Me, Physician, heal thyself! Do some of the wonders here with which you are credited elsewhere; show us, your own townsmen, some of the power by which you vindicate this claim of yours to being Messiah." Such a temper is not to be wondered at. Those people had known Him for thirty years as the son of people who had never been regarded as extraordinary; Jesus Himself had been one of them, inconspicuous except for a certain innocense and high seriousness of character. It is perhaps natural for them to regard with suspicion such a claim from one who up to this time had never claimed supernatural powers, and certainly had never exerted them.

THE REJECTION

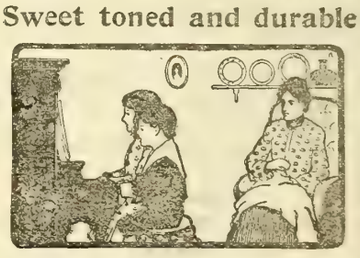
Nevertheless, Jesus says, My not working them here is nothing against My claim. Elijah worked no miracles in his own land, yet was he none the less a prophet; Elisha healed but one person, and he a leper of Syria, yet he was honored as a prophet; Perhaps it was the implied comparison between Himself and the elder prophets which inflamed their fury, or it may have been the implication that the Gentiles were to be preferred to them. At all events, they no longer restrained themselves; they threw themselves upon Him, they dragged Him beyond the walls of the town to the brow of the hill above, and there they would have flung Him into the gorge beneath, but "He, passing through the midst of them, went His way" without bodily harm, but sore at heart. From this time His home was in Capernaum, whither his family had moved.—N. Y. Christian Advocate.

Brutally Tortured.

A case came to light that for persistent and unmerciful torture has perhaps never been equaled. Joe Golobick of Colusa, Calif., writes, "For 15 years I endured insufferable pain from Rheumatism and nothing relieved me though I tried everything known. I came across Electric Bitters and it's the greatest medicine on earth for that trouble. A few bottles of it completely relieved and cured me." Just as good for Liver and Kidney troubles and general debility. Only 50c. Satisfaction guaranteed by all druggists.

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Topic for January 24.

The Shame and Curse of Atheism.

(Ps. xiv.)

Daily Bible Readings.

Sunday—The Afflicted Fool, Ps. cvii. 17 21.

Monday—A Foolish Woman, Prov. ix. 13-17.

Tuesday—A Babbling Fool, Eccles, x. 11-15.

Wednesday—A Contentious Fool, Prov. xviii. 1-7.

Thursday — The Negligent Fool, Matt. vii. 26, 27.

Friday—The Self Destroyed Fool, Luke xii. 15 21.

Saturday—The Topic, Ps. xiv.

Many kinds of fools are mentioned in the Bible, but the fool who makes a mock of sin is to be avoided most of all. In the estimation of a majority of mankind, the highest folly is to deny God. "The fool hath said . . . no God."

WHAT AN ATHEIST IS

He disbelieves in the existence of God. An infidel rejects the Bible, but believes in God as revealed in nature. An atheist rejects religion, the Bible, and God. "Atheism is the highest theft against God, because it would steal from him not sua, sed se (his goods, but himself), proceeding farther than 'Deus haec non curat,' to 'Dues non est'—than to say, 'God will not regard it,' but 'There is no God to regard it.' These offer not only a wicked hand to their own conscience to scrape out the deep graven and indelible characters of the divinity there, but a sacrilegious hand to heaven as if they would empty it of Deity, and pull Jehovah out of his throne, and make him a non ens."

THE FOLLY OF ATHEISM.

The word "fool" is not synonymous with the word "idiot." It does not mean one who is too unintelligent to believe, but one who in the perversity of his heart refuses to believe. He has brains enough, but in his pride, or prejudice, or love of sin, he refuses to believe that there is any one to call him to account, and, rather than acknowledge such a one and sue for mercy, he rushes into eternity, saying: "There is no God." "The atheism of this age is chiefly founded upon the absurd fallacy that the idea of law in nature excludes the idea of God in nature. As well might they say the code of Napoleon in France excludes the idea of Napoleon from France."

ANTHEISM A SIN OF THE HEART.

There are few atheists of the intellect. The evidences of God are so numerous and convincing that sanity cannot reject them. "God never wrought a miracle to convince an atheist, because his ordinary works may convince him; and unless men will be willfully and stubbornly blind, they must needs subscribe to that of St. Paul (Acts xiv. 17), 'God hath not left himself without witness, in that he doeth good,' and gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness;' and (Rom. 20), 'The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.' "

Though the mind may accept God, the heart may reject him. We are warned against "an evil of unbelief, in departing from the living God." (Heb iii. 12) "Out of the heart proceed evil thoughts" and all vile and wicked things. (Matt. xv. 19) A sinful heart does not want to believe in God, for such belief puts a scourge in the hand of conscience, it is a poisoned dagger in the soul. Luther said: "I fear my own heart more than I do the pope and all his cardinals. I have within me the great pope—self." If you suspect a tendency within yourself to unbelief, if you think of blotting God out of your conscience, stop, examine yourself, see if it is not because you are weakening in moral fiber, because you are yielding to temptation, because you contemplate some sin, and do not wish to be reproved by the words, "Thou God seest me."

THE SOIL AND RESULTS OF ATHEISM.

The Psalm tells a sad story. The heart rejects God. Then come the awful sequences. "They are corrupt, they have done abominable works, there is none that doeth good." Adam Clarke comments on this: "They are in a state of putrescency, and they have done abominable works—the corruption of their hearts extends itself through all the actions of their lives. They are a plague of the most deadly kind, propagate nothing but destruction; and, like their father the devil, spread far and wide the contagion of sin and death. Not one of them does good. He cannot, for he has no divine influence, and he denies that such can be received."

We shrink from such characterization, but how many thousands within sight of our churches live as if there were no God! Rather than give up sin and selfishness, they give up God. Do not our own hearts condemn us?

THE PERSONAL ASPECT OF THE QUESTION.

Do not our own hearts condemn us? Have we followed after God as we should? Have we set an example of full belief to all? Have we warned the practically atheistic that God is, and that he will call to account all who reject him? Have we told them that they are "condemned already because they have not believed on the name of the only begotten Son of God?"

"Vain man, thy fond pursuits forbear.
Repent, thine end is nigh.
Death at the farthest can't be far;
O think before thou die!
Reflect, thou hast a soul to save;
Thy sins, how high they mount!
What are thy hopes beyond the grave?
How stands the dark account?"

WITHOUT GOD, WITHOUT HOPE.

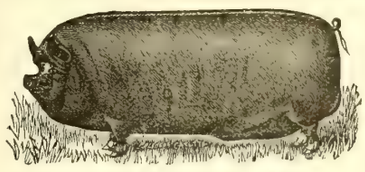
'Having no hope, and without God in the world." (Eph· ii. 12) The soul without God is like the Ancient Mariner, "alone, alone, all, all alone, alone on a wide, wide sea." He tosses about at the sport of the mad winds of unbelief, with no green shores in sight, and at last makes complete shipwreck on atheistic cliffs.—Epworth Era.

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Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

'Tis You!

The world is waiting for somebody,
Waiting and watching to-day,
Somebody to lift up and strengthen,
Somebody to shield and stay.
Do you thoughtlessly question,
"Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
Somebody brave and strong,
With a helping hand and generous heart,
With a gift of deed or song.
Do you doubtfully question,
"Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
The sad world, bleak and cold,
Where wan faced children are watching
For hope in the eyes of the old.
Do you wond'ring question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
And has been years on years,
Somebody to soften its sorrow,
Somebody to heed its tears.
Then doubting question no longer
"Who?"
For, oh, my friend, 'tis you!

The world is waiting for somebody
A deed of love to do,
Then up and hasten, everybody,
For everybody is you!
For everybody is you, my friend,
For everybody is you!

—Epworth Herald.

The Handbook.

The Woman's Board recently issued a little handbook containing information on every point concerning the home work of the Woman's Foreign Missionary Society. A supply of these was sent to the District Secretaries last summer for distribution. If any society failed to receive a copy, one may be had on application to the Conference Corresponding Secretary with a stamp for postage. This little book should be kept on hand for reference at every monthly meeting. We call especial attention to "Life Memberships" and "Specials," found on pages 23, 24. Explicit directions are there given in regard to them which should be fully carried out in order to avoid confusion and oftentimes misunderstanding.

Specials of the W. N. C. Conference Society.

Scholarships.

Gastonia Auxiliary—Laura Day Wilson, Clopton Lambuth School, China.

Gastonia Light Bearers—Margaret Lou Durham, Clopton-Lambuth School, China.

Young People's Society of West Market St. Church, Greensboro—Jennie Weaver, Mary Keener Institute, Mexico City.

Marvin Society, G. F. College, Greensboro—Minnie Moore, Seoul, Korea.

Light Bearers of Central Church, Concord—Laura Leith, Clopton-Lambuth School, China.

BIBLE WOMEN.

Auxiliary at Lenoir—Louise Wilson, Hayes Wilkins Memorial, China.

Auxiliary at High Point—Fannie Erastus Bagby, Seoul, Korea.

Mrs. C G. Aston, Asheville—Anna Aston, Soochow, China.

Western N. C. Conference Society—Frances Bumpass, Korea

If, at the close of the fiscal year, any society wishes to make changes in regard to its "Special," the District Secretary should be notified at once.

* * *

In addition to the above Specials, the Golden Links of this Conference stand pledged for the support of Miss Margaret Foster. They have no thought, we are sure, of failing by a single dollar to meet this pledge. A few societies have pledged themselves for a certain amount, others, probably, have simply decided to do what they can. We have always argued that a definite pledge is the more excellent way, but we earnestly hope no society will underestimate its ability in trying to do "what it can." There are only twenty eight Golden Link organizations, fourteen old and twelve new ones; and only little more than a month of the fiscal year remains It is necessary that each one do its very best. May we not hope that each will send to the treasurer ere the year closes a sum expressive not only of a sense of personal obligation but of appreciation of the privilege of having part in this beautiful work?

* * *

West Market Street, Greensboro, is the only auxiliary in this, or any other Conference, attempting to support its own missionary. It has, we are sure, the sympathy and earnest prayers of all its co workers for success in this great undertaking.

* * *

Another enterprise undertaken by this Conference Society is the Circle of Thirty, whose gift of $25.00 each makes the $750.00 neccessary for Miss Howell's salary. It is grievous to state that three and a half shares are still lacking. To come so near the goal and yet miss it makes failure the more distressing But we must not fail. The time is short, but the prayer of faith may yet avail. This is a "last call," dear friends, who will respond?

Itch on human cured in 30 minutes by Woolford's Sanitary Lotion This never fails. Sold by L. Richardson Drug Company.

You pay five times too much for lamp-chimneys.

Buy good ones.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

Subscribers

Box 7

Send for $1 box of Hunt's digestive Tablets and before breakfast constitutional treatments. If my remedies please and help you, you may send $1.00. If not they cost you nothing. I leave it to you. Inclose 10c. to help pay postage and packing. T. J. HUNT, Merom, Ind.

jan20 tf

Quarterly Meetings.

Asheville Dis't—1st Round.

R. H. Parker, P. E., Asheville, N. C.

Ivy circuit, Bright Hope	Dec.	5 6
Burnsville circuit, Shoal Creek	"	9 10
Bald Creek circuit, Bowlin's Ch	"	12 13
Hot Springs ct., Ottinger's Ch	"	19 20
Marshall circuit, Rector's Chapel	"	26 27
Swannanoa circuit, Biltmore	Jan.	2 3
Hendersonville station	"	9 10
Hendersonville ct. Moores Grove	"	16 17
Cane Creek ct., Fairview	"	23 24
Old Fort circuit, Providence	"	30 31
Weaverville station	Feb.	6 7
Weaverville circuit	"	13 14
Central	"	20 21
Haywood Street	"	20 21

Charlotte Dist—1st Round.

J. E. Thompson, P. E., Charlotte, N. C.

Calvary	Nov.	29 30
Brevard	"	29 30
Dilworth	Dec.	6 7
Chadwick	"	6 7
Monroe station	"	13 14
Pineville, Harrison	"	19 0
Trinity	"	26 27
Hoskins	"	27 28
Morven, Morven	Jan.	2 3
Tryon street	"	10 11
Severnsville	"	10 11
Weddington, Weddington	"	16 17
Matthews, Matthews	"	17 18
Waxhaw, Waxhaw	"	23 27
Ansonville, Ansonville	"	30 31
Monroe Unionville	Feb	6 7
Polkton, Gilboa	"	13 14
Lilesville, Lilesville	"	20 21
Wadesboro station	"	21 22
Clear Creek, Bethel	"	27 28
Derita, Trinity	Mar.	5 6

Franklin Dis't—2d Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Jan	24 25
Glenville circuit at Glenville	Feb.	5 6
Macon cir. at Asbury	"	13 14
Franklin circuit at Oak Ridge	"	20 21
Webster ct. at Speedwell	"	27 28
Dillsboro, Sylva & Scott's Creek	Mar.	5 6
Whittier circuit	"	12 13
Bryson City	"	19 20

Greensboro Dis't—1st Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, Walnut St	Dec.	6
Greensboro, Centenary	"	6
Uwharrie Salem	"	12 13
Randolph, Ebenezer	"	19 20
Asheboro circuit, West Chapel	Jan.	2
Asheboro station, Asheboro	"	3
Randleman, St. Paul	"	3
Enterprise Concord	"	9 10
Ramseur, Ramseur	"	10 11
Greensboro circuit, Holt's Chapel	"	16 17
Greensboro, Spring Garden	"	7
Wes Randolph, Pleasant Hill	"	23 24
Wentworth, Bethlehem	"	30 31
Reidsville, Main St	"	31
Reidsville, Ware's Chapel	"	31
Ruffin, Reidsville	Feb.	1
Liberty, Liberty	"	6 7
High Point, Washington Street	"	7
High Point, South Main Street	"	7
Pleasant Garden, P. Garden	"	13 14

Morganton Dis't—2nd Round

—In Part.—

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Feb.	13 14
Connelly Springs ct., at Bethel	"	20 21
Table Rock ct. at Linville	"	27 28
Henrietta and Caroleen	Mar.	5 6
Cliffside circuit, at Cliffside	"	12 13
Marion station	"	19 20
North Catawba ct., at Capernaum	"	26 27

Mount Airy Dis't—1st and 2d Round.

J. A. Cook, P. E., Mount Airy, N. C.

Creston at Rutherland	Jan.	16 17
Watauga at Union	"	17 18
Boone at Fairview	"	20
Jefferson at Jefferson	"	23 24
Rockford at Dobson	"	30 31
Pilot Mountain circuit	Feb.	3 4
Stokes at Bethel	"	6 7
Yadkinville at Booneville	"	13 14
Mount Airy circuit at Zion	"	20 21

SECOND ROUND.

Mount Airy station	Feb	21 22
Elkin station	"	27 28
Jonesville circuit Jonesville	"	28 29
Sparta ct. at Shiloh	Mar	5 6
Laurel Springs at Transon	"	13 14

District Stewards will please meet at North Wilkesboro on Dec 29th, at 1 o'clock, p. m.

Salisbury Dist—1st Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Salisbury, Main Street	Nov.	28 29
Salisbury, First Church	Nov.	29 30
Concord, Epworth	Dec,	4
Concord circuit, Olivet	"	5 6
Concord, Forest Hill	"	6 7
Concord, Central	"	7
Albemarle circuit, Pine Grove	"	12 13
Albemarle station	"	13 14
Salisbury circuit, Lilio	"	19 20
Spencer station	"	20 21
Linwood circuit Ebenezer	"	26 27
Lexington station	"	27 28
Lexington Mission	"	28
Gold Hill circuit, Gold Hill	Jan	2 3
New London circuit, New London	"	3 4
Jacks n' Hill circuit	"	7
Cottonville and Big Lick circuit, Cedar Grove	"	9 10
Norwood Norwood	"	10 11
Salem station	"	16 17
Mt. Pleasant circuit, Mt. Pleasant,	"	17 18
China Grove circuit, Bethpage	"	23 24
Woodleaf circuit Ebenezer	"	30 31
East Salisbury station	Feb.	6 7
Tabor & Vance Mill	"	7 8

Statesville Dis't—1st Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir station	Nov.	28 29
Statesville, First Church	Dec.	5 6
Statesville, West End	"	5 6
Caldwell circuit, Hudson	"	12 13
Granite Falls station	"	13 1
Troutman circuit at Troutman	"	19 20
Lenoir circuit, Mount Zion	"	26 27
Mooresville circuit, Fairview	Jan.	2 3
Mooresville station	"	2 3
Mount Zion station	"	3 4
Maiden circuit, Maiden	"	9 10
Newton circuit, Newton	"	10 11
Statesville circuit, Providence	"	16 17
Catawba circuit Catawba	"	23 24
Alexander circuit, Taylorsville	"	30 31
Stony Point circuit Stony Point	Feb.	6 7
Clarksbury circuit, Mt. Bethel	"	13 14
Iredell circuit, Turnersburg	"	13 14
Hickory station	"	20 21

The District Stewards of the Statesville District will meet at the Methodist church in Statesville, Dec. 21st

Shelby District—1st and 2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Mount Holly ct. at Mount Holly	Jan.	9 10
Lowesville ct. at Hall's Chap l	"	16 17
Stanley Creek circuit at Stanley C	"	17 18
Lowell circuit at South Point	"	23 24
McAdensville station	"	24 25
Lincolnton circuit at McKendree	"	30 31
Lincolnton station	Jan 31.	Feb 1
Polkville circuit at Rehoboth	"	6 7
Cherryville circuit at Antioch	"	13 14
Rock Springs ct at Rehoboth	"	20 21
Shelby circuit at Sulphur Springs	"	27 28

SECOND ROUND.

Shelby Station	Feb.	28 29
Bellwood circuit at Palmtree	Mar.	5 6
ElBethel station	"	12 13
King's Mountain station	"	13 14

The District Stewards of the Shelby District will meet in Shelby, at the District Parsonage, Wednesday, Jan 13 at 1 p. m.

Waynesville Dis.—1st Round

R. M. Holye, P. E., Waynesville, N. C.

Jonathan at Delwood	Dec	12 13
Spring Creek at Spring Creek	"	19 20
Canton at Liberty	"	26 27
Sulphur Springs at Pleasant Hill	Jan.	2 3
Clyde at Clyde	"	9 10
Leicester at Western Chapel	"	16 17
Mills River at Mills River	"	23 24
Transylvania at Conestee	"	30 31
Brevard	Feb.	6 7
Crab Tree, Laurel Hill	"	13 14
Waynesville	"	20 21

The pastors, local preachers, and district stewards will please meet me at Clyde on Thursday, January the 7th, at 11 a m

Let us meet and plan our work and hold the district stewards meeting Friday morning January 8, 1904

Winston Dis't—1st Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Stoneville	Nov.	27
Leaksville and Spray	"	28 29
Madison, Madison	"	29 30
Walkertown	Dec	6 7
Lewisville, Pharon	"	12 13
Burkhead	"	13
Southside and Salem	"	13
Stokesdale, Stokesdale	"	18
Summerfield, Summerfield	"	19 20
Forsyth, Bethel	"	26 27
Centenary	"	27
Grace	"	27
Kernersville, Shady Grove	Jan.	2 3
Thomasville	"	3 4
Danbury, Pisgah	"	9 10
Farmington, Bethlehem	"	16 17
Advance	"	17 18
Davie, Center	"	23 24
Cooleemee	"	30 31
Mocksville	"	31
Davidson	Feb.	6 7

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Supplies.

Christmas, the anniversary of the birth of our Saviour, with all of its festivities, happy family reunions, and gifts and pleasures for our little ones, has come and gone. But there was a shadow on my heart, and in the homes of many of our preachers, because they failed to receive the long expected and much-needed box or barrel. Was your society the cause of the shadow? At this writing there are twenty five blanks in the hands of auxiliaries for the preparation of boxes. If they have been sent, they have not been reported to me, and I still feel anxious about each one. There are also twenty-one blanks in my office waiting to be sent to some auxiliary to prepare a box for the family.

For the first time in years I have not enough societies willing to send these supplies. I have some waiting for the blanks, but they write: "We want a small family, or one very near—in my own Conference," etc. What is the matter, sisters? Some of you will say: "I wrote Mrs. Yarbrough early in the fall. We wanted to send a box, and she said she did not then have any applications." That is true in some instances, and yet after the delay I hesitate to send a blank, for I have done so in a number of cases, and they were returned to me after delay, saying, "We have spent our money for other things," or, "It's too late," or some other reason. The blanks do not reach me early. I have tried in vain to secure them. Each preacher hopes when he has a poor, hard place that when Conference meets he will be sent to a better place and will not be forced to ask for help. As the Conferences meet, so many of them, in October and November, I do not get the blank early. But they are here now, and there are long, cold months and days yet before pleasant weather, especially in our Western fields. Many of the applicants have large families and are very destitute and will suffer if we fail to do our duty.

So many have written me they are willing to help their own Conference preachers, but do not like to send far away. O sisters, don't be selfish. Let the small societies send near by, but let us who can help these far-away men. They are the ones Miss Lucinda Helm had in her mind and on her heart when she first began sending the boxes, thereby creating the Department of Supplies. O, if you could read the letters that come to me, and know the struggles and burdens that many of these mothers are bearing, you would respond! I don't like to make public these facts. They are sacred, they come to me as real heart-to-heart talks to one they know will tenderly sympathize with them. And how carefully I guard and keep sacred these confidences! Sisters, I have to depend on you to help me lift their burdens. I am doing my very best. Will you not help me?

Some, perhaps, do not appreciate the supplies sent in love and kindness, but I am glad to say that very few of such cases come to my knowledge. And then we do not carry on this line of work solely to relieve or please them, but because our Saviour has shown us so plainly our duty. Read Matthew xxv. 41. If our blessed Saviour were here, would we be willing to see him suffer? These are his ambassadors.

Write directly to me at once, not to your Conference Superintendent. It is very necessary for me to keep in direct touch with the parties sending boxes. Much delay and confusion this year has been caused by the auxiliaries writing to the Conference Superintendents or Conference Corresponding Secretaries. So please write directly to me, for it is impossible to manage this work any other way. If your society has sent a box to a preacher, to any of our home mission schools, Rescue Homes, City Mission Boards, or orphanages belonging to our various Conferences and have failed to report the same to me, please do so at once, giving the name of society sending, the Conference, the value, and the name of party or institution receiving the donation. By so doing you will greatly relieve me, as this is the last quarter and I shall then have more time for making my yearly report. Many beautiful, valuable boxes have been sent this year, and some of them very promptly. They have been a source of great joy and comfort, and their families have written me, saying: "Words cannot express our joy and our appreciation of the many valuable gifts." And some have written of the real joy they had in the preparation and sending of the boxes. One lady said she would never miss the box-packing again, she was never happier in all her life. Lift this burden from my heart, sisters. It is your burden, too. Relieve those distressed parents and suffering little ones, and your heart will be filled with the joy and peace which come to us when we have done well our duty to our brother.

MRS. J. H. YARBROUGH,
Superintendent of Supplies.

Drake's Palmetto Wine.

A tonic palmetto medicine that relieves immediately and absolutely cures every case of Indigestion, Flatulency, Constipation and Catarrh of the Mucous Membranes to stay cured. Drake's Palmetto Wine is a specific for Kidney and Liver Congestion and Inflammation of the Bladder

Seventy five cents at Drugstores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the Christian Advocate who writes for it.

Simply send your name and address by letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

If you have catarrh, rheumatism, kidney trouble, or any disease caused by impurities in the blood take Rheumacide This wonderful remedy destroys the root of the disease. At Druggists.

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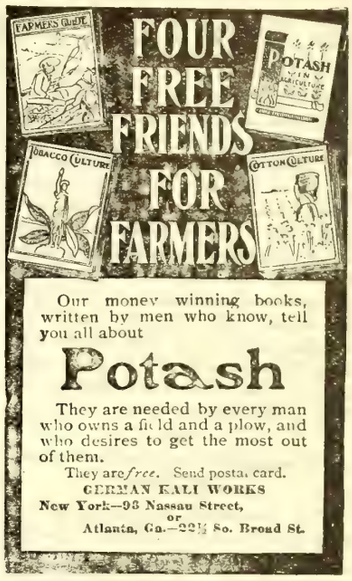
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The Farm and Garden.

We take posts about fifteen feet long, and set them about in different parts of the poultry yards. The posts are about six inches through and square at the top, on which a steel trap is set, fastened to the posts by a light chain. The feathered rogues come prowling about in search of chickens, and they alight on the top of the posts to take a look at things. In doing that they get their feet caught in the trap, and there they stay till some one takes a close look at them, and puts them out of the way.—Tennessee Farmer.

A Danger to Be Guarded Against.

The cottonseed oil industry has greatly injured the raising of the staple by consuming the first and best seed and leaving the farmers the poor seed in the last pickings of inferior cotton for planting purposes. This has resulted in deteriorated plant, smaller bolls and shorter fiber, greatly reducing thereby the total yield in pounds per acre. There is need of more intelligence in the farming operations.—Asheville Citizen

Soja Beans vs. Corn.

One of the largest soja bean growers in Virginia gives the following strong reasons as to why he plants a larger acreage in soja beans than in corn:

"Soja beans are far better for producing milk and butter than corn."

"Soja beans make a larger yield and cost less per acre to grow than corn."

"Soja beans are nothing like so hard on land and will make a good crop where corn will be almost a failure."

"Soja beans are very rich in oily matter and are far superior in feeding qualities to cotton seed meal for stock."

"There has never been a year yet when soja beans have not been readily salable at much higher prices than corn."

The above experience is fully confirmed by letters from large soja bean growers, on page 65 of our Seed Book for 1903, and by every Southern farmer who has had any extended experience with our yellow soja beans.

Plant soja beans between the middle of April and middle of May for best results.—T. W. Wood, Richmond, Va.

Taking Up Stumps.

In the best farming communities land is not considered fully cleared until the stumps are taken from the fields. It is surprising that farmers in any section will work around them year after year and never try to get them out of their way. We know fields that have been cleared fifty years and the old lightwood stumps are still there to hinder the farmer.

Stumps hinder work when cultivating the crop. There can not be as much nor as good plowing done in fields where they are. The hoe is hindered by them even more than the plow, as it has a large part of the plow's work to do where the land is stumpy. Hoeing around them is hard work, and it seems to us that a farmer would not hoe around many before he would resolve to take them up and get them out of his way.

Stumps hinder the crop yield. From one to two stalks of corn, or several stalks of cotton, could be made in the place occupied by a stump.

Stumps break plows and other farm tools. The item of breakage alone would help considerably in paying for taking them up. There never was a time when improved farm implements and machinery were in such demand as now, but they cannot be used safely and successfully unless the fields are freed from stumps. Much grass was wasted by leaving it in the fields this season because the land was too stumpy to run a mowing machine. This hay was all needed for the stock. Improved methods of farming require that land be put in the best possible condition everyway.

Stumps cause land to wash. Hillside land or land that is somewhat rolling cannot be stopped entirely from washing while they remain. Water will be turned out of some rows by stumps into others, and thereby washes are started, and a wash once started is hard to stop.

Some farmers look on getting up stumps as the hardest work ever done. This is a mistake. Much of the work done on the farm is as hard as that and some is even more so. Go at it and you will not find it so bad. Some have them taken up by the regular farm hands. Others have it done by payings so much each Where they are mostly small, you can have them taken up at three cents each; others would cost you four cents each, and where they are mostly large, it is worth about five cents each. The farmer who gets stumps from th ee or four acres each, fall and winter, will soon find his farm free from them. The writer advised a farmer a year ago to take up stumps from his fields. He said he could do any farm work other than this, but he could not do it. Later, however, he decided to make a beginning, and got along far better than he expected. About three hundred were taken up, and he says now all that remain must come up this winter.—J. M. Beaty, in Smithfield Herald.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

SEAL

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

Address, F. J. Cheney & Co., Toledo, Ohio. Sold by all druggists, 75c.

Hall's Family Pills are the best.

To Piano and Organ Buyers.

The editor wishes to say a good word for the Williams Organ & Piano Company of Chicago, manufacturers of the well-known Epworth organs and pianos. It is a reliable concern and well-known throughout all Methodism. Our readers will do well to send to this firm for a catalogue before buying instruments. See ad in another column.

No Pity Shown.

"For years fate was after me continuously" writes, F. A. Gulledge, Verbena, Ala. "I had a terrible case of Piles causing 24 tumors. When all failed Bucklen's Arnica Salve cured me. Equally good for Burns and all aches and pains. Only 25c at all drug stores.





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MARRIAGES.

EDWARDS — SEAWELL. — At Muir's Chapel, January 6th, 1904, by Rev. J. J. Renn, Mr. Giles N. Edwards and Miss Melissie Seawell, both of Pomona, N. C.

RUCKER—HOYLE.—In the Methodist Episcopal Church, South, at Weddington, N. C., on Tuesday, Dec. 29th, 1903, at 3 o'clock, p. m., Hon. W. F. Rucker, of Rutherfordton and Miss H. Bessie Hovle, daughter of Rev. M. H. Hoyle, were married, the bride's father officiating.

MILES—WILLIAMS—At the home of the bride's father, Wm. L Williams, in Union county, on the 27th of December, 1903, Adolphus A. Miles and Cora Williams were married by Rev. M. H. Hoyle.

TOMBERLIN—GORDON—By the same, on the 10th of January, 1904, at the home of Julius A. Gordon, the bride's father, in Union county, N. C., Alex V. Tomberlin and Lillie Gordon.

DOWNUM—STINE.—On 30th Dec. at the residence of the bride's parents, Mr. and Mrs N. A. Stine, Mr. Luther Downum to Miss Bell Stine, Rev. R. H. Penland officiating.

FEINSTER — WARD — By the same, on the 31st December, at the home of the bride's mother, Mr. Walter Feinster to Miss Bertie Ward, all of Iredell county.

ROWLAND—ROGERS.—Mr John Rowland and Miss Dona A. Rogers were united in matrimony at the home of the father of the bride, Reuben A. Rogers, Ritchie, N. C, on December the 24th, 1903. The ceremony was performed by the Rev. J. J Eads. After which all repaired to the dining room and heartily partook of a nice wedding supper; and thus was celebrated a nice, quiet and Christian wedding.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

SNOW.—Mrs. Annie Laura Snow was born July 2, 1871, at Rockford, N C., and died in Greensboro, N. C., Dec. 29th, 1903, aged 32 years, 6 mos., and 27 days.

She was the much loved, accomplished and only daughter of Dr. and Mrs. D. F. Holcomb. At the age of 14 years she professed faith in Christ and joined the Methodist Church under the pastorate of Rev. B. A. York at her old home. In 1897 she was married to Mr. R. L. Snow, a prominent postal clerk, and soon moved to Charlotte. N. C., and made that place their home, until recently business necessitated a move to Greensboro, N. C. Three children blessed the union, two infants having preceded her to the glory land, and a broken hearted, devoted husband, and a sweet little girl about 2 years old survive.

At her death she was a member of Tryon St. Methodist church, Charlotte. She was a model young woman and lived a consecrated Christian till death. We commend her life to all who knew her. She always manifested a deep interest in religious work and the salvation of sinners. When I first met her she made this impression on me and among her last remarks she manifested deep interest in her old home church and people to the point of weeping.

The deceased was interred in Rockford cemetery December 30, in the presence of a large and sympathizing congregation. Funeral services conducted by the writer and Rev. Seymour Taylor.

The bereaved husband, parents, brothers, relatives and friends have our sincere sympathy and prayers—and may the Lord bless the surviving little girl and make her life useful, and the world be blessed by her life as it was by her mother's

J. WALTER LONG.

Elizabeth Siler Gudger.—As I begin this sketch I feel as if in the presence of one of the noblest women our State and Church has ever produced, though she yielded up her spirit to "God who gave it," and we committed her body to the earth August 9, 1903. Yet there is a kind of monition of her sainted spirit hovering about me tonight, and I feel as I should bare my head and unsandle my feet in such a presence.

The subject of this sketch, Mrs. Elizabeth Siler Gudger, was born Nov. 9, 1810, and lived to the age of ninety-two years and nine months. She was the daughter of Col James and Mrs. Esther Siler Lowery, and came of one of the oldest and most influential families of the State.

I think it proper to quote here a short statement from Bishop Asbury. In writing of one of his trips through North and South Carolina, he says: "I would here record that James Lowery, a pious youth, rode with me the last seventy miles. I feel truly grateful to him and his family" Dr. R. N. Price in his History of Holston Methodism, speaking of the above, says: "The writer was also well acquainted with the James Lowery mentioned in the above extract. He became a prominent citizen and lived on Big Sandy Mush in Buncombe county, N. C. He was a half brother to Gov. David L. Swain and an intelligent, pious, influential Methodist." He also adds: "Col. James Lowery's wife deserves mention in Holston Methodist History."

"He married Esther Siler of Macon county, N. C., a wonderfully consecrated woman. In her youth she was beautiful and accomplished. In her prime she was an active church worker, and a Methodist of great zeal and piety, as well as of freedom from sectarian bigotry. Her praise is yet in all the churches of Western Carolina"

The life of Sister Gudger was a perpetuation of that nobleness of character and deeds so common to her ancestors. She was modest and unassuming, but brave and unswerving when duty demanded that she should speak or act, but she always discharged her duty in the spirit of meekness. She impressed me as one who thought herself one of the least and unworthiest of God's servants, and what she did, she did from a consciousness of duty. She received a liberal, common school education in Newton Academy, at Asheville, and other schools, and at the age of twenty two years she married Col. Samuel B. Gudger and settled in Hominy Valley, where she lived in her old home with her son-in-law and daughter, Mr. and Mrs. J. W. Young, until God took her to a "home not made with hands." She joined the Methodist Episcopal Church when quite young and became an active Christian worker and was especially interested in missionary work. Her last illness was of short duration, and was not attended with very great suffering. She retained her mental faculties until near the last moment, selected the hymns to be used and the ministers to attend her funeral.

A short time before the final struggle she quoted a verse from one of her favorite hymns.

"My suffering time will soon be o'er,
Then shall I sigh and weep no more.
My ransomed soul shall soar away
To sing Thy praise in endless day."

Then she said with great unction, "I shall soon be at rest forever." After this she tried to repeat a verse of Scripture, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life," but her strength was gone, and her daughter finished the beautiful quotation for her, and in a short time she pillowed her head upon the bosom of her loving Saviour and as calmly as the departing of a cloudless summer day, "Breathed her life out sweetly there," and we now offer this meagre tribute to the memory of one of our noblest women.

She needs no shaft of sculptured marble to perpetuate her memory, her noble character will linger in the minds and hearts of those who knew her as long as the present generation shall live, and the praise of her loving deeds will be handed down to the generations following.

As I now remember, she has five children now living. Two sons, Dr. D. M. Gudger of Acton, N. C., Judge Gudger of Washington, D. C., and three daughters, Mrs. J. P. Young, Mrs. Moore, and Mrs Stikeleather, who are the embodiment of those noble traits of character found in their mother, and they will transmit them to those who shall live after them. God bless those bereft of a mother.

W. G. MALLONEE.

Morganton, N. C., Jan. 7, 1904.

Cures Blood and Skin Diseases, Itching Humors, Eczema, Scrofula, Etc.

Send no money—simply write and try Botanic Blood Balm at our expense. A personal trial of Blood Balm is better than a thousand printed testimonials, so don't hesitate to write for a free sample.

If you suffer from ulcers, eczema, scrofula, Blood Poison, cancer, eating sores, itching skin, pimples, boils, bone pains, swellings, rheumatism, catarrh, or any blood or skin disease, we advise you to take Botanic Blood Balm (B. B. B) Especially recommended for old, obstinate, deep seated cases of malignant blood or skin diseases, because Botanic Blood Balm (B. B. B) kills the poison in the blood, cures where all else fails, heals every sore, makes the blood pure and rich, gives the skin the rich glow of health. B. B. B, the most perfect blood purifier made. Costs $1 per large bottle at drug stores To prove it cures, sample of Blood Balm sent free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter. ☞This is an honest offer—medicine sent at once, prepaid.

Itch on human cured in 30 minutes by Woolford's Sanitary Lotion This never fails. Sold by L. Richardson Drug Company.

If you have catarrh, rheumatism, kidney trouble, or any disease caused by impurities in the blood take Rheumacide This wonderful remedy destroys the root of the disease. At Druggists.

Slave

To Morphine From Doctor's Orders.

Habit Worse Than the Disease.

Dr. Miles' Nervine Cured Me.

When the nervous system has been shattered by the use of deadly drugs there is nothing to equal Dr. Miles' Nervine in restoring it to health and normal activity.

"I feel so grateful for what Dr. Miles' Restorative Nervine has done for me that I must tell it for that part of humanity that suffers as I have. During the three years I suffered from nervous prostration I found no relief except when doctors gave morphine. To get rid of suffering I took morphine myself as it was the only thing that would give ease, and now you, who point with scorn at morphine using, how could you, when in such agony, knowing it about the only thing that would give relief, resist it? I knew it was a terrible habit and I knew of its deadly grasp, but I never fully realized its significance until I had used it a number of months. Oh, the misery of being addicted to such a habit. I resolved then and there to quit it and resolved I would never be a slave to any such demon. About this time I happened to notice Dr. Miles' Restorative Nervine advertised and ordered a bottle. After using five bottles I can truthfully say I am cured of using morphine. Now, however much persons may doubt it, God is my witness I am cured. This testimonial is unsolicited but I feel it my duty to give it for the benefit of the suffering."—MATTIE PHILLIPS, Prescott, Ark.

All druggists sell and guarantee first bottle Dr. Miles' Remedies. Send for free book on Nervous and Heart Diseases. Address Dr. Miles Medical Co., Elkhart, Ind.

Carolina & North-Western Ry Co.

Schedule effective June 7, 1903.

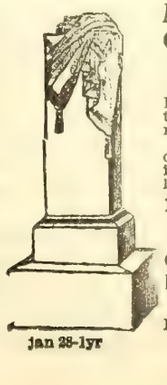
Northbound	Passenger. No. 10. Ex Sun	Mixed. No. 70 Daily	Mixed. No. 62
Lv Chester,	9:00 a m	8:00 p m	Tues
" Lowrys.....	9 18 a m	8 28 p m.	
" McConnells.	9 38 a m	8 43 p m	Thurs
" Guthries.....	9 33 a m	8 5 p m	
" Yorkville .	9.49 a m	9:20 p m	Sat
" Clover.....	10 1. a m	10 00 p m	
" Gastonia....	10 38 a m	2:50 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 20 a m	1 0 a m	7 02 a m
" Lincolnton..	11 45 a m	1 30 a m	8 00 a m
" Maiden.....	12 10 p m	2 30 a m	9 20 a m
" Newton. ..	12:28 p m	2 55 a m	10 00 a m
" Hickory....	12:50 p m	4 10 a m	2 00 p m
" Cliffs.....	1 21 p m	4 40 a m	3 0 p m
" Granite F'ls	1 36 p m	4 57 a m	3 4' p m
Ar Lenoir ..	2 05 p m	6 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63
Lv. Lenoir ..	2 20 p m	8 10 p m	7 00 a m
" Granite F'ls	3 58 p m	8 43 p m	8 5 a m
" Cliffs.....	3 08 p m	9 30 p m	9 15 a m
" Hickory.....	3 20 p m	9 50 p m	9 35 a m
" Newton.....	3 45 p m	11 45 p m	11 20 a m
" Maiden.....	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 30 p m	1 0 a m	12 45 p m
" High Shoal	4 52 p m	2 0 a m	2 23 p m
" Dallas.....	5 12 p m	2 55 a m	3 25 p m
" Gastonia....	5 30 p m	4 0 a m	3 55 p m
" Clover ..	5 57 p m	5 10 a m	
" Yorkville...	6 53 p m	6 00 a m	Mon
" Guthries....	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 0 a m	Wed
" Lowrys.....	6 57 p m	7 23 a m	
Ar Chester.....	7 17 p m	8 0 a m	Fri

Connections.

Chester—Southern Ry., S A L and L. & C.
Gastonia—Southern Railway
Lincolnson—S A L.
Newton and Hickory—Southern Railway.
Trains No 70 and 71 carry Pullman sleeping Car between Chester and Lenoir.

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From the manufacturer to the customer. No middle man.

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CHEROKEE MARBLE WORKS,
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F. A. GENNETT, MGR.

Jan 28-1yr

NEWS NOTES.

High Point's taxable property shows an increase of about $250,000 for this year.

A. H. Price, Esq., of Salisbury, has resigned as local counsel for the Southern Railway at Salisbury.

Rev. J. H. Booth has become editor and proprietor of the Blue Ridge Baptist, and will publish it at Elkin.

Ex-Lieutenant Governor R. A. Doughton, of Alleghany, is said to aspire to the governorship, though he has not yet announced his candidacy.

Mrs. Malvina White, who died recently at Winston Salem, left the bulk of her estate, amounting to $5,000.00 to the Oxford Orphanage.

The City School Superintendents of North Carolina will have their annual meeting at the Benbow House, this city, on January 21, 22, and 23.

Rev. Dr. J. A. B. Scherer, of Charleston, a prominent Lutheran minister, has been elected president of Newberry College, an institution of the Lutheran Church at Newberry, S. C.

The Ministerial Union of Charlotte, co-operating with the county Anti-Saloon League, has inaugurated a movement against the saloons. The aldermen will be requested to order an election under the Watts' act.

Rev. Len. G. Broughton, of Atlanta, Ga., announces the Annual Tabernacle Bible Conference to be held in Atlanta, February 23 to March 6. Many prominent speakers are on the programme, including Rev G. Campbell Morgan, of East Northfield, Mass.

Capt. J. W. Fry, of Greensboro, has qualified as administrator of Rev. Dr. Robert E. Caldwell, deceased. In addition to the $3,000 life insurance carried with the Knights of Pythias, Dr. Caldwell carried an annuity policy with the Greensboro company, by which his mother is to receive $500 annually.—Winston Sentinel.

St. Paul, Minn., Jan. 14.—Arrangements are almost completed for establishing a Boer colony in Montana. Land either along the Shields river or Milk river valley will be selected, and it is said that the immigration of the Boers into this country will commence early in the spring.

Ratifications of the American Chinese commercial treaty were exchanged at the State Department in Washington Wednesday by Secretary Hay and Sir Chengtung Liang Cheng, the Chinese minister. The treaty provides for the opening of the ports of Mukden and Antung, in Manchuria, to the world's commerce. The President signed the proclamation putting into effect the treaty.

A dispatch from Raleigh dated January 15th, says: "The North Carolina Corporation Commission today issued an order for a change in the schedules of the Atlantic Coast Line by which the much complained of lack of connection between the Southern and Atlantic Coast Line at Selma will be set right and passengers en route west via Selma can make close connection with the Southern there."

There are thirty two miles of the new double track of the Southern Railway in Virginia in service at the present time, but, although this is a very short distance, comparatively speaking, it is of invaluable service to the road, for here, morning and evening, some of the north and south bound trains meet without side-tracking, and while going at the rate of sixty miles per hour. That part of the new track in use is between Alexandria and Culpepper. Besides this span there are many miles of the track finished, with the exception of trestles and bridges and connecting links. There are nearly 4 000 negroes working on the various forces, these being divided in squads, which are strewn out with intervals of two or three track laying forces.—Ex.

OILS CURE CANCER.

All forms of cancer or tumor, internal or external, cured by soothing, balmy oil, and without pain or disfigurement. No experiment, but successfully used ten years. Write to the home office of the originator for free book—Dr. D M. Bye Co., Drawer 505, Indianapolis, Ind

The Brownlow Bill.

There is now pending in Congress a bill introduced by the Hon. Walter P. Brownlow, of Tennessee, and the Hon. Jacob H. Gallinger, Senator from New Hampshire, appropriating $24 000,000 as National aid for the building of wagon roads. This sum is to be distributed to each State according to its population, except that no State is to receive less than $250,000. The States or counties receiving this money must add a like amount, so that $48,000,000 will be expended in the building of wagon roads.

Colonel Brownlow says that we have over 200,000 miles of the finest railway in the world, more miles of railway than all the rest of the globe put together, yet we have the poorest wagon roads of any civilized country. He believes no one thing will do this country so much good as the building of wagon roads, as provided for in this bill. As these are to be built in every State of the Union, they will be especially valuable as an object lesson. Experience has shown that wherever good roads exists every one wants more of them.

A Homely Illustration.

When you get a sliver in your finger, the sensation is anything but pleasant Allow it to remain long enough and it will fester and give you a lot of trouble. Remove the cause and the pain will stop.

It's the same way with your whole body When your head aches, it is nature's message sent from the stomach to the brain. Every throb is but a click in the message whose letters spell "danger—send relief." Some people, when they get a headache, rush to the drug store and swallow some powerful tablet or powder which sets the heart to thumping and the blood racing around the body at a terrific rate. Do you? Other people take strong purgatives which rip and tear through stomach and bowels, leaving them irritated and sore. Do you? Still other people take Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine.) It is a sensible remedy to use. It removes the cause of the trouble. It helps the stomach and bowels to get rid of poisonous waste matter by stimulating their natural muscular action. It tones up and strengthens the nerves; it enriches the blood and builds up hard, healthy tissues. Only one small dose a day is required to permanently cure ailments of stomach, liver, bowels, heart, kidneys and blood. Try it before you buy. Write us for a free sample bottle. It will do you good. Promptly sent postpaid. Formula sent in every package. Address, Vernal Remedy Co., 460, Seneca Building, Buffalo, N. Y. Sold at all druggists.

Assessments of Morganton District for 1904.

CHARGES.	Bishops.	C. C.	F. M.	D. M.	Ch. Ex.	Educat'n	Delegate Gen. Conf	Minute Fund	Total.
Bakersville,	6	16	30	20	12	14	3	1	102
Broad River,	7	20	46	26	16	19	2	2	137
Cliffside,	6	16	35	19	12	14	3	1	106
Connelly Springs,	14	37	83	49	30	34	6	3	256
Elk Park,	5	15	33	19	12	13	3	1	101
Spruce Pine,	6	16	35	20	12	14	3	1	107
Forest City,	13	37	80	46	28	32	6	2	244
Green River,	5	15	33	19	12	14	3	1	101
Henrietta Caroleen,	26	42	124	69	45	47	10	2	371
Marion,	11	30	67	39	24	27	5	2	205
McDowell,	8	24	52	30	20	21	4	2	161
Morganton station,	16	50	111	64	39	45	8	3	336
Morganton circuit,	15	40	87	51	32	36	7	2	271
North Catawba,	6	18	34	23	14	17	3	1	116
Rutherfordton,	15	44	99	57	35	40	8	3	300
Table Rock,	12	33	83	42	27	31	6	2	236
Thermal City,	7	20	45	26	16	19	2	1	136
Total. : : :	$ 178	473	1077	619	386	437	87	29	3286

Pastors will regard this as their notification.

W. H. WILLIS, Secretary. J. H. WEST, Presiding Elder.

30 Day's Clearance Sale!

Out-of town buyers should avail themselves of **Andrews' special sale of Furniture, Pianos and Organs.**

Fresh new goods daily arriving, which was due before Xmas, all of which are included in this sale.

Bedroom Suits.--Large Stock from which to select at one-half their value.

Piano and Organ Department.
We have doubled our capacity.

PRICES LOWER. TERMS EASIER.
Carpets, Matting, Buck Stoves and Ranges.

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Greensboro, N. C.

City National Bank,

GREENSBORO, N. C.

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We extend to customers prompt and liberal treatment.
Interest paid on time certificates of Deposit. Call or write us for information.

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North Carolina
Christian Advocate

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Reading Room
Trinity College N C

ESTABLISHED 1855. GREENSBORO, N. C., JANUARY 27, 1904. VOL. XLIX., NO. 4.

EDITORIAL.

The Church Must Arouse.

Referring to the great evangelistic movement, recently inaugurated in some of the great cities North, the Pittsburg Christian Advocate says: "It is but repeating what everybody knows, to say that worldliness is to an unusual degree dominant. The minds of the people are being drawn away from spiritual things, and their hearts are being fixed on "things below." They are at heart practically forgetting God. The church as the depository of his truth and the agency in the world for saving men and leavening society must arouse itself to its responsibility. Its ministers are its leaders, and to them we look to direct in all its work. That they are so deeply moved is a most hopeful sign and full of promise. We trust that the results may meet their highest expectations "

Church Development.

In our city congregations, problems continue to multiply, and there is an ever-increasing anxiety as to the continuous growth and usefulness of these congregations. These problems and the causes of anxiety are perhaps not very different from those pertaining in churches outside of the cities. Conditions prevailing in the city only make them the more apparent, and bring us more directly face to face with the pressing call of duty.

To those who think upon these things with any degree of seriousness and intelligence, it is more and more evident that the average congregation lays unreasonable demands upon the pastor. Perhaps we might state it more correctly to say that the members of the church have largely failed to realize the fact that no pastor, however diligent, can compass all the religious work of a congregation in any com munity working practically alone. One of the live questian to-day, therefore, is how to awaken the consciences of the people, and bring all forces into co-operation, so that the pastor may not be left to toil alone against the terrible odds with which he finds he must contend.

A few days ago, our attention was called to an editoral in the Detroit Free Press, which we think worthy of our consideration. Here is what the Free Press says:

"There is one materal subject in which all churches are interested, no matter what their rivalries or differences in creeds. They are anxious to prosper in membership, and in the acquisition of property fitted for their work. The New York Christion Intellinger has made a study of the strong and eminently successful churches within its reach and finds their prosperity largely due to the fact that re[illegible]ctive pastors are generously provided with assistants. Some of these are volunteers and some of them are paid because of the demands made upon their time; but the part that they play in maintaining and adding to the prosperity of the church is shown in the fact that where these assistants are the most numerous and most efficient the growth of the churches is largest and healthiest.

The Intelligencer asserts the preeminence of the Episcopal church in the field most largely occupied by the paper, but declares that it is due fully as much to those who rally to the assistance of the rectors as to the acceptability of its liturgy or its supposed social leadership. The editor points out that the church of this denomination in the city, which has the largest number of communicants does not place too much emphasis upon the liturgy and furnishes comparatively few recruits to what is specifically termed "society" in New York. The secret is in the extra and farreaching work done by the aids of the pastor under his direction and supervision.

There are churches that deserve to be weak and continue struggling until they earn the right to a better fate. They are such as expect the man whom they hire as a spiritual teacher to do all the preaching and praying, look after the Sunday-school, visit the sick, cheer the disconsolate, give advice where the domestic relations are disturbed, furnish financial counsel to those who are distressed in business, consult about the education of the children, enlighten the doubting ones, hear the tales of woe without regard to their variety or number, and after hunting ont those in need, see that they have what is required."

A Sad Misfortune.

The burning of the main dormitory of the State Normal and Industrial College, this city, on last Thursday morning, was a great calamity to the State, and one which appeals for sympathy to the masses in a way hardly to be compared with the loss of any institution. We say this for the reason that this institution was founded for the benefit of the poorer girls of the State who desire to pursue such a course in higher education as will fit them for a self-reliant and useful life.

There is great cause for gratitude, however, that of the more than three hundred occupants of the building, not a single life was lost, nor did any one. so far as we have heard, suffer bodily injury. It is estimated that the aggregate loss of the students, including clothing, jewelry, &c., was about $17,000.00, many of the young ladies losing all they had.

This school is doing a great work, and we sincerely hope the friends will rally and that the buildings may be replaced without serious delay. This is a time for philanthropists to show their hands.

The school has been suspended for three weeks, the board of directors on last Saturday issuing the following announcement.

Greensboro, N. C., Jan., 23, 1904.

Statement to the Public:

After very mature deliberation on the part of the board of directors and other officers of the institution, the faculty and the students it has become evident that it is wisest for the State Normal and Industrial College to take a recess of three weeks in order to give time for converting the Students' Building, now nearing completion, into a dormitory building to be used as such for the remainder of the college year. Even after the Students' Building shall have been converted into a dormitory it will not be practicable to care for all the students who occupied the main dormitory of the college this year. In a few days we will know definitely how many can be provided for in the new dormitory, and appointments will be made.

All students who lost their places by the burning of the main dormitory and who wish to secure boarding places for the next four months will please write me letters to that effect at the earliest possible moment.

The board of directors has been for two days in consultation, and their conferences have been attended by the Govenor, the Treasurer, and the Auditor of the State, who have made valuable suggestions. In order that a dormitory building may be ready for occupancy next September, it is necessary that work should begin within the next few weeks. The board therefore has authorized the executive committee to confer with architects, and secure plans and estimates of cost for the erection of one or more dormitory buildings with a total capacity for accommodating four hundred boarders. This statement is made now so that there may be no doubt in the mind of present and prospective students in regard to this important matter. The college will begin its work in the fall with at least as good equipment for taking care of boarders as it has ever had.

Speaking for all connected with this college I desire to express the profoundest appreciation of the numerous evidences of sympathy. The action of the citizens of Greensboro has been prompt, practical and substantial, and in addition to the many messages from sister institutions and friends throughout the country, full of sympathy and cheer, there have been numerous voluntary contributions to lighten the burden which has fallen upon a hundred or more students who lost their trunks and clothing.

Very respectfully,
CHARLES D. McIVER, President.

EDITORIAL POINT OF VIEW.

Tribute to General Lee.

The recent anniversary of the birth of this great military leader as well as peerless citizen, has called forth many fine tributes, none of which have impressed us more than that of Field Marshall Woolesley, of the British army, as quoted by the Louisville Courier-Journal. He says:

"He was the ablest general, and to me seemed the grandest man I ever conversed with; and yet I have had the privilege of meeting Von Moltke and Prince Bismarck, and at least on one occasion had a very long and intensely interesting conversation with the latter. General Lee was one of the few men who ever seriously impressed and awed me with their natural, their inherent greatness. Forty years have past since our meeting, yet the majesty of his manly bearing, the genial, winning grace, the sweetness of his smile, and the impressive dignity of his old-fashioned style of address, come back to me among the most cherished of my recollections."

Hero of a lost cause, he sleeps now amid the heroes of a great country, honored in spite of the fact that he cast his lot with those whose cause is said to have been lost. Great in war, he was greater still in peace, as he strove to help restore what had been destroyed in the conflict.

* * * *

The Situation in the Far East.

For weeks all eyes have been intently fixed on affairs in the far East, where perhaps the greatest game of diplomacy ever witnessed by the world has been holding two great powers in suspense. That Russia and Japan have not already been engaged in actual hostilities, is the marvel of events, since they are both in readiness for the conflict and have been for weeks past, and the war spirit is rife, while neither one has seemed to be willing to yield. Within the last week or more, however, Russia has shown signs of weakening, and there is at least some hope of the triumph of diplomacy, instead of a war which might possibly involve every great power on the globe.

The fact is that a war with Japan alone would be no matter of serious moment with Russia if it were not for the fact that the interests of almost if not quite every other great power would inevitably be involved, and this would require that Russia should reckon with them; besides Russia is evidently finding it difficult to finance such a vast undertaking.

We find in the American Friend a very thoughtful editorial, from which we give the following extract for the benefit of our readers:

"It may help our readers to follow the news reports if we outline briefly the situation which has occasioned the collision of these two nations. Russia has acquired practical possession of the province of Manchuria. This is one of the most valuable sections of China, skirting Southern Russia, lying along the northern edge of Korea, and opening on the sea at Port Arthur, one of the most important harbors in the East, Russia's ambition plainly aims, furthermore, at the possession of the great peninsula of Korea, which would give Russia entire control of the Pacific, on the Asia side, from Bering Strait to the Yellow Sea. The possession of the harbor of Massampho, in Southern Korea, would give Russia power to hold Japan in complete submission. It would give the Empire of Russia an opening into Southern waters, and would enable it to become one of the greatest commercial nations of the world.

Since the war with China, Japan has claimed the control of Korea, and its possession seems essential to the further development and expansion of the Japanese Empire. If Russian ambition should succeed Japan would be shut up in its island, and all its dreams of greatness would fade away. Japan has therefore demanded not only that Russia shall keep away from Korea, and give up its designs on the port of Massampho, but, also that the Russians shall partially evacuate Manchuria and throw it open to the trade of the whole world.

Now in this sad contest who is right and who is wrong? Who should back down? No easy answer to such a question can be given. It is plain, however, that Japan sees its very national existence threatened by the slow, glacier-like encroachments of its mighty enemy. All it can look forward to is the privilege of being eaten last. If a resistance is ever to be made its statesmen believe that the time has come for it, and if they strike they will look upon it as a life-and death struggle. The case is tragic, and to the inhabitants of these beautiful islands in the northwestern Pacific there seems no choice but to fight or to be pushed out by the great human glacier from the North.

"On the other side is an enormous host of semi civilized peoples, just thawing out of their long winter sleep and becoming conscious of a hunger for a wider career. All these rich, warm lands to the south are theirs for the winning. They have no scruples against taking what they can get. Their one controlling principle is might, and what they need they mean to have. Czar Nicholas, who made The Hague Tribunal possible, wants peace. He has clearly been laboring to avert a war. But one man, even though he be Czar of all the Russias, is very weak indeed when all the ambitions of the Empire are set toward realizing its natural career. It is pretty much to expect that Russia will back down and give up its worldwide plans because Japan demands it. We are dealing here with a civilization which has not yet learned the law of Christ and until He is master among them we must look for war when selfish interests clash. The one hope is that, even though war may come, through it the world may discover a clearer idea of the wickedness of this barbarous system of gaining rights, and may learn more fully the power of righteousness whose fruits are peace."

* * * *

Opportunity of Small Colleges.

Referring to the increasing endowments and recent large gifts to some of the great universities, Dr. Buckley, in the last issue of the New York Christian Advocate, says:

"When a college advertises that it has enough, it will be a sure sign that it has entered the period of decadence. Some think that there is no chance for a small university or college in face of such tremendous endowments of large institutions.

"This is a huge blunder. Behold what is taking place today! Go into the great department stores, crowded with people some of them so large that they can have five or six thousand people in the building at one time. Note the enormous business that these people are doing. But all the department stores put together in New York are not doing a quarter, if they are a tenth, of the amount of business that is done in the same lines that they cover, by small stores, and some of them very small. Note how young and struggling men get ahead against such competition. Ascertain how it comes to pass that, in bids to erect important works, young men with comparatively little capital sometimes take away a contract from the wealthiest corporations.

"Money goes a great way, but money frequently enervates and produces false confidence. Other things go a great way, detailed attention and complete devotion. In this city, side by side with the greatest establishments, in less than sixteen years we have seen a man reaching great success by the excellence of his work and stock. Similar facts and analogies could be presented in the educational world, especially when we consider the moral and religious aspect of the subject. We have seen preparatory schools and colleges, begun without capital, in twenty years reach a state where, to keep up the excellence of their work, they had to refuse students. Stupendous universities are incapable of exerting concentrated personal religious influence upon their students. Institutions where the president and faculty could know the students, if the will to do exists, can achieve wonderful religious results without detriment to intellectual or social life. If there be no such will and there are no such results, it might be better to send the youth to State Universities where the specific teaching and influence of religion is not manifest. For to be in association with professedly Christian people who take no interest in the moral and religious reconstruction and upbuilding of the students, is more demoralizing than association with an institution that, on principle, leaves the student entirely to his own resources.

"Many Methodist institutions are in need of money for specific purposes which commend themselves to every person who confronts even the minimum demands upon institutions of learning by the public. There are some who say, "Why not let young Methodist people derive the advantages that are being heaped up by undenominational institutions?" The answer to this is plain enough: If a man believes that a particular denomination is, on the whole, best suited to him, or peculiarly efficient, while not constraining the free choice of his children after they have become competent to judge for themselves, he should naturally surround them with legitimate influences favorable to the views which have commended themselves to him, and not with those that are unfavorable. In New England, generally, there is an atmosphere specially favorable to one denomination: Congregationalism, in other sections of the country, to the Presbyterians; and in the University of Rochester, in the great educational caravansary that Mr. Rockefeller has endowed so liberally, and in Rhode Island there is an atmosphere favoring the Baptists. Hence

Methodism must maintain institutions which compare favorably with those of other communions."

CONTRIBUTED.

Romanism As It Is.

BY REV. W. B. LEE.

When it is taken into consideration that the Roman Religion holds its power almost exclusively among the Latin peoples; that these peoples, even after they had reached a very high degree of civilization, were idolatrous and always had been; that Christianity was not established among them by the slow, tedious process of leavening the whole mass of society, but by the unnatural means of an Imperial decree, it should be no matter of surprise if this racial characteristic of idolatry manifest itself in the new religion. I do not regard the idolatrous practices of Rome today as the result of any deeply laid, malicious purpose to overthrow Christianity. To me, it is the logical result of the loss of a personal knowledge of God, which made it possible for the idolatrous spirit of the people to revive. This was perfectly natural. It was simply a repetition of what happened so often in Israel; a study of whose backslidings will help us to understand better and sympathize more with the peoples dominated by the Roman Religion.

With these introductory remarks, I shall try to give some idea of the idolatry of modern Rome. Let us take first,

SAINT WORSHIP.

So far as I have been able to observe, the place of the saints in Romanism, corresponds to that of the lesser deities in Roman Mythology. All things that these did for the old Romans, the Saints do for the Roman Catholics today.

The Virgin Mary takes the place of Venus, but has more power and greater glory than she ever had.

Mary is worshipped under more than a hundred titles, many of which are the very same that the heathen goddess bore. She is "The Mother of God," "The Spouse of God," "The Queen of Heaven," "The Advocate of Sinners," and "The Redeemer of Men." The great painter, James Tissot, calls her "Divine." She never tasted death. She is the "Mediator" between Jesus and men; has appeared on earth a dozen times ar so, and even her images, some of which fell down from heaven, work stupendous miracles.

I cannot do better here than translate some prayers to her, authorized by the Pope. Here they are:

"O Mother of Eternal Succor, behold here at thy feet a poor sinner, who flies to Thee and trusts in Thee. Mother of Mercy, have pity on me. I hear how all men call Thee the refuge and hope of sinners; therefore, be Thou also my refuge and my hope. Lend me Thy help for Jesus' sake, and extend Thy hand to a poor sinner, who comes to Thee and devotes himself forever to Thy service. I give thanks and praises unto God, that He hath granted me such great trust in Thee; for I consider Thee, the pledge of my eternal salvation. If I have often fallen into sin, it was because I did not go to Thee. I know that, with Thy help, I shall always conquer, and that Thou wilt always help me when I call upon Thee. I only fear that I may forget to invoke Thee in the hour of sin, and so be lost."

"O Mother of Eternal Succor, grant that I may ever invoke thy powerful name; for Thy name is our help in life and salvation in death. O Mary, most chas e and sweetest Virgin, grant that thy name may be the breath of my soul. Do not delay, O Queen, but hasten to my help when I call upon Thee; for in all the temptations that fall upon me, in all the dangers that assault me, I shall not cease to invoke Thee and repeat incessantly: 'Mary! Mary! what consolation, what sweetness, what confidence my soul hath experienced, only by thinking of Thee, only by calling Thy name.' I thank God that He hath given so sweet, so lovable, so powerful a name for my good. It is not enough that I should pronounce Thy name; I would pronounce it with love, and love will remind me always to call upon Thee as the Mother of Eternal Succor"

"O Mother of Eternal Succor, Thou art the dispenser of the grace that God grants to us poor sinners; for this cause He hath made Thee so powerful, so rich, so good. Thou art the Advocate of the most miserable and helpless sinners. . . . . Into thy hands I confide my eternal Salvation. I deliver my soul to Thee. Accept me as one of Thy special servants. Take me under Thy protection and guidance. This is all I need. If Thou wilt be with me, I shall fear nothing. My sins will not make me afraid, for Thou wilt obtain me pardon. I shall not fear the infernal spirits, for Thou art more powerful than all hell, I shall not fear even my Judge, Jesus Christ, for one single prayer of Thine for me, will be enough to reconcile Him with me. My only fear is that I shall become careless and fail to implore Thy help, and so be lost. O my Queen, obtain the pardon of my sins for me, the love of Jesus, final perseverance and the grace to call upon Thee at all times. . . . . "

On the 17th of May, 1866, Pope Pius IX. granted one hundred days Indulgence for each time any of these prayers should be repeated.

This is a fair sample of what is going on in Catholic circles in our own land. Cardinal Gibbons must approve these prayers.

Many other saints are invoked to use their influence with the Virgin on behalf of the devotee.

Jesus is constantly pushed farther away from the soul, through this mediation of the Saints. His work of bringing God near to men, is thus effectually undone.

In the last hours of the late Pope, the Virgin filled his thoughts, and his prayers were directed to her. He trusted in her.

This worship has degenerated to the level of ancient polytheism. I cite the following as evidence:

A great devotee of the Virgin and many other saints, who is today a good Methodist, told me that many a time she had come home at 1 o'clock, a. m., after having danced all Sunday night, and spent as much as three hours on her knees, repeating her rosary to the saints; not that she thought she had done wrong in going to a ball on Sunday night. There was no trouble about that. She would begin by saying her rosary so many times to the Virgin. Then so many times to her protecting saint. This done, she would think of some other powerful saint, like St. Antonio, and, to keep down jealousies among them, would repeat her rosary to him also. She thus saved herself from any harm the jealous saint might do her. This thing would go on for hours. I have since learned that this practice is very common among devout women.

This is a very pitiable state of things. It is polytheism, pure and simple. But it is Roman Catholicism too. And yet some people think it strange that we should send the Gospel to Catholic countries.

Greensboro, N. C.

Across the Line.

BY REV. N. H. D. WILSON.

There is a world of wisdom in some of those brief sentences which my cramped fingers used to trace over and over again in childhood. For instance: "Procrastination is the thief of time." When I came back from the gates of death last summer, I planned that one of the first things should be a letter to the ADVOCATE across the line, but I forgot the saying, "Never put off until tomorrow what you can do today." Then, I will confess, the tide of energy which flowed high for a short time while yet I was too weak, ebbed sadly and soon, and for months I have scarcely been able to do the necessary work.

And now what shall I write? Of the goodness and mercy of God and of his rod and staff which strengthened me when my feet seemed to brush the dews on Jordan's bank? I can now write "tried and true" over against many more of his promises. It was good that I was afflicted. Of the thoughtfulness and kindness of friends and loved ones? These also came from Him, nor tongue nor pen can tell the goodness of God and of God's people to me, but I must not take your space with myself.

You have already told your people of the grand conference at Goldsboro—hearty welcome, good attendance, fine preaching, harmonious action, and reports which told of earnest work and steady advance. The appointments contained some surprises, but that is nearly always the case. Among those borrowed from your territory, are many of our strongest and best workers. Rev. W. S. Rone, my presiding elder for three years and one of the best, was assigned to the difficult and important charge of Rocky Mount. Rev. R. F. Bumpass, Aunt Bumpass' son, is filling well the pastorate of Edenton Street, Raleigh. Rev. G. F. Smith, four years at Edenton Street, is now the presiding elder of the Warrenton District. Rev. Z. Paris, who came across the line this year is my near neighbor at Lumberton, and is giving great satisfaction. But time would not suffice to tell of Bradshaw, idol of his people at Goldsboro; of Smoot, equally dear to his people at Fayetteville; of Tyer, finishing his fourth year with honor and success at Wilson; of our Editor, ever ready to bear beautiful testimony to the grand old man, his father, whose place of labor was with you and who rests among your hills—and of others. Owing you a debt for such as these—nor are you free from similar debt to us—we indeed are brethren. Causes and occasions of alienation may arise, but we must prevent it, and the rather draw closer to each other. I trust that the appointment of

a commission by our conference to meet a commission from yours to seek a plan of uniting our Advocates will be successful.

Since conference I slipped across the line to see my nephews at Charlotte enjoy Santa Claus. Charlotte must be the center, for in one or two days I saw Dr. Tillett of Nashville, Elder Atkins of Shelby, Dr. Charlie Weaver, besides the locals Marr, Frye, Surratt and Edmunson. And I heard about the new elder Detwiler—you can imagine what complimentary things they said of him—and of that other elder, West, who can organize and who brings things to pass. Then elder Thompson was there and preached, but, as I could not be at two places at once, and as Dr. Tillett, my instructor and dear friend, preached also at that hour, I missed the new elder. In the afternoon I was a visitor of Bro C W. Tillett's Baraca Bible Class, and imposed a talk of my own on the Sunday school at Tryon Street. I did not feel lost if I was over the line—I was at home. My childhood's home and boyhood's playground were among the Piedmont hills, and I shall ever love them. But likewise will I ever love these level fields where dwell the friends among whom I now labor, fields far stretching and rich, where sits the king, long reigning, once dethroned, but elevated again. Long live king cotton!

The Epworth League and the Era.

A STATEMENT BY THE GEN'L SEC.

Mr. Editor :—May I ask a little space to make a general business statement to the members and friends of the Epworth League throughout the Connection? First, that the year just closed shows the greatest prosperity in League work that we have yet been able to report. The increase is about one hundred and seventy-five chapters, and six thousand five hundred members. The activity in League organization at this time is most gratifying. We are earnestly seeking to effect an organization in every congregation in the Church. The League has fully vindicated the claim that was made for it in the beginning.

Second, that the subscription income of the Era has been so considerably increased as that we are now in sight of a long-wished for consummation, viz., the overcoming of its annual deficit. The margin is now so small that any considerable immediate movement amongst the Leagues to extend the circulation will more than balance the accounts. The fiscal year ends April first, next. Will not our League Chapters everywhere read our meaning out of this?

Faithfully,
H. M. DuBose,
Gen. Sec. & Editor.

A Correction.

Mr. Editor:—The conference journal fails to give the Clyde charge credit for amount paid for Church Extension and Education. In order to find out who made the mistake, I wrote brothers J. A. Odell, treasurer joint board, and W. L. Sherrill, conference secretary. Brother Odell says we paid for Bishop's $9.00; for Conference Claimants $14 00; Foreign Mission $35.00; Domestic Mission $25.00; Church Extension $20 00; Education $12.00; Printing Minutes $1.00, total $116.00. My report to the joint board embraced every item, whereas, in my report to the statistical secretaries, brother Sherrill says I failed to note opposite the amount assessed for Church Extension and Education the amount paid. So I am to blame for the omission.

Yours truly,
T. F. Glenn.

Clyde, N. C., Jan. 21, 1904.

Resolutions of the Faculty of Trinity College.

Whereas, In the providence of an all-wise God, our friend and colleague, Professor W. H. Pegram, has been called to mourn the loss of his beloved wife.

We, the Faculty of Trinity College, desire to express to him and his family our sincere sympathy in their bereavement. In doing this we feel that we are voicing the heartfelt sentiment not only of ourselves but also of the large number who have known her during the many years in which she has been so closely identified with the life of the college.

In a time of such deep affliction we feel the inadequacy of human expression and offer our earnest prayer that the hope and consolation of our Christian religion may be theirs in its fullest measure in this their hour of need.

Signed by the committee:
A. H. Merritt,
William H. Glasson,
C. W. Edwards.

My First Meeting.

It is now three years since I first began evangelistic work. I was reading the N. C. Advocate, and learned that brother Butt had begun a meeting in Reidsville, N C. I wrote him. He answered and said, "if its work you want, there is plenty here, but if money we have none." I went at once to Reidsville, and for nearly three weeks I preached every night and twice on Sundays. We had fine success. There was perhaps about 75 converts, ranging in age from 8 to 90 years.

I had a longing to preach to the cotton factory people, and without knowing there was a mill at Reidsville, I found myself preaching near by a cotton mill. They came regularly and we had a crowded house continually. Old time Methodism reached the people, and when we get back to old methods we will reach them again.

My ticket to and from Reidsville cost me nearly $12.00. On taking my leave of the people one good sister put a five dollar bill in my hand. God bless her. Not much money in it, but many souls are to-day on their way to heaven, but for that meeting would be in darkness and sin.

Again I'm in revival work. Let everybody pray "O Lord, revive thy Work."

(Rev.) J. V. Williams
Beaufort, N. C.

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Iredell Circuit.

Dear Advocate:—As nothing from this charge has recently appeared in your columns, perhaps a short communication might not be out of place now.

This is my second year on this work. Last year, for the first time in many years, if not in the history of the circuit it paid in full the assessments for missions, foreign and domestic, and all of the rest of our general collections; and fell behind only $25.00 on salaries, and this deficit would have been met with a little more time between the fourth quarterly conference and the meeting of the annual conference only three days later to raise the amount behind. Will do better I think this year, for I must say to the credit of my people that I never met a more general and generous response to my efforts as pastor to raise these benevolent collections. I took no public collections on these assessments; but took subscriptions privately, a much better plan I think in our country churches.

I can say without flattery that I serve an excellent, responsive people who seem ready to meet their obligations to the cause of Christ. May God prosper them abundantly, in things temporal and Spiritual.

Since entering upon this year's labors I have been hindered some by the bad weather, and by a hurt which I received from a fall on the ice or snow early in December. For three or four weeks it was with difficulty that I could rise when sitting, and locomotion was difficult and painful. But I am about well of the hurt now.

On Christmas Eve we had a nice Sunday-school Christmas tree in the church in Olin, laden with presents for the members of the school and others.

The inmates of the parsonage also at the same time, secured some substantial tokens of regard in the form of something to minister to the comfort of the inner and outer man physically, presented by some of their kind neighbors, and on the day before New Year's some of my Turnersburg flock—the Stimpsons, Steels, Sharpes, Hixes, Tomlins and Turners—swooped down upon us, with missiles, aimed mainly at our gastronomic region, with such force and weight as to threaten the well being of our digestive forces, ere we get through the pounding they gave us. We

certainly appreciate their kindness, and I shall certainly try to reciprocate by blows or missiles directed at their heads and hearts, which I trust may be as helpful to their Spiritual as theirs were to our physical man.

I shall do what I can to increase the circulation of our ADVOCATE. Am making up a club and will send it in during this month.

Yours fraternally,
J. W. BOWMAN.

Clyde Circuit.

MR. EDITOR :—Rev. C. F. Sherrill made his debut as presiding elder at Clyde Jan. 9 and 10. On Thursday before the quarterly meeting he held a preachers' meeting, the preachers of the District having assembled according to previous appointment. Bros. Drum and Thomas did some good preaching. The preachers are cheerful and hopeful. Our new presiding elder made a fine impression on the community. He is sociable, genial, companionable, and withal a good preacher. We all regretted the sudden departure of his predecessor, Rev. R. M. Hoyle. Bro. Hoyle did a splendid work on the District. He preached an able series of missionary sermons in his diocese. He wields a genuine Damascus blade of "heavenly temper keen, and double were the wounds it made."

Rev. N. B. Dagenhart, who was assigned to this charge, returned to his home in Alexander county a few days ago, on account of failing health. We were sorry to give up Bro. D.; he is a quiet, humble, sociable Christian gentleman. Our prayers and good wishes go with our brother and his good wife. The preachers east of the Blue Ridge seem to dread a winter campaign in the "Land of the Sky." Physically this section is the garden spot of the good Old North State, and for native talent and mother wit it is not surpassed by the eastern people.

Yours truly,
T. F. GLENN.

Norwood Charge.

DEAR BRO. BLAIR:—We have been kindly received on our new charge. At our first stewards meeting an advance of fifty dollars was made on the postor's salary. Just before Christmas eight wagon loads of wood rolled into the parsonage yard as a Christmas remembrance. In deed very few days pass that the parsonage is not the recipient of some token of kindness.

Already we are conscious that our labors are stamped with divine approval.

Since we came here we have painted the inside of the parsonage entire (ceiled house), the outside having been painted formerly.

At an early date we are going to remodel our church which is badly in need of it In fact our people are anxious to begin the work. This fact makes the contemplation an inspiration and a joy to the pastor.

We also believe our people are ripe for a glorious revival of religion which is best of all.

We see greater possibilities here than with any people we have ever served. The Lord help us to realize them.

Yours fraternally,
G. G. HARLEY.

Morven.

DEAR BRO. BLAIR:—I will say a word or two in regard to Morven Circuit. This is our second year on this work. The people have received us well. They have given us a generous pounding, and many expressions of love and kindness. Our first quarterly conference was held at Morven the 2nd of January, we had a good representation. The stewards fixed the preacher's salary the same as last year, notwithstanding the fact we have lost as much as one hundred dollars by removals. Brother Thomson, our new presiding elder was with us, did some good preaching, and made a good impression upon all our people. We are looking for a good year. Owing to sickness in my family I have not put in as good time for the ADVOCATE as I wanted to, but will do all I can to increase its circulation.

Yours fraternally,
M. T. Steele.

Creston.

MY DEAR BRO. BLAIR:—The 1st quarterly conference of this charge convened 16th and 17th of January. Presiding elder J. A. Cook, in the chair, with his words of cheer and help. He preached two excellent and much appreciated sermons. The pastors salary was fixed at $425.000; presiding elder's $75.00; benevolences, all purposes $184.40. I am expecting a good year. Hoping to be able by God's help to do much for the church, and at least one hundred souls be born into the Kingdom of God this year. The Lord bless the ADVOCATE.

Yours in Christ,
D. S. RICHARDSON, P.C.

Church Extension.

Notice to all who wish to apply to the General Board for aid at the meeting to be held in their office at Louisville, April 29th and 30th.

All applications properly prepared must be in the hands of one of the officers of the Conference Board by March 1st to be considered by them, and if approved to be graded as to their importance, and forwarded to the undersigned not later than April 1st. Blank applications will be forwarded promptly to any who wish them by addressing P. H. Whisner, Corresponding Secretary, 705 West Chestnut Street, Louisville, Ky.

Most respectfully,
P. H. Whisner, Cor. Secy.

Programme

OF THE SECOND ANNUAL EPWORTH LEAGUE CONFERENCE FOR FRANKLIN DISTRICT, AT BRYSON CITY, JAN. 30, 1904.

MORNING SESSION.

9:00. Devotional exercises conducted by Rev. C. H. Curtis.

9:10. The Devotional department of the League, Rev. J. A. Sronce and Prof. R. L. Madison.

9:40. The Charity and Help Department, Rev. V. L Marsh and Prof. R. L. Madison.

9:40. The Charity and Help department, Rev. V. L. Marsh and Prof A. A. Bell.

10:10. The Literary department, Rev. Walter Ingram and T. J. Johnston.

10 40. The Junior League, Rev. T. C. Jordan and M. W. Bell.

11:10. League address, Rev H. M. DuBose, of Nashville.

AFTERNOON SESSION.

2:00. Devotional exercises conducted by Rev. J. W. Bird.

2:10. Relation of the League to the church, Rev. T. E. Winecoff.

2:40. How the League has Helped me in my Work, opened by Rev. J. E. Woosley.

3:10. Question Box.

3:30. Business session.

On Friday night at 7:30, Rev. A. T. Bell, of Asheville, will deliver an address on "The Relation of the Leagues to Missions."

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The Way Invisible.

JAMES MONROE DOWNUM.

I.

I stand upon a stormy shore,
The voyage all before;
The clouds are dark and threatening,
And loud the thunders roar—
I peer upon an unknown ocean,
O'er it I fain would soar.

II.

I stand upon a tossing barque,
I sail upon a stormy sea;
While round my feet the waves are dark,
A distant brightening shore I see—
The wind has lulled, the waves are calmer,
I sail upon a peaceful sea.

III.

I stand upon a stormless shore,
No more the thunders roar;
The air is calm and peaceful,
The fitful voyage is o'er.
I've gained at last the long sought harbor—
I stand upon a peaceful shore.

Concord Circuit.

Dear Bro. Blair:—You can say that we are starting off well on the Concord circuit. The stewards increased the assessment for pastor's salary $50 00 over last year.

We think the prospects for a good year are very promising.

Faithfully,
W. V. HONEYCUTT.

A Correction.

Dear Bro. Blair:—I notice in the Minutes that the financial report for the Madison charge does not show anything assessed or paid for education. This is a mistake. We were assessed twenty dollars and paid twenty dollars.

This would make the aggregate on the collections a hundred and eighty-eight dollars, instead of a hundred and sixty-eight. Fraternally,

W. M. ROBBINS.

An Announcement.

DEAR BRO. BLAIR:—Please let me say to the brethren, through your paper, that I shall be ready for evangelistic work from January 1st, 1904.

I believe that the winter is the best season for revival work on stations. New York City and the north generally do their best work in winter.

J. V. WILLIAMS,
167 Reade St., N. Y. City.

Mount Holly.

DEAR BRO. BLAIR:—Sunday, the 17th, was the most remarkable day in the history of my ministry. I married a couple, buried a good sister, traveled eighteen miles, preached twice, secured two subscribers to the Advocate, received five members, and attended the Baptist Church here at night, and heard a very weighty discourse on Ahab and Jehoshaphat. Cash receipts for the day, five dollar fee, and two and a quarter for the paper. Success to the Advocate.

T. T. SALYER.

Hayesville Circuit.

DEAR ADVOCATE:—I aimed to write a few items of the most important interest as soon as I had finished my first round, but have been too busy.

We arrived at Hayesville on the first of December, and were received very cordially. The good ladies of Hayesville had the parsonage nicely warmed and a good hot dinner. A generous pounding began before we got here and lasted for a week or ten days. We had good congregations at nearly every place on the first round, and still better so far as we have gone on the second round.

We find we have some repairing to do on some of our churches, and two or three to build, and we are going right away to building two of these churches: one in Hayesville and one near Warren on Brasstown. I find this a good country and it has a responsive people in it. I am well pleased with the prospects for the year. We are getting started nicely with our work. I am working for the Advocate. We ought to get a large list here—not very many of our people get it. Hope we will get the desired number in our Conference. Will do what I can to bring it up.

Fraternally,
E. MYERS.

Forest City.

My Dear Bro. Blair:—As nothing has been written from Forest City since Conference, we thought a line from us not out of place. This is our first year to serve this generous, kind-hearted and intelligent people, though we have lived in the town for two years while serving Broad River.

Now a word in regard to the forward movement of Methodism in our town and surrounding country. At the Forest City Church we have received by certificate and otherwise twelve members—several more very soon to be received.

In interest and large attendance our mid-week prayer meeting is growing and increasing steadily; in this we are especially encouraged. Sunday-school is growing, preaching services well attended.

One night last week, little folk, and big folk, young folk, and old folk, representing perhaps every denomination of Christians in Forest City, came upon us bringing tokens of love, and gave them to us in His blessed name. By this kindness these Christian people have caused many prayers of thanksgiving to our Lord, intensifying our desire to bring to them the fulness of the blessing of the gospel of Christ.

The Advocate campaign is now on, and we expect to send in a good report soon.

Please remember us at a throne of grace. With best wishes, I am

Yours fraternally,
W. O. GOODE.

Forest City, Jan. 18, 1904.

The speed of man's feeling impulse through his nerves is 120 feet a second. If your leg were so long as to place your toe 7,200 feet from your brain, and if you were to thrust your toe into the fire it would be a minute after the toe's contact with the flame before your brain could feel the pain. — Home Journal.

Brutally Tortured.

A case came to light that for persistent and unmerciful torture has perhaps never been equaled. Joe Golobick of Colusa, Calif., writes, "For 15 years I endured insufferable pain from Rheumatism and nothing relieved me though I tried everything known. I came across Electric Bitters and it's the greatest medicine on earth for that trouble. A few bottles of it completely relieved and cured me." Just as good for Liver and Kidney troubles and general debility. Only 50c. Satisfaction guaranteed by all druggists.

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We wish to thank our friends and patrons throughout the State for their generous support during the past year, and to assure them that we appreciate their kindness in full.
You have helped to make our business larger, and you have aided us in such way as to make it possible for us to serve you better in future.

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Our representatives on the road will be to see you soon. Give them the glad hand and encourage them in their effort to serve you.

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Our Little Folks.

Brave Shep.

It was a bright moonlight evening, when brother Joe proposed a fishing trip up the river. Papa agreed and Cousin Dorothy and I were always ready for any such fun. We always thought it delightful to sit in the little dory and glide along with the tide, letting the seine float out behind, and then an hour or two to haul it in and find some fine fresh fish for breakfast.

'Twas very pretty as we started out, the moon full and golden, papa and Joe at the oars, Dorothy and I in the stern. We had called Shep, our shepherd dog; but he was nowhere to be found, and we had set out without him, and I felt rather lonely without having his fine head show up behind papa in the bow as usual.

After we turned the first bend far above the wharf, papa and Joe threw out the seine and let the dory drift with the tide. We glided along for over an hour. Then, as we turned our boat, Joe found our floating seine was not in sight, and we had to begin a search. Papa took the oars and Joe, Dorothy and I kept a lookout for the seine. At last we gave up the hunt and were about to start for home, when we heard a faint barking up the river. We stopped and listened. First it was a bark and then a whine.

We girls thought it sounded like Shep and papa took to the oars again and rowed up the river. When we got nearer, Joe called "Shep! Shep!" Answers came, excited and loud. When we reached the neck at the farther end of the plantation, we could see that it was Shep and that he was prancing up and down in the marshlands as if half-wild with joy. Joe whistled for him to swim out to us. But, when we waited for him, the dog waited, too, but frantic in his efforts to get us to come on.

So papa pushed on until the dory was well up on the marsh. Shep jumped for him, took his coat-sleeve in his mouth and led him away through the wet and weeds, out of sight.

Joe and we girls sat silent in the dory, wondering what Shep meant.

Before long we heard a bark of delight and then papa's voice, "Brave boy, brave Shep!" They came up in a moment and papa laughed and took from each pocket a tiny white kitten—one with a little black mark on its face and the other with black spots on its ears and tail. Shep was fairly wild and, as I took the two chilled little beasts in under my shawl, he almost devoured me with his thanks.

After we pulled off papa told us that someone must have carried the kittens to the marsh to perish there and Shep had gone out and found them, and, moreover, that he had made a little bed for them of the weeds and covered them with leaves.

When we reached home we told mamma what Shep had done and she got him a good supper and then we led him away to his own small house in the woodshed, where he always keeps watch during the night. But we found, after much coaxing and going back and forth, that Shep would only stay on condition that the kittens should share his house. So we brought them and put them in, and there they all have lived ever since, sharing their meals and perfectly happy.

The next morning papa took us out on the river again in search of the seine. We found it four miles below, caught on a rock on the shore of a little uninhabited island. How many fish? There were thirty fine ones in it.—Helen T. Woods, in Little Folks.

A Brave, Sensible Girl.

A pretty-faced, fashionably-attired young woman entered the office of the marriage-license clerk in the courthouse Saturday afternoon, stopped, agitated, at the railing, and inquired:

"What happens to a person who destroys a marriage license?"

"Why, unless the knot has been already tied, it would prevent the parties named from being married, unless they secured another one," answered the clerk with a smile.

"But there's no punishment for tearing up one, is there?" continued the young woman, a note of alarm still in her voice.

"No, I don't think it's a crime. Did you destroy yours?"

"Yes, I did," and her eyes flashed. "I thought maybe I had done something against the law, and I wanted to be sure.

"I'll never marry that man—never so long as I live. He came over here and got a license Thursday and brought it to me. Then he went out and got dreadfully intoxicated and began to fire off a pistol through the whole neighborhood. We were to have been married yesterday, so you see I found him out just in time. Why, I never knew before that he ever touched a drop. So when he came and asked me to come with him to be married, I just tore the license up right before him and walked away."—Elyria (Ohio) Reporter.

Well Spoken.

Today you have, so to speak, come of age in your beliefs. I speak intentionally in the military sense, because I assume that you also know the beautiful allegory in which the Christian is to be compared to the warrior. You will, of course, carry out what you have today so beautifully promised in your vows to your spiritual master. With justice you have emphasized the fact that you intend to be personages which, in my opinion, is the point which most concerns the Christian in his daily life, for undoubtedly we can say with comfort of the Saviour that he was the most personal personage who ever walked the earth among men.—Emperor William to two of his sons, confirmed.

WANTED!--Second hand Pianos and Organs. I buy, sell and exchange any make. I will sell you a new Instrument and take your old one as part pay. A postal card will bring to you Prices, Catalogues, Calendars, and full particulars.

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Davenport Running Over.

Rev. Dr. Charles C. Weaver, president of Davenport Female College, writes that Davenport has more boarders now than she has had in twenty-five years. Every table is full and no more can be taken till the dining room is enlarged.

Dr. John J. Tigert, D.D., Book Editor of the Methodist Episcopal church, South, will preach the commencement sermon Wednesday, May 25th, and President Snyder, of Wofford College, will deliver the address on the 26th.

The way in which our schools are filling up and running over is something wonderful, and everybody will rejoice that Davenport is again coming into the possession of her own.

A Just Measure.

The Hepburn liquor bill, now pending in the United States Congress is intended to prohibit the shipping of liquor from one State into the prohibition territory of another. This is a measure which will commend itself to the judgment of every reasonable citizen. When once a community has passed upon this question and decided by a popular vote that no liquor shall be sold in town, county or State, there is nothing more absurd than to allow men outside to ship liquor into such territory.

We must have this, sooner or later, not only as an Inter-State law; but the State must come to the protection of those communities, which, though they have voted whiskey out, are still at the mercy of the traffic. Our people will soon become discouraged in their efforts to get rid of the traffic if there is not provision made to protect them against bar rooms at long range.

We trust every one will bring to bear all possible influence upon Congressmen to get this measure through.

Death of Mrs. Walter Holcomb.

Mrs. Walter Holcomb, wife of Rev. Walter Holcomb, the well-known evangelist, and daughter of Major W. M. Robbins, of Statesville, died in that place on last Thursday, January 21st. She had been sick for some time, but death resulted from the shock of severe burns received the day before her death, while undergoing treatment by her physician. It seems that in some way her clothing was ignited and a good deal of turpentine having been used, caused the flames to burn rapidly. The physician was also badly burned, and is said to be prostrated as the result. We feel great sympathy for Brother Holcomb, in this sad bereavement, coming only about a year after their happy marriage. May the grace of God sustain him and the aged parents and relatives who share in this great grief.

Restless Ministers.

The Baltimore Herald, some while ago, made this fine analysis of one of the chief difficulties in the way of a minister's success:

"There are ministers who resemble some men of business—they never seem to be contented to work long in one place. To the man of a limited stock of knowledge the plan may work very well, if he can get a new position when he wants to change, because he will be in no danger of repeating himself to the same people. The restless minister often imagines he can reform the world more rapidly than other men. He has theories about how the universe ought to be conducted, and when he sees people are slow to co-operate with him he decides that it is time to make a change. All great reforms are made slowly, and the nervous, restless minister, just as the impatient social reformer, must learn to work according to plans which have long been on trial. If he cannot do that, the best thing is to change his occupation, or move."

A Notable Record.

The Stony Point circuit was formed only about four years ago by a division of the old Alexander circuit. Some thought at the time that it was a doubtful experiment, and that the little circuit would prove too weak to be self supporting. As in many other cases, however, division seems to have proved the life of the church.

Rev. R. T. N. Stephenson was sent to the newly formed charge, and in a short time they had him in a pretty new parsonage at Sloan's, near Stony Point church. After Brother Stephenson came Rev. B. F. Fincher, who is now serving his second year. Last year they paid the pastor $533.75, which was an excess of $33.75 over their assessment. They paid a large excess also on the Missionary assessment. On an assessment of $56.50 for Foreign Missions they paid $103.25. We doubt if any charge in the Conference made a finer report.

They are making a fine start this year. Brother F ncher is beginning by sowing down the charge with the NORTH CAROLINA CHRISTIAN ADVOCATE. Within two weeks he has sent in fifteen new subscribers and one renewal, and writes as if this is only the beginning. This evidences the fact that Methodism is growing in Alexander. A progressive preacher and a progressive people.

Brother Fincher announces that he will hold a protracted meeting at Pisgah, embracing the fifth Sunday in this month, in which he will be assisted by Rev. T. A. Sikes, of Charlotte.

The Mason's Moving.

At the recent session of the North Carolina Grand Lodge, the following resolution was passed:

"Resolved, That no man shall be eligible to membership who is engaged in the manufacture of intoxicants or who is in the wholesale or retail liquor business. The same to be referred to the subordinate lodges and to become the law of this grand lodge as soon as the majority of the subordinate lodges vote for this resolution."

This is another evidence that the cords are tightening around the monster, and that it is only a question of time with the liquor traffic. We sincerely hope the subordinate lodges will promptly endorse this. The fraternal organizations can do much to help forward the cause of temperance and sobriety, and if they live up to the principles of their organizations they will promptly fall in line.

The Campaign Glowing.

We arrange a GROUP OF ATTRACTIONS below from which each one may choose until February 29th.

All new subscribers and all renewals, paying to date and one year in advance, are offered the following combinations:

The Advocate with the Nashville Christian Advocate (new or renewal), and Garden seeds,	$3.00
The Advocate with American Methodist Magazine,	1.75
The Advocate with Woman's Home Companion, and Garden seeds,	2.00
The Advocate with American Boy, and Garden seeds,	2.00
The Advocate with Farm and Fireside, and Garden seeds,	1.70
The Advocate with American Farmer, and Garden seeds,	1.50
The Advocate with new subscriber to Progressive Farmer,	2 00
The Advocate with new subscriber to Progressive Farmer and Garden seed,	2.25

In this combination subscribers to the publication combined with must be new except in the case of the Nashville Christian Advocate. We can accept renewals to the Nashville Advocate at the same rate, renewing both papers for $3 00. Take your choice and send in your orders.

A Pointer on the Dispensary.

The Yorkville, S. C., Enquirer in a recent issue says:

"Reports from Columbia are to the effect that there has been a considerable amount of drunkenness among members of the Legislature during the last week. One of the Columbia papers prints a story of a drunken member who interrupted a religious meeting, and who had to be taken out of the church. The State has a story of a member who was fined $15 in the recorder's court, and Yorkville citizens who have returned from Columbia during the past few days report having seen a number of drunken members loafing in the lobbies of the hotels. From our viewpoint all of this is utterly disgraceful; but at the same time we can hardly see how anything else is to be expected under a government which seems to consider traffic in whiskey the chief object of its existence."

Important Legislation Pending.

TO OUR NATION-WIDE CONSTITUENCY:—The first hearing on the Hepburn Inter State Liquor Bill (H. R. 4072) was had Wednesday the 20th before the House Committee on the Judiciary. The scope and intent of the measure were clearly presented by our friends, and the representatives of other affiliated churches and temperance societies are yet to be heard.

However, we do not need much time before the Comittee. It has heretofore passed upon the bill and the House enacted it last January in the 57th Congress. What we want is quick action, so it can come before the House and be pushed through during this Congress. The liquor people are pleading for delay. They have a large lobby—it is doubted if ever larger—under the auspices of brewers, distillers and wholesalers, and their main cry is delay, after their wholesale denunciation of temperance laws and advocates. The attorney for the brewers said to the Committee Wednesday that this is the most important legislation proposed since the Civil War. I quite agree with him, though from an entirely different viewpoint. They mean important because "the God-given right of personal liberty is being invaded." We mean important because the issue is thus joined as to whether States are to be permitted the effective exercise of their admitted police powers in dealing with the liquor traffic without outside interference under the protection of the Federal Inter-State Commerce Laws. We believe the people will demand and secure the remedial legislation we seek.

Our definite request of our temperance constituency in all the churches and throughout the country at this time is for individuals to write at once to their own Congressman and invoke his aid with the Committee and the House for the speedy and favorable report and the early passage of the bill. The liquor men are getting Congressmen from the centers of the brewing and distilling trade to urge delay. This must be offset at once by counter pleas from our friends as indicated. Do not delay. Do this at once from everywhere and stand ready to aid as information shall be given out from this office in regard to the contest. We have arranged that Mrs M. D. Ellis, Legislative Superintendent of the Woman's Christian Temperance Union, shall have charge of the petition work so that our efforts are not duplicated and no energies are lost or wasted. Petitions should be for the Hepburn bill only in the House and the Dolliver bill in the Senate,

Couple no other measure with these so that the petitions will go to the right Committee and be effective. It is deemed unwise to divide our energies on other bills at this time. The liquor men would doubtless be glad to compromise in order to defeat this most important bill. All at it and at once will win the fight.

Cordially,
EDWIN C. DINWIDDIE,
Legislative Supt.,
American Anti Saloon League.

Let All Take a Hand.

We are grateful to the preachers and laymen who have responded so earnestly to our effort to extend the circulation of the ADVOCATE. So far, just about enough new names have been sent in to fill the places of those we have been compelled to cut off. When all have reported, we trust that we shall have a substantial increase. We are carefully recording the work done by each one, and hope when the final report is made up it will appear that all have taken a hand. We now make the suggestion that each subscriber make an effort to get one more. What a wonderful increase it would give us if each subscriber who really appreciates the paper will fall in line with this movement and endeavor to induce one more family to take and read the paper! What a blessing it would bring to our Methodism in the Western North Carolina Conference! Let all take a hand.

Our Seed Premium.

Our seed distribution does not begin till February. All taking advantage of this must not forget that we require cash with the order, and, in cases of renewal, all arrearages must be paid up to February and one year in advance. We do hope those whose subscriptions are behind will renew during February. There are many on our list more than a year behind. Look at your label and if the date is past send in renewal. If the paper is continued to you over date, it is because we presume that you desire it continued, and we take it for granted that no one will allow his paper to come on over date unless he is willing to pay for it. Send in your renewal during February and let us send you the garden seed premium.

EDITORIAL NOTES.

THE Executive Committee of the North Carolina Press Association met at Salisbury last week and decided that the next meeting shall be held in St. Louis, convening on May the 16th, remaining in session three days.

* * *

REVS. W H. Willis, of Marion station, and H. H. Jordan, of Walkertown, were in the city Monday, attending a meeting of the Missionary Committee, having in charge the arrangement for the Mid-Year Meeting. They made a pleasant call at the ADVOCATE office.

* * *

WE ARE indebted to the Charlotte Observer for an excellent map of the new Republic of Panama. The Observer is always enterprising and is not only the great newspaper of the State, but ranks deservedly with the greatest in the South. This map will help our people to understand definitely the location of the proposed canal.

CONFERENCE NOTES AND PERSONALS

JOHNSON. — Rev. L. L Johnson, formerly of this Conference, is now stationed at Afton, Indian Territory.

ROWE.—Rev. and Mrs. G. T. Rowe, of Concord, visited Bro. Rowe's parent's, Dr. and Mrs. J. C. Rowe, of Monroe, last week.

STANFORD.—By invitation of the pastor, Dr. Jenkens, Rev. A. L. Stanford occupied the pulpit of the Baptist church last Sunday.—Leaksville Gazette.

SATTERFIELD.—Rev. R S. Satterfield, of Nashville (Tenn) Vanderbilt University, visited his mother near this city this week. We are hopeful her condition is improved ere this.—Mt. Airy News.

DANBURY.—Dr. Atkins, presiding elder of the Winston district, says the Methodists of Danbury have selected a lot on which they will build a new house of worship. Work on the new church will be commenced this spring.—Winston Sentinel.

SHERRILL.—Mrs. W. L. Sherrill has been right sick for several days, but is much better at this writing, we are glad to note.——Rev. W. L. Sherrill has returned from a visit to his father at Lincolnton —Davie Times.

ABERNETHY.—Mrs J. E Abernethy, wife of Rev. J. E. Abernethy, pastor of Waynersville Station, spent a few days in the city last week, visiting her kinsman, Dr. N. J. Meadows, on Summit Avenue, and left for her home Monday morning.

SHERRILL.—Rev. and Mrs. Sherrill have taken quarters at Miss Roberts' boarding house at the old Goodyear place. They have three children. He reports outlook favorable for the completion of the district parsonage.—Waynesville Courier.

DAVENPORT COLLEGE.—We take license in saying that Davenport has had more impetus for growth and more of the spirit of true education than at any time in its latter history. Dr. Weaver is succeeding admirably and his work here is worthy of the highest emulation.—Lenoir Topic.

SATTERTHWAITE.—We regret to note the death of Mrs. Caroline Satterthwaite, mother of Mr. S. C. Satterthwaite, of Waynesville, N. C. She died at the home of her son in Waynesville, last week at the ripe old age of 86. We extend sympathy to the bereaved ones.

RAPER.—Rev. A. S. Raper, of Wentworth circuit, attended the District Steward's meeting here last Wednesday and made us a pleasant call. Brother Raper is always sunny and cheerful, and we are glad to know that he is doing well and is pleased with his work on the Wentworth circuit. He is now serving his third year.

ATKINS.—Dr. H. L. Atkins, the Presiding Elder, preached two very able sermons while here. On Sunday he preached on Christian Elevation as Compared to Natural Development, and showed by past history that when a people lost communion with their Creator they invariably degenerated, and finally went into heathenism.—Lowesville cor. Lincoln Journal.

WILLIS —The pastor preached a very interesting and forceful sermon at the Methodist church on last Sunday morning on the subject of reading, and among other things he discoursed upon the indiscriminate reading of the young people of all manner of books and periodicals and of the consequent harm arising therefrom and of the laxity of parental supervision over the children's reading.—Marion News.

BREVARD —The correspondent of the Charlotte Observer last week gave the following notes from Brevard: "The Industrial School is still growing. New boarding and day pupils are being added almost every day.——The M. E. Church, South, people are putting building materials on the ground preparatory to building a new church, the cost of which will be about $4,000. Work will begin as soon as spring opens.——Rev. D. H Comann, of Lenoir, will hold a two weeks' series of meetings at the M. E. Church, beginning next Sunday, the 24th inst.——Mrs. C. P. Moore, wife of Rev. C. P. Moore, pastor of the M E. Church, returned this week from a two weeks' visit at Limestone, Tenn.

What Dr. James Atkins Thinks of the Handbook.

This issue for 1904 is at hand, and is a beautiful and valuable piece of work. The book contains many things of interest, among others the condensed minutes of both the North Carolina Conferences. This gives a full and accurate survey of Methodism throughout the State. Another most convenient item is that which gives the official bodies and officers of the general Church.

Dr. Tillett, Dean of the Theological Faculty of Vanderbilt University, contributes quite an appropriate and searching paper on "Why I am a Methodist," while Rev. M. H. Tuttle, of the North Carolina Conference, writes luminously on the very important subject of "Infant Baptism." Both papers are admirable in themselves and in their timeliness.

One of the most impressive and valuable features of the work is a section of twenty pages, giving maps of every county in the State with the location of every Methodist Church. This feature alone must have required a large amount of work and pains.

Dr. Ivey has done a truly good thing, and it will be well for Methodist progress and history if he shall find a worthy imitator in every State covered by our Church.

Last Year a Good Year for the Home Companies.

The annual meetings of the Greensboro Fire Insurance Companies were held in Greensboro on the 21st inst., at which the old officers and directors were re-elected. Although the fire record in North Carolina was less favorable to insurance companies generally than during the last several years and in spite of frequent fires, the Greensboro Companies got through the year with fire losses well within the profit-making limit and with substantial additions to their resources. The premiums received by these home companies for the year 1903 amounted to $208,538.00 and their losses for the year amounted to $90,615.00 and their net total surplus to policy holders was increased during the year from $423 458 00 to $504 061.00 These companies directly and indirectly are saving about a quarter of a million dollars annually to the property owners of the State in the cost of their insurance and the people of North Carolina will be glad to know that they fared so well in 1903.

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In next week's Progressive Farmer Prof. B. W. Kilgore, State Chemist, and one of the editors of that paper, is to begin a series of papers on fertilizers—value of the different ingredients, needs of different crops and of different soils, methods of applying, wasteful practices to be avoided, formulas needed for cotton, tobacco, corn, grain and other crops, economy of home-mixing, etc., etc.

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And there is nobody in the South better qualified to discuss it than Professor Kilgore. One of the first agricultural chemists of the country, he has added to his scientific knowledge the practical experience of years of carefully directed experimental work on the test farms in the different sections and on the different soils of the State.

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The Sunday School.

Lesson for January 31.

Jesus Calls Four Disciples.

(Luke 5. 1-11.)

ORDER OF EVENTS.

Upon being rejected by the Nazarenes (last lesson) Jesus "came and dwelt in Capernaum, in which event Matthew finds fulfillment of the prophecy that the light of Messiah's brightness was to penetrate and transfigure that land of darkness and of the shadow of death (Matt. 4. 13-16 and Isa. 9. 1). The evangelist's use of the prophecy is a beautiful tribute to our Lord's uplifting influence upon the morals of his country. It is as if Matthew, looking back upon the change that had come over Capernaum in the arrival of Jesus—a change extending to his own life—could find no words better suited to describe that change. To him it was the shining of a bright star in the darkness, a veritable beam of the true light which John declares lightens every man coming into the world.

THE PLACE AND THE MASTER.

Capernaum is thought by some to be the modern Tell-Hum; by others, Khan-Minyeh; but concerning the actual site there is no certainty. The place is mentioned only in the gospels, but then it has an importance not exceeded by that of any other city in Palestine save only Jerusalem. It was the headquarters of Jesus during His public ministry; it is called "His own city," and here only was it said of Him that He was "at home." Here Peter and Andrew, James and John, were called to discipleship from their nets, and here Matthew was called from the receipt of custom to follow the Master. In Capernaum were wrought some of our Lord's most remarkable miracles, and here in the synagogue was delivered the great discourse on the Bread of Life preserved to us only by John (chap. 6). It was an important trading center, much affected by wealthy Jews, and traders from all parts were constantly seen in its streets. The Gospel preached here would be carried to the ends of the earth. At this time our Lord's popularity was very great. The mighty works done in Cana could not be kept quiet. "From lip to lip, in synagogue and bazaar, among the fishing boats upon the lake and far away in the fish market at Jerusalem, in the caravans that filled the main roads, and among the distant hamlets of the hills, there spread the thrilling news that the Messiah had appeared. * * * The marvelous escape of Jesus from the furious crowd at Nazareth was bruited far and wide, and now there came the story of the wedding in Cana, with all its glowing charm of kindness and miracle. The first touch of Jesus on the strings of life had evoked the chord of a boundless admiration and love. He was already a popular hero."

THE CALL.

The phrase of the call of Peter and Andrew, James and John, is recorded also with some variations and are not significant. In Luke's account Andrew is not mentioned, and Simon alone is addressed, thongh all obey the call. Much more significant is the thing in which all agree, namely, that when called all were at work. "It would seem as if none of the twelve were called when idle." A multitude drawn to hear the young, gracious, fascinating Teacher were crowding upon Him as He stood by the water's edge. By Him were two boats idle, for their owners were ashore washing nets before hanging them up to dry. Entering the one belonging to Simon, Jesus asked him to put out a little from the shore, and "out of the boat" He taught the multitudes. At the close of the discourse He suggested to Simon that he should try his fortune again at fishing. Simon, as an expert, demurred on the ground that, having toiled all night and caught nothing, there would be even less chance of doing anything successfully in daylight. Nevertheless, at the request of Jesus, Simon again got his nets and crew together and put out; at the bidding of the Master he laid nets for the take, and to his astonishment the fish swarmed into the net so that the net began to give way. With assistance from neighbors Simon's crew secured the take, and two boats were filled with the fish so "that they began to sink." Such a catch might be accounted for on the hypothesis of a happy coincidence. Canon Tristram says that the density of the shoals of fish in the Sea of Galilee can scarcely be conceived by those who have not seen them; "they sometimes cover an acre or more on the surface in one dense mass." But why should Simon and his colleagues, seasoned fishers all, be so moved if it were only a happy coincidence? To Simon's mind evidently, however it may appear to ours, the catch was "supernatural." In awe not unmixed with terror, for such proximity to a Being with supernatural power at His bidding, must have terrified the naturally superstitious seaman, Simon threw himself at the Master's feet, exclaiming, "Depart from me, for I am a sinful man, O Lord." Nor was he reassured until the Master, in subdued and subduing accents, spoke, "Fear not: from henceforth thou shalt catch men." And when they had brought their boats to land they left all and followed Him.

THE EARLIER CALL.

How is the call recorded in the present lesson to be harmonized with the earlier call recorded by John (1.35-41)? Professor Bruce suggests that the twelve arrived at their final intimate relation to Jesus only by degrees. Three stages in the history of their fellowship are distinguishable. In the first stage they were simply believers in Him as the Christ, and His occasional companions at convenient, particularly festive, seasons (John 2. 1, 13, 17, 22; 3. 22; 4. 1-27, 31, 43-45). In the second stage fellowship with Christ assumed the form of an uninterrupted attendance on His person, involving entire, or at least habitual, abandonment of secular occupations; in Matthew's case, of course, it must have been entire; in the case of the fishermen not necessarily so. The third and highest stage of discipleship was when they were chosen by their Master from the mass of His followers and formed into a select band, to be trained for the great work of the apostleship.—N. Y. Christian Advocate.

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Topic for January 31.

John Kenneth Mackenzie.

(Ps. ix. 7 12; Isa. xxxv. 3 6; Matt. xi. 1 6. Medical Missions.)

Daily Bible Readings.

Sunday—The Great Physician, Matt. ix. 9-13.

Monday—Feeding the Hungry, Matt xiv. 13 21.

Tuesday—Ministering to the Mind, Matt. xvii. 14 21.

Wednesday—Casting Out Devils, Luke iv. 33, 37.

Thursday—Spiritual Sickness, Isaiah i. 2 6.

Friday—The Cure of Sin, Mark ii. 1-12.

Saturday—The Topic, Ps. ix. 7 12; Isa xxxv. 3 6; Matt. xi. 1 6.

John Kenneth Mackenzie was born at Yarmouth, England, August 25, 1850. His father was Scotch and his mother Welsh. His parents moved to Bristol, and there the boyhood and youth of the future medical missionary were spent. As a boy Mackenzie was of a reserved, retiring disposition, but quick-tempered and easily provoked. He was remarkable in after life for great strength of will and undaunted courage in the face of difficulties that would have made many men despair and completely lose heart."

He showed little liking for study, and at fifteen left school to become a merchant's clerk. He attended the Y. M. C. A., and, in May, 1867, was deeply impressed at a Bible class, where D. L. Moody made an address. A year later he made an open confession of Christ, and soon joined the Presbyterian Church. He engaged actively in open air services, lodging house visitations, and ragged school work. With some young companions he organized a meeting in a cow shed for mutual improvement. Sermons were prepared and read and proficiency in public speech was gained, so that Mackenzie took in special evangelistic services in Bristol. His great desire was to follow his Lord closely, and, at last, he decided to become a medical missionary.

Graduating in medicine, he offered himself to the London Missionary Society, and was sent to Hankow, China, reaching there in June, 1875. He at once identified himself with the other missionaries, commenced the study of the Chinese language, and with great energy and zeal devoted himself to hospital work. He treated patients in city and country, and against difficulties and sometimes persecution persevered in his good work with abounding cheerfulness and courage. His fame as a Western surgeon spread, and sufferers came to him from great distances, and those who were healed returned home rejoicing. In 1879 he was transferred to Tien tsin, the seaport of Peking. Here he gained the good will of the distinguished viceroy, Li Hung Chang, who gave him a building for a hospital, supported it out of his own funds, and appointed the foreign physician as medical attendant to the vice-regal household. In time a new hospital, to which the Chinese contributed liberally, was erected, and a vaccine establishment was started.

Dr. Mackenzie was not satisfied to heal the bodies of his patients. He said: "Let us not be satisfied with mere crowds flocking to us for medical treatment. We have a higher vocation to fulfill. Let us wait expectingly for the touch of faith, and with the Master may this alone satisfy our hearts. They seek us, it is true, but for their bodies only; if we would win their souls, we must seek them. Our great work lies in bringing home the love of God to our patients. What a glorious thing it is to be engaged in such a service! Spiritual results can never die, but must go on to eternity."

At length, worn out with excessive labors, Dr. Mackenzie was stricken with his last illness. He exclaimed: "I think the Lord is calling me to himself. What a joy it will be to go to him! What a mercy to be prepared to go!" To a member of his staff who had become a lukewarm Christian he said: "Ah, sir, when it comes to this there is no peace, no rest for a man but in Jesus. Don't let the world get hold of you. Don't let anxiety to please your worldly friends, and the cares and honors of the world, drive you away from Jesus. I am afraid for you." He died on Easter, 1888, and was carried to his grave by devout men, amid the loud lamentations of the Chinese as well as of his own countrymen.

THE DOUBLE CURE.

Dr. Mackenzie enthusiastically believed that the medical missionary should also engage in evangelistic work. He wrote an essay on the subject under the title, "The Double Cure," from which we quote. Some of our readers may intend to go as medical missionaries. It will be profitable for them to ponder deeply the words of the most successful men in this field of labor. Dr. Mackenzie wrote:

"The medical missionary has this great advantage over his clerical brother: that the people seek him, he has not to trouble about seeking them; and yet they come only for the material benefits he can confer upon them in the healing of the diseases of the body. Our waiting room may be full of patients, and all our beds be occupied, and yet these men and women will pass from under our care pretty much as they came to us, so far as higher things are concerned, unless we directly bestir ourselves for their spiritual good.

"Let us look at our great ideal medical missionary—the Lord Jesus Christ. What were his methods? When Nicodemus, the man of position, of unblemished moral character in the eyes of the world, sought the Lord for some friendly conversation one evening, Jesus took up the theme, 'Ye must be born again.' When the respectable man, the official perhaps, visits us to return thanks for medical help, or to see some of the wonders from the Western lands which we may have to show him, the Lord help us to be faithful to our commission! We may by so doing offend him, and no doubt Nicodemus was offended at first by the direct personal dealing of our Lord. Yet what of that? It is ours to obey; it is his to provide. So, too, when they brought to him the palsied man lying on his bed, it was of his spiritual state Jesus thought first, and thus he said: 'Thy sins are forgiven thee.' "—Epworth Era.

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The beloved Recording Secretary of our Conference Society Mrs. J. R. Brooks is spending the winter in Louisburg, her childhood home. The following communication will be of special interest to our readers.

MY DEAR MRS. CRAWFORD:—I read with much interest yours and our column in the N. C. ADVOCATE last week, and was so glad to learn that you had another link in our Circle of Thirty. May the Good Spirit impel some others of our number to join very soon. What we intend doing for this cause must be done now, and there is much yet that must be given if we would redeem our pledge.

It was very hard for me to leave the dear friends of Charlotte, and especially our Foreign Missionary Society there. I had enjoyed so very much being one of that zealous, consecrated band of workers. I found the Carnegie Library there a great help to me in devising varied and interesting matter for our monthly meetings. I often came in contact with representatives of the various Woman's Book Clubs there, who were earnestly and laboriously poreing over ponderous volumes to gather material for a paper. The thought often came to me that I wished the women of our Missionary Societies would as dilligently seek for material to help forward our work, as these women were doing for their Clubs.

I found there a little volume that I most earnestly commend to all our Societies as most helpful in varying the exercises of a monthly meeting, making them interesting and instructive, and putting the members to reading and thinking as well as giving. The book is "Fuel for Missionary Fires," and is most excellent, and not an expensive book either.

I find a very earnest band of workers in the Missionary Society here in Louisburg, where after an absence of twenty five years, I have once more cast my lot for awhile. They have a membership of thirty here. Much of the good work done by them is they say the result of the zeal of Mrs. Plyler (an old G. F. C. girl). They have a missionary library managed after the manner of the Book Clubs. I have just read one of their books, "The Little Green God" by Mrs. Caroline Atwater Mason. The book is a "pungent satire," witty and pathetic, It is the story of a returned missionary from India, who beholds to his amazement the heathenism of half hearted Christianity. I add this extract from the book where the returned missionary is earnestly pleading with his old friend, the pastor of a prominent city-church. "As a Christian man and minister, I implore you by all we both adore, to keep the fountain of our faith pure from defilement. You who inherit the fruits of centuries of Christianity, have all things and bound, perhaps you can afford to play fast and loose with your religion; but for us! if we let go the integrity of our hope in Christ we are of all men most miserable. Save Christ to us! We need Him in India, if you do not need Him here."

When I have heard the bright, consecrated women from our Foreign fields, tell of the zeal, earnestness and deep spirituality that prevails in our churches in Foreign lands, I have wondered what they would think if cast among us, of the cold formalities of religion that prevail in some churches. And the question often arises. Is our zeal and liberality commensurate with our advantages and opportunities?

If His dear pierced hand our offering take, whether of gifts or service, would He say of us, "She hath done what she could?"

MRS. JNO. R. BROOKS.

Louisburg College, Jan. 13, 1904.

The Tract that Changed Five Hundred Years.

Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on missions, which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon, and later India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen; and then went to their reward. Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and, with their wives and both sisters, gave themselves to the same mission work. Already have several grandchildren of the first missionary become missionaries in India. And thus far of that family, the Scudders, have given 529 years to India missions.—The Indian Witness.

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Quarterly Meetings.

ASHEVILLE DIS'T—1st Round.

R. H. Parker, P. E., Asheville, N. C.

Ivy circuit, Bright Hope	Dec.	5 6
Burnsville circuit, Shoal Creek	"	9 10
Bald Creek circuit, Boring's Ch	"	12 13
Hot Springs ct., Ottinger's Ch	"	19 20
Marshall circuit, Rector's Chape	"	26 27
Swannanoa circuit, Biltmore	Jan.	2 3
Hendersonville station	"	9 10
Hendersonville ct. Moores Grove	"	16 17
Cane Creek ct., Fairview	"	23 24
Old Fort circuit, Providence	"	30 31
Weaverville station	Feb.	6 7
Weaverville circuit	"	13 14
Central	"	20 21
Haywood Street	"	20 21

CHARLOTTE DIST—1st Round.

J. E. Thompson, P. E., Charlotte, N. C.

Calvary	Nov.	29 30
Brevard	"	29 30
Dilworth	Dec.	6 7
Chadwick	"	6 7
Monroe station	"	13 14
Pineville, Harrison	"	19 0
Trinity	"	26 27
Hoskins	"	27 28
Morven, Morven	Jan.	2 3
Tryon street	"	10 11
Seversville	"	10 11
Weddington, Weddington	"	16 17
Matthews, Matthews	"	17 18
Waxhaw, Waxhaw	"	23 27
Ansonville Ansonville	"	30 31
Monroe Unionville	Feb	6 7
Polkton, Gilboa	"	13 14
Lilesville, Lilesville	"	20 21
Wadesboro station	"	21 22
Clear Creek, Bethel	"	27 28
Derita, Trinity	Mar.	5 6

FRANKLIN DIS'T—2d Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Jan	24 25
Glenville circuit at Glenville	Feb.	5 6
Macon cir. at Asbury	"	13 14
Franklin circuit at Oak Ridge	"	20 21
Webster ct. at Speedwell	"	27 28
Dillsboro, Sylva & Scott's Creek	Mar.	5 6
Whittier circuit	"	12 13
Bryson City	"	19 20

GREENSBORO DIS'T—1st Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, Walnut St	Dec.	6
Greensboro, Centenary	"	6
Uwharrie Salem	"	12 13
Randolph, Ebenezer	"	19 20
Asheboro circuit, West Chapel	Jan.	2
Asheboro station, Asheboro	"	3
Randleman, St. Paul	"	3
Enterprise Concord	"	9 10
Ramseur, Ramseur	"	10 11
Greensboro circuit, Holt's Chape	"	16 17
Greensboro, Spring Garden	"	17
West Randolph, Pleasant Hill	"	23 24
Wentworth, Bethlehem	"	30 31
Reidsville, Main St	"	31
Reidsville, Ware's Chapel	"	31
Ruffin, Reidsville	Feb.	1
Liberty, Liberty	"	6 7
High Point, Washington Street	"	7
High Point, South Main Street	"	7
Pleasant Garden, P. Garden	"	13 14

MORGANTON DIS'T—2nd Round

—In Part.—

J. H. West, P. E., Rutherford College N. C.

Morganton station	Feb.	13 14
Connelly Springs c. at Bethel	"	20 21
Table Rock ct at Linville	"	27 28
Henrietta and Caroleen	Mar.	5 6
Cliffside circuit, at Cliffside	"	12 13
Marion station	"	19 20
North Catawba ct., at Capernaum	"	26 27

MOUNT AIRY DIS'T—1st and 2d Round.

J. A. Cook, P. E., Mount Airy, N. C.

Creston at Sutherland	Jan.	16 17
Watauga at Union	"	17 18
Boone at Fairview	"	20
Jefferson at Jefferson	"	23 24
Rockford at Dobson	"	30 31
Pilot Mountain circuit	Feb.	3 4
Stokes at Bethel	"	6 7
Yadkinville at Booneville	"	13 14
Mount Airy circuit at Zion	"	20 21

SECOND ROUND.

Mount Airy station	Feb	21 22
Elkin station	"	27 28
Jonesville circuit Jonesville	"	28 29
Sparta ct. at Shiloh	Mar.	5 6
Laurel Springs at Tr nson	"	13 14

District Stewards will please meet at North Wilkesboro on Dec 29th, at 1 o'clock, p. m.

SALISBURY DIST—1st Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Salisbury, Main Street	Nov.	28 29
Salisbury, First Church	Nov.	29 30
Concord, Epworth	Dec,	4
Concord circuit, Olivet	"	5 6
Concord, Forest Hill	"	6 7
Concord, Central	"	7
Albemarle circuit, Pine Grove	"	12 13
Albemarle station	"	13 14
Salisbury circuit, Shiloh	"	19 20
Spencer station	"	20 21
Linwood circuit Ebenezer	"	26 27
Lexington station	"	27 28
Lexington Mission	"	28
Gold Hill circuit, Gold Hill	Jan	2 3
New London circuit, New London.	"	3 4
Jackson Hill circuit	"	7
Cottonville and Big Lick circuit, Cedar Grove	"	9 10
Norwood Norwood	"	10 11
Salem station	"	16 17
Mt. Pleasant circuit, Mt. Pleasant,	"	17 18
China Grove circuit, Bethpage	"	23 24
Woodleaf circuit Ebenezer	"	30 31
East Salisbury station	Feb.	6 7
Tabor & Vance Mill	"	7 8

STATESVILLE DIS'T—1st Round.

J. H. Weaver, P. E, Lenoir. N. C.

Lenoir station	Nov.	28 29
Statesville, First Church	Dec.	5 6
Statesville, West End	"	5 6
Caldwell circuit, Hudson	"	12 13
Granite Falls station	"	13 1
Troutman circuit at Troutman	"	19 20
Lenoir circuit, Mount Zion	"	26 27
Wooresville circuit, Fairview	Jan.	2 3
Mooresville station	"	2 3
Mount Zion station	"	3 4
Maiden circuit, Maiden	"	9 10
Newton circuit, Newton	"	10 11
Statesville circuit, Providence	"	16 17
Catawba circuit Catawba	"	23 24
Alexander circuit, Taylorsville	"	3 31
Stony Point circuit Stony Point	Feb.	6 7
Clarksbury circuit, Mt. Bethel	"	13 14
Iredell circuit, Turnersburg	"	13 14
Hickory station	"	20 21

The District Stewards of the Statesville District will meet at the Methodist church in Statesville, Dec. 21st.

SHELBY DISTRICT—1st and 2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Lincolnton circuit at McKendree	Jan.	30 31
Lincolnton station	Jan	31 Feb 1
Polkville circuit at Rehoboth	"	6 7
Cherryville circuit at Antioch	"	13 14
Rock Springs ct. at Rehoboth	"	20 21
Shelby circuit at Sulphur Springs	"	27 28

SECOND ROUND.

Shelby Station	Feb.	28 29
Bellwood circuit at Palmtree	Mar.	5 6
ElBethel station	"	12 13
King's Mountain station	"	13 14
Mount Holly ct. at River Bend	"	19 20
Bessemer City at Concord	"	26 27
Lowesville ct. at New Hope	Apr	2 3
Southfork circuit at Bethel	"	9 10
West End and Ozark, at West End	"	16 17
Gastonia, Main Street	"	17 18

WINSTON DIS'T—2nd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Zion	Feb.	13 14
Leaksville and Spray	"	20 21
Madison, Ladford	"	27 28
Stokesdale, Carmel	Mar.	5 6
Walkertown	"	6 7
Lewisville, Doubs	"	12 13
Grace	"	13
Forsyth, Tabor	"	19 0
Centenary	"	20
Southside and Salem	"	26 27
Burkhead	"	27
Summerfield, Center	Apr.	2 3
Danbury, Davis	"	6 7
Kernersville, Vernon	"	9 10
Davidson	"	16 17
Thomasville	"	17
Farmington, Smith Grove	"	23 24
Advance	"	24 25
Davie	Apr. 30	May 1
Cooleemee	"	1
Mocksville	"	1

WAYNESVILLE DIS.—1st Round

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Delwood	Dec	12 13
Spring Creek at Spring Creek	"	19 20
Canton at Liberty	"	26 27
Sulphur Springs at Pleasant Hill	Jan.	2 3
Clyde at Clyde	"	9 10
Leicester at Western Chapel	"	16 17
Mills River at Mills River	"	23 24
Transylvania at Conestee	"	30 31
Brevard	Feb.	6 7
Crab Tree, Laurel Hill	"	13 14
Waynesville	"	20 21

The pastors, local preachers, and district stewards will please meet me at Clyde on Thursday, January the 7th, at 11 a.m.

Let us meet and plan our work and hold the district stewards meeting Friday morning January 8, 1904.

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

"Speak to all more kindly
Than the year before,
Pray a little oftener,
Love a little more;
Cling a little closer
To the Father's love;
So life below shall liker grow
To the life above."

At the Door of 1904.

Dr. Ivey has an interesting editorial in the Raleigh Advocate of January 13, which bears on the fact that during 1903, Methodism in the North Carolina Conference had less than a net gain of three hundred souls. Dr. Ivey wisely deplores the fact and says: "What shall it profit humanity if I preach with the eloquence of Apollos and draw great congregations and raise large collections and yet fail to win souls to Christ?"

* * *

This editorial set me to thinking that in Home Mission work as elsewhere, numbers and dollars do not always indicate real success.

Suppose that your Auxiliary has a half dozen members who sometimes work under discouragement, persevering though scarce hoping that any good is being accomplished. Suppose that these few women, little by little, win the heart and bring comfort and healing into the life of even one poor suffering woman. Can we call their work a failure? and will not the blessedness which they bring to the sick or troubled one react on them and stir their spiritual being till their inner life must blossom out into other good deeds?

Two ladies whose hearts were in the work were out visiting the sick among the less fortunate classes. Said one, "After all I don't know that we are doing any good."

"Well," said the other briskly, "its doing me good anyway."

Later I found that the very woman in whose home they feared their failure was greatest had been deeply touched by the friendly visit.

* * *

Let us take courage and press on not despising the day of seeming small things. 1904 may not bring a rush of members or overflowing purses with which to push our individual work, but we can at any rate have a hand ready to do good and a heart open to the distress of others.

* * *

The S. S. Times re-prints an article on the theatre by the request of an actor who has retired from the stage, and who says the theatre "sends spirituality glimmering." That expression may be used of more things than the stage. There are a thousand and one ways (if you will take that for an elastic number) by which spirituality may be sent "glimmering."

Miss Havergal quit reading Shakespeare, dearly as she loved him, because she thought he did not in her case conduce to spirituality. I do not advise any one to give up Shakespeare but I can readily see that if one should read only the present-day novels, should carefully avoid a church paper of any kind, should let one,s ordinary social life fill up the days, there is but scant time left for spirit-growth. Do let us pause a while each day, and let the mind go out after the high things, reach down after the deeper things and absorb a little light and sweetness.

* * *

Lord, keep my soul clean from impure books during this year of Thine, 1904, and dear Lord, give me the grace to love the pure and true, just such truth and purity as we find in The Blue Flower of Dr. Van Dyke.

So Easy to Forget.

In 999 cases out of every thousand the directions which accompany a physician's prescription or proprietory medicine, tell you to take a dose three or four times a day, either before or after meals, and on going to bed. In 999 cases out of a thousand, this rule is never strictly followed. You start in to observe it religiously, and succeed pretty well at first, but soon you'll begin to skip doses, then the medicine fails in its intended effect. It's so easy to forget.

If the remedy is in liquid form, the business man loses a dose in the middle of the day unless some thoughtful wife, mother or sister gives him a spoon and makes him take an extra bottle to the office. Most men hate to do this. If the medicine is in tablet form, the chances are he will never think of it until he reaches for carfare on his way home. It's so easy to forget. This applies to men and women alike

The proprietors of Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) had sense and foresight enough to make their remedy so that only one dose a day is necessary. It is easy to remember to take it after the last meal or on going to bed. It stands in a class by itself. If you are pestered with indigestion, constipation, liver trouble, bowel trouble or any skin affliction resulting from bad blood, Vernal Palmettona is what you need. Try it at our expense. Write for a free sample bottle. It will do you good. Address, Vernal Remedy Co., 460 Seneca Building, Buffalo, N. Y. Sold at all druggists.

Night Was Her Terror.

"I would cough nearly all night long," writes Mrs. Chas Applegate, of Alexandria, Ind., "and could hardly get any sleep I had consumption so bad that if I walked a block I would cough frightfully and spit blood, but, when all other medicines failed, three $1.00 bottles of Dr. King's New Discovery wholly cured me and I gained 58 pounds." It's absolutely guaranteed to cure Coughs, Colds, La Crippe, Bronchitis and all Throat and Lung Troubles. Price 50c and $1. Trial bottles free at all drug stores.

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Why? Because it does what is claimed for it.

NEVER DISAPPOINTS.

Not a dye, but will surely restore the natural color to gray or faded hair, stop dandruff, promote growth, and put the hair in elegant condition.

At druggists. Price, $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, Charges Prepaid. Highest testimonials. Write us for circulars. XANTHINE COMPANY, Richmond, Va.

Jan 13 1y

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jan20-tf

The Farm and Garden.

Green feeds for laving hens, which add to the palatability of the ration, also furnish a large amount of nutrition, and undoubtedly help to keep hens in "condition."

The New York Station recommends for winter feeding, clover, alfalfa and immature grasses, and states that these contain more of needed lime than do grains. The liberal feeding of dried young clover and grasses will generally insure deep orange colored yolks, which are preferred by many buyers to pale yellow ones.

If there is a good big window or two on the south and east fronts of the hen-house, an occasional dashing down with water or a quick washing once in a while should not be overlooked. The brightness and warmth of the winter sun is oftentimes largely diminished by accumulated dust and cobwebs.—Progressive Farmer.

The HouseKeeper Beautiful

"Don't wash your 'ace too often," is one beauty's good advice.

"Don't wash it at all," is another's counsel.

"Don't be a goose," says a third; "but use a little common sense and wash your face twice a day—night and morning."

Don't be afraid of soap. It is infinitely better for the skin than the dirt which will collect in the pores after a warm day.

Don't sleep facing an unshaded window where a light will fall on your eyes in the early morning. To do so is an excellent way to encourage wrinkles.

Don't be afraid of a complexion brush. Used gently in connection with a toilet cream it has wonderful effect in removing the blotchy appearance of the skin.

Don't fuss. There is nothing more detrimental to good looks than constantly fussing and worrying. If you want to keep your beauty you must learn to take things calmly.

Don't forget, however, to rinse the face with clear water after using soap, because you don't want any left on the face to clog the pores. Once a day is quite often enough to use soap.

Don't wash it oftener. If cleansing is necessary during the day, use a little cold cream. Washing the face too frequently removes the natural oil and gives the skin a withered look.

Winter Dairying Most Profitable.

At one time the thermometer in the Wisconsin University barn registered 32 degrees F., and the cows were producing more butter fat than they had done at any time before during the year. Prof. Carlyle called attention to the fact that the barn was well ventilated, and although the thermometer showed a freezing temperature, the air was dry and did not feel uncomfortable.

Prof. Clinton Smith of Michigan Agricultural College had the noted Holstein-Fresian cow, Rosa Bonheur, on a record breaking butter fat test. She was kept in a board stable, she being on one side of the boards and the Michigan air at 20 degrees below zero on the other side. Prof. Smith is a kind-hearted man, and thought it unfair to make a great test under such cold conditions and ordered the cow into the warm barn. But behold! She began to go down on her butter fat yield. Upon returning her to the icebox she returned to the business of producing butter fat. In March spring weather came and the cow began to drop off in fat production, and it was impossible to get her back again to her cold weather record.

In the experience of the writer in making official tests of Holstein-Friesian cows, winter weather has seemed to be more favorable than summer weather. The explanation seems to be that the cows were digesting large quantities of food. By the process of digestion heat was produced—in fact more heat than the cows had use for—and the cold weather was of use in taking the surplus heat to keep them warm.

Do we then understand that good barns are not necessary, and that the sunny side of a straw stack will be just as good an equipment for the dairyman? By no means. Cows should be sheltered from the cold winds and from rain and sleet. It should not be forgotten that Rosa Bonheur and the Wisconsin cows were consuming large quantities of feed. A straw stack fed cow would not be in the same class at keeping warm. On the other hand, we do believe that dairy cows have been kept in too close in winter, in poorly ventilated stables, with the result of injured vitality and an unnecessary prevalence of tuberculosis.

Now comes the point which has a practical bearing, and which we wish to emphasize, and that winter dairying pays best. Prices of dairy products are highest in winter. Cows properly housed in clean, well lighted, well ventilated stables, and fed good quantities of feed will produce more butter fat out of that feed, and that butter fat will bring more money per pound than in summer.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sumof ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day ofDecember, A. D. 1886.

{ SEAL } A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

Address, F. J. Cheney & Co., Toledo, Ohio. Sold by all druggists, 75c.

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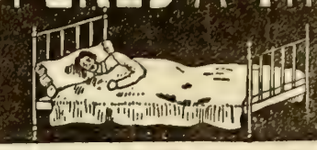
The editor wishes to say a good word for the Williams Organ & Piano Company of Chicago, manufacturers of the well-known Epworth organs and pianos. It is a reliable concern and well-known throughout all Methodism. Our readers will do well to send to this firm for a catalogue before buying instruments. See ad, in another column.

No Pity Shown.

"For years fate was after me continuously" writes, F. A. Gulledge, Verbena, Ala. "I had a terrible case of Piles causing 24 tumors. When all failed Bucklen's Arnica Salve cured me. Equally good for Burns and all aches and pains. Only 25c at all drug stores.

Itch on human cured in 30 minutes by Woolford's Sanitary Lotion. This never fails. Sold by L. Richardson Drug Company.

SUFFERED A THOUSAND DEATHS



Five Physicians had done their best to cure James Wilkes, of Dillon, S. C., who had one of the most terrible cases of RHEUMATISM on record. They all failed until one doctor prescribed—

Rheumacide

IT CURED HELPLESS CRIPPLE.

Mr. Wilkes writes in the course of a long letter, dated August 18, 1902: "My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly 12 months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, told me to try your RHEUMACIDE. I began to take it, and before the first bottle was used up I began to get better. I used 5½ bottles and was completely cured."

Dr. J. P. Ewing confirms Mr. Wilkes' statement in every particular.

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MARRIAGES.

WILD—NORTON.—At 3 p. m , on Wednesday, December 16th, 1903, in the Methodist Episcopal Church, South, Webster, N. C., Mr. Jacob J. Wild and Miss Minnie Norton were united in holy matrimony, Rev. V. L. Marsh performing the ceremony.

THOMAS — SICELOFF. — At the residence of the bride's parents at high noon, Dec. 29th, 1903, Mr. W. B. Thomas, of Springfield, Ill., and Miss Sue Siceloff, of Bethany, N. C., Rev. P. E. Parker officiating.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

BOGGS.—Janie Boggs was born Sept. 27, 1878, and died Jan. 17, 1804, at the age of 25 years, 3 months and 20 days.

When about 15 years old she was converted and joined the Methodist E. Church, South, of which she remained an active and faithful member until death.

Janie was a true and cheerful friend, a loving and obedient daughter, a kind and gentle sister, as well as a devout and pious Christian.

During her short illness she never complained, but bore her pain and affliction without a murmur. The angel of death soon came to her relief, and she entered upon that blessed sleep "from which none ever wake to weep." At Pisgah church, amid a number of bereaved and sorrowing friends, we laid her body to rest to await the resurrection morn.

B. WILSON.

SMITH. — Henry Edward Smith was born October 28. 1805, and died January 9, 1904, aged 98 years, 2 mos. and 12 days.

Bro. Smith was married to Miss Catherine Carver. The fruit of this marriage was nine children—five are dead and four are living. The oldest child living is Uncle Billie Smith, who is seventy-nine.

There are more than six hundred and fifty of the offspring of Bro. Smith now living. We laid him to rest in the graveyard at the Baptist Church beside his wife, who preceded him to the glory land many years ago. The services were conducted by the writer.

J. A. J. FARRINGTON.

FOARD.—On December 22, just as others were preparing for the festivities of the Christmas season, Mrs. Laura C. Foard, the wife of Dr. Jno. F. Foard, of Statesville, passed to her eternal reward beyond.

She lacked only a few months of reaching her 76th year. She was married to Dr. Foard in 1847, and with her husband joined the Methodist Church in their early married life. Thus for more than fifty years she walked side by side with her husband and in communion with her Lord.

For years she was an invalid, yet was ever patient and resigned to her Master's will.

A devoted, self-sacrificing wife, mother and friend, one of the sweetest spirited of women, giving her life for the comfort and pleasure of others, and to the service of her Lord, her going was an entrance into the reward of the faithful.

The Lord comfort the bereaved ones. J. M. DOWNUM.

Raleigh Christian Advocate please copy.

Resolutions of Respect.

Whereas, It has pleased almighty God in his allwise providence to take from our midst our brother, W. H. Norman.

Resolved 1st. That Kernersville M. E. Sunday-school deeply mourns his death, yet humbly bows in submission to the will of God, realizing that He knoweth and doeth all things best.

2nd. That in the death of brother Norman our church and Sunday-school has lost a faithful member, and our community a good citizen.

3rd. That we as a Sunday-school express our heartfelt sympathy, and in this dark hour would point the bereaved family to the Light which promised a Comforter to those who love Him and keep His commandments.

4th. That a copy of these resolutions be sent to the bereaved family, a copy be spread upon the minutes of our Sunday school, and the same also tendered our Advocate and local newspapers for publication.

James A. Lowery,
A. N. Linville,
D. C. Johnson,
Committee.

POSTON.—Mrs. Mattie C. Poston, wife of William Poston, and daughter of J. F. and M. I. Johnson, departed this life on the morning of Dec. 15, 1903, aged 26 years and 10 months, near Mooresville, N. C. She professed faith in Christ at 12 years of age, and joined the M. E. Church, South, where she remained a faithful and devoted member until death.

Sister Poston was a loving and obedient child, loved by all who knew her, and when united in marriage lost none of her former charms: but only became more lovable and sweet spirited.

She was of that type that is always kind and affectionate, even under trying circumstances, and although a great sufferer for several months, and in her last moments suffered untold agonies, she lost none of her sweetness. On her death-bed she told her mother and friends not to entertain any fears for her, for she was ready to go, and no doubt her spirit has gone to the home of the good.

May God help us all to so live, that when the end comes, we may, like our departed friend and loved one, realize that we are ready to go.

K. W. YORK, Pastor.

BROWN.—Miss Dora Brown, the daughter of Mr. and Mrs. C. C. Brown, was born Sept. 6th, 1875, and died at her home in Weaverville, Dec. 16th, 1903. She was educated at Weaverville College. At the age of eleven years she made a profession of religion and joined the Methodist Church, of which she remained a devoted member till the end of her earthly life, when, with a true Christian peace and confidence, she passed to her eternal reward.

She possessed many virtues Those who knew her best were well aware of this. All appreciated her, but those of the inner circle alone could tell how much like pure gold was her character. She will be sadly missed in the home, where her cheerfulness was like eternal sunshine and where she held the place of leadership among her brothers and sisters, not because she assumed it, but because of that indescribable power in some that makes them leaders by nature.

Miss Dora was an active worker in the church, Sunday-school teacher, organist, manager of the Junior League, Lady Manager of Juvenile Missionary Society; all these places had she filled most successfully at one time and another. The church has been deprived of a most faithful and efficient servant.

She lived not much in years, but she lived much in deeds. The life was service, the death was triumph. She sleeps well. Let God's blessings be upon those of her household who remain, and who follow her as she followed Christ.

A. W. P.

In Memoriam.

William Ethelbert Allen was born in Iredell county, N. C., July 13th, 1822, and lived in that section of the State to young manhood. Professed religion early in life and joined the M. E. Church, South, of which he was an honored member till his death. He came to the mountains while a young man and married Miss Mary Williams in 1858, and died at his home near Canton, N. C., Nov. 14th, 1903.

The subject of this sketch was one of those positive characters which go to make up that sturdy manhood for which the Old North State has ever been famous.

He was a man of very fine native intellect—one that must have a reason for every action of his life. Hence he was a Methodist from a firm belief in the doctrines and polity of the church, and to the day of his death he loved to talk of the breadth of her gospel that was offered to "whosoever will," and his faith established on this broad gauge grew brighter and brighter to the perfect day.

Haywood county has lost one of her best citizens, the community a wise counsellor. He leaves an excellent family—wife and four children—to mourn his death, but they sorrow not as those who have no hope.

His pastor, W. A. THOMAS.

Cures Blood and Skin Diseases, Itching Humors, Eczema, Scrofula, Etc.

Send no money—simply write and try Botanic Blood Balm at our expense. A personal trial of Blood Balm is better than a thousand printed testimonials, so don't hesitate to write for a free sample.

If you suffer from ulcers, eczema, scrofula, Blood Poison, cancer, eating sores, itching skin, pimples, boils, bone pains, swellings, rheumatism, catarrh, or any blood or skin disease, we advise you to take Botanic Blood Balm (B. B. B.) Especially recommended for old, obstinate, deep-seated cases of malignant blood or skin diseases, because Botanic Blood Balm (B. B. B.) kills the poison in the blood, cures where all else fails, heals every sore, makes the blood pure and rich, gives the skin the rich glow of health. B. B. B., the most perfect blood purifier made. Costs $1 per large bottle at drug stores. To prove it cures, sample of Blood Balm sent free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter. ☞This is an honest offer—medicine sent at once, prepaid.

Excess

Of Smoking Affected My Heart

So I Had To Sit Up To Breathe.

Dr. Miles' Heart Cure Cured Me.

There is nothing that has a more deleterious effect upon the cardiac or heart nerves than the excessive use of tobacco. Pain and tenderness around the heart, an oppressive feeling in the chest, choking sensation in the throat, discomfort from sleeping on the left side and smothering spells at night when the sufferer has to sit up in bed to breathe are the most common symptoms of a weak heart. Smokers who feel these symptoms and who do not understand their meaning should be warned in time, by the following experience:

"I was greatly troubled with an affection of the heart, due I think to excessive smoking. On writing to you for advice I was directed to begin a course of treatment which included Dr. Miles' Heart Cure, Dr. Miles' Nervine and Nerve and Liver Pills, together with bathing, etc. I faithfully followed the directions given and am pleased to say that my cure is complete and permanent. Before beginning the use of your remedies I was so nervous I could not keep my hands still and suffered greatly from severe pains around the heart. Many times at night I would be forced to assume a sitting posture to get my breath, and for the time being it would seem as though my heart had stopped beating. From the splendid results achieved in my case I can cheerfully recommend Dr. Miles' Heart Cure, Restorative Nervine and other remedies to all sufferers from heart or nervous troubles."—Yours truly, ELIJAH HALL, Dothan, Ala.

All druggists sell and guarantee first bottle Dr. Miles' Remedies. Send for free book on Nervous and Heart Diseases. Address Dr. Miles Medical Co., Elkhart, Ind.

Carolina & North-Western Ry Co.

Schedule effective June 7, 1903.

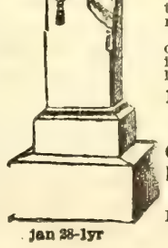
Northbound	Passenger. No. 10. Ex Sun	Mixed. No. 70 Daily	Mixed. No. 62
Lv Chester,	9:00 a m	8:00 p m	Tues
" Lowrys	9 18 a m	8 28 p m.	
" McConnells.	9 28 a m	8 43 p m	Thurs
" Guthries	9 33 a m	85 p m	
" Yorkville	9:49 a m	9:09 p m	Sat
" Clover	10 1: a m	10 00 p m	
" Gastonia	10 38 a m	12:30 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoa's	11 20 a m	1 10 a m	7 02 a m
" Lincolnton	11:43 a m	2 00 a m	8 00 a m
" Maiden	12 10 p m	2 30 a m	9 20 a m
" Newton	12:28 p m	2 55 a m	10 00 a m
" Hickory	12:50 p m	3 10 a m	2 00 p m
" Cliffs	1 25 p m	4 40 a m	3 0 p m
" Granite F'ls	1 36 p m	4 57 a m	3 45 p m
Ar Lenoir	2 05 p m	6 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63
Lv. Lenoir	2 30 p m	8 10 p m	7 00 a m
" Granite F'ls	2 58 p m	8 43 p m	8:5 a m
" Cliffs	3 08 p m	9 30 p m	9 15 a m
" Hickory	3 20 p m	9 50 p m	9 35 a m
" Newton	3 45 p m	11 45 p m	11 20 a m
" Maiden	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 30 p m	1 10 a m	12 45 p m
" High Shoal	4 52 p m	2 2: a m	2 23 p m
" Dallas	5 12 p m	2 55 a m	3 25 p m
" Gastonia	5 30 p m	4 10 a m	3 55 p m
" Clover	5 57 p m	5 10 a m	
" Yorkville	6 53 p m	6 00 a m	Mon
" Guthries	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 00 a m	Wed
" Lowrys	6 57 p m	7 23 a m	
Ar Chester	7 17 p m	8 00 a m	Fri

Connections.

Chester—Southern Ry., S A L and L. & C.
Gastonia—Southern Railway.
Lincolnson—S A L.
Newton and Hickory—Southern Railway.
Trains No 70 and 71 carry Pullman Sleeping Car between Chester and Lenoir.

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MURPHY, N. C.
F. A. GENNETT, MGR.

jan 28-1yr

NEWS NOTES.

Work commenced last week on the Raleigh and Pamlico Sound Railroad.

Louisburg had a $15,000.00 fire on last Friday morning. About $8,000 of insurance.

Albemarle is making preparations to have an artesian well for a supply of good drinking water.

The Asheboro Bobbin Manufacturing Company was organized last week. Cash paid in $6 000, with the privilege of increasing to $20,000.

The Salvation Army is to establish a post in Charlotte. Captain A. E. Widgery, of Atlanta, Ga., with six assistants, will arrive in a few days

Pittsburg, Pa , has suffered great loss of property by an ice gorge and overflow in the Alleghany and Monongahela rivers, which flow together at that point.

The new chair company recently organized in Asheboro with a cash capital of $15,000 will be in operation soon. They will manufacture a high-class chair.

Mr. Frank Armfield, of Lowgap, committed suicide by shooting the top of his head off with a shot gun a few days ago. He had been in very bad health and had tried to take his life before.

The company that had a gold dredge on the Catawba river near Belmont a couple of years ago have put another boat on the river. The boat is prospecting with a view of resuming dredging.

Proximity Cotton Mills, Greensboro, have curtailed and, till further notice, will run but five days in the week. This is owing to the high price of cotton and the low price of manufactured goods.

The Odell Manufacturing Company, of Concord, now operates 42,000 spindles and 1,800 looms. A dividend of 3 per cent. was paid at their recent meeting, making 7 per cent. for the year, notwithstanding the extra outlay in new machinery. All the old officers were re-elected.

Rev. G. W. Belk, pastor of Tenth Avenue Presbyterian church, Charlotte, has been called to the work of evangelist for the Mecklenburg Presbytery. Mr. Belk has not yet decided whether he will accept the call but will give his decision at an adjourned meeting of the Presbytery, February 2d.

The four year-old child of Mr. and Mrs. Thomas Wells, who live near Chadwick, Mecklenburg county, was killed last week by strangulation. The child was alone and was playing on the wood pile when a heavy stick of wood fell from the top of the pile, knocking the child down and lodging directly across its neck. On account of being strangled the little one could not scream and before its desperate plight was discovered life was extint. The parents were almost prostrated by the death of the child.

The most disastrous cyclone ever experienced in that section swept over the town of Moundville, Ala., a town of 300 inhabitants, fifteen miles south of Tuscaloosa, last Friday morning at 1 o'clock, and as a result thirty-seven persons were killed and more than one hundred injured, and every business house, with the exception of a small drug store, completely destroyed. The cyclone struck the town from the southwest, dealing death and destruction as it made its path, a quarter of a mile wide.

Annual Seed List.

BEET. (Turnip Root Varieties)—Extra Early Turnip or Bassano, Early Dark Blood Turnip, Early Egyptian Red turnip, early eclipse Red Turnip, Buist's extra early red turnip. Buist's improved long blood (long variety).

CABBAGE.—Buist's improved late drumhead, Buist's improved late flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Charleston or Large Wakefield, Buist's Early Flat Dutch, Buist's Early Drumhead, Extra Early Express, Early Summer.

CARROT.—Early Half long Scarlet, Buist's Improved Long Orange.

CAULIFLOWER. — Early Extra Paris.

CELERY.—Golden Dwarf, Golden Self-Blanching, White Plume.

COLLARDS. — Georgia, Buist's Cabbage Collards.

CUCUMBER. — Improved Early White Spine, Early Cluster, Early Short Green, London Long Green.

EGG PLANT.—Buist's Improved Large Purple.

KALE.—Green Curled Scotch, Dwarf German Greens.

KOHL RABI.—Early White Vienna.

LETTUCE —Early White Butter or Cabbage, Early Prize Head, Early Curled Simpson, Big Boston.

MELON (Cantaloupe or Musk)—Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

MELON (Water). — Kolb Gem, Duke Jones, Georgia Rattlesnake, Florida Favorite, Ice Cream, Peerless.

MUSTARD.—Mammoth Curled.

PARSLEY.—Double Curled.

PARSNIP.—Fine Sugar.

PUMPKIN.—Large Cheese.

RADISH. — Early Long Scarlet (short top), Early Red Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip.

SALISFY (or Oyster Plant) —Buist's Mammoth.

SPINACH. — Buist's Perfection Curled.

SQUASH.—Early Bush or Patty-Pan, Yellow Summer Crook Neck, Boston Marrow.

TOMATO.—Livingstone's Beauty, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top (for Greens).

WANTED!--Second hand Pianos and Organs. I buy, sell and exchange any make. I will sell you a new Instrument and take your old one as part pay. A postal card will bring to you Prices, Catalogues, Calendars, and full particulars.

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315, 317, 319 Elm St.,
Greensboro, N C.

$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than $100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike It arrests the trouble at once. $1. Sold by L. Richardson Drug Co., Greensboro, N. C.

Our herd represents the very best strains of imported Large English Berkshires. Choice stock at reasonable prices.
Thompson and Latham strains of large, vigorous Barred P. Rock Poultry.



English Gent., No. 8425
Correspondence or Personal Inspection Solicited.
Address **P. O. Box 5.**
COTTAGE GROVE FARM,
Greensboro, N. C.

30 Day's Clearance Sale!

Out-of town buyers should avail themselves of **Andrews' special sale of Furniture, Pianos and Organs.**
Fresh new goods daily arriving, which was due before Xmas, all of which are included in this sale.

Bedroom Suits.--Large Stock
from which to select at one-half their value.

Piano and Organ Department.
We have doubled our capacity.

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Carpets, Matting. Buck Stoves and Ranges.

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Greensboro, N. C.

City National Bank,

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UNITED STATES DEPOSITORY.

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Interest paid on time certificates of Deposit. Call or write us for information.

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——Dealers in——
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GRATES AND TILES.
All Grades and Prices.
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50¢ GUARANTEED BY DRUGGISTS. 50¢
NORTH STATE CHEMICAL CO.
GREENSBORO, N.C.

An... Infant's Catechism

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

REV. GEO. G. SMITH, Macon, Ga.

Reading Room
Trinity College N C

North Carolina
Christian Advocate

REV. H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

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EDITORIAL.

Some Day.

L. A. E. S.

Within this house of clay—these bands and bars
Of mortal flesh—a fledging lives and grows,
That some glad day shall rend its covering
And soar Sunward.
Some day when earth, instinct
With life, arrays herself in beautiful
Attire, when birds melodiously sing,
And skies and "far horizons shine and glow,"
This poor old shell, outworn by time and toil,
And battles sore, shall grow inert—shall die,
And that fair form within, long held in thrall;
Prisoned in cumbrous walls; knowing in part;
Seeing but darkly through a glass; seeking
To know its God, the Father of us all;
Longing for home, shall feel its fetters break,
Its wings expand, its life unfold. Shall make
Its flight beyond this speck of earth, beyond
The stars, and on to where the gates of pearl—
"East gates and west, north gates and south"—
forever
Stand ajar, shall pass within where angels sing,
And where appears—viewed by the seer of old—
A vast innumerable company
Of saints, white-robed and washed in Jesus blood:
And here, amid this glorious throng, shall find
The source and center of its being,
The light and joy ineffable of all
Its life, and fall in wordless adoration,
At the blessed nail-pierced feet of our high priest,
Jesus the Son of God, who long since passed
Into the heavens.
O, New Jerusalem,
How glorious thou art—"Jerusalem
The golden," with jasper walls, and river
Pure and clean, and everlasting hills:
Home of the soul, and city of the universe,
Where God the Father, God the Son, and God
The Holy Spirit dwell, enthroned in light!

The Advocate Campaign.

According to our plan as first mapped out, we should have given in this issue a report of the results of the canvass. At the request of quite a number, we have extended the work through February, and will only, therefore, give a general report of the progress made.

The majority of the preachers are just fairly under way, and many are just planning to begin. Every one will be gratified to hear that during the last two weeks, more new subscribers have been added to our list than probably ever before in the same length of time. To this date 88 of the preachers have reported, most of them only in part. Nearly all these report new subscribers, the number ranging from one to twenty-six. One remarkable feature of the campaign is the fact that larger lists have come, in most instances, from the weaker charges. The campaign is doing good in more ways than one, and we sincerely hope that it may be the means of great quickening throughout the Conference. The result, as shown above, indicates that at least 134 pastors have not been heard from. When all have reported, we shall surely be in sight of 7000.

Prerequisite of the Revival.

We want the revival The fires burn while we contemplate the glorious possibility of fervent congregations, eagerly listening to the message of salvation from the lips touched with coals from off the altar. Amid such conditions the preacher's message has new meaning, the very sound of his voice seems inspired, his whole personality transformed, and he speaks as one having authority As when Deborah arose to judge Israel, there are great searchings of heart, and the lethargic tribes once more assemble to make cause against a common foe. The beginning of the movement is the voice of an inspired leader, whose heart is touched by a vision of the desolation of sin. How many of us, bearing the credentials of embassadors of Christ, have so seen the desolation of God's Israel of the present day, as to make us capable of a just sense of mingled indignation and pity?

As we saw in a recent number, the revival led by Josiah, the ancient prophet of Israel, there are some first things which cannot and will not be overlooked by a truly awakened and inspired leader. Josiah began a process which looked to the removal of obstructions. The people were called to put away idols This suggests the importance of giving emphasis to the administration of discipline. Earlier Methodists expected nothing but a constant scrutiny of life and conduct. The system of oversight organized by Mr. Wesley, did not allow such vast opportunity for backsliding, and a tendency to indulge a worldly spirit could be nipped in the bud. Nevertheless, we have departed from the customs of our fathers, and the revival that we long for will come only when the hindrances are removed.

When we speak of the administration of discipline, we do not mean a rash and arbitrary enforcement of our rules of living. There is such a thing as doing the right thing in a repulsive way. The true and tender shepherd will bring to bear every argument and persuasion of love. He will rebuke, reprove and exhort with all long suffering and tenderness, yet with a firmness that can not be led into compromise with sin. In very rare cases will such a method fail of restoring the erring one and bringing him back with joyful acquiesence into the pathway of righteous and exemplary conduct again. There is no doubt great need to day of the prophet's call to reformation, and every preacher in charge should be led to feel the weight of obligation in this respect.

The reader will see how necessary it is that every leader first get himself in readiness for this great work. How many of those who read these lines will agree to go to the Lord with their own cases, and seek and await the coming of that power, necessary to make them loving and fearless prophets of a saving gospel?

Gains of 1903 in Church Membership.

Dr. Carroll has just furnished the New York Christian Advocate the statistics of the churches of the United States for 1903. The figures collected represent several interesting facts. The statistics show the net gains of all the denominations in the United States in 1903 to be 2,340 ministers, 2,647 churches and 482,459 communicants. This is 72,955 less gain of communicants than for 1902. Dr. Carroll, in comment on the figures, himself srys: "It is a curious thing that while the net gains of communicants are considerably less than in 1902, those of ministers and churches are much greater." The net gain of ministers was about fifty per cent over the previous year, and this year's net gain of churches was one hundred per cent over the year before. In apportioning the gain in communicants to the various denominations, he says: "The largest gain in communicants is attributed naturally to the Roman Catholic Church—166,010. The next largest, curiously enough, is reported by a colored body, the African Methodist Episcopal Church—56,646; the Southern Baptists stand third, with 40,000; the Disciples of Christ fourth, with 28,421, and the Methodist Episcopal Church fifth, with 20,967, the Methodist Episcopal Church, South, being credited with 20,119. The gains of all Methodist bodies were 112,946, or about twenty-three per cent of the grand total. The Baptists of all names increased 61,146, the Lutherans (all bodies) 36,567, and the Presbyterians (all branches) 26,506. The Protestant Episcopal Church shows an advance of 15,209."—Ex.

President Frost, of Berea College, Kentucky, is reported as saying that in general, except in feud regions, excited times, and occasionally at elections, life and limb are as safe in Kentucky as anywhere in the United States, and that there is a marked improvement going on. He puts whisky at the bottom of nearly every homicide The same thing may be said of homicides in general. Whisky is at the bottom.

The saying that human progress will do justice to great men who have appeared in advance of their time, is attributed to Emerson, and history demonstrates the truth of it. Every true man is willing to suffer in silence while conscious of the rectitude of his course, and, acting on the suggestion of Longfellow, will "learn to labor and to wait."

EDITORIAL POINT OF VIEW.

The Cotton Boom

That the price of cotton should have steadily advanced till it has gone beyond fifteen cents per pound, with a tendency still upward, sounds like a fairy tale. However, like all advances in this staple for many years, this comes about after the bulk of the crop has gone out of the hands of those who produced it. It will be well for us to consider the very large element of mere speculation which has entered into the situation, and not lose our heads. There is evidently a fine prospect for a remunerative price for all that the country is likely to produce next year, however, and we think the farmers should not be deterred from planting a full crop, after providing in their plans for enough food crops to supply home demands. There is no price of any mere money crop that can ever justify the farmer in abandoning the habit of first considering the matter of making a living at home.

* * * *

Trying to Fool Silly Folks

It has always been a growing wonder to us that those who are in sympathy with the liquor traffic resort to such pitiful lamentations about the jug trade, blind tigers, &c., when a town or township happens to go dry. If clandestine peddlers with jugs, and other improvised methods of furnishing sow paw in violation of law is such a calamity, why, pray, is it not a ten fold worse state of things to turn the whole volume of damnation loose upon the community from a dozen or, maybe, twenty saloons? Some silly folks may still be fooled by such cries, but we are persuaded that their number is growing beautifully less. Cartoons of express wagons, and dog carts, together with pedestrian jags laden with contraband, will not scare the people who have made up their minds to have done with the vile saloons.

* * * *

A Pioneer of Sanitation

The government of the United States may well be proud of her reputation as a pioneer of sanitation. In Cuba, Porto Rico, and even the Philippines, yellow fever and other dreadful pestilences are becoming a memory, and no one can compute the vast benefit which all the world is even now deriving from the changes which have come about through the events of recent years which have put this government practically in control of these islands.

Referring to this feature of the recent changes in Panama the Chicago Daily News says:

"When the Senate of the United States ratifies the Panama treaty the army of the United States will take immediate possession of the canal strip, ten miles wide through Panama, and exercise its authority over that strip, including the power of establishing and compelling the use of a complete sanitary system. If emergencies do not compel this country to take possession of the territory sooner, almost the first troops to be dispatched to the isthmus will be one of the largest medical corps fully equipped which ever left any country in time of peace to administer to the wants of living men. In other words, profiting by the experience of France on the isthmus and by its own experience in tropical climes, the United States proposes to establish sanitary regulations in Panama, such as it has already put into operation in Cuba and the Philippines, for the safety of its soldiers, of the laborers to be employed in building the canal, and of the people of Panama.

The equipment of this expedition will include all supplies known to be of value to the medical profession in tropical regions. The supply ships will carry hospital tents, immense quantities of medical stores and last, but not least, large supplies of mineral waters, which the soldiery will be compelled to use preparatory to establishing condensing and distilling plants on the isthmus for furnishing a home supply of pure water.

* * * *

Food for Thought

The following from the Raleigh Post will do to think about, and it will not be necessary for even a suggestion on our part of its timeliness. If large gifts come to our institutions of learning they must come from men of large wealth, and it is a matter worth our while to consider whether we do the wise thing to discourage the bestowing of this money upon institutions of learning and humanity rather than upon enterprises less likely to bring blessings upon the masses. But here is the note and comment of our neighbor:

"Referring to what we of the South at least regard as the vast wealth of Harvard College, the Richmond Times Dispatch says:

" 'The total amount of investments of Harvard University on July 31, 1903, was $15,863,522, showing an increase of $,784,-980 over the preceding year. The income for the year was $742,41 .

" 'The colleges of the North are all rich, while most of the colleges of the South are poor, and have to struggle for their existence. It does seem a pity that the millionaires who give so freely to Northern institutions should not invest some of their surplus cash in the institutions of the South. If so they would give a great impetus to the cause of education in this section.'

"One reason why millionaires, North or South, are chary of investing their surplus cash in the South but do invest in the North may be because of the difference with which their gifts are received in the two sections. When a gift is bestowed upon Harvard or Princeton or other colleges in the North it is received with grateful acknowledgement and applauded by the public, while such gifts to Southern colleges are denounced by every little flannel mouthed demagogue in the section, and the benefactors held up to contumely. The South has colleges that richly deserve, as they surely need, such assistance as even the millionaire can give, and as many are giving to already richly endowed institutions at the North. Over 70 millions of dollars were given Northern colleges and educational institutions during the past year. and much less than one million to all the South. To give to the Northern assures to the giver expressions of grateful appreciation; while gifts of any moment to Southern colleges invite vulgar abuse. We do not believe in begging wealthy people for such gifts, but we believe that when such are tendered and received the benefactors should be treated with decency at least."

* * * *

Solution of the Labor Problem

Everywhere there is a cry about the scarcity of labor. This cry comes not only from the field and shop but from domestic circles. The domestic servant problem is daily becoming a more perplexing one. It seems that in this sphere the trouble is not so much about quantity as quality. Out of great numbers, mostly colored, applying for places, it is found that but few have had such training as to fit them at all for service, and the bother, vexation and waste incident to their employment, is a subject of never-ending comment.

At the risk of encountering a storm in some quarters we venture to suggest a good solution of this labor problem, which might be inaugurated to great advantage in many places. If every member of every family in North Carolina will get the consent of his mind to go earnestly to work with his own hands, the labor problem will be well nigh solved. There are two many people who depend upon hiring others to do what they could and should do for themselves. The result is poor but very expensive living, together with a waste of an abundance of time and energy on the part of these unemployed ones trying to find some more satisfactory method of killing time.

The South is said to be more helpless in this respect than the North. There the average woman does not feel that she loses caste because she does her own house work, as is too often the case here. Why should not the female members of the family, apart from exceptional cases, do the work of the household? In many instances it would put heart and hope into the husband and father who has been breaking his poor back under the burdens which they have been laying upon it in their scramble to hold on to the caudle appendage of society. Let everybody try this method of solving the labor problem. It will promote health, wealth and religion. Let everybody go to work.

CONTRIBUTED.

Our Georgia Letter.

BY REV. GEO. G. SMITH.

As it is not likely I will ever visit North Carolina again, the visits of its two Advocates are more and more gratifying. I read them cover to cover. I have little sympathy with people who decry newspaper reading as if it were literary dissipation. Some wise-acre, who is pouring over a book on Hegelian Philosophy, or Assyriology, or asking whether there was a Hexateuch or a Pentateuch, or giving minute attention to Browning, or reading some Bampton lecture, or some book of Herbert Spencer, looks a little sneeringly on the man who wastes his time on newspapers, but when a man wants to know what are the true needs of the world, the dangers to which we are exposed, the things men are thinking about, he must go to the weekly religious press. I get the evangelist, the New York Christian Advocate, the Richmond and Baltimore, the Raleigh, the NORTH CAROLINA, the Southern, the Wesleyan, the Nashville, the Ala-

bama, the St. Louis, and the Texas Christian Advocates, the Arkansas Methodist, the Central Methodist, Go Forward, &c. Of course I do not read everything in any one of them, but I glance through them all. I see much to cheer me, and a little to alarm me. The Evangelist as you know is the mouth-piece of the Liberal Presbyterians. It seems to be Methodistic in its opposition to the doctrine of decrees, and Presbyterian in church government and rationalistic in spmpathy I do not think from reading it carefully for a year, it is a whit more evangelical than the Christian Register of Boston, which is a moderate Unitarian journal, but it shows the way some of the thinking men of the North are going. I am sadly at sea if they are going the right way. If the trend is not now toward a liberalism and a rationalism such as has swept the continent of Europe, I am mistaken.

Years ago, on Mr. Beecher's death, I spoke in the Raleigh Christian Advocate of Beecherism as being a modified Socinianism under the guise of Liberalism, and expressed my anxiety about the spread of his views. They have taken, as far as I can see, almost entirely the younger set of the old time Calvinistic churches in the North.

The New York Christian Advocate I have read for over thirty years, ever since Dr. Buckley, who is just my age, began his editorship. I now recall but few editorial utterances I thought were unwise. He has not always spoken when I thought it best to speak, but when ne has spoken I have rarely thought him mistaken. Dr. Cuyler, I think, once said he was the best editor in the world. If there is a better I can't locate him. Hoss was not in many respects behind him.

The St. Louis Christian Advocate is always full of good things. This week's issue is especially a good one. Palmore's letters are always interesting and Woods is always sensible and sprightly. There is but one Lafferty. He has given his life to the old Richmond Advocate. He says more reckless, saucy, sensible, brilliant things than any man who is now on the tripod. The Advocate, I see, is not on a paying basis. The fact is, or I am much mistaken, it has always been far from a profitable piece of property, and Lafferty has kept it afloat by excellent management and putting what he made elsewhere into it. I hope now under the new regime, it will be kept agoing. A religious paper cannot, in my opinion, be published at $1.50 per year and make both ends meet. I simply think it cannot because I have not known of its being done. That is, a paper which is the organ of a single annual conference, and has less than 10,000 subscribers. We had better pay $2.00, as a rule, for a church paper and exclude questionable advertisements, than pay $1.00 and make a poor paper filled with them.

I have just read in the Wesleyan Christian Advocate a delightful letter from Bro. Methvin who is among the wild trides of the far west. Methvin is a wiry little Georgian who went to the Indian lands over 25 years ago. He is a college graduate and old-time Methodist. The Indians love him and trust him. I fully agree with him and Bro. Gassaway that we ought to do more for these poor children of the forest. The success attending his work has been wonderful.

The Wesleyan is especially interesting these times. The editor, Dr. Lovett, is a grandson of Bishop Andrew, and is a man of broad culture and unflinching courage. He has taken a firm stand, as has Bishop Candler, against the position of those who propose to give us an up-to-date Bible, and up to-date theology. He is opposed to the conclusions of the Higher Critics as he is to the Theology of the Rationalists. He has not been needlessly alarmed, and is not disposed to flee the field, nor go hunting for bears in the garden. The infidels of the last century proposed to get rid of the church, then of the Bible; to construct a Philosophical system which should be based on Atheism.

This form of infidelity was known as Deism. It recognized God, immortality and philanthropy, but discarded the Bible. Another class held to the church and its stipend, but tried to prove the Bible is man's inner consciousness. These were the Rationalists.

All of these views were rejected by evangelical divines at that time, but now the effort is made by men in evangelical circles to revise and expurgate the Bible, and build up a synthetic system in accord with the demands of modern thought. Dr. Lovett has stood for the old Bible properly interpreted. I wish some others had as clear an insight into the state of things as our modest but intrepid little Georgian. Is this a time to turn the thought of the church into these dangerous channels? There is so much scepticism, and agnosticism, and gross materialism that there is no place for hair splitting, or for men to raise the flag of doubt "The old time religion is good enough for me." I only wish I had more of it.

I read the Advocate every week with great interest. Through the kindness of your Governor, I have had sent to me the N. C. Colonial Records. I have gone through them page by page, and some day I shall use them as a basis of some articles on the Infancy of the Old North State, the land of my forefathers.

IN MEMORIAM.

Mrs. Blanche Robbins Holcomb.

On Thursday, January 21, 1904, as daylight faded into darkness, and to the living it was night, to the sweet spirit of Mrs. Blanche Robbins Holcomb it was the glorious dawn of the eternal morning. She laid down life's weariness and pain and took up heaven's rest, joined her beautiful voice to angelic anthems, and today, while we sit in unanswering silence and sorrow, dear Blanche is happy with God and loved ones who preceded her home.

The subject of this sketch was the youngest daughter of Major and Mrs. W. M. Robbins. She was born and reared in Statesville and was educated at Salem, N. C.

On December 3, 1902, she was happily married to Rev. Walter Holcomb, a distinguished minister of the Methodist Episcopal Church, South. To them, on December 27, 1903, was born a son who lived only a few days. The sorrow and shock of the loss of the little one to the devoted young mother was almost too much for her strength at the time, but by skilled nurses and physicians, she was regaining her strength, when other complications arose which caused her much suffering. It was during treatment with a cupping glass by her physician that an accident occurred and Mrs. Holcomb received severe burns, which, with the shock produced a complete collapse from which she was not able to rally. She continued in a semi-conscious condition—with little apparent pain—for a day, when death released her. As she lingered on the border-land that sad day, a hush fell over the entire town, saddened faces were seen everywhere and anxious inquiries were made from the highest to the lowest.

Her husband, under instruction of nurse and physician, and urged by his wife to go, went to Maryville, Tenn., January 6, to fill an engagement already twice postponed, for a meeting, and was there engaged in a most wonderful revival when the news of the accident reached him. He hastened to her bedside, but without grave apprehension until he reached Statesville. Hundreds of prayers went up from sad hearts that day, that she should live and recognize her husband when he came. Those prayers were answered. She knew him and talked to him. Although very weak her thoughts were of his work and among her last words to him were: "Preach, preach, preach." How beautiful the thought! What courage and inspiration to the bereft husband! Through all the years will these words prove a mighty power in his life. During his absence she seemed happy in the thought that he was doing good, and gladly made the sacrifice of having him absent from her. In appreciation of the sacrifice she made in urging him to go to Maryville, the ladies of the different churches there wrote her a touching letter, accompanying it by a handsome gift. "A little offering," they wrote, "as a slight token of appreciation of the great sacrifice that you made in our behalf and in behalf of the town."

Her grandest conception of life's work was preaching, and her marriage was doubly happy because she saw in it her ideal life. As a minister's wife her life was full and rich and beautiful.

From various sections of the country where he had labored, numbers of telegrams and letters came to the bereaved young husband, and floral tributes of exquisite beauty and design came from loving friends. Side by side, she and her cherished little one, sleep today beneath a bower of pure white flowers, so beautifully typical of the purity and beauty of her fair young life. As we stand by this flower laden grave, and think of the grace and loveliness of her person, combined with the holiness of purpose of her life; as we recount the cherished hopes unfulfilled and the fond anticipations blighted, there comes from the depths of our anguished souls a thousand tongues to ask the question: Why, oh why? We listen and hear the blessed voice: "For so He giveth His beloved sleep." Rest from thy labors, oh, gentle spirit, cease thy throbbing, O fevered brow, to thy God, O crowned soul!

To those who shared the privilege of an intimate acquaintance with her the memory of her life is a benediction. She was gentle of spirit, refined in her nature, and heroic in her devotion to purity and honor. Her fine perception, her loyalty to friends,

her parental reverence, her sympathy for the unfortunate and, more than all, her Christian devotion—these are the characteristics which sum up her life and made her the dutiful daughter, devoted wife the cherished friend, the active Christian, the womanly woman. In speaking of her a friend expresses this comforting thought: "There is a rich thought in the fact that God has given us one so pure and holy for this world, and that He has taken that one to Himself in the glory land. It is far better to have had the joys of a pure one, and then to have been deprived of this presence here below than to have not had them at all"

The Power that rules the world and holds the keys to death and life, has never wreathed in immortal garlands a gentler spirit, nor crowned with everlasting life a soul of sweeter tone. We knew her, we miss her, and in mute sorrow we lay upon her sacred dust a tribute of precious memories.

ONE WHO LOVED HER.

Franklin District.

DEAR BRO. BLAIR:—I am just through my first round of appointments, except Bryson City, which was called in on account of sickness. All of the preachers are at work like faithful men. I have appointed Rev. Walter A. Ingram to Robbinsville Circuit, and suppose he is there by this time.

We are planning to do a hard year's wo k. While I was not expecting this kind of work I am going to do my best to keep things going Any one that follows brother Cook will have to work He has done some good work on this district, and is beloved by all.

I returned home yesterday from a fifteen days trip Traveled one hundred and fifty miles, crossed four mountains—two of them twice—and, you know what that means, preached seventeen times, conducted worship in the home twenty times, attended two Epworth League services, and held five Quarterly Conferences. There is enough to do here to keep any one busy. The people here at Franklin have been kind to us in many ways. While they have not come in a crowd to pound us they have sent us many things. If all of it had come at once it would have been a good pounding. A new set of chairs, some covering, and silver ware have been put in the district parsonage. We are real comfortably fixed up. One church on the Glenville Circuit paid one fourth of its assessment for the preacher. Murphy paid up to date of Quarterly Conference, and Hayesville Circuit paid its preacher one fourth of salary for the year. We expect good things from that Circuit this year, as well as others. Some of the people pay better up here than east of the ridge They pay all the way from nothing to more than one hundred dollars. Two families on Macon Circuit paid to their preacher last year—one $45 and the other $55.

The revival work has begun, and we hope it will continue through the year. We are calling special attention to the ADVOCATE and expect the brethren to send you some subscribers, but give us at least another month. I am really enjoying the work better than I thought, and have not suffered at all with cold.

Fraternally,
J. E. WOOSLEY.
Franklin, N C.

Morganton District.

Program for the Missionary Institute of the following charges, Henrietta and Caroleen, Rutherfordton, Forest City, Broad River, Cliffside, Thermal City, and Green River, to be held at Forest City, March 10th and 11th, 1 04.

Wednesday evening, — Sermon by L. E. Peeler.

Thursday 9 A. M —Our Mission Fields, when and by whom organized, present condition and future out-look.

1. China—Rev. J. D. Arnold, I. N. Biggerstaff.
2. Korea—Rev. N. R. Richardson, L. E Powers.
3. Japan—Rev. J. H. West, W. G. Harris.
4. Brazil—W. O. Goode, L. D. Duvall.
5. Mexico—Rev. J. B Carpenter, W. H Perry.
6. Cuba—Rev. R. F. Bryant, L E. Peeler.

11:30 Sermon by Rev. J. D. Arnold.

AFTERNOON SESSION.

Subject: Full collections, means and methods—Rev. W. H. Willis, T. B. DePriest, Rev. N. R. Richardson, Rev. W. W. Womack, John H Bradley.

Thursday evening, 7:30—Rev. W. H. Willis, missionary map and charts.

FRIDAY MORNING SESSION.

Subject: Does the great commission lay the obligation of the world's evangelization on every man?—Rev. R. D. Sherrill, Prof. A. C. Reynolds, G. A. McDaniel.

11:00 Sermon by W. H. Willis.

FRIDAY AFTERNOON SESSION.

Subject: Where does my missionary contribution go, and how much does it cost to send it?—Rev. J. B Carpenter, Rev. J. D Arnold, T. M. Wiley.

Subject: Do missions pay? If so how?—Rev. J. H. West, Rev. N. R. Richardson, Rev. J. D. Buie.

7:30 Sermon by Rev. R. D. Sherrill.

A Matter of Health

There is a quality in Royal Baking Powder which makes the food more digestible and wholesome. This peculiarity of Royal has been noted by physicians, and they accordingly endorse and recommend it.

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A Word From Weddington

A story has been circulated in some papers that we have small pox at Weddington, and some have suggested that it would break up the school. The facts are as follows: Miss Woodley, who has charge of the primary department, visited Raleigh during the Christmas vacation. Soon after her return she was taken with roseola, or something of that sort, which did excite a little suspicion, but doctor Price, our resident physician, assured us there was nothing serious in it, and Miss Woodley was not quarantined. If one scholar missed one day from school on account of it, I do not know it. Our school at Weddington is succeeding beyond the hopes of its most sanguine friends. We have numbered, from the opening of the school in August, to the present, about twenty scholars more than were ever enrolled before in the history of the school. Four or five new scholars have entered school within the last two weeks.

Rev. J. Ed Thompson, our new presiding elder on the Charlotte District, was with us at Weddington, and held our first Quarterly Conference, embracing the third Sunday of this month. Our people were captivated with two strong, clearcut sermons, and delighted with his very excellent social qualities. We are anticipating a good, successful year.

M. H. HOYLE.

Jan. 26, 1904.

P. S. Will our friends please take heed to the following: There is no Weddington post office, nor Wardlaw post office now. Address us at Matthews, N. C, R. F. D. No. 18, box 59.

High Point.

DEAR BRO. BLAIR: — High Point churches are beginning the New Year with bright prospects. The week of prayer, January 3 to 10, was observed in union services itinerating among the churches, culminating in a union mass meeting Sunday night, at which meeting nearly $400 00 was raised for the relief of the poor. The pastors have organized an association, and the attempt is being made to dispense all charities through the officers of this association.

During the same week, and for a few days during the following week, brother D. H. Coman of our Conference conducted a series of services in the German Reformed Church of this place All external circumstances, especially the extreme cold weather, seemed to militate against the meeting. The visible results were not large However, I believe all who attended these services were greatly strengthened in their Christian faith. I had the privilege of hearing almost all of the sermons, and there was not a poor deliverance at any service; all were up to a very high standard. I have never heard a finer series of sermons from any source. Brother Coman employs no "manipulation," but preaches a plain gospel and invites sinners to accept Christ. I most heartily commend him, and pray God's blessing upon his labors.

GEORGE F. KIRBY.

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Rheumatism Cured by a New Remedy That You May Try Without Spending a Cent.

On the theory "that seeing is believing" John Smith, of Milwaukee, wants everyone to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute 25 000 free boxes among all persons sending him their address. Mr. Smith had suffered all the agony and torture from rheumatism, tried all the remedies known and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine, and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism and after much experimenting finally hit upon a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new found remedy "Gloria Tonic." Those of his friends relatives and neighbors suffering from rheumatism were next cured, and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one, as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, wrote him saying if Mr Smith would send him a sample he would try it out as he had suffered forty one years and wasted a fortune with doctors and advertised remedies he wouldn't buy anything more, until he knew it was worth something. The sample was sent he purchased more, and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea, and ever since that time he has been sending out free sample boxes to all who apply. In Prosser, Wash., it cured a lady of 67 who had suffered 5? years In Fountain City Wis. it cured Hon. Jacob Sexaur, a gentleman of 70, who suffered for 33 years In Perrysburg Ohio it cured a gentleman 70 years old. In Huron Lake Minn it cured Mrs John Geir, who had suffered for 30 years Rev C. Sund of Harrisville Wis, tested this remarkable cure on two members of his congregation, one who had suffered 15 and the other 25 years; both were completely cured. In St Louis, Mo it cured Mr. F. Faerber of the Concordia Publ. House In Bennington, Vt it cured an old man whom the best physicians of Worms and Frankfurt Germany called incurable This old gentleman had walked for 20 years on crutches, both legs having been lame He can now walk like a young man. Even prominent physician had to admit that "Gloria Tonic" is a positive success, among them Dr. Quintero of the University of Venezuela, to whom it was recommended by the United States Consul In thousands of other instances the result has been the same It cured many cases which defied Hospitals Drugs Electricity and Medical Skill, among them persons over 75 years old. Many were so decrepit and pain racked that they could neither clothe nor feed themselves

Mr Smith will send a trial box, also his illustrated book on rheumatism absolutely free of charge to any reader of the Christian Advocate, for he is anxious that everybody should profit by his good fortune. It is a remarkable remedy, and there is no doubt that it will cure any case of rheumatism, no matter how severe it may be Mr Smith's address in full is: JOHN A. SMITH 3245 Germania Bldg., Milwaukee, Wis

Newton.

DEAR BRO. BLAIR:—I have sent you 16 new subscribers and several renewals since January 1st. There are now about 50 ADVOCATES taken on this circuit, all of my (21) stewards, all of the Sunday-school superintendents, and in fact, nearly all the official members and a good many others are now reading the ADVOCATE, and they say it is fine. One man said his first copy was worth the year's subscription. I hope to send more subscriptions and renewals yet.

The stewards have increased the pastor's salary to $700.00, and they will pay it. We have the best people in the conference, we think. Yes, we were pounded, abundantly pounded on New Year's night, and it will take some time to recover from the effects of it But we enjoy it.

Very truly,
W. F. Womble.

The Mid Year Meeting.

The mid year meeting is an annual gathering of missionary workers within conference bounds. It is authorized by the Discipline. It is composed of representative workers from each presiding elder's district.

These representatives are: The presiding elder, members of the board of mission, lay and clerical; and one secretary, campaigner from each district.

The gathering is not a mass-meeting, but a meeting of a board of directors. Its chief aim is to perfect the missionary policy of the board, and to enthuse and qualify certain leaders in each district These leaders in turn become live wires that touch in district conferences and district institutes, the individual pastor; and through mass meetings, the individual members. Because of pressure of other things these objects can not be secured at the meeting of the board at the annual conference.

The gathering this year is again fortunate in its meeting place—Newton. The committee on programme meets this week, and the results of their work will be announced later.

Fraternally,
W. H. WILLIS.

Conference missionary secretary.

[This should have appeared last week, but was handed in too late.—Ed.

A Cure For Asthma.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured) and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper. W. A. Noyes, 847 Powers Block, Rochester, N Y.

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Annual Comparative Study

Of the Missionary Contributions in the several Districts of the Western North Carolina Conference for 1903.

This is the eighth year I have furnished a tabulated study of our missionary contributions by Presiding Elders' Districts. The figures represent the combined amounts for both foreign and domestic missions as reported in the Conference Journal; and are arranged on the basis of amount paid per capita. The Salisbury District stands first in amount paid per capita; Winston District shows greatest per cent. paid on assessment; Greensboro largest amount for foreign missions; and Charlotte the largest amount for domestic missions.

DISTRICTS.	Cents Paid Per Capita	Per cent. of Assessment Paid	Per Capita Assessed for 1904	Amount Paid. Foreign	Amount Paid. Domestic.
Salisbury,	35 7	105 7	37	1812 19	956 78
Asheville,	34 5	102 4	35 6	1401 89	692 91
Greensboro,	34	114 7	31 9	2043 00	909 00
Charlotte,	39 4	96 6	37 5	1807 78	1003 00
Winston,	31 9	125 6	26 4	1987 95	811 80
Franklin,	30 7	116 1	31 2	837 30	446 55
Shelby,	30 4	111	27 7	1739 41	888 88
Waynesville,	22 8	100 7	24 2	615 00	350 35
Statesville,	23 4	99 6	24 5	1388 68	725 81
Morganton,	20 8	80 9	26 3	849 88	499 16
Mount Airy,	18 6	75 3	24 4	743 13	442 58
General average,	29 28	104 3	29 73	15226 71	7716 82

Encouraging as these figures are they would grow immensely could the thousands of our members who contribute nothing be induced to pay even nominal sums. O for a universal sense of obligation and privilege among our members.

Fraternally,

J. T. STOVER.

A Fine Report.

The following is the annual report of the Leaksville Methodist Sunday-school for the year 1903:

1st quarter—Average enrollment, 90; last year, 87. Average attendance, 77; last year, 64. Average collections, $2 09; last year, 85 cts. Total collections, $27.43; last year, $11 05.

2d quarter—Average enrollment, 98; last year, 91. Average attendance, 81; last year, 70. Average collections, $3 29; last year, $1.57. Total collections, $42.58; last year, $18.81.

3d quarter—Average attendance, 95; last year, 86. Average attendance, 82; last year, 70. Average collections, $2 69; last year, $1.15. Total collection, $38.71; last year, $14.95.

4th quarter—Average enrollment, 105; last year, 90. Average attendance, 80; last year, 65. Average collection, $12.05; last year, $1.56. Total collection, $156.71; last year, $20.28.

For the year 1903, average enrollment, 97; average attendance, 80; average collection, $5.10; total collection, $265.43. For 1902, average enrollment, 89; average attendance, 67; average collection, $1 29; total collection, $64.10.

Mrs. J. E. Richardson's class—banner class for attendance—making 100 per cent on attendance five months in the year, and 97 per cent. one month.

J. H. Lane's class—banner class for collection—their collection for the year being $92.07, T. W. Field's class being second, with a collection of $91.19

The following were present every Sunday during the year: D. E. Field, Superintendent; Teachers, J. H. Lane, T. W. Field, Mrs. J. E. Richardson; Scholars, Loula Martin, E. W. Richardson, Jesse Richardson, Louis Waller.

D. E. FIELD, Supt.

C. F. FIELD, Sec.

Our Missionaries in Korea.

Korea has for some weeks been the center of political disturbance. While the antagonistic forces in diplomacy have been those of Russia and Japan, the storm center is on the little peninsula which lies between Manchuria and the Japanese Empire.

Naturally the friends and relatives of our missionaries in Korea have been made anxious by the press dispatches and reports from the far East. It is hardly necessary to say that many of these reports are vague and unreliable. There has been sufficient ground, however, in view of the war-like attitude of the two countries mentioned, and on account of some danger of riot among the populace in Korea, to take precautionary measures. This was done by the Secretaries of the Board of Missions under instructions of the Executive Committee of the Board at its meeting in Nashville on the fifth of January.

The communication sent the missionaries of both Boards was to the effect, first: that they should report their names and residence, with value of property at their respective mission stations, to the Hon. H. N. Allen, our United States Minister at Seoul; second, that they were to follow the instructions of Minister Allen in case he thought their personal safety demanded their withdrawal from the interior; and third, in case of war and the necessity arising from such extraordinary conditions, that the male members of the mission were to convey the women and children to a place of safety beyond the confines of Korea. These instructions were accompanied by an authorization to draw upon the Board of Missions for funds to meet exigencies in case such should arise.

It is due the Church and those who are personally interested that this statement should be published. The Secretaries have given careful study to the situation and while they have taken every precaution there is no necessity, in their opinion, for further steps at present. In this they have the jugment of those in charge of the Presbyterian and Northern Methodist Boards. The secretaries and representatives of which and of other missionary bodies to the number of fifty met recently in New York City for annual conference and discussion of questions pertaining to their great work in the Orient and in other fields.

W. R. LAMBUTH.

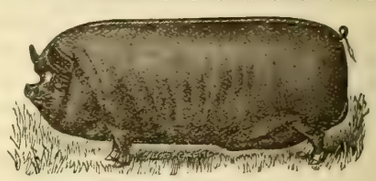
A communication has just been placed on my desk from L. M. Thomas, Esq, Chattanooga, Tenn. In response to a cable dispatch to Minister Allen concerning the welfare of his sister, Mrs. C. G. Hounshell, the following reply was received: "All are well. There is no danger. Can be fully protected."

W. R. LAMBUTH.

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Our Little Folks.

The Battle Elephant.

In some countries in Asia an elephant is made to carry the flag in battles, writes Jennie S. Judson, in Our Little Ones. This is because the elephant is so tall, and the soldiers can see the flag on his back.

One of these elephants, which belonged to the Poona host, was very brave and kind, but he would obey the order of no one except his mahout, or driver.

One time, while a very fierce fight was raging, the driver called out to him, "Stand, my brave beast, stand!" A moment later the mahout received a fatal wound, and fell to the ground, where he lay beneath a pile of wounded and slain.

The obedient animal would not move, though the battle raged fiercely around him. The Poona soldiers, who feared they were being overcome, were cheered on by the sight of the flag still floating on his back.

He never stirred a foot, and all through the hot fight, the noise, the smoke, the confusion, listened patiently for the voice of his master.

Sharp spears were hurled at him, a score of javelins pierced his sides, his long ears dripped with blood, but he stood like a rock.

"Come forward, my men!" cried the Poona captain, "our flag still floats, and the battle will yet be ours."

His men, discouraged, and ready to fly, rallied at his command, and with a cheer for the flag, pressed forward.

In a short time they had won the victory and put the enemy to flight.

And then they gathered around the brave elephant, offering to lead him where he would be fed and cared for.

But, though wounded and worn, the obedient creature would not move until he heard his master's voice. That master would never speak again.

A rider was sent in great haste to a place fifty miles away, where lived the driver's little son, whom the elephant knew and loved.

When the little boy was brought to the battleground, the elephant showed very plainly that he was glad to see him, and without resistance permitted the child to lead him away.

Snowflake and Leaf.

The big sky above the hard, frozen ground was dark. The little stars had hidden their winking yellow eyes, and the round old moon had forgotten to shine. Big black clouds were hurrying past each other, back and forth, from east to west.

Up on the old oak-tree at the corner of the lane a little leaf still clung. He was very tiny, very brown, and very much wrinkled; but still he kept a tight hold on the stiff old branch where he had lived all his life.

"Ugh!" he said, as he shivered and clung still closer. "It's going to rain again. I'm sure I felt a drop just then."

But it was not a drop of rain, but a soft, cold something else which nestled wetly down among the little brown wrinkles. The leaf stirred slightly and shivered again.

"What is the matter?" queried a sweet voice.

"I'm very cold," said the leaf.

"Are you? What makes you cold?" asked the voice.

"I think it is—you," the kind little leaf answered slowly, dreading lest he hurt some one's feelings.

"Oh, no, I'm sure it is not I, because I'm not cold; and if I made you cold I would be cold, too, wouldn't I?"

"I suppose you would," said the leaf, thoughtfully. "But I am not warm as I am in the summer-time. I'm lonesome, too, up here alone—that is, I am when you are not here," he added, politely.

"What is summer?" asked the snowflake. "I never heard about it."

"It is a very nice time," said the leaf, hugging the old tree and drawing his tight edges closer. "It's the time when you are green and soft and—and warm," he added with a sigh.

"I don't believe we have it up where I live, then," said the snowflake, "for I never remember being green."

"It is very pleasant in summer," continued the leaf. "The birds perch upon the branches here and sing so sweetly. Once a robin built a beautiful nest just under where we are now. It was a large nest, and was made of hay and thread-woven nicely together. One day, long after the nest was built, after the mother bird had been staying in the nest nearly all the time, I saw four tiny birds with great, big mouths wide open. It seemed to me that they were always calling to be fed, and the mother bird and the father bird were busy from morning till night fetching worms for those hungry little ones. But before long the mother bird taught them to fly, and one by one they left the nest and flew out into the world. I am never alone in summer, for the tree is full of leaves; but they have fallen off one at a time until only I am left. Every time the wind blows, I expect to go, too."

"Where will you go?" asked the snowflake, with much interest.

"Oh, I shall drop to the ground below, and grow smaller and smaller, until I sink down underneath, where the new grass is preparing to sprout, and the violets are ready to wake when the great, warm sun bids them push their little folded leaves and buds up through the warm earth."

"Is it nice down there in the dark?"

"Oh, yes, it is very warm and sweet, and not a bit lonely; for the worms and bugs and roots and seeds are all busy, making ready for the spring days."

Just then a heavy gust of wind shook the old oak-tree, and down fell the little brown leaf, snowflake and all. The snowflake melted, and the little leaf lay happily there, waiting to reach the busy little world below the sod.—Helen T. Preble, in Christian Register.

Brutally Tortured.

A case came to light that for persistent and unmerciful torture has perhaps never been equaled. Joe Golobick of Colusa, Calif., writes, "For 15 years I endured insufferable pain from Rheumatism and nothing relieved me though I tried everything known. I came across Electric Bitters and it's the greatest medicine on earth for that trouble. A few bottles of it completely relieved and cured me." Just as good for Liver and Kidney troubles and general debility. Only 50c. Satisfaction guaranteed by all druggists.

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Important Notice.

The party with whom we have arranged to send out our seed premiums is not quite ready. All who have sent in orders, will please be patient. Meantime, let all who have ordered the seed without sending list, make out their list from the list in this week's ADVOCATE, write their name and postoffice address plainly and mail it to us at once. We do not fill the orders for seed unless these conditions are complied with.

Preachers should not promise the seed to parties who are not willing to go to the trouble to make out separate lists, with name and address.

Interesting Series of Articles.

Rev. W. B. Lee, of our Brazil Mission, now residing temporarily in Greensboro, is contributing a series of articles to the ADVOCATE, on the subject of "Romanism As It Is." Two of these articles have already appeared, the first in our issue of January the 20, and the other in the issue of the 27th. We confess to an oversight in failing to call special attention to these articles at an earlier date. Having spent some eight years or more in Brazil, a Catholic country, Rev. Mr. Lee has had fine opportunity to study his subject with the advantage of daily opportunity to observe the practical effects of Roman Catholicism where it has had sway for long years.

We trust our readers will not fail to read all these articles. They are timely. Perhaps never before in the history of this country has there been more serious occasion for exhorting Protestant Christians not to allow themselves to be misled in reference to the real spirit and purposes of the Roman Catholic church. The fundamental principles of Roman Catholicism are the same everywhere and at all times, and Protestant Christianity in America, particularly in the United States, is likely to make the mistake of believing that the really dangerous tenets have been abandoned. We thank Brother Lee for these contributions, and commend to all their careful reading.

About Choirs.

The following from the New Orleans Christian Advocate speaks to the point on a matter that should appeal to the thoughtful and devout:

"If all our pastors were as independent as Brother Thos. J. Smith was, choirs would give them but little trouble; they would quit the service altogether, else learn and appreciate the purpose for which choirs are organized. Having some misunderstanding with his 'men singers and women singers,' he determined to make no apology, and to conduct the service according to the Discip line. Whereupon the choir secretly conspired against him, and determined on a strike By some means he got wind of the conspiracy, and awai'ed developments. Their plan was to take their places the following Sunday, and just at the moment of beginning worship to march out in a body. Brother Smith was watching. True to agreement, at the moment they filed out of the Church. Bro Smith looked over the book-board, and loud enough for all in the house to hear, said: 'Good-bye, choir.' That was the last of the trouble.

"Why should the choir be gratified to the exclusion of everybody else? In some places nobody seems to have any rights that need to be respected except the choir The greater number of people attend Church to worship and to hear the sermon. Many of them love good singing, and would engage in it if they were allowed. But often the words and the music are such as is not found in the hymnal, and is utterly beyond the reach of common mortals. Besides, much of it inspires anything but the spirit of devotion. At a big Methodist meeting, not long since, more than once the music was incomprehensible, and more than once partook of the character of the dance-house, and the feet of those who came to worship unconsciously began to pat. Others were reminded that they should join in, as the band had begun to play.

"And the choir takes up too much time. Service is announced to begin at eleven o'clock. It begins promptly, the choir taking the lead. Sometimes more than forty-five minutes are consumed before the text is announced, the preacher's work being limited to a short prayer, and reading the Scripture lessons, and announcing two hymns. It is nearly twelve o'clock before the sermon begins. On ordinary occasions, the pastor being the preacher, the sermon must be short. This is the demand Is it any wonder that he curtails or omits other parts of the service. This is to gratify the choir. The law is nothing—it is broken, and the preacher alone is responsible. If he has the right "to add somewhat to the required order," he also has the right to subtract from it. This is Bible logic—it may not be according to Tigert. But whether the preacher adds to, or subtracts from, he does it to gratify the choir.

"The preacher and choir and congregation should be in accord. This would be the case if all recognized the law and obeyed it. The choir is supposed to understand music, and, to some extent, might be gratified. It might select its own voluntaries, and unless the preacher is both a judge and a master of music, the choir might be left to select the tunes. But choirs now and then, especially if the preacher is a visitor, undertake to dictate both the hymns and the tunes. The preacher who submits to this demand will soon find himself at the mercy of his choir.

A hymnal for the two leading bodies of Methodism has been prepared; at the same time a common order of service has been arranged. To accomplish these purposes in full will cost a vast sum of money. Are the time of our leading men, and the expense to which the Church will be put, to be set at naught by choirs and evangelists, and others? We shall see. If we live, we shall keep an eye on this matter, and probably report

"We close this scribble by saying, any prudent preacher can control his choir without offense either to the choir or congregation, and to the edification of all concerned."

EDITORIAL NOTES.

MR. R. M. Phillips, of the Raleigh Post, was in the city Tuesday, and made us a pleasant call.

* * *

WE are sorry to see that the fire fiend has struck the beautiful town of Monroe, and that the printing establishment of Beasley Bros., publishers of the Monroe Journal was destroyed. There was a total loss of about $9,000.00, with not over $2,000 00 insurance.

* * *

WE venture to say that Mrs. L. A. E. S. has contributed some real poetry on our first page. We are not much of a critic—do not claim to be very well up on this particular line of literature, but somehow we do know when expression has soul in it. Mrs. L. A. E. S. will have to come out in the open sometime if she keeps on touching the lyre in this way.

Glenville Circuit Notice.

There was a mistake in the date for the Glenville circuit as it appeared last week. It should have been 6 7 instead of 5 6 of February. Let all concerned take notice.

Statesville District Conference.

Dear Bro. Blair:—Please announce in next week's ADVOCATE that the Statesville District Conference will be held at Newton, embracing the 1st Sunday in June, beginning June 2nd.

Truly,
J. H. WEAVER.

Special attention is called to John A. Young's surplus Nursery stock to be closed out spring, 1904, at a reduced price. Those expecting to plant should confer with him at once.

Conference Notes and Personals.

CRUTCHFIELD.—Rev. G.W Crutchfield writes that he has been received most cordially at North Asheville, and that he is getting on nicely.

JAMESTOWN.—The ladies of our church at Jamestown have been arranging for an oyster supper in the graded school building this evening.

COURTNEY.—A layman writing from Lincolnton says: I am glad to say that Mrs. Courtney is rapidly recovering from a serious case of Pneumonia.

SHELBY.—A prominent layman writing from Shelby, says: "We are moving along fine with our church work. Brother Hoyle is giving us some good, plain gospel. We are looking for a good year."

BALM GROVE.—The Balm Grove Sunday-school on the Sulphur Springs circuit, gave an oyster supper in West Asheville High School building last week to raise money on their organ fund.

SCROGGS.—Mr. James W. Scroggs, of this city, returned last week from Schenectady, N. Y., where he went recently to pursue the study of electricity. The climate was too rigid for him.

SHERRILL.—The late Dr. J. A. Sherrill, of Catawba county, provided in his will that all his real estate, valued at about $5,000 00 should go to the Foreign Missionary Board of the Methodist Episcopal Church, South, on the death of his widow.

ROWE.—Rev. Gilbert T. Rowe of Concord, son of Dr. J. C. Rowe of Monroe, preached an interesting sermon to a large congregation last Wednesday night from his father's pulpit. Rev. Mr. Rowe the younger was largely reared in Monroe, and the people like to hear "Gil" preach.

FINCHER—Rev. B. F. Fincher made a visit this week to Mooresville and on his return was accompanied by Rev. Mr. Sikes, of Charlotte, who came up to assist Pastor Fincher in a meeting in progress at Pisgah church.—Sloan Cor. Charlotte Observer.

LEE.—The press correspondent writing from Guilford College last week, said: "Rev W. B. Lee, who has spent several years in the mission field of Brazil, was present at the Sabbath evening prayer meeting in Memorial hall on last Sabbath and gave us a very interesting talk on the missionary work in that country.

WILLIS.—Rev. W. H. Willis left Monday morning for Greensboro to attend a meeting of a committee of the Conference Missionary Board, and from there he will go to Newbern to visit his mother and also his brother-in-law who is quite ill and is not expected to live. He will return the latter part of the week, and will fill his pulpit on Sunday.—Marion News.

STAFFORD.—Mrs. Stafford, the mother of Mr. E. J. Stafford, of this city, died at her home in Kernersville last week. We sympathize with the bereaved ones in their sad bereavement. Brother E. J. Stafford is a steward in West Market Street Church, and one of the best citizens of our town, being a member of the city Board of Aldermen.

BROOKS.—Rev. Dr. and Mrs. Jno. R. Brooks will celebrate their silver

wedding at Louisburg, N. C, on next Thursday evening, February the 4th. We acknowledge the receipt of an invitation to be present. Dr. and Mrs. Brooks have a host of friends who, though not able to greet them face to face on this happy occasion, will wish for them many a happy return of this joyous anniversary.

SALISBURY.—In a private letter, Rev. W. R Ware says they are starting off very nicely at First church. All his family have had the grip. The congregations are running over. The pastor's salary has been increased to $1,400 00. Bro. Ware is to be congratulated on the fine beginning of his new pastorate, and we trust that his heart may be made to rejoice in seeing many souls brought into the kingdom in Salisbury.

TRINITY, CHARLOTTE.—At Trinity Methodist church last night Rev. Dr. Henry N. Snyder, president of Wofford College, preached to a large and attentive congregation, taking as his theme "Christian Progress." Dr. Snyder is a most attractive speaker, and he held the profound attention of his hearers throughout.—Observer.

NEAL-BAIRD —On last Wednesday at 12:30 o'clock at the home of the bride, Rev. C. H. Neal, of the Old Fort circuit was married to Miss Mattie Erwin Baird, daughter of Capt. I. V. Baird. The ceremony was performed by Rev. G. W. Crutchfield, of North Asheville station. Brother Neal came to us from Kentucky, and we congratulate him on the good fortune of winning this noble Carolina bride.

HOLCOMB.—Rev. Walter Holcomb called last Thursday on his way to Mount Airy to visit his parents for a short while. While very sad, we were pleased to note the spirit of calm and peaceful resignation which he manifests in the midst of his great affliction. Such trials serve to bring out most beautifully the power of the Christian faith. It is announced that he will hold a ten days' meeting at Mt. Airy.

TURRENTINE.—Rev S. B. Turrentine reports forty-three accessions to West Market Street church during the month of January. Four of these were received on profession of faith, and thirty nine by certificate The growth of this church at present is something wonderful. Some of them doubtless should go to the weaker charges in the city, where they could have better opportunity to be useful.

CENTENARY, WINSTON.—The removal of the organ at Centenary Methodist church has rendered the auditorium of the church unsuitable for worship. The session of the First Presbyterian church has extended the use of their church to the pastor and congregation of Cantenary church. Services will be held therefore at that church at 11 a. m. and 7:30 p. m., preaching by Dr. Chrietzberg. The Sunday-school of Centenary will meet in the Sunday school rooms at Centenary church as usual at 9:30 a. m.—Sentinel.

ODELL.—A press special from Concord on the 28th of January, said: "The Tribune this evening comes out for W. R. Odell for Congress. I am of the opinion that the paper voices the sentiment of many Cabarrus people in desiring to see this worthy citizen of the county sent to Congress. Mr. Odell is far from being a politician, but he never fails to take a keen interest in all good measures for the best interest of his county and State, and if he were sent to Washington he would make a faithful, conscientious and valuable Representative."

SMITH.—Rev. T. W Smith left last Saturday morning for Lowesville, where he goes to spend at least two weeks to take charge of the circuit there during the illness of the pastor —Concord Times.

CENTRAL, CONCORD.—The Ladies' Aid Society of Central M. E. church met yesterday afternoon to make preparations to put the parsonage in order for occupancy The hall and parlor will be papered, new carpets put down and the parsonage put in good shape throughout.—Concord Times.

TRYON STREET, CHARLOTTE.—The Church Improvement Society of Tryon Street Methodist church is preparing to open a "Ladies' Exchange," the proceeds to go into the fund for the improvements to be made on the church. The members ofthe society will meet today and decide upon the place and time of opening the exchange.—Observer.

DAVENPORT COLLEGE.—One of the students writing the Gastonia Gazette last week said: "Professor Weaver and the girls of Davenport College have organized a fire company to be ready in case of an emergency. The officers elected were: Chief, Miss Kate Wagg; Captains for the second floor, Misses Margaret Newell and Flora Rutledge; Captain for the third floor, Miss Virginia Stover. We propose to have a well organized and well disciplined company. Greensboro Normal has been a warning and a lesson to us."

MCLARTY.—An interesting piece of news here will be the announcement of the approaching marriage of Rev. E. K. McLarty, formerly of this city, to Miss Mary Brown Mr. McLarty and Miss Brown have both lived in Asheville but the former is now pastor of the Central Methodist church in Concord, while Miss Brown has been teaching music in Columbia for some years. The ceremony will take place on February 17 Both parties are well known young people and while the prospective groom was a resident of this city made many friends here —Asheville Gazette-News

HOLMES.—The members of the Methodist church at Hickory pounded their pastor Monday night. There was about fifty members who met at Setzer & Son's store, and after supplying themselves with a goodly supply of staple and fancy groceries and other things needful about the household, proceeded to Bro. Parker Holmes' residence, told him to fill up and get fat. Rev Mr. Holmes was too full for utterance, or in fact he thought he would be soon. It was a very pleasant gathering and all were glad to give something to their popular pastor. Bro. Holmes asks us to add that he feels more than grateful for this manifestation of good will and fellowship of his church members —Hickory Press.

District Conference Directory.

Mount Airy District, at N. Wilkesboro, March 31.

Morganton District, at Morganton, May 26.

Salisbury district, at Salem church, seven miles from Albemarle, July 28-31.

Statesville District, at Newton, beginning June 2nd.

Important Notice.

Special a tention is called to the following resolution passed at the last annual conference:

"WHEREAS, There is urgent need of a fund for the relief of the families of such preaches as may die or break down in the midst of the year and for whom no provision was made at the preceding session of the Conference by the Joint Board of Finance, therefore be it

"Resolved, That the pastors are hereby instructed to take a collection annually in each congregation for this special purpose and pay it over to the treasurer of the Joint Board of Finance."

Bishop Smith emphasized the importance of this matter, and appointed a committee from the presiding elders to co operate with the Committee on Superannuate Fund to make special provision for such needs as above indicated. Already such a need exists reports one of our presiding elders.

Brethren, let us not neglect or delay this duty; but please take this collection as soon as practicable, and send the amounts to Mr. J. A. Odell, Greensboro, N C.

Fraternally yours,
S. B. TURRENTINE
Greensboro, N. C., Feb. 1, 1904

Trinity College Notes.

Emory College has submitted the following question for the debate with Trinity: "Resolved, That it would be for the best interests of the people of the United States to substitute a tariff for revenue only for the present high protective tariff." Trinity has chosen the affirmative. The speakers from Emory will be Messrs Harry S. Strozier and Robert S. Parker; from Trinity, Messrs. L P. Howard and J P. Frizzelle.

The subject for debate with Randolph Macon is: "Resolved, That the United States should abandon its present protective policy and levy a tariff for revenue only." Randolph-Macon has the affirmative. The speakers from Trinity will be Messrs. B. S. Womble and G. H. Smith; from Randolph Macon, Messrs. W. H. Ellison and T. L. Kibler. This debate will be held in Durham, Saturday evening, April 16th.

A Remarkable Investment

One of the most remarkable records in life insurance investment is a claim paid this week by the Peacock & Gold Co., general agents of the Provident Savings, to the executors of the late A. M. Riggsbee, of Durham, N. C. Mr. P. D. Gold, Jr., was in Durham yesterday and handed them a check for $25,000 for which Mr. Riggsbee had only paid $8,891 75. after deducting dividends This was the entire cost of his insurance for a period of thirteen years from age 50 to 63, an average of less than $700 per year protecting his estate for the full amount the entire time and returning at death 200 per cent. profit This is certainly an excellent recommendation for this company and another reason for its unparalleled prosperity during the many years of its existence. The firm of Peacock & Gold Co. is also to be congratulated upon this record.—Greensboro Daily Record.

Mr. John B. Sherrill, secretary of the North Carolina Press Association, went to St. Louis last week to make arrangements for the reception of the editors in May.

NEWS NOTES.

Senator Daniels, of Virginia, was re-elected United States Senator on January the 26th.

Miss Nannie Bryan, sister of Hon. William Jennings Bryan, of Lincoln, Neb., died last Saturday, and was buried at Salem, Ill.

At Cheswick, Pa., last week about 200 miners, working in the mines of the Alleghany Coal Company, lost their lives by an explosion of gas.

Congressman Kluttz, of the 8th District, last week, announced that he will not be a candidate for re-election. He is now serving his third term.

Dr. J. W Jones, one of the State's most prominent physicians, died at Tarboro last week from a stroke of paralysis in the 73rd year of his age.

Col. J. K. Connelly died at his home near Asheville on last Sunday morning. He was a minister of the Baptist Church, and ex-Confederate soldier, and was about 70 years old.

After a long illness Mr. James Madison Leach, a son of the well-known ex-Congressman, James Madison Leach, died last week in the Presbyterian Hospital in Charlotte.

It is announced that arrangements have been made to resume the work of the Oxford Female Seminary, on the 3rd of February. The buildings were recently destroyed by fire.

Capt. J B. Burwell, former president of Peace Institute and more recently the president of Statesville Female College, dropped dead on the streets of Statesville on Tuesday of last week.

H. Smith Wooley, an alleged bishop of the Mormon church, has been nominated again by the president as assayer of the mint at Boise City, Idaho. It is expected that a fight will be made in the Senate against his confirmation.

The World's Sunday-school Convention will meet this year in Jerusalem. It is proposed to call the Convention to order on "Easter" morning. The steamer carrying the American contingent will sail from New York March 6th.

D. H. Starbuck, the seven years old son and only child of Judge Henry R. Starbuck, while coasting on Bank street in Salem last Saturday ran into a moving street car and sustained injuries which resulted in his death in a few hours.

In the Stanly and Wilkes County bond cases last week, the counties were taxed with the costs, and the following allowances in both cases were made: Attorney Price, $30,000; Dillon & Hubbard, attorneys, $10 000; Receiver Craige, $2,000; Standing Master Manley, $1,500, and Judge Avery, counsel for defendants, $1,000.

SURE OF ITS VICTIMS.

Dr. D. M. Bve, of Indianapolis, Ind , the great cancer specialist, who has cured over six thousand cases of cancer within the last ten years with soothing, balmy oils, says that one time he selected a list of five hundred names of persons who had written to him relative to taking treatment, but who, from some cause, had neglected to do so, and wrote to them several months later inquiring after their condition. To his surprise and grief he learned that nearly twenty per cent. had died within five months from the time they had written their letters of inquiry. If left to itself cancer is always sure of its victim. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. Bye Co , Drawer 505, Indianapolis, Ind.

The Sunday School.

Lesson for February 7.

A Sabbath in Capernaum.

(Mark 1 21-34.)

THE PREACHING.

Verses 21, 22 And they go. This incident apparently follows close upon the miracle of the draught of fishes (last lesson). Straightway. A favorite word with Mark; it occurs in his gospel something like forty times, and gives rapidity and vivacity to the narrative. Entered into the synagogue. As was His wont on the Sabbath (Luke 4 16). And taught. A privilege accorded to any worshiper who chose to avail himself of it (as in our Quaker service) They were astonished at His teaching. Not at the fact that He was teaching, but at the character of His message, its freshness, directness, and note of original authority. Not as the scribes. Who contented themselves with reciting precedents.

THE DEMONIAC.

23-28. Straightway. Immediately at the conclusion of His teaching. In their synagogue. The presence of such a man in such a place is unusual, and was contrary to custom; it may be that His coming had been unobserved in the new interest in the speaker of the day. With an unclean spirit. Luke (4 33) says, "Which had the spirit of an unclean devil." Literally Mark says, "There was * * * a man in an unclean spirit," the "in" having the force "in the power of," as with us "in love" or "in drink" The word "demon" in early usage had an indifferent moral content; the "demon" might be either good or bad. In later usage it was used almost wholly in an evil sense, and in the New Testament it is associated with "unclean spirit" (Mark 5. 12, 15, etc.), with idolatry (Rev. 9. 20, etc), and with special powers of evil influencing and disturbing the physical, mental, and moral being (Luke 13. 11, 16). A demoniac was not necessarily immoral; in the case of Mary of Magdala and of the boy at the foot of the Mount of Transfiguration the victims seem to have been altogether innocent. As a form of disease it was apparently much more common in our Lord's time than now; though, according to Dr. Nevins, the disease is not unknown now in the far East. He cried out. The unclean spirit speaking through his victim. What have we. In the use of the plural the demons, as Bengel says, make common cause. To destroy us. Jesus came to destroy the works of the devil, of which this was regarded as a special manifestation. I know thee. The devils know, believe, and tremble. The Holy One of God. Whose character and presence were both the threat and promise of the downfall of the kingdom of evil. Thus is sin always in the presence of holiness. Jesus rebuked him. The demon. Hold thy peace. Literally, "Be muzzled." The * * * spirit tearing him. Luke (4. 35) more in detail, "The demon, having thrown him down in convulsions without having injured him at all, came out of him," and Mark adds, "crying with a loud voice." They were all amazed. The word expresses amazement akin to terror; so, frequently, at our Lord's exhibition of supernatural power, showing that even devout Jews were not above being superstitious. They questioned among themselves. To them Jesus was no mere exorcist. The ordinary magician would have made much of himself in such a situation; he would have magnified his art to the fullest extent; the craft made use of elaborate incantations and much superstitious ceremonial. Our Lord subdued the demon with a single word. But as He was no mere exorcist He was the greater puzzle. The singular power of His teaching, united with this extraordinary power over unclean spirits, made Him a marvel. What is this? they say to each other. A new teaching! That is, a new revelation reinforced by divine signs and wonders? Indeed, it must have seemed to them very much so. It is not easy for us, because of our familiarity with our Lord's teaching, to imagine what it must have meant to those who heard it for the first time and from His own gracious lips. What balm for weary souls must have been His succession of beatitudes for the oppressed, the heartbroken, the poor, the pure in heart, the persecuted! And then the instant submission of Evil in the presence of the Holy One. What a gracious promise that must have been to everyone afflicted either in his own person or in that of a loved one of his household or of a cherished friend! It is not to be wondered at that "the fame of Him went out straightway everywhere into all the region of Galilee round about."

IN PETER'S HOME.

29-31. Leaving the synagogue Jesus retired to the home of Peter, where undoubtedly a welcome always awaited Him. Here Peter's wife's mother "lay sick of a fever," the words indicating complete prostration; Luke says, "a great fever." "They"—Peter and Andrew, doubtless—"tell him of her;" Luke, more intense, "they besought Him for her." And He came (Mark) and stood over her (Luke), and rebuked the fever (Luke), so that it left her; then He took her by the hand raised her up (Mark), and immediately she rose up and ministered to them (Luke).

THE GENERAL MINISTRY.

32 34. And at even. When the Sabbath was over and the day cool. They brought all that were sick. Luke more particularly, "All they that had any sick with divers diseases brought them unto Him." The crowd was great, and O, so pathetic!

REFLECTION AND INSTRUCTION.

1 The world has never heard another such message as that brought by Jesus from the Father. After nineteen centuries of repetition it is as new and fresh and victorious with the human heart as when first uttered. Other teachers have arisen. We speak reverently of Dante and Shakespeare, Milton and Wordsworth, Tennyson and Browning; but at their best they are only echoes of Him who spake as never man spake, and who taught in the Capernaum synagogue as one having authority, and not as the scribes.

2. The presence of Jesus in the world is the final supremacy of the good. It is not only that evil is awed before holiness; it is also that evil is self-destructive. Moreover, it is dependent mainly upon man for perpetuation, and man, even when a slave to some particular form of sin, loathes it and himself for being subject to it. Evil has no friends in the world, not even among those who incontinently give themselves up to it.

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Topic for February 7.

The Nobility and Reward of Godliness.

(Ps. xv. 1 5.)

Daily Bible Readings.

Sunday—The Godly and the Ungodly, Ps. i. 1 6.

Monday—Destruction of the Ungodly, Jude 5 15.

Tuesday—Godliness a Defense, Isa. xxxiii. 15-24.

Wednesday—Godliness and Contentment, 1 Tim. vi. 6-12.

Thursday—Godliness and Other Virtues, 2 Pet. i. 1 11

Friday—The Profit of Godliness, 1 Tim. iv. 1-10.

Saturday—The Topic, Ps. xv. 1 15.

As goodness is the aggregate of all the perfections of the Godhead, so godliness is the sum of all Christian virtues. It is the consummation of faith. It is the climax of spiritual endeavor. A man may possess meekness, mercifulness, temperance, and other personal and social qualities, and not be godly; but he is godly, he will possess in his own measure these and other Christian attributes.

Godliness is God-likeness. It is a re creation of the divine image marred and lost by sin. It is putting on and abiding in Christ.

The heading of the fifteenth Psalm reads: "David describes a citizen of Zion." The tabernacle, a temporary structure, moving from place to place, typified the Church militant; the temple, a fixed and permanent building, typified the Church triumphant, the dwelling place and eternal rest of the faithful unto death. The Psalm characterizes a true member of the Church on earth, an heir of the Church on high. Some particulars are clearly given.

The Christian is

1. Upright in thought. "Walketh uprightly." He who so walks "sets God before his eyes, takes his word for the rule of his conduct, considers himself a sojourner on earth, and is continually walking to the kingdom of God."

2. Just in deed. "Worketh righteousness." The Christian is not merely contemplative, but active. He is a doer as well as a believer. The law of the Lord in his heart is the soil out of which grow obedience and service to God and loving and unselfish deeds to man. Religion is not a hermit, but a worker. The closet is not only a place of meditation, but a drill ground where the forces of the heart are trained and encouraged to go out into public fields where helpfulness may be shown to the needy and salvation brought to the sinful.

3. Truthful in word. "Speaketh the truth in his heart." "His mouth speaks nothing but what his heart dictates. His heart, his tongue, and his hand are all in unison. Hypocrisy, guile, and deceit have no place in his soul."

4. Regardful of his neighbor. (1) "Backbiteth not with his tongue." The word "backbite" carries the idea of a cowardly dog sneaking up behind a man and biting him. It is a strong word. He who slanders his neighbor is a cowardly human dog (2) "Nor doeth evil to his neighbor." The godly man will not say nor do mean things Kind words are in his mouth and kind deeds in his hand. (3) "Nor taketh up a reproach against his neighbor." He will not slander himself nor repeat the slander of others. Deafness is a discourager of scandal. There would not be so many backbiting tongues if there were fewer open ears.

5. Despises vileness. "In whose eyes a vile person is contemned." The Christian can make no compromise with sin He detests wickedness wherever found or by whomsoever committed. "He may be rich, he may be learned, he may be a great man and honorable with his master, in high offices in the State; but if he be a spiritual leper, an infidel, a profligate, the righteous man must despise him and hold him, because he is an enemy to God and to man, in sovereign contempt."

6. Honors goodness. "He honoreth them that fear the Lord." Condemning the wicked, he respects the good. There is nothing more attractive than piety. Vile men hate righteousness, and, if they could, would dethrone God; but in their secret hearts they envy the character of good people, and in the crisis of life pray to the Being whom they have blasphemed all their days.

7. Keeps his word. "Sweareth to his own hurt, and changeth not" He keeps his oath when it is found to be to his own damage, and is faithful to his promise when performance works him harm.

8. Not an extortioner. "Putteth not out his money to usury." Usury is unlawful interest. In general, it means taking financial advantage of a brother's necessity. The word translated "usury" means to bite as a serpent, and the usurer ruins the man who has extortionate interest to pay.

9. Will not be bribed. "Nor taketh reward against the innocent." He will not pervert justice nor injure an innocent man or a good cause taking or giving bribes. These various characteristics includes man's relations to God and to his neighbor. He who possesses them has godliness. He is like God He imitates Christ. He is a true Christian. a citizen of the kingdom of heaven.

THE REWARD OF GODLINESS.

Religion promises the best things in two worlds. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. iv. 8)

1. It is good for the body. It opposes drunkenness, licentiousness, gambling, anger, malice, and other vices, which are constantly digging graves and tumbling their victims in. It disposes to regular habits, sound sleep, even temper, cheerful disposition, and quiet conscience, by all of which health is preserved and life protracted.

2. It is good for the mind. Christianity has done more to stimulate thought by which mind grows than all other subjects combined. The heathen sages may have been great and good without the true religion, but they would have been wiser and better in the contemplation of holy themes and by the ennoblement of the grace of God.—Epworth Era.

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Have you ordered the Golden Link badges? They may be had of Mrs. Trueheart; solid gold, $1.25; plate 40 cents.

Have you realized that the fiscal year ends March first, and with it the record of your year's work? Are you doing all in your power to increase your own interest, to enlarge your membership, and to raise your part of the Pledge for Miss Foster?

Do you need any of the Margaret Foster leaflets and pledge cards? They may help you. Order from the Conference Corresponding Secretary, stating how many of each you wish. They are free of cost.

Have you taken up the Course of Study especially arranged for you? The books may be ordered from our Publishing House, Nashville, Tenn., and are as follows:

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Second year—"Prince of Africa." "China and Chinese," by Dr. W. G E Cunnyingham.

Third year—"Missionary Lives." "Lux Christi."

Fourth Year—"Around the World." "Comparative Religions."

Spencer Golden Links.

We are indeed glad to welcome this new society into our ranks. We believe its members are deeply in earnest, and we wish them large success in all their endeavors.

A communication from the president, Miss Maud Lee, gives the following account of its organization.

On Sunday afternoon, January 24, the Methodist young people, under the leadership of Mrs. Miller and Mrs. Josey, met in the church. The second Psalm was read, and Mrs. Miller led in prayer. Miss Mildred Cook was appointed chairman, and eleven members, including two young gentlemen, were enrolled. After election of officers the Constitution and By Laws were read, also a letter from Miss Margaret Foster. It was decided that the Society meet every first and third Sunday at 2 P. M. The president, Miss Lee, made some closing remarks, stating that she believed that all the members were deeply interested, and that the Society would do a good work, after which the meeting adjourned Miss Lee asks that all its sister Societies remember this one in its prayers.

Worthy of Emulation.

The young women of other denominations are well organized for effective missionary work. The following is the story of how one circle of "Further Lights" did, as told in The Helping Hand.

"How did we do it? Why, that's easily told. We have about forty members All were told that Lux Christi was to be the study for the year. Our president is just the one for the place. She herself is wide awake, full of life, and makes things move. When planning the work for the year, she thought of a returned missionary from India who was in our city; she went to her, asked her help, and then announced that she would be with us during the winter to aid us in a more complete understanding of the people and country.

Her next move was to get the girls to own the book. Over thirty copies were procured, and thus our girls had the book to study. Our programs were somewhat original, though of course we used the model ones sent with the book. Sometimes there would be a number of two or three minute papers representing independent study and thought by the girls. One night we had in costume the Hindu, Mohammedan, and Buddhist women, with a representative from Pundita Ramabai and the missionary force, to illustrate the lesson. Again, we used the quiz. All took part; and questions were answered which showed that much thought had been given to the lesson.

At the last meeting each girl brought two written questions, either on some topic in the book or some phase of life in India If none of the girls could answer these questions they were referred to the missionary Then a question was asked the girls: "What have you gained from Lux Christi?" The answers were varied of course, but the opinion of all was that new interest in missions as well as knowledge of India were the results As one girl expressed it. "India will always be real, and I can never go back to where I was in regard to missions; I must always work harder and pray more for all mission work as well as for India."

And what have these girls done besides study? There is not a wealthy one among them, and most of them are working girls. But they have given eighty dollars; and what these consecrated girls have done others can do also.

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Quarterly Meetings.

Asheville Dis't—2nd Round.

R. H. Parker, P. E., Asheville, N. C.

Bald Creek circuit, Bald Cree	Feb.	27 28
Ivy circuit, Barnardsvill	Mar.	1 2
Burnsville circuit, Concord	"	5 6
Nor h Asheville	"	12 13
Bethel	"	12 3
Hot Springs ct., H t Springs	"	19 20
Marshall circuit, Jewel Hill	"	26 27
Swannanoa circuit, Tabernacle	Apr.	2 3
Old Fort circuit	"	9 10
Hendersonville station	"	16 17
Hendersonville ct E nevill'e	"	23 24
Cane Creek ct., Patty's Chapel	Apr 30,	May 1
Weaverville station	May	7 8
Weaverville circuit	"	14 15
Central	"	21 22
Haywood t	"	21 22

Charlotte Dist—1st Round.

J. E. Thompson, P. E., Charlotte, N. C.

Calvary	Nov.	29 30
Brevard	"	29 30
Dilworth	Dec.	6 7
Chadwick	"	6 7
Monroe station	"	13 14
Pineville, Har ison	"	19 0
Trinity	"	26 27
Hoskins	"	27 28
Morven, Morv n	Jan.	2 3
Tryon street	"	10 11
Severs ill	"	10 11
Wedd ngton, Weddington	"	16 17
Matthews, Matthews	"	17 18
Waxhaw, Waxhaw	"	23 27
Ansonville Ansonville	"	30 31
Monroe Unionville	Feb	6 7
Polkton, Gilboa	"	13 14
Lilesville, Lilesville	"	20 21
Wadesboro station	"	21 22
Clear Creek, Bethel	"	27 28
Derita, Trinity	Mar.	5 6

Franklin Dis't—2d Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Jan	24 25
Glenville circuit at Glenville	Feb.	6 7
Macon cir. at Asbury	"	13 14
Franklin circuit at Oak Ridge	"	20 21
Webster ct. at Speedwell	"	27 28
Dillsboro, Sylva & Scott's Creek	Mar.	5 6
Whittier circuit	"	12 13
Bryson City	"	19 20
Andrews circuit, Tomo la	"	26 27
Hiwassee circuit at Not a	Apr.	2 3
Hayesville circuit at Bethel	"	9 10
Murphy Station	"	16 17
Robbinsville ct. at Robbinsville	"	23 24

Greensboro Dis't—1st Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, Walnut St	Dec.	6
Greensboro, Centenary	"	6
Uwharrie Salem	"	12 13
Randolph, Ebenezer	"	19 20
Asheboro circuit, West Chapel	Jan.	2
Asheboro station, Asheboro	"	3
Randleman, St. Paul	"	3
Enterprise oncord	"	9 10
Ramseur, Ramseur	"	10 11
Greensboro circuit, Holt's Chape	"	16 17
Greensboro, Spring Garden	"	7
Wes Randolph, Pleasant Hill	"	23 24
Wentworth Bethlehem	"	30 31
Reidsville, Main St	"	31
Reidsville, Ware's Chapel	"	31
Ruffin, Reidsville	Feb.	1
Liberty, Liberty	"	6 7
High Point, Washington Street	"	7
High Point, South Main Street	"	7
Pleasant Garden, P. Garden	"	13 14

Morganton Dis't—2nd Round

—In Part.—

J. H. West, P. E., Rutherford College N. C.

Morganton station	Feb.	13 14
Connelly Springs c at Bethel	"	20 21
Table Rock ct at Linville	"	27 28
Henrietta and Caroleen	Mar.	5 6
Cliffside circuit, at Cliffside		12 13
Marion station	"	19 20
North Catawba ct, at Capernaum	"	26 27

Mount Airy Dis't—1st and 2d Round.

J. A. Cook, P. E., Mount Airy, N. C.

Creston at utherland	Jan.	16 17
Watauga at Union	"	17 18
Boone at Fairview	"	20
Jefferson at Jefferson	"	23 24
Rockford at Dobson	"	30 31
Pilot Mountain circuit	Feb.	3 4
Stokes at Bethel	"	6 7
Yadkinville at Booneville	"	13 14
Mount Airy circuit at Zion	"	20 21

SECOND ROUND

Mount Airy station	Feb	21 22
Elkin station	"	2 28
Jonesville circuit Jonesville	"	28 29
Sparta ct. at Shiloh	Mar	5 6
Laurel Springs at Tr nson	"	13 14

District Stewards will please meet at North Wilkesboro on Dec 20th, at 1 o'clock, p. m.

Statesville Dis't—2d Round.

J. H. Weaver, P. E, Lenoir, N. C.

Granite Falls station	Feb.	20 21
Lenoir station	"	27 28
Lenoir circuit, Harper's Chapel	"	2 28
Statesville, First Church	Mar.	5 6
Statesville, West End	"	5 6
Troutman circuit	"	5 6
Mooresville circuit, Vanderburg	"	12 13
Mooresville station	"	12 13
Caldwell circuit, Cedar Valley	"	19 20
Mount Zion station	"	26 27
Maiden circuit, St Paul's	Apr	2 3
Newton circuit, Fair Grove	"	9 10
Catawba circuit New Hope	"	16 17
Statesville circuit	"	3 24
Alexander circuit	Apr. 30	May 1
Stony Point circuit	"	1
Clarksbury circuit	"	7 8
Iredell ircuit	"	14 15
Hickory station	"	21 22

Salisbury Dist—2d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	Feb.	21 22
Concord, Epworth	"	21 22
Concord, Forest Hill	"	27 28
Concord circuit, Center	"	27 28
Albemarle circuit, Stony Hill	Mar.	5 6
Albemarle station	"	6 7
Salisbury circuit, Providence	"	12 13
Spencer station	"	13 14
Linwood circuit Wesley Chapel	"	19 20
Lexington station	"	9 20
Lexington Mission	"	20 21
Salisbury, First Church	"	26 7
Salisbury, Main Street	"	27 28
New London circuit, Bethel	Apr	2 3
Gold Hill circuit, Liberty	"	3 4
Jacks n Hill circuit New Hope	"	9 10
China Grove circuit, Harris Chap	"	16 17
Woodleaf circuit	"	16 17
Salem station	"	23 24
Mt. Pleasant circuit, St Paul	"	24 25
Cottonville and Big Lick circuit, Big Lick	April 30	May 1
Norwood station	"	1 2
Tabor & Vance Mill	"	7 8
East Salisbury station	"	8 9

Shelby District—1st and 2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Lincolnton circuit at McKe dree	Jan.	30 31
Lincolnton station	Jan 31.	Feb 1
Polkville circuit at Rehoboth	"	6 7
Cherryville circuit at Antioch	"	13 14
Rock Springs ct at Rehoboth	"	20 21
Shelby circuit at Sulphur Springs	"	27 28

SECOND ROUND.

Shelby Station	Feb.	28 29
Bellwood circuit at Palmtree	Mar.	5 6
ElBethel station	"	12 13
King's Mountain station	"	13 14
Mount Holly ct. at River Bend	"	19 20
Bessemer City t Concord	"	26 27
Lowesville ct. at New Hope	Apr	2 3
Southfork circuit at Bethel	"	9 10
West End and Ozark, at West End	"	16 17
Gastonia, Main Street	"	17 18

Winston Dis't—2nd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Zion	Feb.	13 14
Leaksville and Spray	"	20 21
Madison, Ladford	"	27 28
Stokesdale, Carmel	Mar.	5 6
Walkertown	"	6 7
Lewisville, Doubs	"	12 13
Grace	"	13
Forsyth, Tabor	"	19 20
Centenary	"	20
Southside and Salem	"	26 27
Burkhead	"	27
Summerfield, Center	Apr.	2 3
Danbury, Davis	"	6 7
Kernersville, Vernon	"	9 10
Davidson	"	16 17
Thomasville	"	17
Farmington, Smith Grove	"	23 24
Advance	"	24 25
Davie	Apr. 30	May 1
Cooleemee	"	1
Mocksville	"	1

Waynesville Dis.—1st Round

C F. Sherrill, P.E., Waynesville, N. C.

Transylvania at Conestee	Jan.	30 31
Brevard	Feb	6 7
Crab Tree, Laurel Hill	"	13 14
Waynesville	"	20 21

2ND ROUND.

Jonathan at Teague's Chapel	"	27 28
Spring Creek at Baldwin's Chapel	"	5 6
Sulphur Springs at Acton	"	12 13
Leicester at eicester	"	19 20
Canton at Harmony Grove	"	26 27
Clyde at Clark's Chapel	Apr	2 3



PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

Jan 28-28t eow 1rm

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Notes by the Way.

The Nashville Christian Advocate calls attention to the good that is being done by the Sue Bennett School of Kentucky, and as illustration points to the fact that lately about forty of the students in that school offered themselves as workers for the Church ready to go anywhere at home or abroad.

* * *

There is no forecasting the amount of good that will come to our Church and to humanity through the deaconess movement.

Home Mission workers should bend their energies toward enlisting and interesting the young women of our Church. From them largely must come the volunteers to take up the life of a deaconess.

* * *

Centenary Church, St. Louis, has a membership of 1,768—an increase last year of 678. The pastor, Dr. McMurry, is assisted by a missionary and two deaconesses.

The pastor of Marvin Memorial Church, St. Louis, is also assisted by Miss Nourse, a deaconess.

* * *

Deaconess scholarships at the Scarritt Training School have been pledged by "Our Homes," Richmond Auxiliary, Little Rock Auxiliary, Kansas City District, Memphis, North Carolina, Tennessee, and North Georgia Conferences one each

* * *

"Let us evangelize the stranger at our door. There are more Italians in New York than there are in Florence!"

REACHING THE PEOPLE.

Thirteen years ago the English Methodist Conference sent Mr. Henry L. Meakin to a little mission in London, Lockfields Chapel.

To-day the value of the mission property is nearly a quarter of a million in our dollars. He has 2,047 members, and a class meeting of nearly 1,000 members. Last year 93,000 people attended his Saturday night concerts and lectures. His hall seats 2,200 people, and is filled every Sunday—this too by men and women who were never in the habit of going to church before.

"What do you consider, Mr. Meakin, to be the greatest stumbling-block to reaching the people?"

Formality. Religion among the majority of church-goers is pure formalism. There is no place in the modern church for the poor."

Shall the time come when any man can justly say this of our church?

Let us—for women have a tremendous power right here—see to it that every poor person will be sure of finding a friend when he comes into our churches.

To the Societies

DEAR SISTERS:—The evident blessing of our heavenly Father upon every department of our work is cause for gratitude, and we would begin the new year with a note of thanksgiving. Our present fiscal year has been marked by development of character among our students (in one quarter twenty-five were converted). Two churches for Japanese in America have been organized as a result of our Home Mission Society, and new city missions are being enterprised constantly by the awakening of the women of the Church through the call of our organized work. It is a great privilege to be a colaborer with our Lord in his effort to redeem a lost world; and when he thus puts his seal of acceptance upon our every effort we are indeed called to a fixedness of purpose and faithful discharge of every duty.

This enlargement of opportunity, however, calls for system and practical business methods upon our part, for every department must be maintained when once undertaken, and our income is small. Of the $50,000 collected last year, we could appropriate but $28,000 for our connectional work. Each Conference Society uses half of its own dues for parsonages within its own bounds, or Conference expenses. All money raised for Loan Funds, Educational Endownment, etc., is loaned out to parsonages or invested at small interest by the Board of Church Extension (we can use the interest for current expenses only). Before going to Board meeting the General Secretary gets an itemized statement from each connectional institution as to the amount of money necessary to run it during the succeeding year. Salaries, insurance, incidentals, repairs and buildings, as well as parsonages, must be met, and we must know where to look for the money with which to do all this. Last April, after cutting everything to the lowest possible limit, we were obliged to appropriate $31,838, which, you see, is over $3,000 more than the collections were the previous year.

We now have 32,000 members, and if each pays her dues in full, the Board's half will be $16,000. Will all pay dues in full?

With this prospect of $16,000 from dues, where is the remainder to come from? The Board asks each auxiliary to contribute an amount corresponding to one dollar per member over and above dues. Will you not make an effort to do this before sending in the last quarter's remittance? If you do this there will be enough money in the treasury to carry forward the work without embarrassment. Money collected during the Week of Prayer, and life membership dues, may be included in the sum. Enlargement next year will be contingent upon our present collections and an increased membership.

This, then, is the burden of our letter: collect dues in full, secure a contribution from your auxiliary corresponding to a dollar per member, and make a diligent effort to increase your members. Remember, you are called to be a colaborer with your Lord in saving our world, and these are some of the things He has asked you to do in this copartnership.

Yours faithfully,
MISS BELLE BENNETT,
President.
MRS R. W. MACDONELL,
General Secretary.

Night Was Her Terror.

"I would cough nearly all night long," writes Mrs. Chas Applegate, of Alexandria, Ind., "and could hardly get any sleep. I had consumption so bad that if I walked a block I would cough frightfully and spit blood, but, when all other medicines failed, three $1 00 bottles of Dr. King's New Discovery wholly cured me and I gained 58 pounds." It's absolutely guaranteed to cure Coughs, Colds, La Crippe, Bronchitis and all Throat and Lung Troubles. Price 50c and $1. Trial bottles free at all drug stores.

WE WILL PAY THE RAILROAD FARE

To our Greensboro Store and Return

Of any one who selects and buys a piano, or an organ from us while here. This expense is no greater than to send a salesman to see you, and saves his time. We add nothing to the price on account of this proposition. Low prices, cash or time.

Nine Factory Lines to select from.

Cut This out and Present.

This coupon entitles the holder to full fare from place of residence and return, on the purchase of a Piano, or an Organ from us

A. D. JONES & Co

Factory Southern Distributors
208 South Elm St,
Greensboro, N. C.
Wholesale and Retail

Cotton Must Have

Potash

Potash is an essential plant food which must be added as a fertilizer or the soil will become exhausted, as is true of so many cotton fields.



We have books giving valuable details about fertilizer. We will send them free to any farmer who asks us for them.

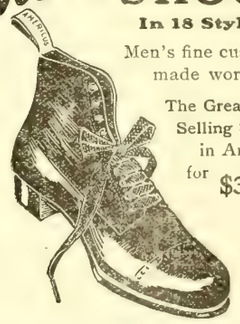
GERMAN KALI WORKS,
New York—93 Nassau Street, or
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$3.50 will buy a pair Americus Shoes

In 18 Styles

Men's fine custom-made work.

The Greatest Selling Shoe in America for $3.50



For sale by all up-to-date dealers. Pair "Americus'" would be an appropriate present for a friend.

Geo. D. Witt Shoe Co.
Manufacturers
LYNCHBURG, VA.

XANTHINE! PROF. HERMAN'S GERMAN HAIR RESTORATIVE

The **Grandest Preparation for the Hair the world has ever known.**

Why? Because it does what is claimed for it.

NEVER DISAPPOINTS.

Not a dye, but will surely restore the natural color to gray or faded hair, stop dandruff, promote growth, and put the hair in elegant condition.

At druggists. Price, $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, *Charges Prepaid*. Highest testimonials. Write us for circulars. XANTHINE COMPANY, Richmond, Va.

dec 18 1y

C. W. BANNER, M. D.

OPPOSITE THE MCADOO HOUSE.

Practice limited to the Eye, Ear, Nose and Throat.

OFFICE HOURS:—9 a. m. to 1 p. m.; 2:30 p. m. to 5 p. m. SUNDAY 9 to 10:30 a. m. given to the worthy poor. 1e 3-tf

Subscribers Box 7

Send for $1 box of Hunt's digestive Tablets and before breakfast constitutional treatments. If my remedies please and help you, you may send $1 00. If not they cost you nothing. I leave it to you. Inclose 10c. to help pay postage and packing. T. J. HUNT, Merom, Ind.

jan20-tf

The Farm and Garden.

Winter on the Farm.

"How should the farmer spend winter time on the farm?"

This is the question which M. R. D. Martin, agricultural editor of the Gastonia Gazette, sets out to answer in the last number of that paper, and this is how he does it:

"Live stock should have attention. Stables should have perfect ventilation. Have them warm. Provide good warm quarters. The fertility of the farm is the farmer's banking stock from which he must realize his profit. The higher above 'par' he can keep it the larger will be the gain The cheapest and best fertilizer to add to the soil is stable manure. A good plan is to map off the farm on a piece of paper. Designate the crops to be sown the following season and crops growing. Indicate the seed and fertilizer to be used for each crop. Read at least three good agricultural papers Read the leading county newspaper. Read the Gastonia Gazette.

On Keeping Manure.

It was once supposed that if manure was kept under cover its fertility would not be appreciably wasted. The Department of Agriculture finds that large losses may occur, though not to such an extent, of course, as from the open yard manure pile. The best way to keep manure seems to be to pack it into a solid mass, and exclude the air, in a somewhat similar manner to the way silage is put up. The Department notes experiments where steer manure was kept in deep stalls under the feet of the animals for months, as against the method of cleaning the stall out daily and storing in a compact heap under cover, enough fine cut litter being used each day to apparently absorb all liquid manure. The deep stall manure was trampled to a very dark, compact mass, and there was very little loss of the valuable fertilizing constituents —nitrogen, phosphoric acid and potash. With the manure kept in heaps one third of the nitrogen, one fifth of the potash and one seventh of the phosphoric acid was lost, the total money value of the losses being equivalent to $2.50 for each steer stabled for six months.

Manure, it is stated, can be kept almost perfectly, so far as the fertilizer constituents are concerned, by use of the "deep stall" system. Experiments show, however, that nitrogen is lost very rapidly by such manure, if it be allowed to lie after the removal of the stock, without such covering as will retain the moisture and exclude the air.—B. W. Kilgore, in Progressive Farmer.

The Egg Question.

There is something radically wrong in the present system of gathering and marketing eggs. The consumer finding too large a per cent. of spoiled eggs in each dozen purchased. The commission merchant finds too many "dirties" and bad, and the middleman who can sell the majority of eggs from his counters as "fresh" during the early fall and winter must have an elastic conscience. It is the farmer who pays for the loss from bad management in marketing. He sells his eggs to the country merchant, who ships when convenient. The eggs are not improved by standing in the store atmosphere. The commission merchant reports heavy loss and instructs that the average price of eggs must be lowered, as the cost of the loss must be added to the price of the eggs. The careful farmer whose eggs are good is made to suffer with the rest, and thousands of eggs are used for canning which under proper management could be eaten fresh. Fresh eggs create a demand for more, and the demand raises the price. Every stale dozen of eggs helps to destroy the market.

The prime factor in building up any trade is the quality of the goods. If it is a question of only a few dozen eggs per week from the neighborhood the farmer must take what he can get at the store for his eggs or work up a private trade. If there are enough enterprising farmers in the neighborhood to furnish a commission house with one or more cases of eggs stamped and guaranteed strictly fresh each week they will receive a premium on the eggs shipped and a growing demand for more. If you can produce a superior article you can get and hold the trade of the best paying class of people. In winter an egg less than a week old is fresh, but it must be of good flavor as well, which means that dirty nests must go and neighboring with strong smells will not do. After you have put yourself in the way of producing fresh eggs of good quality you must go after the trade. It will not come to you at first. If you live near a large town and do not care to handle a private trade arrange with some fancy grocer to handle your goods and put them up in cartons stamped with your trade mark Absolutely guarantee every egg sold, and to be able to do this it is well to candle every egg before selling Have the eggs in each carton as near uniform in size and color as possible. Keep the eggs in a dry, moderately cool, pure atmosphere and gather often. Infertile eggs are the best for the market trade; therefore keep no male birds with your laying stock.

The supply of good eggs never equals the demand. People must have eggs the year around. It is just as easy to market them in their first freshness as after they have become stale. Get a reputation for furnishing strictly fresh eggs and you will get the paying trade.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sumof ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day ofDecember, A. D. 1886.

{ SEAL } A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

Address, F. J. Cheney & Co., Toledo, Ohio. Sold by all druggists, 75c.

Hall's Family Pills are the best.

No Pity Shown.

"For years fate was after me continuously" writes. F A. Gulledge, Verbena, Ala. "I had a terrible case of Piles causing 24 tumors. When all failed Bucklen's Arnica Salve cured me. Equally good for Burns and all aches and pains. Only 25c at all drug stores.

"Stop your groaning" Rheumacide will cure you, and make you feel ten years younger. Get it at your druggist's.





Clothing
—AND—
Furnishings
—FOR—
Gents and "Little Gents."

If in need of clothing, either call or write us. We carry the best makes and guarantee every garment. Suits to order a specialty. Fit guaranteed.

Special discount to ministers.

SALESMEN: T. A. Walker, C. A. Tucker, C. C. Johnsou, J. W. Merritt and Wade H. Stockard.

THE MERRITT-JOHNSON COMPANY,

308 South Elm St., GREENSBORO, N. C.

DO YOU WANT THE BEST PROTECTION FOR THE LEAST MONEY?

INSURE IN THE WASHINGTON.

Do you want insurance in a company that puts the largest surrender value on its own policies? Insure in *The* **Washington** of New York.

Do you want insurance in a company that CONTESTS NO CLAIMS? Try *The* **Washington** of New York

Or do you want an agency for a clean, reliable company that pays its agents best, and has been 44 years in business, and has accumulated for its policy holders $17,000,000? If you do try *The* **Washington** of New York.

J. O. GUTHRIE, State Agent.
nov25-4m Raleigh, N. C.

MARRIAGES.

CODY—HARRIS.—On December the 31st, 1903, at the residence of the father of the bride, J. M. Cody, in Turnersburg Township, Iredell county, Miss Pearl Cody to Mr Augustus Franklin Harris, of Rowan county, by Rev. J. W. Bowman, of the W. N. C. Conference.

CHANEY—DAVIS.—At the home of the bride's father in Marion, on Jan. 13th, Mr. C. W. Chaney of Durham, and Miss Ruby Davis, Rev. W. H. Willis officiating.

REID—NEAL.—By the same, on Jan. 25th, Dr. Joseph G. Reid and Miss Lena E. Neal. Dr. Reid is a Methodist steward and Miss Neal a leading Methodist young woman.

ROACH—RYAN.—On Jan. 13, 1904, Mr. Eugene Roach to Miss Ella Ryan, both parties of Guilford county, N. C., Rev. T. B. Johnson officiating.

GRAY—ROACH.—By the same, on Jan. 13, 1904, Mr. Robt. Lee Gray to Miss Annie G. Roach, both parties of Guilford county, N. C.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

SHAVER.—Edith Eve Ann Shaver was born Feb. 1, 1898, and died Sept. 16, 1903. Little Edith was not sick but a few days: the dreaded malady diphtheria had laid its cruel hand upon her, and its ravages could not be stayed. 'Mid the tears of a grief stricken widowed mother, sister and two little brothers, and sympathetic friends, I laid her to rest in the church yard at Liberty by the side of a loving Christian father and two little brothers that have gone before her, where she patiently awaits the resurrection morn.

Edith has been taken, but will not be forgotten. Over half of this family has passed over, and now rest on the other shore. The other half wait and watch on this side.

J. J. EADS.

WINECOFF.—Miss Sarah A. Winecoff, a devout and elect lady, departed this life on December 25th, (Christmas Day) 1903, at the home of her brother, Mr. M H. Winecoff, near Concord, N. C. Deceased was a member of the Methodist Episcopal Church, South, at Mount Olivet Church, on the Concord circuit. Converted in childhood, she had grown up about the altars of the Lord's house, and was actively engaged in church work up to the time of her death. She was in her 59th year, and it can be truthfully said that all those years were given to the service of her Master, and in developing a character in which were beautifully blended all the graces of the true child of God. Her sickness was brief, and now she rests from her labors. To the bereaved ones, among whom are some of the choicest spirits in the church militant, we tender the profoundest sympathy, while we pray that they may share in the patience and consolation of the saints on earth. H. M. B.

MASTERS.—Harriet Elizabeth, wife of John Masters, was born Sept. 18, 1856, and died Dec. 31, 1903 She was converted in childhood and joined the Methodist Church, of which she remained a consistent member till God called her hence.

She did not display her religion or rehearse her piety, but was a quiet, unassuming woman.

She was everybody's friend, and imparted comfort and sunshine to all with whom she came in to ch. Many of her social and moral qualities were of the best character She was a cheerful companion, neither stiff nor supercilious. She was as humble and simple in her manners as a child. Her conversation was always characterized by good nature. The large crowd which attended the obsequies gave evidence of the high esteem in which she was held. While we deplore her departure, we rejoice in thinking of her being housed in a better habitation. Let faith and hope enable the sorrowing ones to look to that future where the sundered ties of earth are reunited.

J T. PEELER.

BALLINGER.—In the death of Miss Laura Ballinger the grim reaper has claimed and gathered into the garner of the skies one of our brightest and most promising young women. She was the daughter of Jonathan F. and Hannah E. Ballinger of Guilford College, N. C., and had been in Greensboro, N. C,, for some time under treatment, which, with skillful nursing, were of no avail, and on Friday, January 1, 1904, she yielded up her last fight and crossed over the river whence so many are called and from whence none ever return. Her life during the last two years was full of suffering, was a beautiful example of true womanhood, and its influence is left to us as a monument which can never be taken away and to which we can look and ask, "O death, where is thy sting? O grave, where is thy victory?"

Even though she knew her days were numbered, and that soon she must enter upon her last long journey, she displayed the bravery and fortitude of a true Christian soldier. Her smiling face and cheerful words reflected the light of a soul which was not afraid and which leaned upon Jesus as a very present help who always guides and comforts those who believe on Him.

Her faith was in God, who, in his unerring wisdom, has seen fit to remove this beloved one. Yet in having the light of this life taken from her she has just begun to live; and her soul doubtless calls back to us, "Blessed are the dead which die in the Lord"

May the great love of our merciful Heavenly Father constrain all her friends and associates to number their days by prayer and willing service to Him who doeth all things well, that with her they may be reunited forever in heaven. Funeral services conducted at Guilford College in presence of a large number of sorrowing relatives and sympathizing friends by Revs. Newlin Peele and Kirkman.

In Memoriam.

God in his infinite wisdom has seen fit to remove from us one of his most faithful and useful servants, Mrs Virginia W. Whitehart, who died at her home in Greensboro on Dec. 28, 1903, aged about 36 years and 7 mos. She was the daughter of Baker and Judie Wiggins, and was married to C. H. Whitehart, Jr., on Nov. 22, 1885, and lived in Florence, S. C., until 1897, from whence they moved to Guilford county, near Friendship, N. C. A few months ago they moved to Greensboro. Mrs. Whitehart made a profession of faith and was received into the M. E. Church, South, at Florence, S. C., from which place she was transferred to Friendship, where she was an acceptable, faithful and earnest worker for the Master. Her life was one of thorough consecration, and from childhood she had been a true, loyal and devoted Christian, giving to those around her, not only in her home, but in the church as well, a beautiful type of Christian living.

She is survived by her husband and four children, the youngest of whom is a babe only 8 months old. How sad to be cut down and taken from her home in the midst of her usefulness and in the prime of life when all seemed so bright and happy.

But we know that our Heavenly Father is too wise to err, and that all things shall work together for good to those who love him.

The life of the Christian is beautiful, but it is only the beginning of what is beyond, and death is the gate to that perfect peace and joy which await us beyond, where we hope to meet our beloved sister in the sweet by and by She was buried by the side of her son, Zebulon Vance, after funeral services conducted at Friendship in the presence of a large number of sorrowing relatives and sympathizing friends, by Revs. A. G. Kirkman, R M. Gretter and Starr Higgins.

Cures Blood and Skin Diseases, Itching Humors, Eczema, Scrofula, Etc

Send no money—simply write and try Botanic Blood Balm at our expense. A personal trial of Blood Balm is better than a thousand printed testimonials, so don't hesitate to write for a free sample.

If you suffer from ulcers, eczema, scrofula, Blood Poison, cancer, eating sores, itching skin, pimples, boils, bone pains, swellings, rheumatism, catarrh, or any blood or skin disease, we advise you to take Botanic Blood Balm (B. B. B.) Especially recommended for old, obstinate, deep seated cases of malignant blood or skin diseases, because Botanic Blood Balm (B. B. B.) kills the poison in the blood, cures where all else fails, heals every sore, makes the blood pure and rich, gives the skin the rich glow of health. B. B. B., the most perfect blood purifier made. Costs $1 per large bottle at drug stores. To prove it cures, sample of Blood Balm sent free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter. ☞This is an honest offer—medicine sent at once, prepaid.

To Piano and Organ Buyers.

The editor wishes to say a good word for the Williams Organ & Piano Company of Chicago, manufacturers of the well-known Epworth organs and pianos. It is a reliable concern and well-known throughout all Methodism. Our readers will do well to send to this firm for a catalogue before buying instruments. See ad in another column.

$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than $100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike It arrests the trouble at once. $1. Sold by L. Richardson Drug Co., Greensboro, N. C.

Thirty

Days Was My Life's Limit.

Agony From Inherited Heart Disease.

Dr. Miles' Heart Cure Cured Me.

One person in every four has a weak heart. Unless promptly treated a weak heart will easily become a diseased heart. A little extra strain from any cause is sufficient to bring on this deadly malady, the most common cause of sudden death. Dr. Miles' Heart Cure will tone up the heart's action, enrich the blood and improve the circulation.

"My trouble began with catarrh and I have always supposed it caused the trouble I have experienced with my heart. I had the usual symptoms of sleeplessness, lost appetite, constipation, palpitation of the heart, shortness of breath and pain around the heart and under left arm. My mother suffered in the same way and I suppose mine was an inherited tendency. At one time I was in agony. I suffered so severely and became so weak that my doctors said I could not live thirty days. At this time I had not slept over two hours a night on account of nervousness. The least exercise, such as walking about, would bring on palpitation and fluttering of the heart so severe that I would have to give up everything and rest. Nerve and Liver Pills cured me of constipation and heart symptoms disappeared under the influence of Dr. Miles' New Heart Cure. I am in better health than I have been in twelve years and I thank Dr. Miles' Remedies for it. I think they are the grandest remedies on earth and I am constantly recommending them to my friends."—MRS. L. J. CANTRELL, Waxahachie, Tex.

All druggists sell and guarantee first bottle Dr. Miles' Remedies. Send for free book on Nervous and Heart Diseases. Address Dr. Miles Medical Co., Elkhart, Ind.

Carolina & North-Western Ry Co.

Schedule effective June 7, 1903.

Northbound	Passenger No. 10. Ex Sun	Mixed. No. 70 Daily	Mixed. No. 62
Lv Chester,	9:00 a m	8:00 p m	Tues
" Lowrys	9 18 a m	8 28 p m.	
" McConnells.	9 28 a m	8 43 p m	Thurs
" Guthries	9 33 a m	8 5 p m	
" Yorkville	9:49 a m	9:09 p m	Sat
" Clover	10 1 a m	10 00 p m	
" Gastonia	10 38 a m	2:50 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 20 a m	1 0 a m	7 02 a m
" Lincolnton	11:43 a m	1 0 a m	8 00 a m
" Maiden	12 10 p m	2 30 a m	9 20 a m
" Newton	12 28 p m	2 55 a m	10 00 a m
" Hickory	12:50 p m	3 0 a m	2 00 p m
" Cliffs	1 2? p m	4 40 a m	3 0 p m
" GraniteFalls	1 36 p m	4 57 a m	3 45 p m
Ar Lenoir	2 05 p m	5 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63
Lv. Lenoir	2 10 p m	8 10 p m	7 00 a m
" GraniteFalls	2 58 p m	8 43 p m	8 5 a m
" Cliffs	3 08 p m	9 30 p m	9 15 a m
" Hickory	3 20 p m	9 50 p m	9 35 a m
" Newton	3 45 p m	11 45 p m	11 20 a m
" Maiden	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 30 p m	1 0 a m	12 45 p m
" High Shoal	4 52 p m	2 2 a m	2 23 p m
" Dallas	5 12 p m	2 55 a m	3 25 p m
" Gastonia	5 30 p m	4 0 a m	3 55 p m
" Clover	5 57 p m	5 10 a m	
" Yorkville	6 13 p m	6 00 a m	Mon
" Guthries	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 0 a m	Wed
" Lowrys	6:7 p m	7 23 a m	
Ar Chester	7 17 p m	8 0 a m	Fri

Connections.

Chester—Southern Ry., S A L and L. & C.
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F. A. GENNETT, MGR.

jan 28-1yr

News Notes.

Governor Pennypacker, of Pennsylvania, has refused to honor the requisition of the Governor of North Carolina for the return to Greensboro of William Hill, under arrest in Harrisburg for murder alleged to have been committed in Greensboro, July 4, 1900. The requisition was opposed on the ground that the North Carolina authorities had not complied with the rules of requisitions.

The survey for the Durham & Southern Railway has begun. This is the road which Mr. B. N. Duke and others of Durham will build from that place to Apex, which is the present northwestern terminus of the Cape Fear & Northern Railway, which extends from Apex to Dunn, on the Atlantic Coast Line. The Cape Fear & Northern and the Durham & Southern will all be one road.

Washington, Jan. 23 —The Corean minister to night authorized the statement that there had been no attempt to conceal the whereabouts of the Crown Prince Eui Wha. He said that the young man is at present, and has been for some time, at Roanoke College, Salem, Va., and that recently he has made several visits to to this city, always stopping at the legation.

A Drop of Blood

Taken from a person who has for a few months used Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) is pure and free from taint.

We say a few months, because it takes time to overcome the effect of years of careless living in the matter of diet, sleep and dissipation. This great one dose-a-day remedy gives quick relief from indigestion, constipation, dyspepsia, headache and all kinds of kidney, liver and stomach trouble, but as the impurities entered the system slowly, slowly they must be gotten rid of.

Poisons and disease germs creep into the blood through the retention of impure waste matter in the stomach and bowels and through inactive kidneys and a lazy liver. Vernal Palmettona gives gentle aid to the weakened digestive organs. Gradually they gain strength and are finally able to perform their natural functions without any help. When this stage is reached, use a little judgment in what you eat and drink and you will have no more trouble. You'll be able to do twice as much work as before, whether it is done with your hands or brain.

Perhaps you have read this kind of talk before and have found the remedy talked about to be a flat failure in your case. If so, you are prejudiced. Knowing that such a prejudice often exists, we give everyone a chance to try Vernal Palmettona before they buy. It is on sale at all leading drug stores, but you can try it free of expense Write us for a free sample bottle today. It will be promptly sent postpaid. If it does you good, it is easy to step into a drug store and get a full size bottle. The druggist will not try to sell you something else. If he does he is an exception, for druggists know that Vernal Palmettona is the best remedy of its kind in existence. Vernal Remedy Co., 460 Seneca Building, Buffalo, N. Y.

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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

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From a Woman of Notre Dame, Ind.

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TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

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Christian Advocate

REV. H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

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EDITORIAL.

Make More of the Opportunity.

The arbitrary demands of a conventional age are taking the life out of church services in many places. This is one prolific cause of the deadness and coldness which stand in the way of a genuine revival of religion. When we concede that a service shall be just so many minutes by the watch, we compromise with the devil in advance and grieve the Holy Spirit.

Let no one conclude from this that we would undertake a defence of the custom of prolonging services indefinitely, while the leader indulges in senseless vaporings and threadbare repetitions of worn-out themes. No man can afford to keep a congregation a moment longer than he has something for them that they are willing to receive. As a rule the formal part of the service and the delivery of the sermon should occupy but a given time, say about one hour; but there is no reason why any pastor should feel that the arbitrary demand is laid upon him to dismiss the congregation and close up the church, simply because the clock strikes. Here is where our modern Methodism is making a great mistake. There are many devout Christians, longing for the salvation of souls, anxiously looking and waiting for the Hope of Israel, who would gladly linger with the pastor for thirty minutes or more, in prayer and song. Why should these be dimissed from the place of worship, and the burning fires be quenched, because, forsoothe, there are others whose conventional notions would be shocked if the service continued for more than sixty minutes?

Is there not a more excellent way? We think so, and urge the pastors to lay our suggestions to heart, because, week by week, we feel more and more the burden of responsibility resting upon us to plead for a forward movement. With the Psalmist we feel the heart cry: "O, that the Salvation of God were come out of Zion." It is high time that we should awake out of sleep and go forth determined as embassadors of Christ to make full proof of our ministry—to make the most of our opportunity to save souls.

It is not only true that in every gospel service, the souls of Christians are kindled with the hope and desire for the salvation of souls, but there are unsaved ones whose hearts are smitten, and who go away to die unsaved if no present effort is made to lead them into full repentance and saving faith. Why cannot the pastor always feel at liberty to dismiss those who care to go, and then to remain indefinitely with those who choose to remain? We see no reason why this should not be the custom, and we believe that, followed up for awhile in any congregation, with the earnest purpose of drawing near to God in prayer and song, it would prove our emancipation from the slavery of a formalism which has been holding us in the embraces of spiritual icebergs.

Let everybody join in the cry, "O, Lord, will thou not revive us again, that thy people may rejoice in thee." All other questions that give us anxiety and that cause strife and division, will be forgotten when our hearts glow with the love that is to be kindled while we wait about the altar for the divine visitation.

The Shame of a State.

We have not looked with any degree of gratification upon the tendency in some sections of North Carolina to promote the dispensary plan for the management of the liquor evil. It is a poor excuse, to say the least, and it may be truthfully said, that it has been weighed in the balances and found wanting.

Rev. Mr. Cannon, in the last issue of the Baltimore and Richmond Christian Advocate, referring to the results of the South Carolina dispensary, probes to the bottom on this subject, and we give space for a lengthy extract with pleasure. He says:

"The Southern Christian Advocate, in the issue of the 21st of January, gives the criminal statistics of that State as reported by the Attorney-General. They show that 1,515 crimes were committed in that State the past year, and that over one-seventh of these were murders! It seems incredible, but there were 222 murders in that State last year! The Advocate, furthermore, declares that nine tenths of these murders were committed by men who were under the influence of liquor, or who were men of intemperate habits. This is not surprising when one remembers that South Carolina is engaged in the business of pouring liquor down the throats of her citizens. She is running a business for revenue, and she has to pay the cost—drunkenness, dis order, death.

Drunkard-Making Made Respectable.

But some persons say, "South Carolina has the Dispensary System. There are no bar rooms there, and the sale of liquor is carried on decently and in order." Yes, but the facts are the same. When the sheriff hangs a man, he is dead, although he was killed decently and in order, and when the dispensary makes a drunkard out of a handsome, strong young man, he is a drunkard just the same, although he is made so by the hand of the officer of the State. Drunkards are drunkards, and murders are murders, and it does not matter whether you call them bar-rooms, saloons, or dispensaries, the drunkards and the murders produced can never be respectable. The dispensary is a delusion and a snare. It is a device of the devil, by which he has deluded many well meaning men into thinking that liquor selling and drunkard-making can be made respectable. The liquor business is under the ban in our country to day. The greatest evangelical churches will not allow liquor-sellers to be members of their churches, and no Protestant Church points to them with pride as leading members. The families of liquor-sellers are made to suffer in social circles, because of the father's business. The business is not classed as respectable by the great Christian world. Most men are in it to day for the money they are making, and many men leave it as soon as they have made enough money, because they want to give a better standing in their families

The Dispensary is a device of the devil to make liquor-selling respectable. Our children have been taught to consider the business a disgrace, and they have thought of the bar-keepers as social outcasts. Now, suddenly, the business becomes respectable. The town, or county, or State, or all three, go into partnership and appoint three of the leading citizens of the community as a Board of Control. These leading citizens buy a suitable supply of liquor, put it in a suitable and convenient place, and employ a man to dispense the same in accordance with certain rules and regulations laid down by them. Now, the sale of liquor has been put in the hands of the friends of temperance, and it is to be carefully guarded from any abuse. It is no longer disgraceful to sell liquor. The leading citizens control it. The business is respectable, and it has recovered at one bound what had been torn away from it by the conflicts of half a century. The keeper of the Dispensary is a State official, and surely the State will give no citizen work to do which is not respectable. But the cloven foot and the horns and tail are there, though hidden by the robe of the State And South Carolina comes with her record of crime and bloodshed to warn her sister States that no Legislature can change the nature of this wild beast. Drunkards are drunkards, and murders are murders, aud the business that produces them can never be made respectable, whether run by covetous individuals, or run by a covetous community, to raise revenue to build stone walks and road ways, the cobblestones of which are human skulls "

Wisdom is the principal thing, therefore get wisdom; but in the getting get understanding.

An uneven balance is abomination to the Lord, but a just weight is his delight.

EDITORIAL POINT OF VIEW.

Governor Aycock on the Negro Problem.

We claim to be an optimist, but can hardly vie with our governor in this feeling on the much discussed negro or race problem. However, if all would share in his views and give out frank and hopeful expressions, it would aid very much in tiding us over this peril in our social conditions The following sentiments, selected from the Governor's Baltimore speech, are worthy of a noble and true man:

"Let the negro learn once for all that there is unending separation of the races; that the two people may develop side by side to the fullest, but that they can not intermingle. Let the white man determine that no man shall by act, or thought, or speech cross this line and the race problem will be at an end. These things are not in enmity to the negro, but in regard for him. He constitutes one third of the population of my State; he has always been my personal friend; as a lawyer I have often defended him, and as Governor I have frequently protected him, but there flows in my veins the blood of the dominant race; the race that has conquered the earth and seeks out the mysteries of the heights and depths If manifest destiny leads to the seizure of Panama, it likewise leads to the dominence of the Caucasian. When the negro recognizes this fact, we shall have peace and good will between the races, but I would not have the white people forget their duty to the negro. We must seek the truth and pursue it. We owe an obligation to "the man in black;" we brought him here; he served us well; he is patient and teachable; we owe him gratitude; above all, we owe him justice. We cannot forget his fidelity and we ought not to magnify his faults; we can not change his color, neither can we ignore his service. No individual ever "rose on stepping stone of dead" others "to higher thing," and no people can We must rise by ourselves, we must educate not only ourselves, but see to it hat the negro has an opportunity for education. As a white man, I am afraid of but one thing for my race, and that is, that we shall become afraid to give the negro a chance. The first duty of every man is to develop himself to the uttermost and the only limitation upon the duty is that he shall take pains to see that in his own development he does no injustice to those beneath him. This is true of races as well as individuals. Considered properly, it is not a limitation, but a condition of development; the white man in the South can never attain to his fullest growth until he does absolute justice to the negro race If he is doing tha now, it is well for him. If he is not doing it, he must seek to know the ways of truth and pursue them. My own opinion is, that so far we have done well and that the future holds no menace for us if we do the duty which lies next to us, training, developing the coming generation so that the problems which seem difficult to us shall be easy to them. We have a great country, great in material wealth, great in the strength of its people, great in the opportunity to make manifest that strength in the works of righteousness. Our greatness shall grow as individuals of the nation grow in virtue; our greatness shall wane as men fall below the standard of truth."

* * * *

The Boll Weevil.

A Charlotte Observer reporter gave out the following interview with a cotton manufacturer last week, which will be of interest to many of our readers:

"Do you believe cotton is intrinsically worth 15 cents a pound!" a large manufacturer of the staple was asked by an Observer.

"Yes, I believe it is," said he. "During the war, the staple brought 80 cents per pound, and cotton goods were sold on that basis. Now if cotton goods come to the present price of the raw staple the equation will be established. The future of cotton, however, depends on the boll weevil. People have been carrying the things around in bottles over the country, and the pests have been doing some little locomotion on their own account, so that we cannot tell until next season just where it will break out—perhaps in localities it has not visited heretofore."

"What is this boll weevil, anyhow?" asked the reporter.

"It is a small insect—so small, in fact, that you can hardly see it, but what it does for a cotton boll is all-sufficient. When the boll is perfectly green but fully formed the weevil bores into one side of it, and eats out the entire contents. The result is that the boll never opens, but drops from the stalk. Sometimes nearly every boll will be thus ruined and the crop entirely destroyed, as has been the case with thousands of acres in Texas this year, and the pest is gradually working its way northward."

"What does the weevil do when he comes out of the boll—is it ready to tackle another, or does it die?"

"Well, it's not a weevil when he comes out. During the process of reducing the yield of the South's cotton crop it has also changed itself into a butterfly, and as soon as it lays about a million eggs, more or less, it dies. These eggs are for next season. That's what makes things so uncertain about the weevil. One of the insects can lay enough eggs to bring forth a thousand descendants, and each one of this new crop means the ruination of one healthy cotton boll. Sometimes the winged weevil, when it comes out of the ruined boll, will fly a hundred yards or more laying its eggs, and then again it will drop right off. It seems, however, that whatever else it does, it never fails to lay its full quota of eggs. The fact that it flies a short distance probably accounts for the assertion that it spreads northward at the rate of 60 miles a year. There are numerous ways, however, by which these eggs might be transported, and it would not be surprising to find the cotton growers of North Carolina battling with the boll weevil in a short time"

When inclined to give an angry answer, press your lips together and say the alphabet.—Sel.

Look for beauty in everything, and take a cheerful view of every event.—Sel.

Forget little annoyances.

CONTRIBUTED.

Romanism As It Is.

BY REV. W. B. LEE.

We never gain anything by laying to the charge, even of an enemy, motives or sentiments of which he is not conscious; or by misstating his position. Knowing this, I try to be conservative in what I say of the Roman religion, and to use the same spirit of fairness I should ask at the hands of a priest in dealing with Methodist Christianity.

It may seem uncharitable to suggest that the authorities of this religion are fostering a practice that they know to be contrary to the word of God. But, if they are not, any sane man will be ready to admit that they have been exceedingly unfortunate in their dealings with the Decalogue. If there is nothing in the second commandment to condemn them, why have they eliminated it and divided the tenth to preserve the number? To protect the worship of Images it would seem necessary to correct the Decalogue.

In Catholic countries no effort is made to hide or deny the fact of Image worship. But here, in the face of a strong sentiment against such a senseless practice, it is flatly denied. Notwithstanding that denial, I unhesitatingly affirm that catholics do

WORSHIP IMAGES.

To reach such a conclusion, I have drawn upon three distinct sources of information. The first of these is personal observation. I have seen people approach an Image with that awe and silent tread you would expect in one approaching the Diety; kneel reverently down and say a prayer to it, while gazing intently into its face; then arise, kiss its feet or the hem of its garment and go away. I have seen women weeping bitterly as they knelt before the object of their worship.

By inquiry, I have found they have an experience after such an act not unlike that which comes to us when we unburden our souls to God. I could cite many conversations I have had with these people for the sole purpose of getting a view of this matter from their standpoint, and I am constrained to believe that if what they do before an Image is not worship, there is no experience in their lives that may be called worship.

My second source of information is the testimony of converts. I have yet to find one who does not confirm my proposition. It is astonishing to see their hatred toward an Image. They still have what St. Paul calls a "conscience of the idol." My Brazilian brethren would be scandalized at seeing a copy of the Sistine Madonna in my house. For they can conceive of no other use to which I could put it than that of worship.

As soon as the Gospel begins to get hold of a Romanist, he wants to get rid of his Images. He generally brings them to the preacher and asks, "What must I do with these things? I have lost faith in them." He is afraid to break or burn them, and yet their strange fascination and power over him are such that he is afraid to keep them about him.

We Anglo-Saxon protestants have no idea what that power is. I was once talking to a brother about this sensitiveness of

converts from Romanism and said: "The crucifixion of Jesus is an historical fact, just as much so as the triumphal entry of Garibaldi into Rome. Why, then, should I not have a picture of one event, just as well as of the other?" He answered: "I dare say it would be no harm for you, who have never worshipped Images, but for us, who have from infancy been under the power of the Image. There is only one safe course, and that is to banish all visible objects of worship from our sight."

My last source of information is the teaching of the Romish church. It holds that if the acts we protestants call worship are performed before an Image that has not been baptized by the priest, they are idolatrous. Now the word of God says the love of money and the worship of things and of them that are no God's is idolatry. The Romish practice cannot come under the first head. It is, therefore, worship by the consent of that church itself.

This Image worship has given rise to the grossest superstitions and the most repugnant practices.

I could name a dozen famous Images whose miracles far out-number those of our Lord and His Apostles. And they are not confined to any particular country, but are scattered throughout the civilized world. Our own country could not produce a saint, or an Image that could do much as yet, but it is simply a question of time as to when the Images of our American Catholics will be just as miraculous as those in Brazil, Mexico, France, Spain and Italy. It is not reasonable to suppose that American Images shou'd be more impotent than all others.

It is one of the strange things about this business that all the Images of the same saint are not equally miraculous. For instance, the most miraculous Image of the Blessed Virgin in Brazil is that of "Apponcita" in St. Paul's. The shrine takes its name from the fact that the Image miraculously appeared. There is nothing striking in the looks of it, except its resemblance to a big fat negress and its gaudy dress. Yet its wonder-working power seems unlimited There is a great feast at this shrine every year, and the unbridled swindling and sin in other forms that goes on at such times is simply inconceivable to those who are not familiar with these religious feasts. And it is all with the knowledge and protection of the Romish church. The worst of it all is, there is no hope of reform from within. One of the late Pope's last encyclicals laid much stress upon the revival of these feasts and pilgrimages to these shrines as a means of strengthening the faith.

Another strange thing about Images is that they seem to be independent of the saint whose name they bear. They have an independent life, so to speak.

There are those who affirm that their Images drink wine set before them at night; others say they have seen them nod their heads in answer to questions. All the Images in a church have been found in the morning with their faces to the wall, to express their displeasure with the people. Pending great disasters, blood has been known to issue from their wounds. When one gets tired of the church in which he lives, he deliberately marches out at night and takes up his stand where he wants a new church. The Image of St. Antonio in the mother church of Juiz de Fora, the city of our Granbery College, did just this thing. But he was finally persuaded to reconcile himself to a new church on the old site. The same thing occurred with the Image of St. Good Jesus of the Little Forest at Congonhas. But he got his church where he wanted it.

These things may seem like Uncle Remus stories as you read them, and you may be saying that intelligent people cannot possibly believe such stuff. But I would impress upon your mind the gross injustice I would perpetrate by taking the senseless superstitions of the very ignorant and laying them to the charge of the Catholic church. I know how to distinguish between the fruits of a doctrine and the fruits of ignorance.

If we take the position that the priests and intelligent catholics do not believe these stories, we have not made matters any better, but rather worse They know that people believe them, and by tacit consent and conduct they confirm this belief. The only charitable view is that catholics, from the Pope down, believe that Images work miracles.

A few years ago the elite of my town, Juiz de Fora, made a pilgrimage to the Image of Our Lord at Congonhas. All the pilgrims gained indulgencies, while the promoters and managers received plenary indulgence and the Pope's blessing upon themselves, their business, and their families unto the third generation.

Now it seems to me simply preposterous to suppose that the Pope would make such concessions for acts he did not approve, and for visits to an Image of whose miraculous power he was ignorant, and in which he did not believe.

After all, the real difficulty about these things is not in their unreasonableness or the impossibility to see how intelligent people can believe in them. For when a man can believe in the doctrine of transubstantiation all else becomes simple and easy. A man who can look upon a thin wafer made of flour and water, and say he believes it not what all his natural senses tell him it is, but that it is Jesus Christ, the Son of God, in the same flesh and blood that was born of the Virgin Mary; that man can believe anything under the sun. Belief with him has absolutely nothing to do with intelligence. This doctrine so unhinges a man's religious judgment, that he becomes an easy prey for all manner of superstitions, and the abomination of Image worship, with all the repugnant practices that grow out of it, is but the logical result.

Here in the United States the influence of protestantism will act as a curb for a while, but even now, the amount of idolatry that catholics are openly practicing is simply astonishing.

The boast of Rome is that she is the same in every age and every land.

Greensboro, N. C.

Dr. J. A. Sherrill.

A SHORT SKETCH OF HIS LIFE.

BY REV. B. A. YORK.

Rev. J. A. Sherrill, M. D., was born April 12th, 1829, and departed this life August 28th, 1903, being 75 years, 4 months and 14 days of age.

He was the son of Lawson L and Elizabeth Sherrill.

He was first married to Mary L. Goodson, September 10th, 1850, who died April 7th, 1897. To them was born one child, who died in infancy.

He was united in marriage the second time to Miss Ida J. Womack, January 20th, 1898, who still survives him, and mourns her loss.

Dr. Sherrill was ordained Deacon by Bishop Andrew, at Chester, S. C., December, 1861, and Elder by Bishop Pierce in Charlotte, November 1865.

He lived and died in the same community of Mount Pleasant Church, in Catawba county, where he was born. He was laid to rest in the cemetery of his home church by his Pastor, assisted by Rev. W. L. Sherrill, amid the tears of a large host of friends and relatives.

For full fifty years he practiced medicine, and preached the gospel with much success. Many will doubtless rise up in the judgment and call him blessed because of his physical and spiritual ministrations to the poor.

He was a local preacher of much service to the church. He went forth every Sabbath to preach the Word to the people. His faith was well grounded in the doctrines and polity of his church. He loved Christ and Methodism. In his old age, he was an untiring worker in the Sunday-school. He manifested much zeal for the salvation of the children and young people. An excellent brick church, costing some $1,500, stands within sight of his old home, largely as a lasting monument to his love and liberality to the church. As an evidence of his love for a lost world, he left all his property to the Board of Foreign Missions of the M. E church, South, at the death of his widow.

In his last illness his mind was clear, his vision bright and his faith triumphant.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won;
Enter thy Master's joy.

Denver, N. C.

Notes from the National Capital.

Since writing you, but little has transpired at the Capital city that would be of special interest save the doings of Congress and such other daily happenings which are recorded in the secular press.

Among the delegation in Congress from North Carolina the majority of these one dozen solons are young gentlemen of ability and promise who are an honor to the "Old North State." Several of them are serving their first term. Just here it might be well to note that quite a number of them are Southern Methodists.

Judging from the interest these lawmakers are manifesting in their constituency one would suppose their re-election to the Fifty-ninth Congress is assured. In addition to their strict attention to work for which they were chosen, they are actively engaged in sending out garden and flower seeds and public documents which are being distributed free by the millions from the Department of Agriculture.

Immediately prior to their coming to Washington last fall the family of Congressman Page, of the 5th district, underwent a siege of sickness with diphtheria, and now his four children have measles,

although some of them are convalescent and others are doing as well as could be expected.

Bro. P. H. Hanes, a staunch Methodist from Winston Salem, spent several days here last week attending a conference of the national legislative committee in the interest of the good roads movement in which he is an ardent odvocate and president of the State Association.

The most interesting event which has occurred under the auspicies of Mount Vernon Church since the new year's reception of which mention was made in a previous letter, was a recent reunion of Judge W. L. Chambers' Sunday school class at the residence of Mrs. Maud Howell Smith. The programme of the evening consisted of recitations, speeches, instrumental and vocal music and refreshments. This is the banner class of our school—having a membership of over fifty or sixty adults, including half dozen or more Southern Senators and Representatives in Congress. The teacher, Judge Chambers, formerly of Alabama, is a gentleman of national reputation, and possesses superior fitness for the position he occupies.

The saintly and much beloved bishop A. W. Wilson preached a most excellent sermon to our congregation yesterday in the absence of our pastor, Rev. Forrest J Prettyman who dedicated the new Central Church at Baltimore at the same hour.

February 1, 1904.

The Historical and Personal Christ.

C. F. S.

Christianity is not a mere historical external. It has a history, great and glorious. Christianity is an inward experience. Christ is in history; he is also in the human heart. Our Saviour is both in history and religious experience.

* * *

Christ is the most glorious fact of history. The historic page is not honored with another fact at once so grand and glorious. But Jesus is more than a fact of history. He is a fact of our personal experience. The historical Christ is the personal Redeemer. These two facts must not be disassociated In the one Christ they must meet. Christ is in the Bible, and on the historic page. He must also be in the heart and live in the life. The one Christ is in outword history and inward life.

* * *

Christianity is built on Christ: both on what he was and what he is. Christ is no dead teacher of eighteen centuries ago. He is the Christ that lives now in the life. His ancient teachings are up to date in every life where there is an inward personal experience of him.

* * *

No age can leave the Christ. The ages leave far behind all mere human authors. Ancient books on science and theology are out of date. The age leaves the human author. No age leaves Jesus. He walks abreast of all times. Every age he claims as his own. He is as real to the believing heart today as to the adoring Peter. His Sermon on the Mount is as fresh and personal now to the heart that loves and studies it as it was originally to the apostles. The flight of years cannot render antiquated the teachings of the Eternal Son. Like the sun, his revelations never grow old. They are fresh every morning.

* * *

For the study of Jesus more than a rational intelligence is needed. An honest moral nature is requisite. An open mind understands his historic, outward life. This is only a part of Jesus A loving heart and an obedient life take him as a present Person. To know the full Christ, we must take him in the heart as well as in history. This greatest fact in history must become the most precious fact in our lives.

* * *

What dramatist could have drawn the life of Jesus, had he not existed? What poet could have fancied such a character? No imagination created Jesus. He lived, and the four gospel writers copied his life.

* * *

Call the roll of earth's greatest men, from Confucius to Ceasor, from Luther to Lee We cannot put Jesus in this class In his humanity he is so like men. In his divinity he is so far above us. He was perfect Man and perfect God.

* * *

Men reach greatness from below. They climb up. Repentance is man's gateway to God. Christ was never conscious of sin—He never repented of anything. He who laid bare the human heart and showed how sin is in every soul, never had any compunction of conscience for any wrong he ever did. He gave the sinner every token of brotherhood except his own experience in sin.

North Wilkesboro.

The people of this charge have received us back for the third year. We are starting off on the new year with good prospects for a successful year. We have received many tokens of kindness and appreciation. The night before Thanksgiving the friends of N. Wilkesboro gave us a nice pounding. The Sunday-school in town had appropriate Christmas exercises and a nice treat for the children. At Union the school had a tree in connection with the exercises.

Our first Quarterly Meeting embraced the 4th Sunday in December. Bro. Cook, the new presiding elder, was on hand and preached and presided with great acceptability. I think he is the right man in the right place. The stewards increased my salary $25.00, and the district stewards increased the presiding elder's salary $10.00, and a few dollars more were added on the other collections of the charge over last year. We are hopeful that all the collections will be paid. If holding an early District Conference has anything to do with it, I am sure we will come out ahead. For you see the Mount Airy District Conference has been called to meet the 31st of March by our new wide-awake, aggressive presiding elder. This may seem to some a little early for this mountain country, as we have been meeting in July and August, and last year it embraced the first Sunday in September. I gave it as my opinion that going from September to March was going from one extreme to the other, and perhaps a happy mean between the two extremes might be better, May or June, for I have always thought that our district conferences should meet earlier than July and August. It seems that the middle of the conference year would be the best time. But our presiding elder has special reasons for holding the conference early, and I trust we may all see the wisdom of this departure from the old custom. While we will not have time to make the improvements on the church and parsonage which we had contemplated, yet we hope to have a comfortable place for both man and beast when they come to N. Wilkesboro, and we hope there will be a full attendance of preachers, delegates and visitors, for I feel sure that all who come will come for the good of the conference, as it will be a little early in the season for a summer outing.

We have just built a new barn on the parsonage lot and hope to make other improvements in the near future.

Our town is growing rapidly, having built nearly a hundred new houses in the last year, and increased in population 50 per cent in the last four years. Our church and Sunday-school is trying to keep up with the growth of the town. It is only a question of a few years at most when N. Wilkesboro will be a separate charge. There was some talk of it last year, but we did not urge it, as the time is hardly ripe for such a move now, considering the interest of all the churches.

J. B. Tabor.

Buckwheat Cakes with ROYAL Baking Powder

Are delicious and wholesome — a perfect cold weather breakfast food.

Made in the morning; no yeast, no "setting" over night; never sour, never cause indigestion.

To make a perfect buckwheat cake, and a thousand other dainty dishes, see the "Royal Baker and Pastry Cook." Mailed free to any address.

ROYAL BAKING POWDER CO., NEW YORK.

The Rocky Mount Mid-Year Meeting.

Through the courtesy of Rev. R. H. Willis, missionary secretary, it was my privilege to attend the recent very successful sittings of the above body.

The attendance was large, every presiding elder being present save one, and every clerical member of the board save one, besides a large number of lay delegates and district secretaries. The discussions were animated, and the spirit enthusiastic. Tabulated statements exhibited on canvass by the secretary showed progress in every district for the past year. Three districts paid out in full last year, namely, the Elizabeth City, the Rockingham, and the Wilmington, the latter two for the first time in their history.

Comparing their work with ours, the following observations are made:

1. They assess and collect much more than we do for domestic missions; we go far beyond them in collections for foreign missions.

2. They pay their domestic missionary workers better average salaries. Ours being $378, theirs being about $500.

3. They are suppporting no special foreign missionaries, we support four.

4. They collect more money through Sunday-school missionary societies.

5. Their board seems to exercise a greater spirit of independence in making appropriations.

Notes.

Rev. W. B. Lee and Miss Mary Pescud returned missionaries, sent out from the board of that conference were present, and added greatly to the interest of the occasion.

Rev. J. E. Underwood expressed the opinion that a presiding elder, with time, could bring the missionary collections up in full on any average district.

A resolution was passed requesting the ministry to sustain an attitude of helpful sympathy towards the brother in-black, looking towards his moral and spiritual advancement.

Rev. A. W. McCullen's lecture on the unused opportunities of presiding elders, was one of the features of the occasion.

The brother from the west was given the glad hand by these his former colleagues. He is under obligation for many courtesies.

W. H. WILLIS.

Green River.

DEAR ADVOCATE:—Brother West, our new presiding elder was on hand at Lebanon, and presided with the ease and dignity of an old experienced presiding elder. He did some excellent preaching. His second sermon was especially good. We had a pleasant session of the quarterly conference. Brother West is very pleasant and entertaining in the social circle, and is easy of acquaintance.

As pastor we were able to report two renewals and two subscribers to the ADVOCATE, and since have secured one other and the promise of one more making a total of ten on the charge. Also 135 pastoral visits, having conducted a prayer service in connection with 130 of them. $142.80 has been collected toward paying for the five room parsonage, costing $175.00, and $24.62 for parsonage furnishing, and $21.71 for the pastor, and $3.50 for the presiding elder, a total reported this quarter of $182.63. In addition to this the kind friends of Mill Spring and community gave the pastor's family a nice pounding December 28th, consisting of many nice things: such as soap, salt, soda, flour, meat, sugar, coffee, etc. Many thanks to the dear Lord and these good people for their kindness This is surely an evidence of a forward movement on this mission charge. But better still is the spiritual development which makes the material development possible. We have many reasons for thankfulness and hope of the future. May God's richest blessings rest richly upon this charge and its people "more abundantly." Pray for us and the work.

These preceeding figures may seem very meagre to more wealthy charges, but they speak a great deal for this charge. If these lines should chance to be read by any one more highly blessed than is this charge a contribution of any amount to help out the good work over here will certainly be highly appreciated, as we yet have about $40.00 to raise on the parsonage, which amount has been borrowed (and is due to be paid back) to take advantage of a cash offer on a home for the pastors.

Respectfully,
W. H. PERRY.

Mill Spring, N. C., Jan. 28,1904.

Epworth Station

We were accorded a genial welcome by our people, upon our arrival here the latter part of November. Some of the brethren met us at the depot, and quite a number of the sisters at the parsonage, where they had a comfortable fire glowing. We were also remembered with a pounding on New Year's night. Large congregations have greeted us, generally. For all these favors we are thankful.

We have received eleven members, and baptized nineteen little children. A Bible Teachers' Study Circle has been organized, with eight members, also, a Home Department in our Sunday-school, with thirty or more members. The regular Sunday-school is slowly increasing in numbers. Officers and teachers are faithful. A number of new subscribers to the ADVOCATE have been taken. We are hopeful for the year, and are praying for and expecting a great spiritual awakening. May the Lord send upon this people the blessings they need.

B. F. CARPENTER

Troutman Circuit.

DEAR ADVOCATE:—We are cheerful and happy in our work on Troutman Circuit, this our second year; and our people of Troutman have pounded us right recently, and we have received from the whole charge many tokens of appreciation and kindness. We have a good people to serve. The stewards have increased pastor's salary from $435 to $500, also the district stewards have increased our conference collections about $40 over last year; but we are encouraged to believe we will raise it all, if not an increase. We have held one revival with 24 conversions and reclamations, received about 12 members on profession of faith, and as many by certificate.

Professor Hinshaw has an excellent school, and he and his two assistant theachers are giving very universal satisfaction in their work. We will begin a series of meetings here in Troutman on the third Sunday assisted by Rev. Miles H. Long.

Yours in the work,
A. J. BURRUS.

P. S. Our canvass for the ADVOCATE is very encouraging.
A. J. B.

Distressing Stomach Disease

Permanently cured by the masterly power of "South American Nervine Tonic." Invalids need suffer no longer, because this great remedy can cure them all. It is a cure for the whole world of stomach weakness and indigestion. The cure begins with the first dose. The relief it brings is marvelous and surprising. It makes no failure; never disappoints. No matter how long you have suffered, your cure is certain under the use of this great health-giving force. Pleasant and always safe Sold by L Richardson Drug Co., Greensboro, N. C.

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One of the best equipped laundries in the South. Either gloss or domestic finish.

JOHN M. DICK, Proprietor

Bits of Thought on Temperance.

1. Temptation seen is stronger than temptation heard of. Apply this to open saloon and "blind tiger."

2. The old soak will hunt for liquor, and if able to do so will buy a jug full. The man or boy who has not formed the appetite will do neither. They might create the appetite with open saloons to entice them.

3. "White supremacy" stands a poor chance on saloon streets or at saloon counters. Is race-supremacy worth anything then? All liquor coons look and act alike.

4. Prohibitionists are not trying to regulate the drinking of the individual, but to prohibit the licensed traffic—to make the seller and buyer alone responsible for their acts No license means that the liquor seller and buyer are both in the path of the common sneak thief. The more dangerous a thing is the less convenient it ought to be. Powder, dynamite, gasoline, are stored away to themselves, and often a safe distance from other property. All intoxicants ought to be treated in like manner, and sold only under the sign of the "skull and cross bones"—too dangerous for inexperienced handling.

5. Worldly wise politicians said, in years past, to men who wanted to sell liquor, give us revenue for educational purposes and you can have license. The bargain was made and we had mental training on blood-money. Against this enemy that came in like a flood God raised up a standard: a noble woman introduced the teaching of scientific temperance into the public schools—evils of strong drink on the human organism were clearly shown. Result: A generation of young men and women have grown up, and made public sentiment so strong that the saloon is being swept before it everywhere. This open-eyed tiger is being knocked into a blind one, and therefore both men and boys have much better chance of escape. Who of us had not rather take our chances before a blind, rather than open-eyed tiger in a race for life? God has again made the wrath of man to praise Him by making the public schools that patriotic (?) saloon keepers were so willing to support one of the chiefest instruments in their destruction.

Henceforth and forever in the "Old North State," woe betide the political party that would seek to roll itself into power on a whiskey barrel, or woe betide the dirty demagogue of a politician who would espouse the saloon cause for success. Selah!

D. H. TUTTLE.

A Great Convention.

The city of Spartanburg, S. C., will entertain the first Inter-State Convention of the Young Men's Christian Associations of North and South Carolina. The meeting will take place February 20-23.

Heretofore each State met in separate convention, but the recent federation of all the Associations in the Carolinas with one Executive Committee makes it possible to meet in joint convention.

"Service" is the central theme of this significant gathering of young men. The convention is to be materially strengthened by the presence of some prominent Association workers from other sections of the country. Among those who have already consented to be present is Mr. Chas. R. Towson, of Philadelphia. Mr. Towson is Secretary of the Pennsylvania Railroad Department, Young Men's Christian Association, which is by the way the largest Association of its kind in the world. C. C. Michener, of New York City, is another prominent speaker. Mr. Michener is one of the International Secretaries, and is giving practically all of his time to Association work in great industrial plants. Prior to the convention, Mr. Michener and Secretary Knebel will visit some of the large cotton mills and confer with the presidents and superintendents with reference to the feasibility of erecting special buildings with all the modern equipments for the male operatives.

W. D. Weatherford, of Nashville, who is the International Committee's special Student Secretary for the South, will also be a prominent figure in the convention.

H. O. Williams, one of the International Railroad Secretaries, is another prominent speaker. Mr. Williams and Mr. Michener will be the special speakers on Monday night of the convention; this entire evening will be devoted to a discussion of "Work Among Industrial Classes."

Rev. J. A. B. Sherer, Ph. D., president elect of Newberry College, will deliver four addresses on "Fundamentals." Dr. Scherer is today the leading man in his denomination, a broad scholar and a most attractive speaker.

Rev. M. D. Hardin, pastor of the Second Presbyterian church, Charlotte, will deliver the Convention Sermon.

There will be a number of business and professional men who will fill places on the program. Altogether it is going to be a most significant gathering—some of the choicest men in the Carolinas will thus be brought together in a three day's conference; they are coming from villages, from cities, from railroad shops, from colleges and universities, to plan together how they may individually be of greater service to their fellows.

This paper is authorized to extend a general invitation to any of its readers who may be interested to attend this convention. There will be reduced railroad rates, but all who contemplate attending must first communicate with the State Committee's office and be supplied with the proper credentials. For further information address State Secretary Young Men's Christian Association, Charlotte, N. C.

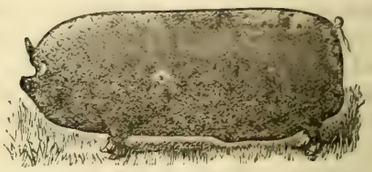
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"I was troubled for several years with chronic indigestion and nervous debility," writes F. J. Green of Lancaster, N H. "No remedy helped me until I began using Electric Bitters, which did me more good than all the medicines I ever used. They have also kept my wife in excellent health for years. She says Electric Bitters are just splendid for femal troubles; that they are a grand tonic and invigorator for weak, run down women. No other medicine can take its place in our family." Try them. Only 50c. Satisfaction guaranteed by all druggists.

To Piano and Organ Buyers.

The editor wishes to say a good word for the Williams Organ & Piano Company of Chicago, manufacturers of the well-known Epworth organs and pianos. It is a reliable concern and well-known throughout all Methodism. Our readers will do well to send to this firm for a catalogue before buying instruments. See ad; in another column.

Our herd represents the very best strains of imported Large English Berkshires. Choice stock at reasonable prices.
Thompson and Latham strains of large, vigorous Barred P. Rock Poultry.



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Our Little Folks.

The Giraffe's Wisdom.

The giraffe does not look like a very wise animal, but appearances are deceptive, and the tall, dappled creatures know very well how to take care of themselves in their native homes. Any one who has ever hunted giraffes knows how hard it is to get anywhere near them, and the reason for this is clear, from what keepers of menageries say of the habits of the giraffe in captivity.

Not long ago, near one of the zoos, there was a terrific explosion. A visitor, who knew that giraffes are wary creatures asked the keeper if the explosion did not send them mad with fear. "Not at all," he said, "they jumped a bit when it happened, but afterward they went on eating, and didn't mind at all. It isn't that sort of noise that frightens a giraffe. What they're afraid of most is the softest, gentlest sort of sound, like something creeping up carefully near them. If I wanted to scare every giraffe here into a fit, all I'd have to do would be to take off my shoes and come softly up the corridor in my stocking feet, without letting them see me. Why, they'd dash themselves against the bars trying to get away. They're wise creatures, too, for they know how softly the lion hunts them in their own land, and how it's just those little, gentle sounds that mean the worst danger. Any wild animal that's really after them won't make a loud noise, so they don't mind the big noises; they know better."

What a pity human beings are not as clever, in their way, as giraffes! I know a boy—in fact, I know a good many boys—who are very much afraid of any sin, for instance, that is large and explosive and makes a noise in the world. Murder, for example, or robbery—why, they would keep miles away from such a sin as that. Now, that happens to be just the sort of danger that never is likely to come near them anyway, and really isn't hunting for them at all. But just behind them, creeping up on them with soft, stealthy little steps, is some other sin that they haven't enough sense to notice or be afraid of—some evil thought, some bad habit, some secret temptation to falsehood or impurity or covetousness. It comes quietly and softly, but it comes to clutch and destroy them just the same. If they were as wise about danger as the giraffe is, they would be on the lookout for those stealthy, creeping footfalls, that hardly rustle a leaf as they go. But, being boys instead, they let themselves get caught, and that is the end of them.

It isn't the big, noisy sins in this world that ruin the most young souls. The first drink, the first throw of the dice, the first cigarette, the first hour in evil company seem very small things, not dangerous enough for any boy of spirit to be afraid of. Not until the clutch of a sin is deep in a boy's heart does he realise his danger, and then, in most cases, he has yielded too long to be able to free himself. Satan knows his business, boys, and has not hunted souls so many centuries without learning the surest ways to seize them.

The lad who keeps well away from small sins is not likely to be hunted by large ones. He is likely to grow up into a clean, strong, useful manhood, and have a long life before him. Wisdom to beware is saving wisdom.—William Rittenhouse, in Children's Visitor.

Tommy's Dream.

Tommy had a curious dream one night. He had been kept in from play to help his father. But, instead of being proud to think that his father wanted his help, he was cross about losing his play—so cross that his father quietly remarked he would not ask him to stay in again.

When he lay down to sleep that night, he dreamed that two angels were sent down to earth to make a record of all the nice, loving things the boys and girls were doing. One angel was to take note of all the big things that were done, and the other was to write down all the little, unnoticed deeds of life. They parted as they reached the earth, and when they met again, on their way back to heaven they compared notes. One had scarcely filled two pages of his book.

"There are not many conspicuous things done, after all," he said, in explanation.

"I have scarcely found time to write down all that I have seen," said the other angel, and he showed a little book filled from cover to cover with the record of loving little deeds.

Tommy's heart stood still, and he thought, "My name must be there, too, for it was a nice thing to stay in and help father."

Then he heard the angel explaining why there were some boys and girls he did not take any notice of at all. "They did nice things," he said, "but they were so cross about it and so unwilling, that I could not write them down. For, you know, I was told only to record the loving deeds of life."

Then Tommy woke up, and as he lay still and thought about it, he knew that he could not possibly have been in the angel's book that day.—Ram's Horn.

A True Heroine.

It was a patriotic meeting, and the young people, one after another, had eulogized the national heroes—Washington, Lincoln, Grant, Sherman, Marcus Whitman, Nathan Hale; there were many names and all worthy the honor and reverence paid their memories. Last of all, a minister rose—one whose work led him often into the poorest homes in the city.

"The other day," he said, "I went to see one of our people who was in trouble. Her husband was a drunkard, and now her only son had fallen ill, and there were but her tired, worn-out hands for the double burden.

" 'How do you get along?' I asked.

" 'Oh,' she replied, 'I take in washing. I've taken in washing for thirty years.'

" 'Don't you ever get tired of it?' I inquired.

"She looked up at me simply. 'Oh, that's all right,' she answered. 'If the Lord wants me to spend my life over the tubs, I'm willing.'

"I thought of that life—of its thirty years of thankless, unremitting toil, of the years before her, bare of love or ease or pleasure, and I went home with my lesson. None of our patriots, great as they were, and worthy of the highest honor that we can give them, ever seemed to me more splendid than that poor, unlettered woman standing so heroically in her hard place, and willing to stand till the end."—Ram's Horn.

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North Carolina Christian Advocate.

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Who Foots the Bills?

The Daily Record, one of our city papers, last week had the following item:

"Two countrymen who came to town yesterday with their team, got full as goats and landed in the police station last night. This morning they wanted two things very badly—first, water; next, some one to look after their teams, which, they said, were standing in a hitching lot, without food or water since yesterday fore noon. But the police had attended to the animals and the mayor will attend to the men this afternoon. However, the cost will be light—only a plain drunk—about $2.90 each."

This is ludicrous from the viewpoint of a casual on-looker, but we could not suppress the sober view which reveals the pathetic side of such a story. It is gratifying to believe that the two men had still left in them the feeling of humanity that prompted the expression of sympathy for the poor beasts that are always the dumb and helpless sufferers in consequence of the drunkenness of their masters. But behind the scene there were doubtless still two groups of sufferers to whom this meant much more than a passing joke. There were doubtless wives and children in two homes, it may be hungry and cold, whose hearts had lighted up with the hope that in a few hours their wants would be relieved. Through that long night they watched and waited for the return of husband and father, only to be disappointed the next day to find that what of their money had not gone for liquor, had been swallowed up by the bill of costs—the cost of "only a plain drunk."

Such is the real tragedy of this drink curse. The poor women and children are footing the bills. The cost of the drinks, going into the tills of well-fed barkeepers, and into the treasury of the city, is the price of the bread and meat and shelter and clothing which are thus denied the women and children for whom these men are pledged to provide.

We do not know what these men brought to town. It may be that they sold tobacco. We understand that it is quite common for those who farm in tobacco to sell their crop and take a few chances with the gamblers, filling up with liquor, and that they frequently go home penniless. This, we are told, is true about all tobacco markets, and it is evident that many who depend upon this crop for their money, need a guardian while they are about the market. It would promote morals, if not thrift, for our people to go out of the tobacco business, altogether. Meantime let Christian men who are responsible for the existence of the saloons reflect upon their part of the responsibility for the suffering of helpless women and children on account of the drunkenness of husbands and fathers.

Baltimore in Ashes.

On Sunday last at a few minutes before eleven o'clock, and just as the people had gathered for worship in the churches, there began in the city of Baltimore what proved to be the most disastrous fire that has ever swept any city in the world. Beginning at that hour in the very heart of the business area, it continued to rage without any cessation till about nine o'clock Monday night when it was brought under control, after having destroyed 2,500 houses, leaving bare 140 acres of the main business district, destroying, it is thought, at least $200,000,000.00 to $300,000,000,-00 of property. It is said that the loss on buildings alone will reach at least $150,000,000.00.

It is impossible to tell at this writing the full extent of the damage or to give an idea as to the possible effect of this terrible occurrence upon the business of the country. It is known, however, that Baltimore held much of the trade of the South, and there must of necessity be much inconvenience to the trade on account of unavoidable delays, etc.

There does not seem to have been very great loss of life, but even this cannot be definitely known. The firemen suffered greatly and many sustained painful injuries. The churches of the city seem to have generally been out of the fire district, as were also most of the residences. Nevertheless, there will be thousands of homeless and penniless people, and there will be occasion for a universal response to the cry of need from the stricken city.

Spare Rooms.

For the safety of our preachers, and in the interest of human life and health in general, we here reproduce the following from the Religious Telescope:

"Bishop Potter, of the Protestant Episcopal Church, on being asked recently what provision he had made for his daughters after his death, is reported as having said: 'I have written a book, to be published a year after I am gone, called: "What I Know of Spare Rooms." It is based on both experience and observation, for, do you know, it is a fact that five bishops have died since I was consecrated bishop as a result of sleeping in damp sheets while making their visitations.' Will the good sisters of our Church please make a note of this, and this fall and winter, when they are hospitably entertaining pastors and presiding elders in their homes, be sure to see to it that they do not place them in the fatal 'spare bedroom,' to sleep between damp, chilly bedding? By a little caution here they may save some precious lives."

EDITORIAL NOTES.

The ADVOCATE and Progressive Farmer combination does not include seeds, unless the subscriber includes 25 cents extra.

* * * *

BISHOP HOSS and family have taken up their residence in Dallas, Texas. We congratulate Texas Methodism on this valuable acquisition.

* * * *

THOSE who are running behind with their subscriptions must not be offended if we send them a statement. We cannot let the matter stand so long without a hearing. Gentle reader, please look at your label, and see if you are running behind.

* * * *

OUR News Notes tell of the organization of a Christian Catholic Church (Dowieism) at Chattanooga, with forty members. This proves what we have asserted before, that any abominable thing in the name of a Christian church can find a following in this country. This is a sad demonstration of the abounding ignorance which exists among the masses.

* * * *

IN A private letter from Bishop Fitzgerald, he says: "I read your paper every week with a home feeling in my heart." Our readers would greatly enjoy a letter from the Bishop occasionally, and we hope he may have strength sufficient to give us one now and then through the year.

* * * *

WE are glad to see the movement of our presiding elders for some early District Conferences. This will be better for the work and some of us who feel that the interests we have in charge require attendance, will find great relief in the fact that we shall not be compelled to be out for weeks in succession.

* * * *

A FIRE in the music room of Greensboro Female College on last Friday night, created quite an excitement in the city. The large number of fires occurring recently in different sections of the city has put the people somewhat on their nerve, and justly so. The College people seem to have no idea as to how the fire originated. The prompt response of the fire company soon put out the fire, which had made but little headway. If it had occurred a few hours later there is no doubt that the buildings would have been consumed.

Shelby District Conference Notice.

The Shelby District Conference will meet at McAdensville, on July 7-10. It is expected that Bishop Candler will preside.

Conference Notes and Personals.

WAGG.—We regret to learn that Rev. T. E. Wagg, of Reidsville, has been somewhat indisposed.

PEACOCK.—Mrs. Dred Peacock and children have gone to San Antonio, Texas, to spend the remaining cold days.

CRUTCHFIELD.—Rev. G. W. Crutchfield, of Chestnut street (North Asheville) addressed the Y. M. C. A. last Sunday.

WATAUGA.—Rev. B. F Hargett is assisting Rev. O. P. Ader in a protracted meeting at Valle Crucis this week.—Watuaga Democrat.

WEST MARKET STREET, GREENSBORO.—West Market Street people enjoyed an organ recital on their new pipe organ last Tuesday evening by Mr. Gibson, of New York

SILER.—Beginning Sunday, February 14th, Rev. Frank Siler will deliver the first of a series of four addresses before the men's meeting.—Gazette News.

TURNER.—Rev. Harold Turner, pastor of Burkhead M. E. Church, is indisposed. He has been confined to his home since Sunday.—Winston Sentinel, 3rd.

TRYON STREET, CHARLOTTE.—The Young People's Missionary Society of Tryon Street church, gave an interesting entertainment last Friday evening.

ADAMS.—Mrs. S. L. Adams, who has been at the Whitehead-Stokes sanitorium for some time, is steadily improving. Mr. Adams is still here with her.—Salisbury Sun.

CHREITZBERG.—The pulpit and organ arrangements being complete at Centenary M. E. Church, Winston, Dr. Chreitzberg filled his pulpit as usual last Sunday.

GLENN.—Rev. E. C. Glenn, an evangelist well known throughout the State, will begin a series of meetings in the Methodist church the first Sunday in February.—Lumberton cor Charlotte Observer.

DETWILER.—Rev. Dr. Detwiler, presiding elder of the Salisbury district of the M. E. Church, South, will move to Salisbury in the spring and make this city his home.—Salisbury Globe.

ORPHANAGE.—The Methodist Orphanage at Raleigh has received a bequest of two tracts of land in Alabama, each of forty acres, given by Samual P. Cross, formerly of Gatesville.—Exchange.

HOYLE.—Rev. R. M. Hoyle, who is now serving the Shelby Methodist congregation, is fast regaining his health and is doing some of his characteristically effective and powerful preaching. He is a preacher of striking originality and rare forcefulness.—Cleveland Star.

MOCKSVILLE.—The 1st Quarterly Conference for Mocksville station was held on last Monday night, and notwithstanding the bad weather, there was a good turnout of the church officials and we learn the reports were satisfactory and encouraging.—Davie Times.

DAGENHART.—Rev. N. B. Dagenhart, of the Clyde circuit, who was admitted on trial at our last annual conference, we are sorry to announce has had to give up his work on account of poor health. He has returned to his home in Alexander county.

MARR.—Some one lifted Rev. T. F. Marr's typewriter from his study last week, and the machine was found in an outhouse in the city. We are truly glad Bro. Marr did not lose his machine and would be gratified to know that other of the brethren had invested in one.

THOMPSON.—Rev. J. E. Thompson, presiding elder, held his first quarterly conference here Saturday and Sunday. Although the ground was covered with snow and ice, we had a good meeting. Rev. Thompson preached a fine sermon on Sunday and left a good impression on all who heard him.—Ansonville cor. Wadesboro Messenger.

STEADMAN.—The Salisbury Sun gives out the information that Rev. C. E. Steadman was transferred to the work in Stanley at the request of the Stanley people. We are not surprised at this. Brother Steadman is one of the best workers among the younger men of our Conference, and has a wife admirably suited to the noble work in which they are engaged.

WAYNESVILLE DISTRICT.—Rev. C. F. Sherrill, writing from Waynesville District, says: "We resume work on our district parsonage. One additional room will be added. It will be a nice ten-room house. It will be finished at once and nicely furnished by the Waynesville ladies. District stewards enlarged salary Work on district moves on well. Preachers and people seem hopeful of a good year. You must come to our District Conference."

GREENSBORO FEMALE COLLEGE.—All subscribers to Greensboro Female College fund will please send in their second payment at once to Miss Nannie Lee Smith, Secretary. We trust that the friends of this institution who have stood by it so loyally in the past will meet these obligations and thus place the college on a sound financial basis that is hoped for. It is learned from those in charge that the prospects brighten each day and there is every reason to believe that the grand old seat of learning will continue year after year upon its noble mission.—Greensboro Record.

SPENCER.—The Spencer Methodist church has closed the contract by which the building of the Presbyterian church in East Spencer becomes the property of the Methodist denomination. Rev. J. E. Gay, of this place, has the work in hand and is preparing to organize the society soon, and will serve as pastor of the new church, which has been named Friendship. A Sunday school was organized last Sunday, with MR. S. A. Nash as superintendent. The church occupies a section heretofore untouched by Methodism, and a large number have already signified their intention to join the new church.—Spencer cor. Charlotte Observer.

GAY.—Rev. J. E. Gay, pastor of the Methodist church at this place, has just received a copy of a little book written by his uncle, Rev. John L. Gay, who is now in his 94th year. The title of the book is "The True Story of Marshal Ney and Other Notable Frenchmen Who Have Found An Asylum in America" The author was born and reared in Iredell county, and was in his boyhood an attendant of the school taught by Peter S. Ney, and thoroughly believes that his old schoolmaster was Napoleon's great marshal. The author of the book is a clergyman in the Episcopal church and surrendered his pastorate in Santa Fe, N. M., on the day that he was 90 years old. The book was written while its author was in a hospital in St. Louis, and is of much historic interest to North Carolinians.—Statesville Landmark.

WILD.—Mr. Gabriel Wild, the father-in law of Rev. D. F. Carver, of Shelby circuit and of Rev. J. A. Clarke, of the Stokes circuit, was run over and killed by a train on the Southern R'y near Belmont last Monday morning. His home was at Alexander, Buncombe county. He had been on a visit to his daughter, Mrs. Clarke, at Walnut Cove, and was on his way to Shelby to visit his other daughter, Mrs. Carver. By some means he got off at the wrong station, and was walking on the track when run over. Deceased was a member of the M. E. Church, South, and a subscriber to the CHRISTIAN ADVOCATE. The bereaved ones have our sympathy.

COBURN STEADMAN.—Rev. A. L. Coburn, who retired from the ministry last year on account of failing health, has so far recovered that he will at once resume active ministerial work. Rev. C. E. Steadman has been removed from the Tabor and Vance Mills charges and Mr. Coburn will take up the work at these places The first quarterly meeting will be held at the Vance Mill church tomorrow and there will be preaching at 11 a. m. Sunday, Rev. Dr. G. H. Detwiler, presiding elder of this district, will preach at 11 a. m Mr. Coburn has done splendid service in the ministry and all who know him will be gratified over his restoration to health.—Salisbury Sun.

PEGRAM.—The New York American announces that Prof. George B. Pegram, of Columbia University, a son of Prof. W. H. Pegram, of Trinity College, has discovered in a radium vacuum tube machine the nearest approach to perpetual motion yet devised. The American says that "Radium's activity has not yet been demonstrated by any physical instrument to decrease. So far as is known this machine may therefore be expected to run indefinitely, until the propelling machinery is exhausted." In connection with the announcement of this discovery the American gives a large cut showing the globe like tube in which is beheld a slender pendulum of gold, which swings back and forth at regular intervals of sixty seconds The two forces of radium—negative and positive—Professor Pegram explains, set in motion the two forces, one expelling and the other overcoming this force and attracting the pendulum.

Church Extension Board Notice.

The Executive Committee of the Conference Church Extension Board will meet in Greensboro, N. C., on Wednesday, March 2nd, 1904, at 3 p. m. The session will be held in the Advocate office. All applications should be in the hands of the Secretary, Rev. J A. Bowles, by that time.

O. W. CARR,
President.

District Conference Directory.

Mount Airy District, at N. Wilkesboro, March 31.

Morganton District, at Morganton, May 26.

Salisbury district, at Salem church, seven miles from Albemarle, July 28-31.

Statesville District, at Newton, beginning June 2nd.

Notice.

Some parties have asked me about their "Go Forward", for which they subscribed at Conference I returned the subscription book with my check for subscriptions taken. It seems to have been lost. I kept no copy. Parties who subscribed please drop me a card.

D. P. TATE,
Murphy, N. C.

Western N. C. Conference Brotherhood.

ASSESSMENT NO. 19. Rev Jesse H. Page; called December 12, 1903, expires March 11, 1904.

I have received three dollars each from Rev. Messrs. T H Pegram, P J Carraway, J J Renn, E P Green, T H Edwards, Albert Sherrill, H H Jordan, C M Anderson, C P Moore, J R Moose, T A Boone, W H Cooper, N M Modlin, R C Craven, A R Bell, J M Rowland, J C Troy, J J Eads, W B Lyda, W R Ware, J D Buie, M A Smith, W H Perry, S T Barber, J M Rice, J F England, G D Herman, G W Callahan, A S Raper, R W Pickens, J P Rodgers, J E Woosley, L W Crawford, J M Downum. Total clerical, 34—$102.00.

One dollar each from Dr. James E Wyche, Mrs J V Barringer, Mrs. G W Ivey, Dr. T V Goode, total 4—$4 00. Total from both clerical and lay members, $106 00.

May I urge a speedy remittance upon the part of all. Do not postpone. "Do it now."

H. F. CHREITZBERG, Treas.
Winston, N C., Feb. 1, 1904.

NEWS NOTES.

Several cases of smallpox have been reported about Rockcut, in Iredell county.

A mission of the Christian Catholic Church, of which John Alexander Dowie is the overseer, has been established in Chattanooga, starting with forty members.

Congressman Webb has introduced a bill in Congress appropriating $100,000.00 for the purpose of making the battle ground at King's Mountain a national park.

Harvey Vann, who was so seriously wounded by the accidental discharge of his gun some time ago, is reported to be doing well. He is the son of Dr. Vann, of the Baptist Female University, Raleigh.

Messrs. R. L. Ryburn and C. R. Hoey, of Shelby, N. C., have entered into a copartnership in the practice of law. The firm name is Ryburn & Hoey. Mr. Hoey will continue to edit the popular Cleveland Star.

William C. Whitney, former Secretary of the Navy, died a few minutes after 4 o'clock on February 2nd, at his home in Fifth avenue. He died while under the influence of ether administered preparatory to a second operation for appendicitis.

As we go to press the news dispatches tell us that hostilities have begun between Japan and Russia. In the harbor of Port Arthur on Tuesday, the Japanese torpedo boats destroyed three Russian battleships, without the loss of a man, or even a shilling.

The Waynesville Courier gives out a curious fact, if there is not some mistake. It says. "During the severe and coldest days here in Waynesville last week, the thermometer registering 7 below zero. The atmosphere was 14 degrees warmer at Eagle's Nest.

There is one postmastership in North Carolina that is still vacant, and also one that the "boys" are not scrambling after. This is the post-office at Apple, in Davidson county. Although Apple is a nice place to live, and Davidson a prosperous county, the job of postmaster at Apple pays only about $5 a year—and the place is still vacant.—Ex.

That Greensboro is coming to the front as a wholesale distributing point is being demonstrated every day. This week the McClamrock Mantel Company made a nice shipment of mantels to Yokohama, Japan, and another to San Juan, Porto Rico. This firm's foreign trade is growing and spreading out yearly, which speaks well for Greensboro as well as for the enterprise of these young men.—Greensboro Record.

The North Carolina Supreme Court convened for the spring term at 10 o'clock Monday January 3rd. As usual the first day was devoted to the examination of applicants for licenses to practice law. There were forty-three of these men, fourteen of the number being from the State University and fifteen from Wake Forest College. There were five colored applicants.

It is said that the North Carolina Railroad does not owe at this time but $1,000.00. The next annual meeting of directors will show that it does not owe a dollar, and it is believed that no other railroad in the United States can make a similar showing. It is leased for ninety-five years to come at an interest rate of 7 per cent., and in it the private stockholders have a splendid investment which cannot be attached and the State $3,000,000 worth of gilt edged property.

Notice.

Do you want the correct acreage of your land?

Do you want your land divided into smaller tracts.

Do you want a neat plot?

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Greensboro, N. C.

Happiness.

What is your opinion of happiness? What are the essentials upon which you think it depends? Money, love, health—nine out of ten persons would say. Reverse the order of the three and you'll have them as they should be. You cannot be happy if your health is bad. Neither can those around you. Ever notice how gouchy a man or woman is who has dyspepsia or any form of stomach trouble? They cannot help it. It's the result of weakened nerves. Don't judge him too harshly. You cannot expect to find a sunny disposition where pain is gnawing away the body, mind and nerves.

Some of them try to get cured—try hard, but finally give up in despair. Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) has restored more of these people to health and happiness than any other remedy on earth.

It is a purely vegetable remedy which roots out the cause of the trouble at the very start. It is a positive and permanent cure for ailments of stomach, liver, bowels, kidneys, heart and blood. It doesn't act like harsh purgatives and cathartics. It does its work gently, thoroughly and with no shock to the nervous system. We want you to try this grand remedy at our expense. Write for a free sample bottle today. Gladly sent postpaid. Learn for yourself what it will do before you buy. We know what it has done, what it will do. You do not. We take this way of showing our confidence in it. Address, Vernal Remedy Co., 460 Seneca Bldg., Buffalo, N. Y.

On sale at leading drug stores.

The Sunday School.

Lesson for February 14.

Jesus Forgives Sins.

(Mark 2. 1-12.)

THE CONNECTION.

According to the harmonists, the incidents of our last lesson were succeeded by a tour of Galilee, one incident of which has been preserved to us—the healing of the leper (Mark 1. 40-45; Luke 5. 12-15). No hint of the time covered by this tour is given; but a few weeks would suffice Jesus then returns to Capernaum, and news of His arrival soon spreads. The incident of the present lesson is said to have taken place at "the home" of Jesus; but whether this refers to the home of the family or to Peter's home, which seems to have been a favorite resort with Jesus, is not determined. Parallel accounts are given in Matt. 9. 2 8 and Luke 5. 17 26.

FORGIVING SINS.

The implication of the narrative is that the man's suffering was the result of his sinning. In this view of the case our Lord's treatment of the case was natural and, indeed, inevitable. If the man's friends thought he needed bodily healing, the man himself knew his need to be spiritual renewal. Our Lord's response was not to his obvious but to his real need and secret desire. It is quite in keeping with much that is known of the spiritual history of the race to conceive of the man saying, "Ouly let me have moral wholeness and spiritual health, and the bodily paralysis will seem but a light affliction." Thus always God goes to the heart of things. No other eye saw the contrition of the man's spirit; no other ear heard its cry for forgiveness and reconciliation; but Jesus saw and heard, and in answer to the secret petition of the man's whole nature he said, "Son, thy sins are forgiven thee."

THE FAITH OF FRIENDS

But, we are told, "Jesus, seeing their faith," said to the sick, "Thy sins are forgiven." This, of course, does not necessarily exclude faith on the sick man's part, but it does call attention to a much-needed lesson on the intimate bearing of one life upon another. To understand this is one thing; to act upon it is quite another. The reason of it we may never know; the fact of it is unmistakable. No man liveth to himself; no man dieth to himself. He can scarcely turn about without setting in motion influences which will materially affect the lives of others. One of our greatest philanthropists received the impulse which changed her whole life by just reading a sketch of another philanthropist. Our lives are linked in the most mysterious ways; but a recognition of the fact that they are so linked ought to make us truer to the great loyalties which make social life possible and to the kindliness which makes it lovable.

THE HOSTILITY OF THE SCRIBES.

6 11. Luke (5 17) tells us that in the audience "there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee, Judea, and Jerusalem." Their purpose was hostile; they were there not to hear, but to trap the young Teacher. Our Lord could not but be conscious of their presence, and it was doubtless to meet their unspoken challenge that He spoke as He did. This scene marks the beginning of that controversy with the religious leaders of the people which ended only with the violent death of Jesus. "Why doth this man thus speak?" they say; "He blasphemeth; who can forgive sins but one, even God?" Here, at all events, Jesus assumes for Himself divine prerogatives. That He wields them is His own clear conviction. For, addressing Himself to the criticisms of the scribes, He says plainly, Wherefore think ye evil in your hearts? (Matt.) Whether is easier, to say to sick of the palsy, Thy sins are forgiven, or to say, Arise, and take up thy bed and walk? But that ye may know that the Son of man (at that time used among the Jews as one title for the Messiah) hath power on earth to forgive sins, I say unto thee (the paralytic), Arise, take up thy bed, and go unto thy house. There is no other satisfactory explanation for this passage than the one which makes our Lord perfectly aware of the challenge of the scribes, to answer which He claims in unmistakable manner the prerogatives of Deity. He will make the healing of the paralytic tributary to a defense of this assumption. The paralytic arises up and walks away a well man, not as a trophy of the Lord's power to heal, but as a witness to His power to forgive sin. The scribes were perfectly right. Jesus did claim to be God, and claimed it in terms perfectly understood by them and by Him.

THE DEMONSTRATION.

12. At the words of Jesus the paralytic sprang to his feet, took up "that whereon he lay," and "departed to his house, glorifying God" (Luke). Further, "Amazement took hold on all, and they glorified God, and they were filled with fear, saying. We have seen strange things today" (Luke); "we never saw it on this fashion" (Mark). There were amazement, fear, gratitude; but there was no denial of the miracle and no caviling on the part of the scribes as to the reality of that which they saw.

REFLECTION AND INSTRUCTION.

1. This is a gracious word, "worthy of all acceptation, that Christ Jesus came into the world to save sinners."

2. The greatest curse in the world is not sickness, but sin; and sickness itself would be greatly ameliorated if sin were subtracted. Bodily exercise profiteth, but holiness profits more.

3. There is a fine engagingness about an obvious Christ; would that Christians reflected Him more perfectly. Wherever He is seen in anything like His true self He has a wonderful, an irresistible attraction for men.

4. The action of the four neighbors in bringing in the paralytic to Jesus is symbolical of our opportunity in serving those who suffer the paralysis of sin.

5. There is virtue in doing good enthusiastically. The four men would have failed had they stopped short of thrusting the sick man into the presence of the Master.

6. It is a safe thing to leave our case in the hands of Christ. The sick man, no doubt, wanted healing of the body; Christ gave him first health of soul. It may help us to remember that bodily sickness under God may become a minister to spiritual soundness and moral perfection.

7. If the press reports of widespread dishonesty among people in well to do circumstances be true, there exists a paralysis of the social conscience which can be cured only by the touch of the healing hand of God —N. Y. Advocate.

Escaped an Awful Fate.

Mr. H. Haggins of Melbourne, Fla., writes, "My doctor told me I had Consumption and nothing could be done for me I was given up to die. The offer of a free trial bottle of Dr. King's New Discovery for Consumption, induced me to try it. Results were startling I am now on the road to recovery and owe all to Dr King's New Discovery. It surely saved my life." This great cure is guaranteed for all throat and lung diseases by all druggists. Price 50c and $1 00. Trial bottles free.

$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than $100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. $1. Sold by L. Richardson Drug Co., Greensboro, N. C.

Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

Tutt's Pills

have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

IMPARTING VIGOR

to the kidneys, bladder and LIVER. They are adapted to old and young.

Sweet Toned—Reliable

Epworth Pianos



Why I am going to buy the Epworth

—*because* it has a sweet, pure, sympathetic tone—the singing tone. I dislike a piano with a cheap, common, harsh tone, no matter how pretty the case.

—*because* Epworth sounding boards are made by the slow, old-fashioned, German process—by hand—giving greater vibration and resonance to the tone,—and more *life* to it. I don't want my piano to get "tinny" or "thumpy" after awhile, like so many pianos I have seen.

—*because* the action of the Epworth is easy and prompt—repeats rapidly and has a delightful touch. I don't like to play on a piano that rattles or works sluggishly.

—*because* the Epworth is finished by the old reliable, slow process—not rushed. I have seen pianos whose finish peels off after a while.

—*because* the Epworth has the strongest ten year warrant I ever saw;—the Company takes all the risks of piano lasting. Most other warrants don't warrant the working parts, nor the sounding board from splitting.

—*because* I can buy the Epworth direct from the Company, instead of through an agent or dealer. I prefer to be my own dealer—sell it to myself and save that middle profit. It costs lots of money to sell pianos ordinarily, and that expense is a dead loss, which I avoid by buying the Epworth direct.

—*besides* the Company will send me a piano on trial. It must be perfect and *satisfactory to me* or they take it back. In this way I get to use my own judgment—and no agent around to worry me.

Above are some of the reasons Epworth pianos are growing in favor with intelligent buyers.

Our catalogue explains a number of other interesting points. Tells how some pianos soon become hard and metallic while others seem to get better and better—sweeter toned with use.

No matter what piano you are thinking of buying it will pay you to sit down and write for the Epworth Piano Catalogue—free for the asking.

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The Epworth League.

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Topic for February 14.

The Perfect Law of God.

(Ps. xix. 7 14.)

Daily Bible Readings.

Sunday—Walking in the Law, Ps. cxix. 1 8.

Monday—The Perfect Law of Liberty, Jas. i. 19 27.

Tuesday—Transgression of the Law, 1 John iii. 1-11.

Wednesday—Law Written in the Heart, Rom. ii. 12 16.

Thursday—Love the Fulfilling of Law, Rom. xiii. 7 14.

Friday—Stability of the Law, Matt. v. 17-20.

Saturday—The Topic, Ps. xix. 7-14.

1. God's Law the Echo of His Perfection.

Law is order. God's law is his rule of conduct for the government of himself and the world. He is not above, but is under the law—the great law of right. The most perfect obedience to law that we can render is to be like God. Whatever he does is perfect. The conversion of the soul is no exception to this rule, for as the law is perfect, the conversion of the soul, which is the product of that law, must itself be perfect.

God has spoken "at sundry times and in divers manners," so that a transcript of all he has said is impossible, for the world itself could not contain the books (John xxi. 25); but he has revealed himself with sufficient fullness in three great books, that even the unlearned may read.

THE BOOK OF NATURE.

This is referred to in the first six verses of this beautiful nineteenth Psalm. Paul speaks of it in Romans i. 20: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." So that even those who do not have the revealed word are without excuse for their sin and idolatry. The book of nature teaches God's greatness, power, unity, harmony, wisdom, and goodness. As sin is discord, the transgression of law, it is repugnant to every law of nature and to nature's God.

"Nature with open volume stands
To spread her Maker's name abroad;
And every labor of his hands
Shows something worthy of God."

THE BOOK OF REVELATION.

This was given first to Moses on Sinai. Amid lighting and thunder, under most awful illustrations of his power, God uttered his will in ten words. These words teach all duty to God and to man. (Eccles. xii. 13.) The Jewish rabbis commenced upon these ten commandments, and added so many traditions and details to them that it was beyond the power of man to keep them. Jesus summed up the ten commandments into two: "Thou shalt love the Lord thy God: . . . thou shalt love thy neighbor." (Mark xii. 30, 31.) "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." When we can say in sincerity and truth, "We love God with our whole heart, and we love our neighbor as ourselves," it is evidence of the soundness and fullness of our conversion.

THE BOOK OF EXPERIENCE.

This is God speaking in us. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom viii. 16) This is the highest testimony, the final proof of conversion and acceptance with God. We cannot depend alone on nature Her voice is sometimes hesitant and uncertain, or our ears are too dull for her whisperings. We cannot depend upon the Bible alone, for that might develop in us a stiff and formal religion. We cannot depend upon experience alone, for that might make us fanatical. With these three books open before us, we should become healthy, normal Christians. Thus we have a perfect law, a perfect conversion, a perfect Christian.

QUALITIES OF THE LAW.

Perfect. Clean. Righteous. Sure. Enduring. More desirable than gold Pure. True Sweeter than honey.

2. Value and Transforming Effects of God's Law.

WHAT THE LAW DOES FOR US.

1. Converts the soul. The word "convert" means to turn back. The law, if rightly understood and obeyed, turns the soul from the wrong path to the right.

2. Gives wisdom. He who takes the law of God as his rule of life shall be wiser in things of salvation than were the seven sages of antiquity

3. Rejoices the heart. Obedience never fails to bring happiness.

4. Enlightens the understanding. The law shows the sinfulness of sin, the necessity of redemption, and the salvation which comes through faith.

5. Warns against sin. The law warns us of the results of obedience and of disobedience. It breaks him who breaks it, and defends him who keeps it.

6. Brings great reward. This reward is the approval of conscience, of good men, and of God. Nothing can surpass it.

3. God's Law Lives in and Speaks Out of the Heart.

A PRAYER TO BE OFTEN REPEATED.

1. For light. "Who can understand his errors? Self deception may conceal from us our deviations from the law. Frequent self-examination and the searchings of the Holy Spirit are necessary to show us wherein we have gone wrong.

2. For complete cleansing. We commit sins of ignorance, sins that we forget, sins that do not express themselves in deed, sins that we would not allow to be made public. Of these we need to pray, "Cleanse thou me from secret faults."

3. For deliverance from the habit of sinning — "presumptuous sins." These are deliberate, committed on purpose—"sins against judgment, light, and conscience." They are deadly and soon bring us into the habit of sinning; they become our masters unless we are rid of them. "Let them not have dominion over me."

If we pray thus with perfect sincerity and truth, if we thus become willing subjects of God in obedience to his law, we shall be "upright, and innocent from the great transgression" of committing habitual and deadly sins against our Lord and King.—Epworth Era.

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jan22-1y. G. A. GRIMSLEY, Secretary.

Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Only Ciphers.

SYDNEY DAYRE.

"'Most time for our quarterly payments to the Missionary Society," said Mrs. Hill on the occasion of a call on her friend, Miss Maria Tupper.

"Yes, so 'tis"

"And you remember that at the last meeting we agreed to give something towards the support of the Bible reading woman in Japan."

"Well, I'm ready to do my part. I'm going to give to that just the same as to the two societies."

"That's real liberal of you, Miss Tupper. It isn't always them that has that's the ones that's ready to give. It seems to come natural to you."

"I hope I'm not one of the sort that's backward about givin' to the Lord," said Miss Maria, straightening herself a little.

"Not you. It's a real shame how some folks holds back, never givin' a cent more'n they decently can. But there's some I s'pose it comes hard to"

"I s'pose so."

Miss Maria, after the departure of her visitor, took down from the clock shelf a pen and a bottle of ink. From the top drawer of the bureau she brought forth a check book and proceeded with great deliberation and great enjoyment to write out three checks for one dollar each.

"One for Foreign, one for Home, one for the Bible reader. No they can't ever say I'm not a ready giver. No one ever has to urge me."

She liked to pay her dues in checks. It bore an appearance of thrift and forehandedness which she liked. Leaning back in her chair, regarding with pleased eyes the three narrow strips of bluish paper, her thoughts wandered far.

She had much food for thought. After a girlhood the principal conditions of which had been hard work and the going without of almost everything which makes girlhood a delight, she had gradually drifted into a middle life of ease and comparative plenty. Parents had died, brothers gone away, sisters married. The most of the farm had been sold in order to make a division with the others, leaving the small house and two or three acres to Miss Maria. Then the gradual movement of the small railroad town in her direction had greatly increased their value. She sold them, invested in a cheaper home, and had enough to live on without care or effort.

Latterly one of her older brothers had died childless, leaving her a legacy of three hundred dollars; and in this sum Miss Maria rejoiced, as over a superfluity ready waiting for a time in which some special need or some special indulgence should make a demand on it.

"I never could understand why it should 'a' been ordered that I have things so easy and mother always had 'em so hard. Poor mother!"

Memories of the past followed each other, one picture slowly taking the place of another—the quiet, patient woman, with little thought in her life outside of how most faithfully to fulfill the duties it had brought to her, how best to bear the burdens laid upon weak shoulders.

"I can see her face now—as plain—and her hair, half gray at first and then gettin' grayer and whiter. And her shoulders, bent more and more as time went on. Never a bit of rest for her year in and year out. And scrimp, scrimp, scrimp, all the while. There was some of the folks that lived 'round us—not many, though—that when the seasons come 'round used to think: 'Now, what do we need to get this year?' But with her it was always: 'What can we go without?' Yes, 'twas. And there was no letting up of it to the very end. But I think the hardest part of it to mother was the havin' so little to give to the missionaries. I can see her look now as she'd listen to a missionary sermon—when I knew just how her feelin's went out to them poor creatures over the seas, longing to send 'em some help. An ache in her heart all the time for 'em. Oh, oh, wouldn't she 'a' done for 'em if she'd had it!"

The little slips of paper took more visible shape before her eyes, bringing another idea. She talked half to herself, a conscience smitten look coming into her face.

"If mother could see—how can I tell but what she does see?—would she say that a dollar each was a small thing to give, considerin' what I've got?"

The one dollar checks seemed to grow narrower with another interval of thought.

"A one and two naughts. If I should put one more naught to those, I should never really feel it—never have a thing less to eat or to wear. They'd have to be wrote over, of course."

It came only as a shadowy suggestion at first, but the thought grew on her.

"I like to do things liberal. I get that from mother—she always havin' the feelin', for all she hadn't it to do with. Oh, my—am I gettin' stingy, wantin' to withhold from the Lord a share in what He's give me?"

With slow, steady hands she took three more blue strips, filling them out with the one more cipher.

"And I'm not goin' to begrudge it, though I'm free to confess I never did expect to give like that," crumpling in her hand the discarded slips. "Mother never could see how it was that them that sit in darkness hadn't just as much right to the Lord's light as what we have. She never could see why there should be darkness for some and light for others, except that it give them others a chance to send it to 'em. Oh, think of the darkness, and think of all here that lets money lie by 'em and don't send"—

The ten dollar gift was surely bringing its ten fold enlargement to Miss Maria's heart.

"'Give accordin' to your means' is what mother used to say when she brought the mite she could; and just took it patient that she had no more, and done her best at being a real, livin', everyday home missionary, though she'd 'a' smiled at the thought of bein' so called. I can see it all now, though I never looked at it that way them days. Them days and these days"—

A long pause, at the end of which Miss Maria straightened herself. A look of consternation spread and deepened over her face.

"Maria Jane Plummer!—Have you the face to set here with the Lord's eye straight on you and say you can't understand? Is your soul so filled up with the spirit of all that's mean and stingy and close fisted that you try to make Him and make your self believe you can't understand?"

The stern look and stiff bearing with which Miss Maria regarded her imaginary self all of a sudden disappeared as she broke down with sobs.

"O mother, mother, I do see! You had all the hardness, and felt that you were losing the blessin' of being able to give. But you've only passed it on, mother. You've give me to see—and to understand. You had the dear work, and I have some money"—

Wiping away the tears from her dim eyes, she again took three fresh checks.

"One more cipher! Isn't it a wonder what just one cipher'll do? I'll send 'em in mother's name.

Quarterly Meetings.

Asheville Dis't—2nd Round.

R. H. Parker, P. E., Asheville, N. C.

Bald Creek circuit, Bald Creek	Feb.	27 28
Ivy circuit, Barnardsvill	Mar.	1 2
Burnsville circuit, Concord	"	5 6
North Asheville	"	12 13
Bethel	"	12 13
Hot Springs ct., Hot Springs	"	19 20
Marshall circuit, Jewel Hill	"	26 27
Swannanoa circuit, Tabernacle	Apr.	2 3
Old Fort circuit	"	9 10
Hendersonville station	"	16 17
Hendersonville ct, E'neyvil'e	"	23 24
Cane Creek ct., Patty's Chapel	Apr 30,	May 1
Weaverville station	May	7 8
Weaverville circuit	"	14 15
Central	"	21 22
Haywood St	"	21 22

Charlotte Dist—2d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Chadwick	Mar.	5 6
Brevard	"	13 14
Epworth	"	13 14
Calvary	"	13 14
Pineville, Marvin	"	19 20
Morven, Sandy Plain	"	26 27
Trinity	Apr.	3 4
Dilworth	"	3 4
Matthews, Matthews	"	10 11
Tryon street	"	17 18
Hoskins	"	17 18
Weddington, Union	"	23 24
Waxhaw, Bond's Grove	"	24 25

Franklin Dis't—2d Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Jan	24 25
Glenville circuit at Glenville	Feb.	6 7
Macon cir. at Asbury	"	13 14
Franklin circuit at Oak Ridge	"	20 21
Webster ct. at Speedwell	"	27 28
Dillsboro, Sylva & Scott's Creek	Mar.	5 6
Whittier circuit	"	12 13
Bryson City	"	19 20
Andrews circuit, Tomotla	"	26 27
Hiwassee circuit at Nota	Apr.	2 3
Hayesville circuit at Bethel	"	9 10
Murphy Station	"	16 17
Robbinsville ct. at Robbinsville	"	23 24

Greensboro Dis't—2d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	Feb.	14
Greensboro, Walnut St	"	14
Randleman, Randleman	"	21
Asheboro station, Asheboro	"	21
Wentworth • Bethlehem	"	27 28
Reidsville, Main St	"	28
Reidsville, Ware's Chapel	"	28
Ruffin, Reidsville	"	29
Randolph, Trinity	Mar.	5 6
Greensboro, Centenary	"	13
Greensboro, Spring Garden	"	13
Ramseur, Franklinsville	"	19 20
Greensboro circuit, Friendship	"	26 27
Wes. Randolph, Pleasant Grove	Apr.	2 3
High Point, Washington Street	"	10
High Point, South Main Street	"	10
Asheboro circuit, Lebanon	"	15
Uwharrie Concord	"	16 17
Enterprise Rehoboth	"	22
Liberty, Bethany	"	23 24
Pleasant Garden, Shady G.,	Apr 29—	May 1

Mount Airy Dis't—1st and 2d Round.

J. A. Cook P. E., Mount Airy, N. C.

Creston at Rutherland	Jan.	16 17
Watauga at Union	"	17 18
Boone at Fairview	"	20
Jefferson at Jefferson	"	23 24
Rockford at Dobson	"	30 31
Pilot Mountain circuit	Feb.	3 4
Stokes at Bethel	"	6 7
Yadkinville at Booneville	"	13 14
Mount Airy circuit at Zion	"	20 21

SECOND ROUND

Mount Airy station	Feb	21 22
Elkin station	"	27 28
Jonesville circuit, Jonesville	"	28 29
Sparta ct. at Shiloh	Mar.	5 6
Laurel Springs at Tr nson	"	13 14

Morganton Dis't—2nd Round

—In Part.—

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Feb.	13 14
Connelly Springs c. at Bethel	"	20 21
Table Rock ct at Linville	"	27 28
Henrietta and Caroleen	Mar.	5 6
Cliffside circuit, at Cliffside		12 13
Marion station	"	19 20
NorthCatawba ct., at Capernaum	"	26 27

Statesville Dis't—2d Round.

J. H. Weaver, P. E, Lenoir, N. C.

Granite Falls station	Feb.	20 21
Lenoir station	"	27 28
Lenoir circuit, Harper's Chapel	"	27 28
Statesville, First Church	Mar.	5 6
Statesville, West End	"	5 6
Troutman circuit	"	5 6
Wooresville circuit, Vanderburg	"	12 13
Mooresville station	"	12 13
Caldwell circuit, Cedar Valley	"	19 20
Mount Zion station	"	26 27
Maiden circuit, St. Paul's	Apr	2 3
Newton circuit, Fair Grove	"	9 10
Catawba circuit New Hope	"	16 17
Statesville circuit	"	23 24
Alexander circuit	Apr. 30	May 1
Stony Point circuit	"	1
Clarksbury circuit	"	7 8
Tredell circuit	"	14 15
Hickory station	"	21 22

Salisbury Dist—2d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	Feb.	21 22
Concord, Epworth	"	21 22
Concord, Forest Hill	"	27 28
Concord circuit, Center	"	27 28
Albemarle circuit, Stony Hill	Mar.	5 6
Albemarle station	"	6 7
Salisbury circuit, Providence	"	12 13
Spencer station	"	13 14
Linwood circuit Wesley Chapel	"	19 20
Lexington station	"	19 20
Lexington Mission	"	20 21
Salisbury, First Church	"	26 27
Salisbury, Main Street	"	27 28
New London circuit, Bethel	Apr	2 3
Gold Hill circuit, Liberty	"	3 4
Jacks n Hill circuit New Hope	"	9 10
China Grove circuit, Harris Chap.	"	16 17
Woodleaf circuit	"	16 17
Salem station	"	23 24
Mt. Pleasant circuit, St Paul	"	24 25
Cottonville and Big Lick circuit, Big Lick	April 30.	May 1
Norwood station	"	1 2
Tabor & Vance Mill	"	7 8
East Salisbury station	"	8 9

Shelby District—1st and 2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Lincolnton circuit at McKendree	Jan.	30 31
Lincolnton station	Jan 31.	Feb 1
Polkville circuit at Rehoboth	"	6 7
Cherryville circuit at Antioch	"	13 14
Rock Springs ct. at Rehoboth	"	20 21
Shelby circuit at Sulphur Springs	"	27 28

SECOND ROUND.

Shelby Station	Feb.	28 29
Bellwood circuit at Palmtree	Mar.	5 6
ElBethel station	"	12 13
King's Mountain station	"	13 14
Mount Holly ct., at River Bend	"	19 20
Bessemer City at Concord	"	26 27
Lowesville ct. at New Hope	Apr	2 3
Southfork circuit at Bethel	"	9 10
West End and Ozark, at West End	"	16 17
Gastonia, Main Street	"	17 18

Winston Dis't—2nd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Zion	Feb.	13 14
Leaksville and Spray	"	20 21
Madison, Ladford	"	27 28
Stokesdale, Carmel	Mar.	5 6
Walkertown	"	6 7
Lewisville, Doubs	"	12 13
Grace	"	13
Forsyth, Tabor	"	19 20
Centenary	"	20
Southside and Salem	"	26 27
Burkhead	"	27
Summerfield, Center	Apr.	2 3
Danbury, Davis	"	6 7
Kernersville, Vernon	"	9 10
Davidson	"	16 17
Thomasville	"	17
Farmington, Smith Grove	"	23 24
Advance	"	24 25
Davie	Apr. 30.	May 1
Cooleemee	"	1
Mocksville	"	1

Waynesville Dis.—1st Round

C F. Sherrill, P. E., Waynesville, N. C.

Transylvania at Conestee	Jan.	30 31
Brevard	Feb	6 7
Crab Tree, Laurel Hill	"	13 14
Waynesville	"	20 21

2ND ROUND.

Jonathan at Teague's Chapel	"	27 28
Spring Creek at Baldwin's Chapel	Mar.	5 6
Sulphur Springs at Acton	"	12 13
Leicester at Leicester	"	19 20
Canton at Harmony Grove	"	26 27
Clyde at Clark's Chapel	Apr	2 3

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Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Notes.

The Home Mission leaders have reason to congratulate themselves on securing Mrs. Woltz of Pilot Mountain as secretary for the Mt. Airy District. She is a woman who will know how to cope with the difficulties that confront one who is trying to push any new project. I believe she will succeed in spite of difficulties, and will do her work in the finest spirit.

BREVARD SCHOOL.

The February number of Our Homes has a picture of the school building at Brevard, and also prints an interesting letter from one of the teachers in the school. The furnishing of the house has gone on bravely. The Emma Mosely and Lucy Hodgin rooms are beautifully furnished. It is to be hoped that the Board will find everything ready for their acceptance of the prope ty at the annual meeting in St. Louis.

THE BANNER AUXILIARY.

It's a Texas Auxiliary. They do things in a large way out there. At Willit Point the ladies of the Home Mission Society divided the town into sections, appointed captains, went to work canvassing, and in a week had one hundred new members.

THE EXTRA DOLLAR PER MEMBER

The Board appropriated $31,838 to the support of our schools and other work during the year now closing. We have 32,000 members. The Board gets one half the dues—not more than $16,000. Miss Bennett and the other members of the Board are earnestly asking that we make up an average of one dollar per member to supply the deficiency. We must be up and about this business if we forward the money in time as the fiscal year closes March 1st.

Let me insist that all Auxiliaries elect a Superintendent of Literature, and notify Mrs. Creveling of Mt. Airy. This has much to do with the interest taken in the work. A live Superintendent who knows the work and can impart that knowledge will do much to increase the attendance of the monthly meetings.

How many Auxiliaries have responded to Mrs. Creveling's letter? How many are at work and have ideas which may be helpful to some other Auxiliary? Let us be awake and in earnest.

Will not every new Auxiliary report its organization to me, and also give the names of officers? Please take notice.

"Keep Me, My God."

The fishermen of Brittany, so we are told, are wont to utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is so small and Thy ocean is so wide." How touchingly beautiful the words and the thought!

How wise and appropriate the prayer! Might not the same petition well be uttered with the same directness by us every day of our lives? "Keep me, my God; my boat is so small,"—I am so weak, so helpless, so easily carried by the winds and tossed by the waves. "And Thy ocean is so wide"—the perils so many, the rocks so frequent, the currents of temptation so resistless, the tides of evil so treacherous, the icy mountains of disaster so threatening, that except Thou, the Lord, dost keep me, I must utterly perish.

Keep me, my God, keep me; my boat is so small, and Thy winds are so fierce; Thy waves are so high; I am so buffeted about by sharp adversity, so driven before the storms of grief, so swept by the resistless Euroclydon of defeat—keep me, my God, keep me!—Ex.

Cured to Stay Cured.

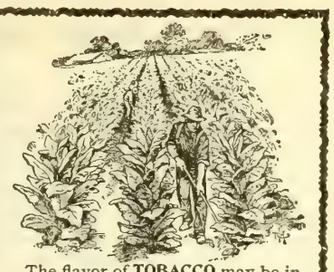
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jan20-tf

The Farm and Garden.

Some Practical Suggestions.

BY MARY TAYLOR ROSS.

There is much in arrangement. If the kitchen is small, this takes care of itself, but in the large kitchens it requires some study and experience to know just where it is best for a certain object to stand. Housekeepers there are who place the woodbox at the end of the stove farthest from the firebox. Five or six steps must be taken to replenish the fire when, if the box stood at the upper end, the wood could be placed in the stove without a step, writes Mary Taylor-Ross in the February Housekeeper. Then, too, many housekeepers bend over a stove or sink or table that is too low for their height. The stove can be built up on bricks till it is the right height, and the table can be raised on blocks till it is convenient. The sink is a more difficult matter, but if it is too low for the housewife, and the expense of making it higher is not to be thought of, put the dishpan on the table and wash the dishes there instead of in the sink. Do anything to avoid bending the back at an angle. A high stool should be in every kitchen, for it is possible to do much more work while sitting down than one would believe who had not tried it.

Another most convenient article for the kitchen is a bench or box on which the mop pail may be placed when one is mopping the floor or washing paint. This bench saves one from stooping to the floor each time the mop or cloth must be wrung out, and it is this stooping that makes the work of mopping so very tiresome. This same bench can be used for elevating the clothes basket when one is hanging out clothes, saving one the trouble of stooping for each piece of clean linen.

A convenience when one is cooking is a wooden cleat nailed to the wall just above the cooking table. A strip of elastic is nailed to the wall a few inches above the cleat, and the cookbook, open at the right place, rests on the cleat, and is slipped back of the elastic which holds it in place. Thus one may glance repeatedly at the cookbook without touching it with the fingers or having it on the table where it is apt to become soiled.

How Many Acres Shall we Put to Cotton?

We wonder how many people have asked this question this year. But how now what are we going to do about it? To me, it is not so important how big the acreage is going to be, but well the work is to be done; not the extent of the crop, but the condition of the soil and the manner of cultivation. These are the important factors that should control the situation.

Don't you think that a good many of us are inclined to attempt to do a little more than we are really able to do? We see good prospects on every hand of money in cotton; we look the situation in the face and flatly and squarely decide to do more than we have done before. But kind friends, had we not better go a little slower? Would we not in the end profit ourselves more by not attempting quite so much; and what we do, that do well and thoroughly. Maybe I am wrong, but I have always felt and experienced that 25 acres well taken care of, will mean more than 40 that are scratched over, hurriedly planted, and poorly cultivated.

And then again: Don't you think that a good many of us are going to forget nearly everything else in our eagerness to grow cotton. Isn't hay going to be a little scarce next year? or corn, or pork? Don't you feel sometimes that we are going to neglect some of the other crops that are paying us just as well as cotton? I feel this way. I feel that just now is a pretty good time to raise some potatoes, for in a year or so our neighbors will want some seed. Yes, hays will take a climb shortly and we won't have any to sell or even for ourselves. It looks this way to me. And so I am really anxious to see a few more hogs, a few more sheep; a good many more cattle and corn and hay raised next year than ever before.

We can do these things, you know, and at no expense to our regular, standard crops. I hope many of us can arrange to grow more hay and livestock this coming year.

Let us remember that safety comes with diversity: if cotton is short or low in price these others come in handy.—C. W. Burkett, in Progressive Farmer.

I believe many of the farmers have made a mistake in not shredding their corn-fodder. On account of the drought last summer most of our farmers cut their corn for fodder, it being almost destitute of ears; consequently, all who had stock to winter fed corn-fodder. Both horses and cattle eat this shredded feed very well, and the farmer who has barn room can, to a great extent, feed this to his horses instead of timothy hay, and to his cattle instead of clover, thereby saving much of the hay. We shredded eighty five shocks of fodder and fed it to our horses and cows, who clean it up well. Those who do not use this feed should give it a trial, as it can be shredded cheaply, at ten cents a shock, which is the regular price here. Shredding not only saves feed, but the cattle clean up the stalks which they will not do when fed whole. The stalks have been proven more nutritious when shredded than any other portions of the husked stover.—M. A. Lancaster, Bunker Hill, Ill.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sumof ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day ofDecember, A. D. 1886.

{ SEAL } A. W. GLEASON, Notary Public.

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MARRIAGES.

CARRIER — ROBERTSON. — Mr. Albert H. Carrier and Miss Sarah A. Robertson were married in Asheville, N. C., December 30, 1903, Rev. G. W. Crutchfield officiating.

RAY—SUMNER. — Also, by the same, in Asheville, Jan. 23, 1904, Mr. A. F. Ray and Miss Edna Grace Sumner.

LEWIS—ELMORE.—At the residence of the bride's parents, on Jan. 20th, 1904, J. Palmer Lewis and Annie Elmore, both of Gaston county, Rev. L. T. Mann officiating.

JOHNSON—HOOPER.—Mr. Scudder Johnson, one of Mills River's most prominent and most progressive young men, was married to Miss Etha Hooper on the 6th day of December, 1903, by the Rev. J W. Kennedy. Miss Etta is a charming young woman of more than ordinary promise. May much happiness and great success attend this young couple all the road through.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

RILEY.—Clarinda Riley was born February 12, 1851, and died January 15, 1904, aged 52 years, 11 months and 3 days. She joined the M. E Church at Pleasant Garden in 1888

Sister Riley lived a consistent Christian life. She suffered much, but I never heard her complain The church and community will miss her very much Her husband and six children survive her, while one daughter has gone before.

God bless the loved ones left behind.

T. B. JOHNSON.

SMITH. — Maggie (nee Rodgers), wife of Jno. L. Smith, was born March 6, 1879, married October 20, 1901, and died December 21, 1903.

She was converted in early life and joined the Methodist church. She was a devoted and useful member, a church worker in the true sense. Her cheerful disposition and winning ways drew around her a host of admiring friends. She was a great stay to her aged parents, to her old, blind father. She was the joy of her own little home circle, her husband and child. She was an inspiration to the writer, her brother, who is trying to preach the gospel.

We all deeply mourn our loss, but pray that we may thus feel that while we are poorer in the friendships of earth, we are richer in the friendships of heaven. We are glad that God offers himself as a Father to the fatherless, that Christ graciously permits our becoming to him a brother, a sister and a mother.

HER BROTHER.

COFFIN.—At her home in Randolph county, N. C., Winey Ann, daughter of the Rev. John Craven and widow of the Rev. Benj F. Coffin, of the Methodist Episcopal Church, in the 86th year of her age. She was converted at a camp meeting at Salem Church on the Deep River circuit, when it went from Fayetteville. Cumberland county, to Randolph county, N C., in 1831, and gave her heart to God and her hand to the M. E. Church, of which she was a bright skylight and a consistent member until death removed her, it being about 72 years.

"Blessed are the dead that die in the Lord," yea," saith the spirit, that they rest from their labors and their works do follow them."

E. A. C.

COTTON. — John White Cotton was born March the 19th, 1857, and departed this life January the 12th, 1904, being 46 years, nine months and twenty three days of age.

In the year 1883 he made public profession of the Christian religion and joined the Baptist church. In the year 1886 he withdrew from the communion of the above church and joined the Methodist Episcopal Church South. He was married to Miss Sarah Jane Shaver on December the 31st, 1885.

He leaves a wife and three sons and two daughters and many friends to mourn his departure.

Among his last testimonies were expressions of prayer, trust and praise.

It was evident that he had grown in spiritual life during his latter few years. He was faithful to the church. His absence is greatly felt and he is sadly missed in his community. May God sustain the loved ones left behind. J. J. EADS, Pastor.

REYNOLDS.—Adolphus A. Reynolds was born on Turkey Creek, Buncombe county, N. C , March the 4th, 1832, and died January the 10th, 1904 He was converted in his young manhood, and shortly afterward joined the Methodist E. Church, South, in the communion of which he lived to his death. He had a fine native intellect, which was fairly cultivated; he was fond of reading good sound literature and investigated things for himself. His spirit was generous and kind; his principles were frank and uplifting to society. He was a neat, successful farmer. In his home, he was sunshine and life—in the community a fair model. On the 18th of January, 1866, he was happily married to Matilda E. Penland, to whom were born five children, two of whom had outstripped him in the race of life and were at home. But few people take the pains to live the daily Christian life that he did. He was a brave, humble, cheerful, consecrated Christian. He talked much to the family on right living; said that all was well with him He lived right and died well. He will be greatly missed by all, especially the weary itinerant preacher who always met a cheerful greeting and helping hand. Dear ones, take his advice and follow his examples He is gone, but you know where to find him.

W. B LYDA.

In Memoriam.

Sarah Elizabeth Stafford, daughter of E. B. Teague, was born 6th Sept., 1840, and died January 26, 1904, aged 63 years, 4 months and 20 days.

On March 19, 1857, she was happily married to Francis M. Stafford. To them were born five sons and one daughter Her husband and sons survive her. Her daughter passed into the spirit world Aug 1, 1903.

Sister Stafford professed religion at Bunker Hill church 45 years ago and joined the Methodist church at Kernersville, of which she remained a faithful and consistent member until called home. When the summons came she was ready. For many years she was, by deafness, deprived of much of the pleasure of social intercourse as well as that of hearing the word preached.

Disease racked her frail body, but she faithfully performed every duty to the utmost of her strength. She found no greater pleasure than in ministering to the comfort and pleasure of those around her. The visits of her pastor were always seasons of pleasure to her—he met with a kindly, cheerful hospitality.

Her last illness was long and severe. How much she suffered no one will ever know, but she bore it patiently and without a murmur.

She will be sadly missed—such a life always is.

We laid her body to rest in the cemetery at the church, but her liberated spirit has gone to be with her Lord.

W. S. HALES.

CURES RHEUMATISM AND CATARRH—MEDICINE SENT FREE.

Send no money—simply write and try Botanic Blood Balm at our expense. Botanic Blood Balm (B. B. B) kills or destroys the poison in the blood which causes the awful aches in back and shoulder blades, shifting pains, difficulty in moving fingers, toes or legs, bone pains, swollen muscles and joints of rheumatism, or the foul breath, hawking, spitting, droppings in throat, bad hearing, specks flying before the eyes, all played out feeling of catarrh. Botanic Blood Balm has cured hundreds of cases of 30 or 40 years standing after doctors, hot springs and patent medicines had all failed. Most of these cured patients had taken Blood Balm as a last resort. It is especially advised for chronic, deep seated cases. Impossible for any one to suffer the agonies or symptoms of rheumatism or catarrh while or after taking Blood Balm. It makes the blood pure and rich, thereby giving a healthy blood supply. Cures are permanent and not a patching up. Sold at drug stores, $1 per large bottle. Sample of Blood Balm sent free and prepaid, also special medical advice by describing your trouble and writing Blood Balm Co , Atlanta, Ga. A personal trial of Blood Balm is better than a thousand printed testimonials —so write at once.

Mysterious Circumstance.

One was pale and sallow and the other fresh and rosy. Whence the difference? She who is blushing with health uses Dr. King's New Life Pills to maintain it. By gently arousing the lazy organs they compel good digestion, and head off constipation. Try them. Only 25c. at all druggists.

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Shattered Nerves and Gave Me an Appetite.

Of the millions of people, who today suffer from nervous or heart weakness, a large percentage trace the cause directly to deadly LaGrippe. It is a germ disease, and makes a direct attack upon the nerves, putting an extra strain upon them at the time their vitality is at the lowest ebb. If LaGrippe has left you with a shattered nervous system, with loss of appetite, lack of energy, insomnia, frequent headaches and morbid tendencies, you should strengthen the weakened nerves with Dr. Miles' Nervine. It will undo all that grip has done, bring back appetite, rest and restore the nerves to their normal activity.

"I want to write this testimonial for the benefit of those who have suffered from that dreaded disease—LaGrippe. I suffered several weeks with it, and nothing I tried seemed to benefit me in any way, shape or form (I suffered almost death) and finally my daughter recommended Dr. Miles' Nervine to me and I can truthfully say from the first day I felt better than in weeks. It gave me relief, built up my shattered nerves and gave me a splendid appetite. I cannot speak too highly of it and want to say, each and every one who has suffered from LaGrippe will find instant relief by getting a bottle of Dr. Miles' Nervine. Insist on having it and take no other. It is simply splendid. Hoping this will benefit some poor sufferer I remain," —MRS. GEORGE B. HALL, Jackson, Tenn.

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Northbound	Passenger No. 10. Ex Sun	Mixed. No. 70 Daily	Mixed. No. 62
Lv Chester,	9.00 a m	8:00 p m	Tues
" Lowrys	9 18 a m	8 28 p m.	
" McConnells	9 28 a m	8 43 p m	Thurs
" Guthries	9 33 a m	85 p m	
" Yorkville	9:49 a m	9:19 p m	Sat
" Clover	10 1. a m	10 00 p m	
" Gastonia	10 38 a m	12:0 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 20 a m	1 0 a m	7 02 a m
" Lincolnton	11.43 a m	1 0 a m	8 00 a m
" Maiden	12 10 p m	2 30 a m	9 20 a m
" Newton	12:38 p m	2 55 a m	10 00 a m
" Hickory	12:50 p m	4 0 a m	2 00 p m
" Cliffs	1 2. p m	4 40 a m	3 0 p m
" GraniteFalls	1 36 p m	4 57 a m	3 4. p m
Ar Lenoir	2 05 p m	5 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63
Lv. Lenoir	2 50 p m	8 0 p m	7 00 a m
" GraniteFalls	2 58 p m	8 43 p m	8 5 a m
" Cliffs	3 08 p m	9 30 p m	9 15 a m
" Hickory	3 20 p m	9 50 p m	9 35 a m
" Newton	3 45 p m	11 45 p m	11 20 a m
" Maiden	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 30 p m	1 0 a m	12 45 p m
" High Shoal	4 52 p m	2 2 a m	2 23 p m
" Dallas	5 12 p m	2 55 a m	3 25 p m
" Gastonia	5 30 p m	4 0 a m	3 55 p m
" Clover	5 57 p m	5 10 a m	
" Yorkville	6 23 p m	6 00 a m	Mon
" Guthries	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 0 a m	Wed
" Lowrys	6 57 p m	7 23 a m	
Ar Chester	7 17 p m	8 0. a m	Fri

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Gastonia—Southern Railway.
Lincolnson—S A L.
Newton and Hickory—Southern Railway.
Trains No 70 and 71 carry Pullman Sleeping car between Chester and Lenoir.

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Jan 28-1yr

Annual Seed List.

BEET. (Turnip Root Varieties)—Extra Early Turnip or Bassano, Early Dark Blood Turnip, Early Egyptian Red turnip, early eclipse Red Turnip, Buist's extra early red turnip. Buist's improved long blood (long variety).

CABBAGE.—Buist's improved late drumhead, Buist's improved late flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Charleston or Large Wakefield, Buist's Early Flat Dutch, Buist's Early Drumhead, Extra Early Express, Early Summer.

CARROT.—Early Half-long Scarlet, Buist's Improved Long Orange.

CAULIFLOWER. — Early Extra Paris.

CELERY.—Golden Dwarf, Golden Self-Blanching, White Plume.

COLLARDS. — Georgia, Buist's Cabbage Collards.

CUCUMBER. — Improved Early White Spine, Early Cluster, Early Short Green, London Long Green.

EGG PLANT.—Buist's Improved Large Purple.

KALE.—Green Curled Scotch, Dwarf German Greens.

KOHL RABI.—Early White Vienna.

LETTUCE.—Early White Butter or Cabbage, Early Prize Head, Early Curled Simpson, Big Boston.

MELON (Cantaloupe or Musk).—Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

MELON (Water). — Kolb Gem; Duke Jones, Georgia Rattlesnake, Florida Favorite, Ice Cream, Peerless.

MUSTARD.—Mammoth Curled.

PARSLEY.—Double Curled.

PARSNIP.—Fine Sugar.

PUMPKIN.—Large Cheese.

RADISH. — Early Long Scarlet (short top), Early Red Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip.

SALISFY (or Oyster Plant).—Buist's Mammoth.

SPINACH. — Buist's Perfection Curled.

SQUASH.—Early Bush or Patty-Pan, Yellow Summer Crook Neck, Boston Marrow.

TOMATO.—Livingstone's Beauty, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top (for Greens).

The report of Dr. Venable, president of the University of North Carolina, contains the following interesting facts: The registration has reached the record breaking figure of 609. The receipts, or income of the University, have reached the figure of $78,769. During the year a gymnasium, the gift of Hon. W. P. Bynum, as a memorial to his grandson, William Preston Bynum, Jr., will be built, to cost $25,000, also a Young Men's Christian Association building to cost $10,000, of which $8,000 has been raised. There are a number of needs, in the way of instructors, associate professors, a normal department, endowed fellowships for graduate students, a new library building and chemical laboratory, etc.

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North Carolina
Christian Advocate

REV. H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

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Reading Room
Trinity College N C

EDITORIAL.

The Advocate Campaign.

There is no abatement in the work for a large increase of circulation. The campaign is glowing all along the battle front. Now if those pastors who have not fallen in will rally the result will be glorious. We again urge those who cannot take up the matter themselves to get some one in the charge to do so. Make up your mind to get the 15 new subscribers and it will be done.

The Hour of Meditation.

The pressure of secular duties makes heavy draft upon our opportunity for spiritual culture. Business encroaches not only upon legitimate pleasure and recreation, but invades with ruthless hand the very holy of holies in the individual life, giving grudgingly only a few hours for a tired body to recuperate by sleep, only to be summoned hastily to renew the grind of relentless physical toil. In such a life is it any wonder that physical energies flag? And if the physical man is worn out, how much more is it true that the spiritual energies droop and die.

In every life, lived to noble purpose, there must be in the program of each day an hour for meditation This must be kept apart from all the secularities of life and must afford opportunity for thought on higher themes. It must be an hour of honest dealing with self, and one in which the individual can come in contact with the fountain of life and truth. In this hour he must, at least in the inner ear of the soul, hear and heed the voice of invitation, "Ho, every one that thirsteth come ye to the waters."

In our search for the difficulties which lie in the way of the revival of saving power in the church, we find in this perhaps one of the chief sources of our weakness. The pressure of secular life has been making inroads upon us unconsciously, and we find ourselves out of training for the warfare to which we are summoned. We have no power with God in intercession, and no power of persuasion over men, because we have allowed the world to monopolize the hour of meditation, and to invade the inner heart. Like Samson, the eyes of our spiritual discernment have been put out by the enemies of the Lord, and if we had the strength we can no more see our way, and must seek in vain to find a way to smite the enemies of God.

The revival that we seek must begin with the people of God, in earnest heart-searching and in the casting out of the idols of the world and erecting instead the altar of spiritual service along with which must come daily the hour of meditation.

A Greater Than Marconi.

BY BISHOP O. P. FITZGERALD.

I was strangely moved a few days ago by a thought while looking at a picture in a newspaper. The picture represented a man on a steamship in mid ocean working a Marconi wireless telegraph before which he was seated. He was thus gathering news from all parts of the world for a little daily newspaper printed on shipboard for the use of the passengers. I had been thinking on the subject of intercessory prayer, my mind having been specially turned in that direction by a letter I had just received from one of our Methodist ministers in North Carolina expressing the burning desire he felt for a revival of God's work among the people in the dear old State that would sweep it from the mountains to the sea, bringing a blessing to a multitude of hearts and homes through the power of the gospel in the use of its divinely appointed agencies. "Won't you remember us," said the writer, "and specially join with us in the prayer for a great revival in the Old North State?" This special request turned my mind specially to this subject, and my soul was thrilled anew with the thought that intercessory prayer was one of those agencies for bringing men to Christ, and saving them from their sins. I said to myself: A greater than Marconi is here—even God, who hears and answers prayer. I remembered that intercessory prayer rests on the same basis as prayer for ourselves—that is, the command and promise of God. Yes, it is true, wonderfully true, that by intercessory prayer we can touch God and each other at the same moment. Verily, a greater than Marconi is here—the prayer-hearing and prayer-answering God, whose lines of communication are always in working order, whose grace is full and free, and who is able to save to the uttermost all that come unto Him.

There is mystery here, but also certainty. I do not understand the Marconi wireless telegraph, but I believe in it and wonder at it at the same time. So God's ways are above our ways, his thoughts are higher than our thoughts; but I do believe that He is able, willing and ready at all times to hear and answer prayer. The man of science tells us that electricity, the invisible messenger that carries the message when the apparatus of Marconi is set aright, travels over an ocean's breadth in less than a second of time. This is indeed wonderful; the thought of it is enough to make us dizzy when we try to grasp it. But the wonders of heavenly grace surpass all the wonders of science. The mercy of God beats all the Marconis, Edisons and Morses; it travels more swiftly than the electric flash that leaps across an ocean or a continent in less than a moment of time. God's answering touch is instantaneous when prayer is made in faith. Thus it came to me fifty years ago when kneeling before God as a penitent I looked to Jesus and received the touch that lifted from my soul the burden of sin and filled it with the peace of God. Thus I felt it on that bright morning in California, never to be forgotten, when in answer to the prayer of my inmost soul for the fullness of God's love, as I turned my gaze to the sun which was shining in unclouded brightness above the Santa Cruz mountains that rose above the valley where I was walking—while thus pondering this question of the higher life of the believer in Christ, with an intense yearning to receive all that was offered in his gospel, it seemed to me that it was almost as if an audible voice spoke to my inner ear the words: "The Sun of Righteousness never sets; i s beams will fall upon the trusting soul forever." The joy that instantaneously flooded my soul cannot be put into words—a joy that came coincidently with the faith that took the Lord at his word; and that joy came in less time than it would take for me to write the word this February morning in Tennessee forty-five years afterward. It is the same touch that I feel now when my thoughts dwell on the blessedness of intercessory prayer, while I pray for the revival of God's work in North Carolina, where gray-haired men and women in life's closing days who carry burdens too heavy for their own strength, need a renewal of their strength and a fresh baptism of God's love to enable them to finish their course with joy; where their children need such a revival to save them from sin; where all classes of people need such a revival as will make that gospel which is the power of God unto salvation not merely a truth to be proclaimed, but a blessing to be felt in its fullness and sweetness now. The Throne of Grace is accessible to us all as it is to each one of us at the same moment. Blessed Lord, teach us to pray, so that we may be ready for Thy touch that will bless every heart and endue with power from on high all the marching hosts of thy Militant Church!

This gospel is the power of God unto salvation in the present tense: that is, it has supernatural claims and is attested by supernatural results. The Lord reigneth: let the earth rejoice. There is no break in the connection of God's wireless lines.

Nashville, Tenn.

If we always bore in mind this solemn truth, that life is but the vestibule of the everlasting temple, the first stage of a progress that shall know no limit, the novitiate or apprenticeship both of heart and intellect, I think we should acknowledge more fully the high importance of the trust, and endeavor to fulfill its duties in a purer and holier spirit.—W. H. D. Adams.

EDITORIAL POINT OF VIEW.

POLITICS is in rather a chaotic state just now. In the United States Senate, North Carolina's two Senators are pitted against each other on the question of ratifying the treaty with the new Republic of Panama. One pulls one way and the other pulls the other way. Senator Simmons has made a strong speech favoring the treaty, while Senator Overman last week delivered his maiden effort in a strong plea against it. There are equally as strong divisions of sentiment among Republican Senators and Congressmen. The new Republic, however, seems to have come into the brotherhood of nations to stay and the trea y is likely to be ra'ified

* * * *

The Bond Suit. THE suit recently decided in the United States Supreme Court, being the State of South Dakota vs. the State of North Carolina, involving the validity of certain bonds, is one of serious and far-reaching importance to the State of North Carolina. The case having been decided adversely to North Carolina, it is now a question as to what is to be done abou some $250,000 00 or more of similar bonds outstanding

The ADVOCATE advises that if these bonds were issued by the State in good faith, and the debt is a just one, and not the result of fraud, there should be no question as to what shall be done. Let equity prevail in the settlement, but let nothing like repudiation find an advocate among us.

* * * *

Japan and Russia AS HAS seemed inevitable for some time, these two powers have clashed in the Far East, and Japan has struck an almost decisive blow to begin with. The putting of ten vessels, including some of the best in the Russian navy,out of service during the first two days of hostilities, is an achievement on the part of Japan which goes far to confirm the belief which has prevailed for some time, that the little Empire is in fine fighting trim.

It is difficult, however, to forecast what may be the outcome of this conflict. ' Russia has vast resources of men and money, and, while perhaps not capable of moving so rapidly, is capable of holding out almost indefinitely. There is a general feeling of sympathy favorable to Japan, not simply because she is possibly the weaker, but because of a wide-spread conviction that the interests of civilization in the Far East demand that the Japanese contention shall not fail.

* * * *

Flaunting a Bugaboo IN A recent number of Charity and Children, the Rev. C. L Greaves, a Baptist minister of Reidsville, N. C., in a comparison of the Congregational and Episcopal systems of church government says:

"But the crowning difference between the systems is Baptist congregationalism versus Methodist episcopacy. The Baptist preacher is a free man. No bishop's cabinet can silence him with threats of pastorates where starvation stalks, when he feels constrained to speak out his honest sentiments; and no church is goaded to greater efforts by threats of an 'inferior preacher next time.' "

A better way to put it would be that in in the Congregational system the offending preacher is starved or kicked out direct, while in the Episcopal system the preacher is removed through the tender and sympathetic agency of an intermediate party who is always in sympathy with a faithful minister of the gospel, and by a system which is sure to give him a place to work and live, instead of leaving him to starve. It is getting too late in the centuries for sensible people to be fooled by the flaunting of this old bugaboo that Methodist Bishops are wont to frighten the preachers into loyalty and stifle free speech by threats of ecclesiastical punishment. Papers are stooping to poor business in publishing such rot. The editor of this paper and writer of these lines has been a Methodist itinerant for just twenty years, and in all these years of service has never had experience or observation which would justify the conclusion that our Bishops are disposed to be cruel or vindictive.

* * * *

The Denominational Weekly. IN A recent number of the Church Economist, we find a very timely article, which we reproduce, believing that it will interest our people in a helpful way, pending the ADVOCATE campaign Under the above head, the Economist says:

"Pastors make far too little use of one of the most powerful and available agencies they have, to extend their influence among their people and the community This largely unused force is the denominational weekly.

"We know that the popular feeling just now runs in the opposite direction. But the fact remains that these periodicals are both willing and able to promote the interests of any pastor or church that gives them a legitimate opportunity.

"These papers are essentially class publications. Their constituency is limited and is clearly defined If that community is not interested in itself the organ languishes of course, and it is no doubt largely because of the prevailing indifference to sect that we hear so much of the lack of support to these papers. They cannot compete with periodicals of general circulation in secular interest and should not undertake to do so. Their raison d'etree is denominationalism, and on its vigor they must stand or fall.

Now, while sectarianism in its doctrinal and controversial aspects is out of fashion, we do not perceive any great falling off in denominational loyalty. In some respects we should say this is growing. The centralizing tendencies of the age are affecting all the denominations, and greatly promoting esprit du corps and concert of action.

"And if sects are to be kept up, they must continue to have authoritative voices in the press. They cannot depend on the secular press for adequate publicity or for fair play. The organs grew originally out of a long felt need and so long as that need exists, they should be supported.

"We will admit, if that pleases any critic, that as a class these papers are more or less lacking in what newspaper readers of today consider interesting contents. Their funds are limited, and their news organization is rudimentary. But just here comes in the opportunity of the public-spirited minister. If he feels that it is a good thing for a denomination to have a reasonable and vigorous organ let him help make it so. We venture to suggest, in a quiet aside, that he will not lose his reward. It's not a bad thing to earn the respect and favor of your denominational organ.

"Ministers can engage in works of journalistic supererogation in two ways. They can help the paper to get circulation in their congregation and they can report matters of local moment for the news columns

" 'Oh, but this is puffery, self-advertising, etc.' Well, that depends. Perhaps you remember the servant that didn't advertise or hustle, but hid his talent in a napkin. This, however, is another story. What we wish to say just now is that the wide awake, go-ahead minister can yoke up with his denominational organ to their mutual welfare, and can do so with a clear conscience.

CONTRIBUTED.

The Ministerial Dead-line.

REV. T. F. GLENN.

This question, like Banquo's ghost, will not down. In certain sections of our Zion there is a craze for extreme youth in the pastorate, and the minister who has passed the fiftieth mile-post is pushed off the limb. Had this absurd craze prevailed in Israel in the old prophetic age, Elijah, the fiery old Tishbite, would have been relegated by the school of the prophets to a rookery to dwell with ravens. Elisha's right to wear Elijah's mantle would have been challenged by some ecclesiastical court. Isaiah's eloquent tongue would have been silenced and the sublime Messianic prophecies which have inspirited, quickened and comforted the church twenty-five centuries would not have been uttered.

One of the New York religious journals has some very sensible remarks on this subject: "No man admits he is not stronger and better and in possession of far better resources at forty than at twenty, and at sixty than at thirty; no man intrusts his most momentous business interests to the young and inexperienced in preference to those old in wisdom and mature in years. But in the ministry there is a tendency to reverse the unwritten law, and demand the young man just from the Seminary in preference to choosing the older and wiser heads for the most momentous interests for both worlds."

Bishops and their counsellors too often pander to this morbid sentiment which says, "Youth and inexperience to the the front, ripe experience and mature age to the rear." Blessed, thrice blessed, is the Methodist itinerant who is on the morning side of this imaginary dead-line. There is no arbitrary rule by which it can be settled. A vigorous, studious, progressive preacher at 65 has only entered the youth of old age. Why push him off the limb? Some men pass the dead-line at thirty five. Some are born old. Milton, Goethe, Dante, and other great poets did some of their noblest literary work after they reached

this fatal line. Gladstone achieved his grandest success after he was fifty years old and delivered his greatest speech when he had reached the eighties.

There is no reason why a preacher who keeps up his studious habits should not "make new timber," as Lafferty would say, after he has reached the summit level of life. The writer would not disparage young preachers. God bless them. But they are marching toward the mysterious line and perforce will share the fate of their older brethren. Let not the church tear down and destroy the ministry it has created and sent forth to spread scriptural holiness over these lands.

Clyde, N. C.

Public Confession of Individual Sin.

Much confusion exists about the kind of confession a penitent must make in order to secure pardon through Jesus Christ. Some persons think that the confession required in the Bible must be a public recital of all the bad deeds of which a person has been guilty from the time he was responsible until the time of the said confession; and they encourage such confessions. Not a word in the Bible will justify it; nor is there a particle of common sense in the requisition.

Men should confess their sins to those whom they have injured, and make reparation; but they are not required to confess them in detail to the public at large. For every evil that a man has done he must be ready to make reparation, or the confession amounts to nothing. When sinners are asked to rise for prayer or to kneel at the altar among the penitents, those who go forward or rise, by their very act confess themselves sinners. If they have lived in notorious wickedness and are truly penitent, they will wish to have it known that they are repenting. According to the custom of the denomination with which they are connected, they will be willing to make confession; but the giving of details is wholly unnecessary.

When the Millerite delusion was at its height a lady whose husband was a member of the Methodist Church became infatuated with the idea that Christ was surely coming immediately. Her husband did not oppose her religious peculiarities; but a day or two before the expected appearance of the Lord a confession meeting was held on a stormy night among those of that belief in the town. As the violence of the storm was great this man went to the place to bring his wife home. She wished to remain to the close of the meeting, and he was allowed to sit down. Under the influence of the contagion of confession one after another told all the bad things they had done, said, and thought. This gentleman was astonished; they were mostly his neighbors and he had thought them very good people. Finally his wife stood up, and confessed so many things as to terrify him. He arose and informed the congregation that he had supposed he was living with a decently respectable class of neighbors; but according to their own testimony he had never in all his life fallen in with such villains, and he could no longer allow his wife to remain in the room; for she had already confessed some things that he knew she had not committed, having been with her at the time specified, and he believe that they had a "hysterics of confession." Whereupon he required her to depart with him. This is no figment of the imagination, but a true record of what took place A colored brother under the influence of that condition of mind is said to have listened to the awful tales told by another who was listened to with great approbation; after the latter finished, he arose and said he wished "to have it understood that with the exception of the person who had just sat down." he was "the meanest and basest of all God's creatures."

We would not for a moment undervalue the vital importance of confession; but without hesitation deny the wisdom, the necessity, the propriety of people confessing detailed sins to a public congregation; or spreading anywhere the accounts of their bad conduct where the said accounts are not required by their relation to human beings, and especially where the narration of them can work only evil. The confession of the church at the holy communion is: "We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us."

The confession made by men when they come out from the world and acknowledge that they have not lived as they should is adequate, with the exceptions mentioned in the foregoing comments.

But when a person is found guilty of some particular sin and expelled from the Christian Church, it is right and even necessary that he should be compelled to confess that sin specifically to the Church before being received again; and a person who has committed notorious sins known to the congregation and the church, before being received into full communion therewith, should be required to confess them specifically and to show that he had done what he could to make amends for them to those who are injured by them.

There are serious objections to the encouragement of persons of previously abandoned life to make public detailed confession. "The Story of My Life" was told all over this country by an abandoned wretch, everywhere he went, and corrupted the imaginations and morals of innocent children in the congregations. By the undiscerning he was believed to be thoroughly converted or he would not have told all these things; the few that saw the ill-concealed gusto with which he thought and talked of his evil deeds and associations, and knew that he was either deceiving himself or was a hollow mockery, when they disapproved him and his unsavory revelations were charged with all manner of uncharitableness. But at last he was exposed, driven from this city in disgrace by an uprising of the community; was subsequently arrested in England; came back again to this country; tried "the story of my life" again in different places, and was again exposed.

The moment a "story of my life" man rises, a wise pastor will be on his guard. A truly repentant person hates the former days, wishes he could blot them from his mind, and if he ever refers to them he does it with a spirit of humility and a sense of humiliation, and economizes the details with such prudence that all can see and feel that a great change has taken place in him.

If it be said that the early Methodists encouraged such confessions and that great good frequently resulted from them, we admit it, and we do not deny that such confessions in the spirit which we have mentioned, where the conversion of the sinner is beyond doubt—before classes that are living as he had lived—will accomplish good. But if he still seems to be to them or they feel him to be in heart the same sort of person he was, those very classes are not permanently moved. The new life must be so manifest that they will see and feel it and realize that they can be transformed also, and that it is the most blessed thing so to be

The Methodist fathers recognized this. Their letters contain accounts of the sad results of uncalled for delinations of vice, crime, and sin, and many of those who seemed to gloat over their lives were silenced and promptly expelled, even though they mingled with them various things to deceive the unwary.

We may also add in the way of caution that there is a class of impostors now in the country ready to confess whatever is necessary to move those who love to hear confession, to gifts and the exertion of their influence in their behalf. Within a few months certain wolves in sheep's clothing have confessed so much as to create such a sympathy in certain people unacquainted either with the world or themselves that they have had far more affinity with those deceivers than with good men. This has sometimes been specially manifest in connection with temperance meetings, where a speaker who could not begin by saying, "I am a reformed drunkard," received very little attention, and the management seemed ill at ease until he subsided and some one could get the floor who had spent the latter part of his nights in the gutter until some friendly policeman came along to lift him out of it.

No wonder that one of our preachers felt it his duty to rebuke such an unction of confession by saying, "Brethren, you do not seem to understand. Except where we have done somebody an injury God expects us to confess by wholesale and reform by retail."—New York Christian Advocate.

It is worth realizing that there is no such thing as commonplace life or uninteresting circumstances. They are so only because we do not see into them, do not know them.—Selected.

Cheered by the presence of God, I will do at the moment without anxiety, according to the strength which he shall give me, the work that his providence assigns me. I will leave the rest: it is not my affair.—Fenelon.

The effective life and the receptive life are one. No sweep of aim that does some work of God, but harvests also some more of the truth of God and sweeps into the treasury of the life.—Phillips Brooks.

It is sin when low things, however good in themselves, stand in the way of high things.—Rufus Ellis.

In Memoriam.

In the ADVOCATE of October 29, 1902, appeared the following lines:

Oh! this world of sin and sorrow,
Griefs for the past and hopes for the morrow;
Temptations scattered thick by the way
As we struggle onward from day to day.
With tired hands and wearied brain,
Going over and over our tasks again,
'Till we fain would rest our tired feet—
But no, there are ever duties to meet.

There are crosses to bear and wounds to heal.
No matter how poor and helpless we fell;
There is always some one to whom we may lend
A cheerful word or a helping hand;
To lift, if possible, the burden of care,
Or else we may help the burden to bear.
For the battle of life is hard and long
For the poor, the rich, the weak, the strong.

In the still hours of the early morning of January 24, 1904, while the mass of humanity slept, the fetters were broken, a soul was released from its "earthly tabernacle of clay," our mother, Mrs. James I Satterfield, author of the above lines, was taken, was called hence "to rest from her labors." The soul of a bereaved widow, devoted mother and earnest, faithful follower of Christ was transplanted from

"This world of sin and sorrow,
Griefs for the past and hopes for the morrow,"

into the world of "joy and peace unspeakable above."

Although her life was one of comparative obscurity it was not spent in vain. She "kept an account with the Lord," of which she told us on her deathbed, and there are those of the poor and afflicted who will greatly miss the supplies received from that source.

When I visited her Christmas—she was then confined to her chair and bed—I found her ordering provisions from her grocer to be sent to certain sick and needy persons. "I've prayed God," she said, "to let me, even though I am weak and frail and can't live long, help others their burdens bear and this is what he lets me do." After reading the ADVOCATE she always sent it to Miss Tilda P—— a poor cripple Her faith, her patience, her cheerfulness, amid years of intense suffering, were a benediction of grace to those of her loved ones who were in close touch with her life. The yearning of her soul was ever, as she recently wrote

"To worship and love the one supreme
Who died Himself my soul to redeem."
To be ever loving, gentle and kind,
Forgetting self and loving mankind.

To one who knew her, loved her and owes so much to her, there is a depth of meaning in the following lines, written but recently by her, and I give them here trusting that they may be worth while to others.

My soul cries out for thee, oh God,
I lay me at thy feet;
O, help me feed upon thy word,
Thy promises—how sweet.

My mind's so weak I cannot read,
To grasp the precious truths;
O, may my faith supply the breach,
New life within infuse.

My eyes 're so dim I cannot see
But Jesus is passing by—
Son of David have mercy on me
And hear my humble cry.

Unstop my ears that I may hear
Thy tender loving voice,
Free my heart from doubts and fears
And bid my soul rejoice.

Oh! heal the leprosy of sin—
Speak and it shall be done—
Make and keep me pure within,
Through Jesus Christ thy Son.

I want to serve the all my days
To thee my all I bring,
Loose my tongue that I may praise
My Saviour and my King.

There is a joy, even though our hearts are sad in the thought that the prayer, "Loose my tongue that I may praise my Saviour snd my King," has been answered, and that our mother is now happy with "the redeemed of the Lord."

"Our mother armed us for the fray;
Her love undaunted led the way,
Her love shall lead us still"

A SON.

Mt. Airy, N. C., Feb. 10, 1904.

Something to be Considered at the Mid Year Meeting.

Ho for a South-Atlantic Missionary Conference! The great Conference at New Orleans did good, lasting good, and was an earnest of what can be effected by similar gatherings in different sections of our great country when our entire Church could be more generally reached and influenced by such meetings. Could we not at the approaching Mid Year Meeting take the proper iniative towards having a general Missionary Conference for the South-Atlantic Conferences, say at Charlotte, Charleston, Richmond or Atlanta? Of course the Board of Missions would have to act, but we could respectfully request them to arrange for such a Conference. Similar meetings have effected great good in the M. E Church at Cincinnati, Philadelphia and other plances. I believe such a meeting would do great good for us Let the brethren think about it and express themselves.

Sincerely and earnestly,
W. R. WARE.

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Trinity College Notes.

The officers elected by the Societies for next Commencement are: Angier B. Duke, Durham, N. C., Chief Manager; Julian Blanchard, Hertford, N. C., Chief Marshal. These officers will appoint their assistants. Commencement this year will be held June 5th to 8th inclusive. The announcement of the speakers will be made in a few days

The publication committee is preparing the catalogue for 1903 04

A debate will be held Saturday evening. The subject will be: Resolved, That the Senate should ratify the Panama Canal Treaty. The speakers are: Affirmative, Messrs. Cochrane, Cook, Proctor, Singleton, Taylor and Williams; Negative, Messrs Browning, Hinson, Hobgood, Morgan, Sidbury and Pugh.

Prof. F. E. Welch, who was for a number of years Professor of Latin in Trinity College, is now in the Philippines. He has made a collection of shells which he has donated to the Museum at Trinity.

Mr. Z. Hinohara, of Japan, a member of the Senior Class, belongs to the reserve of the Japanese army, and is expecting to be recalled. He has served two years in the army. Just before leaving Japan he had his name changed from the offensive to the defensive list.

News Notes.

The Japanese have flooded Pekin with posters describing their victories over Russia.

Prof. Chas. Emerson Beecher, Ph.D., professor of paleontology and curator of Peabody Museum, at Yale, died on the 14.

Secretary Hay's note on the subject of the neutrality of China will be referred by Russia to Viceroy Alexieff, in command in the East.

A Raleigh special says: Rev. Dr. Cave, of Kentucky, who, over a year ago, was chosen pastor of the First Presbyterian church here, and who a month ago came to take charge, but was only able to remain a few days, on account of ill health, has resigned. The congregation has accepted his resignation and invited Rev. Dr. Moment to become pastor. Dr. Moment has filled the pulpit for a year and is one of the ablest preachers ever heard here.——Judge W. R. Allen, having been notified by the Corporation Commission of the failure of the Merchants and Farmers' Bank at Dunn, has appointed W. A. Stewart, of that place, receiver. A prominent citizen of Dunn says the bank will not resume business.

"Gets at the joints from the inside;" that's the method of cure by Rheumacide. You'll find it is your druggist's pride.

Annual Seed List.

BEET. (Turnip Root Varieties.)—Extra Early Turnip or Bassano, Early Dark Blood Turnip, Early Egyptian Red turnip, early eclipse Red Turnip, Buist's extra early red turnip. Buist's improved long blood (long variety).

CABBAGE.—Buist's improved late drumhead, Buist's improved late flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Charleston or Large Wakefield, Buist's Early Flat Dutch, Buist's Early Drumhead, Extra Early Express, Early Summer.

CARROT.—Early Half-long Scarlet, Buist's Improved Long Orange.

CAULIFLOWER. — Early Extra Paris.

CELERY.—Golden Dwarf, Golden Self-Blanching, White Plume.

COLLARDS. — Georgia, Buist's Cabbage Collards.

CUCUMBER. — Improved Early White Spine, Early Cluster, Early Short Green, London Long Green.

EGG PLANT.—Buist's Improved Large Purple.

KALE.—Green Curled Scotch, Dwarf German Greens.

KOHL RABI.—Early White Vienna.

LETTUCE.—Early White Butter or Cabbage, Early Prize Head, Early Curled Simpson, Big Boston.

MELON (Cantaloupe or Musk) — Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

MELON (Water). — Kolb Gem, Duke Jones, Georgia Rattlesnake, Florida Favorite, Ice Cream, Peerless.

MUSTARD.—Mammoth Curled.

PARSLEY.—Double Curled.

PARSNIP.—Fine Sugar.

PUMPKIN.—Large Cheese.

RADISH. — Early Long Scarlet (short top), Early Red Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip.

SALISFY (or Oyster Plant).—Buist's Mammoth.

SPINACH. — Buist's Perfection Curled.

SQUASH.—Early Bush or Patty-Pan, Yellow Summer Crook Neck, Boston Marrow.

TOMATO.—Livingstone's Beauty, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top (for Greens).

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E. M. ANDREWS,
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THIS PAPER offers excellent advantages to advertisers.

The Burning Theater.

The Iroquois Theater Disaster or tragedy has never had its equal in America, if in the world. When a school boy, over 60 years ago, the burning of Walnut Street Theater in Philadelphia, when about half as many lives were lost as in the late tragedy in Chicago, an account of which in the papers so impressed upon the mind of the writer as to be indelible while reason and life remain. Though a non-professor of religion, but a devotee of passion and gayety, on going to that city to complete a medical course, entered upon, and theater going was common among students, I saw very little of that kind of life and felt much safer in college or church filled with hundreds, if not thousands. of human beings every day or night of every week for months: in fact, while in the performance of duty do not remember having the slightest fear of fire, though fire bells rang and engines rattled over stone-paved streets, almost every day or night.

The line of demarcation that divides the church and the world is, in this age of self indulgence too nearly obliterated! Had the church not gone in copartnership with the world to rush into that million dollar theater before it was finished to deify "Mr. Bluebeard" and his play, in Chicago, on the 30th of December, 1903, the disaster might not have occurred, and hundreds of souls so horribly ushered into eternity might now be on praying ground and enjoying the society of friends and other privileges—say nothing of the loss of time, money, peace, and happiness of thousands of their friends. It has been reported that one of the most liberal and useful church workers of America was one of that vast multitude so suddenly summoned at the bar of God! But it is not reported how many more of his ill-fated companions were also Sunday-school and church workers, but enough, doubtless, to make saints and angels weep. "The path of duty is the path of safety." No Christian has any right to go where Christ would not go. Nor has any church member the right to compromise the Church of God by "going with the multitude to do evil."

When will the children of the living God learn to honor Him by consecrating all of their time, talents, means and influence to His service? Answer! When they see they cannot buy salvation with half their possessions while using the remainder for selfish motives. Unfaithfulness is the prelude to unbelief, transgression, and destruction. Opiates are as destructive to spiritual as physical life, and a frequent repetition of them blunts the sensibilities of both natures equally. Hence the injunction, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap," This also applies to spiritual as well as temporal life—to church as well as family government. There could be no death in either without sin.

JNO. F. FOARD.

Statesville, N. C.

Franklin District.

Franklin District Missionary Institute was held at Bryson City, January 29, 1904 Notwithstanding the snow and cold eight of the thirteen pastors with the presiding elder and several of the laymen were present. The speeches and sermons were in the spirit of the Master, and showed a determination to succeed.

The following resolution was passed:

Resolved 1st. That we as preachers and laymen in the Franklin District, believe it possible to pay all claims in full this year.

2nd. That by the help of God we will not let up until this end is reached.

3rd. That in order to reach this end we will begin at once and that a collection be taken in each church, and an active canvass be made before District Conference, and if possible have all claims raised by that time.

The district stewards held their meeting at the same time and place, and showed their appreciation of our new presiding elder by raising his salary $80.

D. P. TATE, Secretary.

Lives of Comfort.

Rev. Maltbie Davenport Babcock, in writing to a friend upon the death of her father, wrote the following comforting lines:

"I have no comfort to give you. God has given you all possible comfort. All I can do is to try to help you to take it. I know you do. God has been at great pains to tell you—to prove to you—that he loves you. 'He that spared not his own son,' but gave him freely for you, has done that which, if fully understood, if fully appreciated, would make a doubt of his goodness, of his kindness impossible. Pillow your head, rest your heart in the thought—true now—true for ever and for ever—God loves you. 'I am poor and needy, but the Lord thinketh upon me.' Some day you will see what this thought of you that has found expression in this sorrow means and that it was another proof of God's love. Glorify God and get his peace by believing it, though you cannot see it. 'Blessed are they that have not seen and yet have believed.' Trust God now in the dark, when it means something. It will be so easy to see it all and to be thankful, when the perfect day dawns.

Perhaps the richest of God's earthly gifts is an accepted sorrow. Do not lose this one. Accept it. Say 'Speak, Lord, for thy servant heareth,' and he will tell you some things worth all it cost to bear them. I cannot say what—but you will know. You will be more heavenly minded—more patient—more kind and gentle—more consecrated to the good you can do. I am sure of this much; for these are some of 'the peaceable fruits of righteousness' that come afterward, in those whom God loves and chastens."—Northwestern Christian Advocate.

Mysterious Circumstance.

One was pale and sallow and the other fresh and rosy. Whence the difference? She who is blushing with health uses Dr. King's New Life Pills to maintain it. By gently arousing the lazy organs they compel good digestion, and head off constipation. Try them. Only 25c. at all druggists.

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Our Little Folks.

A Church Printing Office Run by Boys.

BY W. FRANK MACCLURE.

Some time ago a successful plan was inaugurated in Emmanuel Church, Cleveland, Ohio, whereby the Church was not only furnished with a printing office, but ambitious young members of the Boys' Club of the Church were taught the printing trade. In this Church printing office all the programs of the Sunday services, as well as the invitations to meetings and the bills and tickets for entertainments were printed.

The printing department of the Church was in charge of five high school boys, who agreed to spend their evenings after school and their Saturdays in learning how to set type and run the press An experienced printer spent one month with them giving them instructions. Since that time the boys, who at first knew practically nothing about the printing business, have become so proficient that two of them have obtained positions in big printing establishments.

The printing office of Emmanuel Church was arranged in an upper room of the parish house. At first only fifty dollars' worth of material was purchased, but this was more than doubled within a comparatively short time. From the start it was the plan to charge the expenses of the office to the boys and to credit them with the commercial price of the work which they turned out. A part of the proceeds were then set aside for the purchase of new equipment while the remainder went toward the erection of the new Church edifice in which the boys, as well as all the members of the Church, were interested.

Sixteen fonts of type and a hand press were found adequate until such time as the proceeds from the young workmen warranted a further expenditure. The press, operated by a hand lever, turned out five hundred sheets per hour.

The aim of the printers of the Boys' Club was to do the finest work. Their friends and members of the Church saved for the boys samples of all good work, and the young printers were not satisfied until they could produce something equally good. Their success in this line soon brought them calls for work from parties outside of the Church, but it was decided that the Church office should not be brought into competition with city printing establishments to this extent. Also a rush of work from outside sources in addition to that done regularly for the Church, would have perhaps prevented the boys from putting forth their best efforts and the attainment of the highest proficiency in the work.—American Boy.

The Size of Russia's Army.

No one outside the Russian war office knows the actual number of troops the Czar has in Manchuria or within reach of it. The Russian army in point of numbers is the largest in the world. Nearly 900,000 young men reach their majority in Russia every year, and each is bound by law to spend five years in the army. If all were taken they would make an army too large even for Russia, so only 219,000 go to the colors with the army or the fleet, and the rest go to the reserve. The lowest peace strength of the Russian military establishment, therefore, numbers more than 1,000,000 men, with 42,000 officers. In war time practically all these young men join the colors, swelling the army to the stupendous figures of 4,500,000 men and 75,000 officers, for whom there are provided 560,000 horses. Men who are in position to guess shrewdly say there are more than 300,000 Russian soldiers in Manchuria or near it now. The number that can be put in the field there is limited only by the will of the government.—Everybody's Magazine.

Watching for Grandpa.

"There he comes! No, 'tisn't, either, 'cause the horse hasn't got any white spot on his nose. Oh, dear, I wish he'd come"

Grandpa was coming to stay a whole week and Eleanor was at the window watching for him. She had been there a long time. Horses with white faces and horses white all over and brown horses and speckled horses have come into sight over the brow of the hill and gone jogging by, but no Brown Betty, with the white spot on her nose and dear old grandpa sitting up behind her, flapping the reins.

"Oh, dear!" Eleanor said again. The supper table was all spread with beautiful things to eat, just the things grandpa likes best. Mamma sat sewing and looked out over Eleanor's shoulder occasionally for Brown Betty's nose. By and by she said: "Watched pots never boil, Eleanor; watched grandpas don't come. Run away and play awhile and see if he won't come a great deal quicker."

Eleanor looked puzzled. So mamma explained:

"Don't you know how we wanted the kettle to boil this morning to make grandpa's pudding, and when we kept watching it didn't boil a bit? But, after we went away to stone the raisins, the first thing we knew it was boiling over That's what folks mean by saying, 'Watched pots never boil;' and I expect it's so with grandpa's, too."

Just then Eleanor heard somebody say, "Whoa, Betty!" and right there at the back door was Betty whoaing and grandpa jumping over the wheel! For the next few minutes there was plenty to do with all the huggings and kissings and welcomings And after that the beautiful supper came. Eleanor was too happy to think about the long watchings at the window; but she hadn't forgot it, for that night, when mamma was kissing her goodnight, she looked up and said gaily:

"You know what you said, mamma, 'Watched grandpa's never boil;' but he did!"—Ex.

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Death of Senator Hanna.

Monday evening at about 6:30, this distinguished son of Ohio passed away at his home in Washington city. He had been sick with typhoid fever for some three weeks, and for several days the end was expected. He was a native of Ohio, and for many years resided at Cleveland, Ohio, where his body will be buried. He was the recognized leader of his party and for many reasons his death is to be deplored at this time.

Greensboro Female College Commission.

As is well known to most of our readers, at the last annual sessions of the North Carolina and the Western North Carolina Conferences, the Alumnae Association which obtained control of Greensboro Female College in the emergency last summer, tendered the same to the two Conferences naming a body of trustees to hold the property for the church. Both conferences accepted the proposition of the Alumnae Association, and the North Carolina Conference appointed a committee consisting of Revs A. P. Tyer and L. S. Massey and Mr. L. B. Bynum to confer with a like committee from our conference and from the Alumnae Association, and to work out the details of the transfer.

This commission met in Greensboro on the 9th and 10th inst. Revs. A. P. Tyer and L. S. Massey were present, representing the N. C. Conference; Revs. E L. Bain and H. L. Atkins, and Mr. J. D. Hodges representing the Board of Education of our conference; and Revs. J. R. Scroggs and Dr. S. B. Turrentine, representing the Alumnae Association. Rev. H. M. Blair and Messrs. L. L. Smith, C. H. Ireland, J. N. Wilson and T. C. Hoyle, were also present by invitation, and participated in the meetings. All of the transactions of the Alumnae Association in acquiring the College property were carefully investigated by Mr. J. N. Wilson, attorney for the Commission, and everything was found satisfactory. The Commission passed resolutions declaring that all the interests of the church had been fully protected, and expressing themselves as highly pleased with the work done by the Alumnae Association, and calling upon the Methodists of the State to rally to the institution.

Was It An Injustice?

Our attention has been called to a preamble and resolutions adopted by our last Annual Conference as a part of the report of our Committee on Church Property. It is as follows:

WHEREAS, The National Mutual Church Insurance Company of Chicago, Ill., has been recommended by the Board of Insurance of the Methodist Episcopal Church, South, and some of our people have insured their churches and parsonages therein, and since information from reliable sources has been laid before your committee to the effect that said company is practically insolvent, and further, that said company is doing business in our State in direct violation of the insurance laws of the State, and as our Church in having any connection with this company becomes a party in the violation of the State laws, thus bringing reproach upon itself; therefore,

Resolved 1st, That we urge our people to cease doing business with or offering any encouragement to said company, and as soon as possible to cancel all policies held in this company.

Resolved 2nd, That the Secretary of our Conference is hereby requested to send a copy of these resolutions to Mr. W. F. Barclay, the Secretary of the Board of Insurance of our Church, and Mr. Jas. R. Young, Insurance Commissioner of North Carolina.

(Signed) J. A. SRONCE, Chairman.
L. P. BOGLE, Secretary.

We have just received a copy of the latest report of the financial condition of the Company, which would indicate that our conference has done an injustice to the company by the adoption and publication of this report It seems that while we were passing these condemnatory resolutions, other conferences of the Methodist Episcopal Church, South, were giving it strong endorsement.

We shall be glad for this matter to be cleared up, and think it would be well for the Committee to let us know the source of the information upon which they based their report If an injustice has been done, we should hasten to make public amends.

The War in the East.

It is almost impossible to give our readers definite news as to what has taken place during the week between Russia and Japan. Latest advices, however, indicate that the Russian army and navy are in a very bad plight, and Japan is having pretty much her own way in landing and massing troops in Korea. Already at least a dozen of the best Russian war vessels have been destroyed or captured, besides a number of transports, and it is believed that the Russians are bottled up in Port Arthur. The Japanese have elicited the admiration of the world, and it is to be hoped that a few more decisive blows may end the war.

EDITORIAL NOTES.

DR. Henry Van Dyke, professor of English in Princeton University, lectured at the Smith Memorial Building in this city last night under the auspices of the City High School.

* * * *

REV. W. M. Robbins, of Madison, called to see us on Thursday of last week. He was called to the city on account of the death of his niece, Miss Kirkman, near the Finishing Mills.

* * * *

JOHN A. YOUNG, the Greensboro Nurseryman, is offering special inducements to planters to order their fruit trees, vines and plants in March so the stock can be shipped out before the Spring growth starts. He is heavy on Keiffer pears, the great money-maker, and is selling them at about half price rather than hold them over another season.

* * * *

REVS A. P. Tyer and L. S. Massey, of the North Carolina Conference, and E. L. Bain and H. L. Atkins, of the Western North Carolina Conference, were in the city last week as the ministerial representatives of the Greensboro Female College Joint Committee. There were also present Messrs. L. L Smith and J. D. Hodges, representing the laymen. The result of the conference is published elsewhere in this issue.

An Address to the Friends of Temperance.

I am authorized by the State Central Committee to make the following address to the men and women of North Carolina that are interested in all reasonable endeavors to save our people from the curse of strong drink:

THE SALOON IS GOING.

We are encouraged by the growing sentiment in opposition to the saloon. The saloon is going, and it must go. We must press on in this field of endeavor. The saloon is one chief aggravating source of the drink evil. Under its fostering care the amount of liquor consumed per capita in the United States has doubled in twenty years. This is sufficient to alarm every citizen. The saloon destroys annually more than one billion dollars of wealth and more than 100,000 men, and with them the peace and happiness of hundreds of thousands of innocent parents, wives and children. The saloon now takes for its share one boy in every five. The saloon is now demanding the right to divide our Sabbath day with the churches and it also demands an ever-enlarging influence in our halls of legislation. Intelligent citizens must agree that they cannot afford to acquiesce in the policy of the saloon; but on the other hand that they owe it to themselves, to their own welfare, to our country, to their children and to God Almighty, to take measures to put the administering of the traffic in liquors either beyond the recognition of law or in a system that will tend to restrain rather than to increase that traffic and its inevitable woes.

I am hopeful that the present year will record the passing of the saloon in its last strongholds in North Carolina. From every quarter I receive assurance that the people are rapidly coming to agree that the saloon is the one agent set for the increase of the drink evil, and that, therefore, common sense as well as love for humanity impels them to rise against it

PLEDGES: PERSONAL WORK.

But our work must not stop with this. No man's full duty is public. Every man has a personal duty. When we shall close the saloons and even while we are endeavoring to close them, we must seek to save the drunkard himself and also to save the rising generation from the curse of drink. Advocates of saloons and distilleries have often bidden us to do our duty, attend to our business and preach temperance. We propose to take them at their word. To this end we are now instituting a personal campaign. This will be our most effectual and inspiring service.

In a word, we would revive the old-time good and noble work of pledging ourselves and our friends and our children against the use of intoxicating liquors as a beverage. We expect every geniune friend of humanity to enlist in this cause. We call upon every pastor in North Carolina to preach a temperance sermon and to have pledges circulated amongst his people. We call upon Sunday school superintendents and Sunday-school teachers and day-school teachers also to enlist in this most noble work of bringing up in our Commonwealth a generation safe guarded against strong drink. We likewise call upon fathers and mothers. Let it be understood that we are not abandoning our work against the saloon. We are reinforcing that work with this personal enlistment of a vast army pledged against it. Nor are we abandoning the drunkard. Save him wherever possible; but let us be wise and save our children from becoming drunkards by pledging them against drink now in the day when they may be saved.

I am having 100,000 pledges printed; and I have an indefinite order with the printers. Call upon me for as many as you can use.

We desire that this work shall begin as early as possible, and by all means that throughout March and April it shall be most energetically carried on.

I suggest that wherever possible the leaders get up a Temperance Rally, and, if it seems wise, organize a permanent local temperance league.

Nothing short of a campaign which will reach every soul in the Commonwealth will suffice to acquit us of our obligation in this most important matter. We have the workers in every community. We have churches and schools and good people everywhere. Let every one do his or her duty. This is a work in which every one can be of service; and it is the very highest possible work. Let us go into it in full view of its high meaning. Let us understand that God calls upon each of us with the highest motives that He has at command, namely His love for us, our duty to him. His love for others, the Coming of His Kingdom upon earth and the saving to Him of the creatures of his making. And let us understand that in that day He will not hold us guiltless if we have with-

held our arm from his cause. And so, seeing that it is no small matter, but exceedingly great and noble, and seeing that it appeals to every Christian with the very power of God, I look for an awakening and an enlistment from one end of our beloved Commonwealth to the other.

Sincerely,
J. W. BAILEY,
Chairman.

Raleigh, N. C., Feb. 11, 1904.

District Conference Notices.

CHARLOTTE DISTRICT CONFERENCE.

We are requested by the Presiding Elder, Rev. J Ed. Thompson, to announce that the Charlotte District Conference will be held at Marshville, July 21 24. This will include the fourth Sunday.

WINSTON DISTRICT CONFERENCE.

By request of the Presiding Elder, Rev. D. Atkins, D.D , we announce that the Winston District Conference will be held at Kernersville, June 30 July 3, embracing the first Sunday in July.

WAYNESVILLE DISTRICT CONFERENCE.

Rev. C. F. Sherrill, Presiding Elder, requests us to announce that the Waynesville District Conference will be held July 14-17, embracing the third Sunday. Place of meeting not given.

The following dispatch will be good news to all our readers: "A cable message to New York from Seoul, Korea, reached the office of the Missionary Society of the Methodist Episcopal church in this city on the 16th inst , announcing the safety of all the Methodist missionaries in Korea and the safe arrival from Shanghai of Bishop David H. Moore.

Conference Notes and Personals

POE.—Rev. E. J. Poe is taking collections to make repairs on the Taylorsville parsonage.

DAVIS.—Rev. J. P. Davis and family are spending a week with home folks in Stanly.—Salisbury Sun.

CLEVELAND.—A new Methodist church is to be built in the town of Cleveland, in Rowan county. Work will begin soon.

BAYS.—Dr. W. W. Bays delievered his lecture on Courtship in the Court House at Salisbury last week, for the benefit of Main Street church.

ADER —Rev. O. P. Ader of the Watauga circuit, preached a most splendid sermon at the Methodist church here last Sunday.—Watauga Democrat.

BRADLEY.—Rev. J. W. Bradley, of Rowland, N. C., was a visitor in town Tuesday. He is on a visit to his father, G W. Bradley, of Eberman.—Marion News.

RICHARDSON —Mrs. N. R Richardson and son, Frank, of Henrietta, visited her daughter, Miss Marie Richardson, one of the efficient graded school teachers in Shelby last week.—Cleveland Star.

DETWILER.—The condition of Rev. Dr. G. H Detwiler is not at all serious, his friends will be glad to know. He will be kept from work about a month; this being probably the worst of the damage.—Charlotte Observer.

SALISBURY.—Prof. Geo. H Thompson, organist of the First Methodist church, Salisbury, gave an organ recital on last Friday night, assisted by Mr. Clarence Reid, of Charlotte, and some local talent.

COMANN.—Rev. D H. Comann has been holding a meeting at Bethel church, Asheville, for Rev Jno. W. Moore and his congregation. The Gazette-News said the meetings were a great blessing to the people.

PEGRAM.—The Winston Republican says that Rev. T. H. Pegram, of that city, is still driving his 26-year-old horse. He bought the animal 21 years ago and estimates that he has driven it fully 50,000 miles during his ownership.

ELKIN.—A Methodist church is among the new brick buildings to be erected in our town this year. A building committee has been appointed with Mr. H. G. Chatham, Chairman, and the matter will be taken in hand at once.—Elkin Times.

PEGRAM —The Twin-city Sentinel tells of a calamity which befell our good brother Pegram, one of our superannuates, last week. A negro raided his chicken house and stole eight fine hens. The thief was arrested and in default of bail was committed to jail.

JOHNSON.—Rev. T. B. Johnson spent Saturday night with your correspondent and his presence was much enjoyed. He preached at Groome's church at 11 o'clock to a good audience. His sermons are always practical and much appreciated. —Shady Grove cor. Greensboro Patriot.

PENLAND —We regret to find the following note in the Statesville Landmark: Rev. R. H. Penland did not preach at Clarksbury last Sunday on account of the rain, which continued most all evening. Mrs. Penland is critically ill at this writing, and all hope of her recovery is despaired of.

SYKES —Rev T. A. Sykes, who until last Fall was pastor of Spencer Methodist church, has bought the King's Mountain Herald and will shortly move from Dilworth, where he now has a pastorate, and take charge of the paper. Mr Sykes was a printer before entering ministry.—Salisbury Sun.

WINECOFF.—Rev. T. E. Winecoff closed a protracted meeting last evening which has been in progress at the Wallace school house since last Sunday week Much interest was manifested and six or seven added to the Methodist church and two to the Baptist church —Franklin Press.

FALLSTON.—Rev. W O. Rudasill, principal of Belwood Institute preached a very able and instructive sermon in the Methodist church here on last Sunday. All the Sunday-schools of our town are in a flourishing condition, and are under the best of management.—Cor. Cleveland Star.

HOLCOMB.—Rev. Walter Holcomb sails from New York, March 8th, on the great twin-screw steamer, "Grosser Kurfurst," on a trip to the Holy Land, and will return the latter part of May. Mr. Holcomb will spend several days in Jerusalem. We wish him a safe and beneficial journey —Mount Airy News.

HUTCHINS —The Yadkinville Ripple says: "Rev. W L Hutchins, of Mount Airy, was visiting home people Saturday and Sunday. He preached one of the best sermons to which we have had the privilege of listening in sometime in the Methodist church Saturday night. The people of Yadkinville are all glad to know of his success, and predict for him a successful future."

STEADMAN.—Rev. C E Steadman preached an excellent sermon here in the Methodist church last Sunday to a large audience. Mr. Steadman has been called back here to supply the vacancy made by Mr. Doggett's withdrawal from this circuit. We welcome Mr Steadman in our midst. He is now moving to this place.—Big Lick cor. Stanley Enterprise.

LOWESVILLE —The Lowesville correspondent of the Lincoln Journal last week announced that Rev. T. W. Smith, of Concord, had been employedto take charge of Lowesville circuit, and that Rev J J Gray, whose health has failed will go to Spartanburg, S. C., on a visit to his father so soon as his health will permit, and later in the summer he will go into the mountains of North Carolina to recuperate

BREVARD —The series of revival meetings held in the Methodist church resulted in a large number of conversions. It is estimated that at least seventy-five made a profession of religion and a large number of new members have been added to the churches. Rev. D. H. Comann did the preaching and his exposition of the Scriptures was both clear and convincing It is the concensus of opinion that taken as a whole his sermons were by far the ablest series ever heard here.—Brevard cor. Charlotte Observer.

DAVENPORT COLLEGE —One of the students, writing to the Gastonia Gazette, says: "Mrs. R. A. Hardie, wife of Dr. R. A. Hardie, Methodist Missionary in Wonsan, Corea, with her six children and one native Corean girl, Chuepogyea, arrived here last Thursday. Four of the daughters have entered our school; they are bright and apt students. We are glad to have them with us. Two of the girls, Eva and Bessie, expect when they finish school here to go back to Corea as missionaries.——— The recital Friday night was quite a success. The proceeds of these monthly recitals go to our library. We want to get $500.00 this year. Each girl getting at least $5 00 for this good purpose. Having few opportunities to ask liberal-hearted people for contributions, we will write anybody a good note of thanks for any amount from 50 cents to $500 00."

CHARLOTTE Y. M. C. A —A large company of men assembled at the Young Men's Christian Association yesterday afternoon to hear Rev. Plato T. Durham, of Trinity College. In the opening song service Mr. John C. Watson sang a solo, which was pleasing and impressive. The theme of Prof. Durham was "The Cost of a Life," and the address was one which will be long remembered by all who heard it. In manner of delivery and in the thought presented it excelled. It was a masterly development of the thought that while young men have aspirations few are willing to pay the price of attainment. The higher the life the higher the cost. The life of Jesus Christ was set forth as the ideal one and the price that He paid was presented most impressively, and the speaker made it very clear that while the Christ life is a gift so far as God is concerned that in its attainment and development men must pay the price. "If any man will come after Me let him deny himself and take up his cross and follow Me." In closing he presented the reverse truth that much that to men seems like gold in the giving up is only tinsel and that the blessing of the fullness of the Christ life there secured is beyond all price —Charlotte Observer

Church Extension Board Notice.

The Executive Committee of the Conference Church Extension Board will meet in Greensboro, N. C., on Wednesday, March 2nd, 1904, at 3 p. m. The session will be held in the Advocate office. All applications should be in the hands of the Secretary, Rev. J A. Bowles, by that time.

O. W. CARR,
President.

Our Combination Offers for February.

Advocate and Nashville Christian Advocate, new or renewal, $3.00.
Advocate and American Methodist Magazine, (new subscribers), 1 75.
Advocate and American Farmer, 1 50.
Advocate and Woman's Home Companion, 2.00.
Advocate and Farm and Fireside, 1 70.
Advocate and American Boy, 2.00.
Advocate and Progressive Farmer, (new subscribers) (no seed), 2.00.

With any of the above, we give ten papers of garden seed selected from our published list, except the combination with the Progressive Farmer. These combinations, are offered to all new subscribers to the Advocate, and all renewals paying up to date and one year in advance.

All seed orders must be made out on separate sheet, with name and post office address.

HOW TO ENJOY BREAKFAST.

"Just a roll and coffee, is all I ever eat for breakfast." How often you hear this statement, especially among women. Some men talk the same way. What's the trouble? Breakfast should be one of the best meals of the day. It is needed to get up steam for the body and nerves for the daily toil. When a person doesn't enjoy breakfast, there's something wrong with the stomach. In the majority of cases it is tired out and weak in the morning from working overtime trying to digest things which should never have been put into it and in fighting to get rid of poisonous, catarrhal waste matter. While this rough and tumble goes on in the stomach, the brain is made unnaturally active by wierd dreams, some of them frightful in nature. Result—mental and physical exhaustion in the morning.

The stomach of a healthy person rests at night, so does his brain. If your appetite is bad, if you are restless at night, if you have bad dreams, if you are distressed after eating, if your breath is bad in the morning, if you are troubled with catarrh, if you are bilious, if you are constipated, if your kidneys do not act properly and if you are generally run down, you need Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine). Only one dose a day is required. Take it on going to bed. You will have perfect rest at night, a good appetite for breakfast and enjoy all your other meals. You can get it at all drug stores. If you want a free sample bottle to try before you buy, send us your name and address. It will be sent promptly, postpaid. Vernal Remedy Co., 460 Seneca Building, Buffalo, N. Y.

John A. Young is offering a lot of Keiffer Pear trees cheap that are too large to carry over another season.

The Sunday School.

Lesson for February 21.

Jesus and the Sabbath.

(Matt. 12. 1-13.)

CONNECTION.

After the healing of the paralytic (last lesson) Jesus went forth again to the lake shore, upon the way thither calling Matthew to discipleship (Matt. 9. 9-13; Mark 2. 13-17; Luke 5. 27-32). Later He attended a feast given in His honor by Matthew, by which he subjected Himself to the criticism of the Pharisees, who sneered at Him for eating with publicans and sinners. About this time, too, disciples of John the Baptist came to Him with the question about fasting, concerning which Jesus laid down the law of adaptation—that fasting in itself was not adequate for the problem of the day; that the new conditions required other and more radical treatment (Matt. 9. 14-17; Mark 2. 18-22; Luke 5. 33-39). Then came the feast of the Passover, to attend which Jesus went to Jerusalem, and in connection with which occurred the miracles and teaching recorded only by John (chap. 5.). Upon the return journey to Galilee occurred the incidents of this lesson.

IN THE CORN FIELD.

Verses 1, 2, At that season. Soon after the Passover, April-May. Through the corn fields. On the path which skirted the field, at the edge of the grain. Pluck ears. Luke adds, "rubbing them in their hands." The act itself on any other day would have attracted no attention, since the law (Deut. 23, 25) provided that when a man came into the standing corn of his neighbor he might pluck the ears to satisfy hunger. But the Pharisees held that the conduct of the disciples was a violation of the rabbinic law, which specified that the plucking (on the Sabbath) was a kind of reaping, and that the rubbing (on the Sabbath) was a kind of threshing.

THE ANSWER OF JESUS.

3 8. The argument of Jesus against the traditions of the elders is fourfold. First, He cites the conduct of the nation's matchless hero, David, whose action on the occasion was a national boast (see 1 Sam. 21). David when hungry ate the showbread which by positive divine enactment was reserved for the priests. If David's necessity justified the temporary setting aside of a divine enactment, how much more the necessity of the disciples in setting aside human traditions! Secondly, Jesus cites the existing custom of the temple by which the priests are compelled to work, that the people may worship God in orderly and impressive fashion. If they may set aside the rabbinic law of the Sabbath without censure for such an end, why should fault be found with an apparent violation of it for a much higher end—the pressing necessity of man? The need of man is a greater thing in God's sight than the ritual of the temple. "Something greater than the worship," namely, the need of the disciples, "is here involved." Thirdly, Jesus cites against these sticklers for the letter of the law the declaration of God through the prophets (Hosea 6. 6): that to Him it is not a question of outward observance of the minstiæ of the law, but the inner spirit of mercy and the brotherly love. If they (the Pharisees) had had what God prizes most (this spirit), they would have viewed this act of the disciples as God viewed it, a necessary and blameless concession to imperative human need. Fourthly, Jesus now asserts His own prerogative in the premises. And here again He plainly asserts His Deity. The Son of man (everywhere in the New Testament recognized as a title of the Messiah) is Lord of Sabbath. In other words, Jesus says, Your law may not allow it, but I allow it. Adding, as if to show that God was more concerned for man than for alleged divine institutions, "The Sabbath was made for man, and not man for the Sabbath" (Mark 2. 27).

THE DILEMMA.

As if in further demonstration of the validity of His position, and to put His meaning beyond any sort of question, Jesus went into the local synagogue, where was a man with a withered hand. To the hostile question ing of the Pharisees, Is it lawful to heal on the Sabbath day? Jesus retorted, Let Me put that question properly, Is it lawful to do good on the Sabbath day? So penetrating are right words! Let your own law determine, he adds. Your law prescribes that a man finding his sheep in straits on the Sabbath day may relieve them. How much more, then, a broken man in straits! Thereupon, turning to the man with the withered hand Jesus said, Stretch forth thy hand. And he stretched it forth, and it was restored whole as the other.

REFLECTION AND SUGGESTION.

In view of the existing state of the question of Sabbath observance the attitude of our Lord should be carefully studied. The present teaching should, in all fairness, be read in the light of His own practice

1. The record everywhere makes it plain that Jesus had a conscience about observance. In general He accepted the day as it obtained among His people. He never sought to abrogate it or to secularize it; He gave all the emphasis of His own practice and teaching to spiritualizing it.

2 He emphasized its opportunity for worship. It was His own custom to attend synagogue and to participate in the services.

3. He emphasized also its opportunity for social service. After the manner of the day, the family and social gatherings were held after the close of the hours prescribed for worship. In these Jesus participated as a welcome guest. But it is worthy of note that no feast graced by His presence but was memorable for some act of mercy and helpfulness or for some teaching full of grace and truth. Those disciples who make Christ's practice a plea for Sunday dinner parties and other social functions should, in all consistency, seek to reproduce in such the spirit of the Master in making them veritable means of grace.

4. He emphasized also its opportunity for works of mercy. The Sabbath, in His mind, was not a day of selfish sloth. One would have no difficulty in imagining Jesus making use of the avenues offered by the Church, in her manifold activities, for doing good to the bodies and souls of men.—N. Y. Christian Advocate.

Escaped an Awful Fate.

Mr. H. Haggins of Melbourne, Fla., writes, "My doctor told me I had Consumption and nothing could be done for me I was given up to die. The offer of a free trial bottle of Dr. King's New Discovery for Consumption, induced me to try it. Results were startling. I am now on the road to recovery and owe all to Dr. King's New Discovery. It surely saved my life." This great cure is guaranteed for all throat and lung diseases by all druggists. Price 50c and $1 00. Trial bottles free.

$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than $100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. $1. Sold by L. Richardson Drug Co., Greensboro, N. C.



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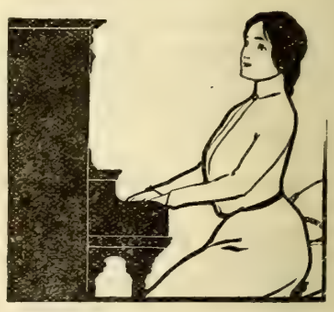
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Topic for February 21.

Defenses Against Temptations.

(Ps. xxvi. 4 12. Temperance.)

Daily Bible Readings.

Sunday — Intemperance Foolish, Isa. v. 11 24.

Monday—Temperance Wise, 2 Pet. i. 1 10.

Tuesday—Temperance Transforms, Rev. xxi. 1 7.

Wednesday—Denying Ungodliness, Titus ii. 1 15.

Thursday—Example to the Weak, 1 Cor. viii. 1 13.

Friday—The First Prohibitionist, Jer. xxxv. 12 19.

Sunday—The Topic, Ps. xxvi. 4 12.

Many young people are away from home, either in school or in business. Freedom from home restraints produces a reaction which makes one peculiarly liable to temptation. Newfound liberty is in danger of being abused. (Gal. v. 13.)

Strange associations may hurt before one apprehends danger. Safety comes from watchfulness and prayer, wisdom to see what should be done, and courage to say "No" to any tempter. The psalmist shows us how he walked in his integrity before the Lord.

1. Christians Can Have No Part with the Drink Traffic or Drink Habit.

HATRED OF EVIL ASSOCIATIONS.

"I have not sat with vain persons. . . . I have hated the congregation of evildoers." Evil cannot flourish alone. Like misery, it loves company Intemperance thrives most from the habit of treating. Public drinking would diminish more than half but for its use of the social nature. Hence gilded saloons, electric lights, easy seats, sensuous music, polite attendance, freedom from class restrictions. In whisky circles one man is as good as another, and color is no bar to acquaintance. Political bosses do not hesitate to drink with "bums" and "wharf rats," if such conviviality will bring votes. He who seeks such associations makes a breach in the wall of his resolution. He becomes a prisoner to his company. He will be in extreme danger of wretchedness and ruin, unless he says positively: "I hate the congregation of evildoers, And will not sit with the wicked."

2. Complicity with the Drink Traffic Is Enmity to God's Altar (verse 6).

A CONSCIENCE VOID OF OFFENSE.

"I will wash mine hands in innocency." In this sense washing the hands declares one's innocency of a wicked transaction. So Pilate. (Matt. xxvii. 24.) An inward monitor rebukes him who sits with the wicked and yields to temptation. Avoid the appearance of evil. Eschew wicked company, and preserve thine integrity. To have a conscience void of offense toward God and man, our ears must be open to its slightest whispers, and obedience must be rendered to its least commands. As Robert Burns said:

"Its slighest touches, instant pause,
Debar a' side pretenses,
And resolutely keep its laws,
Uncaring consequences."

LOVING GOOD ASSOCIATIONS.

"I have loved the habitation of thy house." Nothing shall so strengthen us against intemperance and its many evils as the house of God. Here we have

Association with the best of people.
The exposition of the noblest topics.
Prayers for the purest things.
Songs that stir the holiest emotions.
Ideals to simulate the higher nature.
Worship suggestive of the heavenly temple.
Union and communion with others to strengthen character.

DEPENDENCE UPON GOD.

"Gather not my soul with sinners" This is an earnest prayer that God will defend us even against ourselves, and protect us when bribes are offered to desert the flag of conscience. In this Psalm the wicked are described under many titles:

"Vain persons"—void of the fear of God.

"Dissemblers"—those who try to deceive good men.

"Evildoers"—evil thoughts drive to evil deeds.

"Bloody men"—cruel and revengeful.

"Mischievous"—conspirators against good men.

"Full of bribes"—taking or giving money for wicked purposes.

It is said that the liquor dealers have raised a fund of six millions to defend and advance their nefarious business. Most of this sum is to bribe legislators, judges, and officers of the law. Such titles of wicked men, and especially of those in the whisky business, should terrify us at the thought of becoming similarly wicked ourselves, and should make us live close to God in prayer, that we may be saved from such associations, dangers, and final destruction.

3. The Christian Must Take No Doubtful Stand (verse 11).

A GOOD RESOLUTION.

"I will walk in mine integrity." Determination to maintain integrity is a bulwark against temptation. It may be difficult to decide some points of conduct; but on intemperance, association with evil persons, and other forms of wickedness, discussion has no place, and temporizing is itself wicked. You would not hesitate to say "No" if asked to steal, burn a house, or commit murder. Why will you hesitate when asked to drink, which ruins body and soul, fortune and friends, when solicited to sit with sinners who pollute the heart and degrade character. To every such temptation you should say "No" with such emphasis and positiveness that the briber of your integrity shall flee from the righteous wrath in your face and words. "My foot standeth in an even place." Put your foot down and stand firm in resolve to serve God. Keep yourself pure, and do good at every opportunity. Thus character and purpose are strengthened, conscience gives its approval, the heart rejoices in its purity, God adds his blessing, and we can say joyfully: "In the congregations will I bless the Lord."—Epworth Era.

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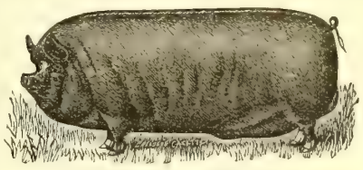
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G. A. GRIMSLEY, Secretary.
jan22-1y.

Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

After Twenty-five Years.

MISS F. D. MARTIN, COLUMBIA, S. C.

I have often wished that I had said it myself, but as I did not, I am constantly quoting the wise and witty saying of Jean Ingelow, who on being asked what she thought of Woman's Rights, replied she did not care what became of her rights if she might be allowed to retain her privileges.

We Southern women, of all people, from our hearts can echo that sentiment. May the day never come when we shall descend from our place as a privileged class and rank on an equal footing with our good brethren, the men. Does any one suppose that if the timid, faltering women, who twenty five years ago appeared before the General Conference and appealed for the privilege of organizing the women of the church into a recognized body with the purpose of helping heathen women and children to come to the light, had gone there demanding it as a right, they would have been heard or heeded? So it is that in reviewing the past twenty-five years of woman's work which have been so pregnant to us of the hope and inspiration of endeavor and of success the one word impressed upon it all seems to be privilege.

Then comes the solemn question, what use have we women of the church made of our privileges? It is well to tell with grateful hearts what our work has brought forth in these years. God has been very good to us and permitted us to have the rare joy of seeing here and there the signs of a rich harvest from our seed sowing. But more heart-searching still the question comes, are we better and wiser for these years of effort? Do our own lives exhibit by increased humility, love, faith and devotion our gratitude to God for the honor He has bestowed upon us in admitting us to the high privilege of being co-workers with Him? One of our bishops has said, If the years of the existence of the Woman's Foreign Missionary Society had not resulted in the conversion of one heathen, they would still be worth to the church far more than their cost in money and labor by their reflex action on the women of the church.

One does not need to look far to see the wisdom of that remark. Through the instrumentality of this work women all over the country have been aroused to a sense of their privileges, their opportunities and their responsibilities.

Since the Woman's Board of Missions was organized twenty-five years ago, what a change has taken place in the working force of the church and indeed of the world!

It is an unquestioned fact that Methodism has been the great pioneer of Christianity and of civilization throughout this Western Continent. In this great movement of women too she has taken the lead, To no other influence can we attribute than to the privileges she has granted her women, the fact that in all churches women are now privileged workers, and that everywhere women are today quiet but acknowledged leaders in all works of benevolence and reform.

To one who has had the opportunity enjoyed by the officers of this society of watching the development and growth of the women of our church during these twenty five years of working for others, but for the knowledge from whence cometh our help and the conviction that no high aspiration fails to elevate, no self denial to broaden, no love for others to purify and ennoble, the result would be startling!

Not only has the Gospel been sent to the heathen, but starved lives have been enriched, the homes of our country been up-lifted, family ties rendered more sacred, larger views of individual responsibility received, the young people of the church trained to usefulness, and to thousands life has taken on a new meaning.

And now that a quarter of a century has passed in our work what lies before us?

Among the great mysteries of life there is none greater than that of growth. Who can account for the marvellous expansion of that movement? I think there is no one of us who can put her hand on any one influence, any single means which has brought about the wonderful result.

A newspaper reporter once went to hear Mr. Moody, and in his account of the service said he could not understand the secret of Mr. Moody's success. He was a plain unlettered man without polish of manner, graces of rhetoric or gifts of oratory, and yet he swayed the vast audiences before him. In reading the article the great evangelist said he was glad that the reporter found the matter beyond explanation and that nothing could be ascribed to his personality for it proved that there was some Power not of earth which was working on the hearts of the people.

Ruskin has said, "Do not all the great works in existence say plainly to us, not, there has been a great effort here, but there has been a great power here." It is not the weakness of mortality but the strength of divinity which we have to recognize in all mighty things.

Then reverently we would ascribe whatever of good at home or abroad it has been our blessed privilege to accomplish to the great power our Savior left when He ascended, the Holy Spirit working for and in us

Humbly let us invoke a continuance of that Spirit's influence upon our efforts. Trustfully let us go on watching our opportunities, using our privileges, never giving way to discouragement because we can not at once reap the fruit of our labors.

As in the past, so in the future, let us always remember that the secret of doing great things is doing small things with a great object and that in the eyes of Him whom we serve there is nothing great and there is nothing small. This work has cost some of our women no trifling expenditure of hard earned money, self-abnegation, sleepless nights and laborious days. But from her heart every faithful worker will say the reward has been more than adequate. Let us take courage, then! The past has been glorious. The promise is, "Thou shalt see greater things than these."

Quarterly Meetings.

Asheville Dis't—2nd Round

R. H. Parker, P. E., Asheville, N. C.

Bald Creek circuit, Bald Creek	Feb.	27 28
Ivy circuit, Barnardsvill	Mar.	1 2
Burnsville circuit, Concord	"	5 6
North Asheville	"	12 13
Bethel	"	12 13
Hot Springs ct., Hot Springs	"	19 20
Marshall circuit, Jewel Hill	"	26 27
Swannanoa circuit, Tabernacle	Apr.	2 3
Old Fort circuit	"	9 10
Hendersonville station	"	16 17
Hendersonville ct, Edneyville	"	23 24
Cane Creek ct., Patty's Chapel	Apr 30,	May 1
Weaverville station	May	7 8
Weaverville circuit	"	14 15
Central	"	21 22
Haywood st	"	21 22

Charlotte Dist—2d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Chadwick	Mar	5 6
Brevard	"	13 14
Epworth	"	13 14
Calvary	"	13 14
Pineville, Marvin	"	19 0
Morven, Sandy Plain	"	26 27
Trinity	Apr.	3 4
Dilworth	"	3 4
Matthews, Matthews	"	10 11
Tryon street	"	17 18
Hoskins	"	17 18
Wedgeton, Union	"	23 24
Waxhaw, Bond's Grove	"	24 25

Franklin Dis't—2d Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Jan	24 25
Glenville circuit at Glenville	Feb.	6 7
Macon cir. at Asbury	"	13 14
Franklin circuit at Oak Ridge	"	20 21
Webster ct. at Speedwell	"	27 28
Dillsboro, Sylva & Scott's Creek	Mar.	5 6
Whittier circuit	"	12 13
Bryson City	"	19 20
Andrews circuit, Tomo la	"	26 27
Hiwassee circuit at Not a	Apr.	2 3
Hayesville circuit at Bethel	"	9 10
Murphy Station	"	16 17
Robbinsville ct. at Robbinsville	"	23 24

Greensboro Dis't—2d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	Feb.	14
Greensboro, Walnut St	"	14
Randleman, Randleman	"	21
Asheboro station, Asheboro	"	21
Wentworth, Bethlehem	"	27 8
Reidsville, Main St	"	28
Reidsville, Ware's Chapel	"	28
Ruffin, Reidsville	"	29
Randolph, Trinity	Mar.	5 6
Greensboro, Centenary	"	13
Greensboro, Spring Garden	"	13
Ramseur, Franklinsville	"	19 20
Greensboro circuit, Friendship	"	26 27
Wes. Randolph, Pleasant Grove	Apr.	2 3
High Point, Washington Street	"	10
High Point, South Main Street	"	10
Asheboro circuit, Lebanon	"	15
Uwharrie Concord	"	16 17
Enterprise Rehoboth	"	22
Liberty, Bethany	"	23 24
Pleasant Garden, Shady G.,	Apr 29—	May 1

Mount Airy Dis't—1st and 2d Round.

J. A. Cook, P. E., Mount Airy, N. C.

Creston at Sutherland	Jan.	16 17
Watauga at Union	"	17 18
Boone at Fairview	"	20
Jefferson at Jefferson	"	23 24
Rockford at Dobson	"	30 31
Pilot Mountain circuit	Feb.	3 4
Stokes at Bethel	"	6 7
Yadkinville at Booneville	"	13 14
Mount Airy circuit at Zion	"	20 21
SECOND ROUND		
Mount Airy station	Feb	21 22
Elkin station	"	27 28
Jonesville circuit, Jonesville	"	28 2-
Sparta ct at Shiloh	Mar.	5 6
Laurel Springs at Tr nson	"	13 14

Morganton Dis't—2nd Round

J. H. West, P. E., Rutherford College N. C.

Morganton station	Feb.	13 14
Connelly Springs c. at Bethel	"	20 21
Table Rock ct at Linville	"	27 28
Henrietta and Caroleen	Mar.	5 6
Cliffside circuit, at Cliffside		12 13
Marion station	"	19 20
North Catawba ct., at Capernaum	"	26 27
Rutherfordton station, Gilboa	Apr	2 3
Morganton circuit Gilboa	"	9 10
Broad River, Gravelled hapel	"	16 17
Forest City at Forest City	"	17 8
Green River at New Hope	"	23 24
Spruce Pine Pine Grove, Apr. 30	...May	1
Bakersville at Bakersville	"	1 2
Elk Park at Elk Park	"	7 8
Thermal City at Centennial	"	14 15
McDowell at Murphey's Chapel	"	21 2:

Statesville Dis't—2d Round.

J. H. Weaver, P. E., Lenoir, N. C.

Granite Falls station	Feb.	20 21
Lenoir station	"	27 28
Lenoir circuit, Harper's Chapel	"	27 28
Statesville, First Church	Mar.	5 6
Statesville, West End	"	5 6
Troutman circuit Vanderburg	"	5 6
Mooresville circuit at Tripletts	"	12 13
Mooresville station	"	12 13
Caldwell circuit, Cedar Valley	"	19 20
Mount Zion station	"	26 27
Maiden circuit, St. Paul's	Apr.	2 3
Newton circuit, Fair Grove	"	9 10
Catawba circuit New Hope	"	16 17
Statesville circuit	"	23 24
Alexander circuit	Apr. 30	May 1
Stony Point circuit	"	1
Clarksbury circuit	"	7 8
Iredell circuit	"	14 15
Hickory station	"	21 22

Salisbury Dist—2d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	Feb.	21 22
Concord, Epworth	"	21 22
Concord, Forest Hill	"	27 28
Concord circuit, Center	"	27 28
Albemarle circuit, Stony Hill	Mar.	5 6
Albemarle station	"	6 7
Salisbury circuit, Providence	"	12 13
Spencer station	"	13 14
Linwood circuit Wesley Chapel	"	19 20
Lexington station	"	19 20
Lexington Mission	"	20 21
Salisbury, First Church	"	26 7
Salisbury, Main Street	"	27 28
New London circuit, Bethel	Apr	2 3
Gold Hill circuit, Liberty	"	3 4
Jacks n Hill circuit New Hope	"	9 0
China Grove circuit, Harris Chap.	"	16 17
Woodleaf circuit	"	16 17
Salem station	"	23 24
Mt. Pleasant circuit, St Paul	"	24 25
Cottonville and Big Lick circuit.		
Big Lick	April 30.	May 1
Norwood station	"	1 2
Tabor & Vance Mill	"	7 8
East Salisbury station	"	8 9

Shelby District—2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Feb.	28 29
Bellwood circuit at Palmtree	Mar.	5 6
ElBethel station	"	12 13
King's Mountain station	"	13 14
Mount Holly ct. at River Bend	"	19 20
Bessemer City t Concord	"	26 27
Lowesville ct. at New Hope	Apr	2 3
Southfork circuit at Bethel	"	9 10
West End and Ozark, at West End	"	16 17
Gastonia, Main Street	"	17 18
Stanley Creek at Dallas	"	23 24
Lowell circuit at Bethesda	Apr 30,	May 1
McAnensville	"	1 2
Polkville circuit at Elliots	"	7 8
Lincolnton circuit at Pisgah	"	14 15
Lincolnton station	"	15 16
Rock Springs ct	"	21 22
Cherryville circuit at Laboratory	"	28 29
Shelby circuit	June	4 5

Winston Dis't—2nd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Zion	Feb	13 14
Leaksville and Spray	"	20 21
Madison, Ladford	"	27 28
Stokesdale, Carmel	Mar.	5 6
Walkertown	"	6 7
Southside and Salem	"	12 13
Grace	"	13
Forsyth, Tabor	"	19 0
Centenary	"	20
Lewisville, Doubs	"	26 27
Burkhead	"	27
Summerfield, Center	Apr.	2 3
Danbury, Davis	"	6 7
Kernersville, Vernon	"	9 10
Davidson	"	16 7
Thomasville	"	17
Farmington, Smith Grove	"	23 24
Advance	"	24 25
Davie	Apr. 30...	May 1
Cooleemee	"	1
Mocksville	"	1

District Conference at Kernersville June 30—July 3.

Waynesville Dis.—2d Round.

C F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Teague's Chapel	Feb.	27 28
Spring Creek at Baldwin's Chapel	Mar.	5 6
Sulphur Springs at Acton	"	12 13
Leicester at Leicester	"	19 20
Clyde at Elizabeth Chapel	"	26 27
Canton at Harmony Grove	Apr	9 10
Transylvania at East Fork	"	16 17
Mills River at Horse Shoe	"	19 20
Brevard at Oak Grove	"	23 24
Crab Tree at Pine Grove, Apr 30	...May	1
Waynesville	"	7 8

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Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Queries.

Has every Third Vice President made an effort to organize a Florine McEachern Brigade? If so, and if she has succeeded, has she reported it properly?

Has your Auxiliary begun to use your local paper in order to scatter information touching the Society, and in order to arouse interest in the work?

Mrs. Creveling makes her report to Mrs Johnson, Superintendent of Press Work March First. Are you helping to make a creditable showing for your Conference, or are you simply standing still and not making any response?

Do you have any local work to do? Even if you have a flourishing Aid Society to keep your church and parsonage in good trim, is there not a ripe field for Christian effort? Is there sickness around you? Do you find no cases of want to stir your sympathy? Are there no strangers for you to visit? Is there no way by which you can help your pastor? Let us be doing.

Brevard Industrial School

We opened October 20 with fifty-two pupils The number has increased to eighty, and will be largely augmented within the next week, as the public schools have closed. Nearly all our pupils have been out of school from one to six years. Some of them have told me stories of their school experiences which are like the stories my grandfather used to tell of the schools of his boyhood.

One of the surprising features, to one acquainted with city schools, is the large number of nearly grown boys in school. We have nine grades, divided among three teachers. We have not attempted to do anything beyond the usual graded school work, but we hope to do this so thoroughly and to give the pupils such a view of life that they may go out from here evangelists of Christian education. There are no maps, globes, or charts. Two members of the faculty have encyclopedias, which are at the service of the pupils. Book-cases are badly needed, as we have nowhere to put the few books which we have.

The building at first seemed commodious, but we are already feeling cramped. In the basement there are two schoolrooms, dining room, kitchen, laundry, and furnace room. On the first floor the parlor, library, office, chapel, three class rooms, and a bath room. The class rooms are rather small for anything but high school recitation rooms. On the second floor are sixteen bedrooms and a bath room. The corridors on both floors are wide and pretty. The third floor is unfinished. Each bedroom, thanks to the good people of the North Carolina Conference, is furnished with nice white enameled iron bedsteads, bureau, washstand, table, and two chairs. The girls are not asked to furnish anything. All the floors are bare except the Lucy Hodgin and the Emma Mosely Memorial rooms, which are beautifully furnished. Strange to say, there isn't a rocking-chair in the building. Box-openings are exciting events, and many are the delighted exclamations as something for which we have been especially longing is brought to light. There were two good boxes to open Thanksgiving.

The furnace is almost in place. We shall now be much more comfortable, and shall be able to do some work which we could not do before because the rooms were not warm enough to use. A Y. W. C. A. has already been organized. Now that we can have a warm assembly room, a literary society will be organized.

The hardships of the past two months, with an unfinished building and almost no appliances to work with, have been many, but the future before us could not be brighter. The people are showing their appreciation of the opportunity before them. Order is rapidly coming out of chaos. Teachers and pupils are working with willing minds and hearts. "If God be for us, who can be against us?"

There are now over one hundred pupils in the school, nine of whom are boarding in the house, and others are expected. —Our Homes.

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jan20-tf

The Farm and Garden.

A Call to the Farmers.

In an address to the farmers of the State, some time since, I said: "It is gratifying to those who s ood by the Alliance in its adversity as well as in its prosperity, ever faithful and true to its Declaration of Purposes, to feel that the fruition of their hopes is so near at hand—that the farmers of the State are again to be knit together by fraternal obligations. The fires have been kept burning on the altar, and a light in the window awaiting their return. When the farmers have again assembled in the Alliance halls, and re-dedicated themselves to its work, may there be no looking backward, but only a determination to push upward and forward until they shall stand in the front ranks of American citizenship.

If the order has made mistakes heretofore it has profited by them, and their injurious effects have put it on its guard against repeating them.

Since those words were first written, last fall, hundreds of North Carolina's best and most progressive farmers have been added to the list of active members of the Alliance, and to-day hundreds now are asking: "When can you send Lecturer Cates to our county? Our people feel the necessity of organization and want the Alliance re organized."

Within the last week I have had reports of four sub Alliances being organized, all of them with a strong active membership, and, without waiting for the State Organizer. I commend the example of these good people to the farmers of the State.

In view of the widespread interest in the Alliance and its reorganization, coming to me from the different sections of the State, I suggest that Saturday, February 27th, be made a general farmers rally day for the Alliance. Let the farmers of every neighborhood in the State meet on that day at their respective school houses or other places of meeting and get together in organization. It matters not if your Alliance has not met in years, get together and reorganize it. I will gladly send blanks or other information at my command to any one asking for them. A postal will do. Say you want to reorganize the Alliance, giving your name and post office address and I will do the rest. Do not wait for some one else to take the lead, but you go to see your neighbors at once and suggest to them the meeting.

T. B PARKER.
Secretary State Farmers Alliance.
Raleigh, N. C., Feb. 8, 1904.

Boys Warned of Cities.

"The farmer boy of northern Indiana should beware of Chicago."

This is one of the statements in an official bulletin which is being sent to teachers all over Indiana by the state board of public instruction in an attempt to stem the tide of emigration of farmer boys to the great cities of the country, says an Indianapolis dispatch to the Chicago Tribune.

The state board determined on its action after receiving statistics showing estimates of the number of boys who have deserted the farm for the city during the last few years. It believes the vitality of the state is being sapped and will at once begin a crusade to stop the movement.

"Too many boys from the farms are seeking openings in Chicago, St. Louis and the other large cities of the west," the bulletin continues. "Personal investigations have brought to light the fact that three fourths of the boys who have migrated to the cities in the last five years have been unsuccessful in their undertakings, many having been forced almost into the unemployed class."

The bulletin then specifies Chicago and deprecates the fact that that city is drawing all the boys from the farms in the northern part of the state and continues:

"It will be a sad day for our national life when all our young men farmers come to town, when the small, well cultivated homesteads give way to big landed estates."

The teachers in all the public schools of the country are urged to use all the influence in their power to make their pupils familiar with the hardships of city life and the few chances for them to get started in business in the great centers of industry. They are also urged to make their schoolroom busy workshops, where the nobility of honest toil may be taught.

The Alliance and Hog and Hominy.

The Farmers' Alliance in this county have an opportunity to do the entire community a great and lasting service; one so eminently practical that the members of the order should urge it to a man. It is nothing more or less than to employ the Alliance's ut most influence of example and precept to induce the farmers to raise their own meat and bread next year.

The evil effects of not doing so, so acutely felt in the eighties and culminating in the disastrous year 1889, should still be fresh enough in the minds of a large majority to make no argument on that score necessary.

With the present inordinate high prices of cotton the temptation to plant all the land that can be cultivated in cotton is great. Only wise counsels can prevent the neglect of food crops for cotton.

With this community making its own supplies our prosperity will continue. We will not be princes one year and paupers the next —Tarboro Southerner.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sumof ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL } A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

Address, F. J. Cheney & Co., Toledo, Ohio. Sold by all druggists, 75c.
Hall's Family Pills are the best.

Nearly Forfeits His Life.

A runaway almost ending fatally, started a horrible ulcer on the leg of J. B. Orner, Franklin Grove, Ill For four years it defied all doctors and all remedies. But Bucklen's Arnica Salve had no trouble to cure him. Equally good for Burns, Bruises, Skin Eruptions and Piles. 25c. at all drug stores.

"Stop your groaning" Rheumacide will cure you, and make you feel ten years younger. Get it at your druggist's.

SUFFERED A THOUSAND DEATHS



Five Physicians had done their best to cure James Wilkes, of Dillon, S. C., who had one of the most terrible cases of RHEUMATISM on record. They all failed until one doctor prescribed—

Rheumacide

IT CURED HELPLESS CRIPPLE.

Mr. Wilkes writes in the course of a long letter, dated August 18, 1902:
"My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly 12 months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, told me to try your RHEUMACIDE. I began to take it, and before the first bottle was used up I began to get better. I used 5½ bottles and was completely cured."
Dr. J. P. Ewing confirms Mr. Wilkes' statement in every particular.

FREE TRIAL BOTTLE SENT ON APPLICATION TO
BOBBITT CHEMICAL CO., PROPRIETORS, BALTIMORE, MD



"THE WILTON"
"EFF-EFF"
FASHIONABLE CLOTHES

Clothing
—AND—
Furnishings
—FOR—
Gents and "Little Gents."

If in need of clothing, either call or write us. We carry the best makes and guarantee every garment. Suits to order a specialty. Fit guaranteed.
Special discount to ministers.

SALESMEN: T. A. Walker, C. A. Tucker, C. C. Johnsou, J. W. Merritt and Wade H. Stockard.

THE MERRITT-JOHNSON COMPANY,
308 South Elm St., GREENSBORO, N. C.

O YOU WANT THE BEST PROTECTION FOR THE LEAST MONEY?

INSURE IN THE WASHINGTON.

Do you want insurance in a company that puts the largest surrender value on its own policies? Insure in *The* **Washington** of New York.

Do you want insurance in a company that CONTESTS NO CLAIMS? Try *The* **Washington** of New York.

Or do you want an agency for a clean, reliable company that pays its agents best, and has been 44 years in business, and has accumulated for its policy holders $17,000,000? If you do try *The* **Washington** of New York.

J. O. GUTHRIE, State Agent,
nov25-4m Raleigh, N. C.

MARRIAGES.

ALEXANDER — PAINTER. — At the home of T. B. Allison, in Webster, N. C., at 4 o'clock in the afternoon of February 3, 1904, Mr J. W. Alexander of Hayesville, N. C., was united in marriage to Mrs Hattie Painter of Webster, N. C , Rev. V. L. Marsh performing the ceremony.

LOVE—GREEN.—At the home of the bride's father, Mr. J. B. Green, in Cabarrus county, on Feb. 3, 1904, Mr. Grover Love, of Concord, and Miss Ellola Green, Rev. E. G. Pusey officiating.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

PEARCE.—James S. Pearce, of Rockingham county, died in Greensboro, N. C., at his home on West Market Street, January 31, at 2 o'clock Sunday morning, and his remains were carried to Reidsville for burial, and buried at Lowe's church, a few miles from Reidsville. He was a consistent member of the Methodist Episcopal Church, and died in the faith of Christ. He was 67 years old, and leaves a wife and six children. How blessed are those that die in the Lord. R. E. A.

FIELDS.—David C. Fields was born December 15, 1850, and died Jan. 16, 1904, aged 54 years, 1 month, and 1 day. Married to Polly M. Hanner March 19, 1873.

Bro. Fields joined the M. E Church South, in young manhood, and his life was one of faithfulness to his church. He was a faithful steward in the M. E Church for many years, and certainly we shall miss him in church work. He was one of the tent holders at Bethlehem camp-meeting.

A good man is gone to his reward. God bless his companion and the children left behind.

T. B. JOHNSON.

G R A Y. — Mrs. Maria F. Gray, daughter of Jacob and Jane C. Miller, was born in Wythe county, Va., Nov. 5 1859, and died in Macon county, N. C., Dec. 31, 1903.

She was married to T. R. Gray December 2, 1884. This union was adorned by mutual consideration, tenderness and love. The home is a model one—just such a one as inspires a person to a better life, by coming in contact with it. Her natural endowments were of a high order, and were wisely used. In early life she became a Christian. Her life was a true example.

She observed all the Christian graces. Her faith was unwavering. Her husband said: "During all the time of our married life I have never seen the slightest faltering of her faith."

About eight years before her death, being very sick, it was thought she would die, but she said: "I have assurance that my life will be spared eight years to my children." In her last sickness she referred to this, and said: "The time is now passed, and I must go."

During the last eight years her health was very infirm, bnt she was submissive, patient and cheerful. Her last sickness was very acute, lasting only a few days. She knew the end was near, but did not shrink from it. She said over and over: "I am ready and willing to go."

A devoted husband, four dutiful and affectionate children, (one son and three daughters), a large circle of relatives and many friends deeply mourn their loss, but not without hope; they expect to meet her in "the sweet bye and bye."

J. H. MOORE.

ELLIOTT.—Mrs. Margaret Elliott, widow of Mylus Elliott, was born April 23, 1832, and departed this life January 22, 1904. Sister Elliott was left a widow in her early married life. with only one child, a son, to mourn the loss of a precious mother. F r about 50 years she was a devoted member of the Methodist Church, and when the final test came, we believe that her faith in Christ, as her personal Saviour, was gloriously triumphant. She said to her son, "you will soon be left without a mother here, but will have one in heaven." Only those who had the experience can know what the loss of a mother means, but to know that she is at rest and forever free from care and pain, and that now she is sweetly resting in a Saviour's love, this alone is a legacy that is far superior to silver a d gold. And at her request we laid her body away to rest at Bethel.

"O how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again."

J. W. STRIDER.

REINHARDT.—Mrs. Leckie Reinhardt, wife of Hon. J. F Reinhardt, was born Dec. 4, 1848, and died Sept. 21, 1903.

She joined the M. E. Church, South, in early life and has ever since been a faithful member. For many years she has been a member of New Hope church in Lincoln county, near the home of Mr. Reinhardt.

She was looked upon by rich and poor as a faithful Christian, and was known as one of the most liberal supporters of her church

Her kindness to the preacher's family was exceptional, and many of the comforts of the parsonage remind the occupants of the days when she was active.

She was a model mother. Her cultured family reflected her beautiful life. Several of the children are members of the church.

She and Mr. Reinhardt have been great advocates of education, she in her smaller sphere of home and community, he in his larger sphere as law maker. They have proved themselves consistent by educating their own children. In this work they have spared no pains

For weeks she suffered from an incurable disease. Everything possible was done for her. No expense was too great. But despite it all death came and filled their home with sorrow, but they "sorrow not as those who have no hope." We laid her to rest beside her son in the New Hope cemetery. Bro Wilson, the Presbyterian minister, conducted an appropriate service.

The writer failed to get a last look, but as his faith pierced the casket walls and beheld that which was mortal, the faith which Christ gives pierces the veil between time and eternity and beholds her glorified spirit. May that vision be a constant benediction to her loved ones.

May God's angels stand over the sacred spot where we placed her body till the resurrection.

J. J. GRAY.

CURES RHEUMATISM AND CATARRH—MEDICINE SENT FREE.

Send no money—simply write and try Botanic Blood Balm at our expense. Botanic Blood Balm (B. B. B) kills or destroys the poison in the blood which causes the awful aches in back and shoulder blades, shifting pains, difficulty in moving fingers, toes or legs, bone pains, swollen muscles and joints of rheumatism, or the foul breath, hawking, spitting, droppings in throat, bad hearing, specks flying before the eyes, all played out feeling of catarrh. Botanic Blood Balm has cured hundreds of cases of 30 or 40 years standing after doctors, hot springs and patent medicines had all failed. Most of these cured patients had taken Blood Balm as a last resort. It is especially advised for chronic, deep seated cases. Impossible for any one to suffer the agonies or symptoms of rheumatism or catarrh while or after taking Blood Balm. It makes the blood pure and rich, thereby giving a healthy blood supply. Cures are permanent and not a patching up. Sold at drug stores, $1 per large bottle. Sample of Blood Balm sent free and prepaid, also special medical advice by describing your trouble and writing Blood Balm Co , Atlanta, Ga. A personal trial of Blood Balm is better than a thousand printed testimonials —so write at once.

WANTED !--Second hand Pianos and Organs. I buy, sell and exchange any make. I will sell you a new Instrument and take your old one as part pay. A postal card will bring to you Prices, Catalogues, Calendars, and full particulars.

E. M. ANDREWS,
315, 317, 319 Elm St.,
Greensboro, N C.

To Piano and Organ Buyers.

The editor wishes to say a good word for the Williams Organ & Piano Company of Chicago, manufacturers of the well-known Epworth organs and pianos. It is a reliable concern and well-known throughout all Methodism. Our readers will do well to send to this firm for a catalogue before buying instruments. See ad in another column.

GARDNER'S CHILL PILLS CURE
50¢ GUARANTEED BY DRUGGISTS 50¢
NORTH STATE CHEMICAL CO.
GREENSBORO, N.C.

CALL
Cunningham Bros.
For
COAL, WOOD and DRAYS.
Jan 21-tf 'Phone 8.

Cured

At 70 of Heart Disease Contracted

During Civil War—Veteran Grateful.

Dr. Miles' Heart Cure Effected Cure.

Heart disease is curable, but in people of advanced age it does not readily lend itself to ordinary treatment. There is, however, hope for all sufferers in Dr. Miles' Heart Cure, which we know from watching hundreds of cases and from the letters of grateful sufferers, will cure where all else has failed. It is not only a wonderful cure for weak and diseased hearts, but it is a blood tonic, a regulator of the heart's action and the most effective treatment ever formulated for improving the circulation of the blood.

"During the Civil war I contracted heart disease, and in 1896, while living in the grand old town of Lexington, Va., I grew so much worse, I left there with my wife to visit my sister-in-law, Mrs. T. A. Kirby, at Roanoke, Va. While I said nothing to anyone I never expected to live to return to the dear old town. On reaching Mrs. Kirby's she insisted I should try Dr. Miles' Heart Cure. I procured a few bottles of it, al o the Nervine and Tonic. After using one or two bottles, I could see no improvement, and I despaired of ever being better, but my faithful wife insisted on keeping it up, which I did. Improvement soon began in earnest and I took in all fifteen or sixteen bottles. I was restored to perfect health and while I am 70 years old, I am comparatively a boy. You sir, are a benefactor, and I cheerfully recommend Dr. Miles' Heart Cure to suffering humanity."—J. L. SLAUGHTER, Salem, Va.

All druggists sell and guarantee first bottle Dr. Miles' Remedies. Send for free book on Nervous and Heart Diseases. Address Dr. Miles Medical Co., Elkhart, Ind.

Carolina & North-Western Ry Co.

Schedule effective June 7, 1903.

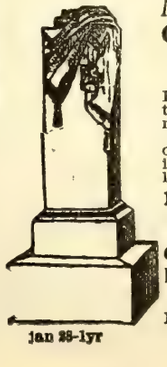
Northbound	Passenger No. 10. Ex Sun	Mixed. No. 70 Daily	Mixed. No. 62
Lv. Chester,	9:00 a m	8:00 p m	Tues
" Lowrys	9 18 a m	8 28 p m.	
" McConnells.	9 28 a m	8 43 p m	Thurs
" Guthries	9 38 a m	8 5 p m	
" Yorkville	9:49 a m	9:19 p m	Sat
" Clover	10 1 a m	10 00 p m	
" Gastonia	10 38 a m	10:30 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 20 a m	1 10 a m	7 02 a m
" Lincolnton	11:43 a m	2 05 a m	8 00 a m
" Maiden	12 10 p m	2 30 a m	9 20 a m
" Newton	12:38 p m	2 55 a m	10 00 a m
" Hickory	12:50 p m	4 10 a m	2 00 p m
" Cliffs	1 2 p m	4 40 a m	3 0 p m
" GraniteF'ls	1 36 p m	4 57 a m	3 45 p m
Ar Lenoir	2 05 p m	5 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63.
Lv. Lenoir	2 10 p m	8 10 p m	7 00 a m
" GraniteF'ls	2 58 p m	8 43 p m	8 5 a m
" Cliffs	3 08 p m	9 30 p m	9 15 a m
" Hickory	3 20 p m	9 50 p m	9 35 a m
" Newton	3 45 p m	11 45 p m	11 20 a m
" Maiden	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 30 p m	1 10 a m	12 45 p m
" High Shoal	4 52 p m	2 2 a m	2 23 p m
" Dallas	5 12 p m	2 55 a m	3 25 p m
" Gastonia	5 30 p m	4 10 a m	3 55 p m
" Clover	5 57 p m	5 10 a m	
" Yorkville	6 13 p m	6 00 a m	Mon
" Guthries	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 05 a m	We
" Lowrys	6 57 p m	7 23 a m	
Ar Chester	7 17 p m	8 05 a m	Fri

Connections.

Chester—Southern Ry., S A L and L. & C.
Gastonia—Southern Railway.
Lincolnson—S A L.
Newton and Hickory—Southern Railway.
Trains No 70 and 71 carry Pullman Sleeping Car between Chester and Lenoir.

E. F. REID, G. P A.,



Marble and Granite Work
OF ALL DESCRIPTIONS

From the manufacturer to the customer. No middle man.

This cut represents our No. 87—4 feet 10 inches high, weight 1350 lbs.

Price, $51.00

CATALOGUE FREE.

CHEROKEE MARBLE WORKS,
MURPHY, N. C.
F. A. GENNETT, Mgr
Jan 28-1yr

PERSONAL TO SUBSCRIBERS.

WRITE FOR IT

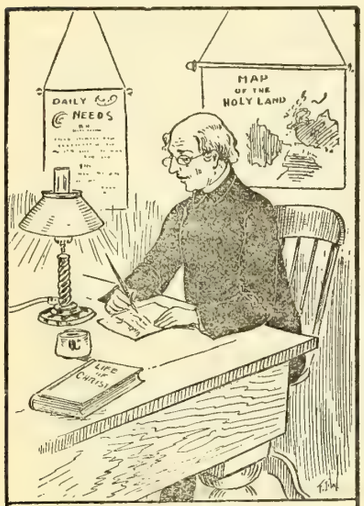
Do It To-Day! Time Flies!

This announcement won't cure you. The reading of it won't ease your aches and pains. The medicine advertised WILL, but if you NEED it, if you WANT it, you MUST WRITE FOR IT.

WE have it and are willing to send it to you ON trial, AT OUR RISK, YOU TO BE THE JUDGE, but we cannot know that you need it, that you want it, unless you write to us and tell us to send it to you.

How many times have you seen "Personal to Subscribers" in this paper? How many times have you THOUGHT you would answer it and send for a package on trial, at our risk? Now suit the ACTION to the THOUGHT, and write for it today. Hundreds of your FELLOW SUBSCRIBERS have done what we ask you to do and are not sorry for having done it. You do IT NOW! YOU ARE TO BE THE JUDGE!

Read our Special Trial Offer to every ADVOCATE Subscriber:







WE WILL SEND to every reader of the NORTH CAROLINA CHRISTIAN ADVOCATE, or worthy person recommended by a subscriber, a full-sized One Dollar package of VITÆ-ORE, by mail, postpaid, sufficient for one month's treatment to be paid for within one month's time after receipt if the receiver can truthfully say that its use has done him or her more good than all the drugs or dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand we ask our pay only when it has done you good and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. VITÆ-ORE is a natural, hard, adamantine rock like substance—mineral Ore—mined from the ground like gold and silver, and requires about twenty years for oxidization. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the Springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as

Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, LaGrippe, Malarial Fever, Nervous Prostration and General Debility,

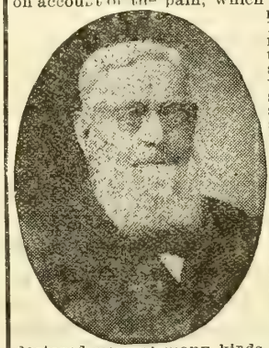
as thousands testify, and as no one, answering this writing for a package will deny after using. VITÆ ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines or doctor's prescription which it is possible to procure.

VITÆ ORE will do the same for you as it has for hundreds of readers of this paper if you will give it a trial. Send for a $1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. If the medicine does not benefit you, write us so and there is no harm done. We want no one's money whom Vitæ-Ore cannot benefit. Can anything be more fair? What sensible person no matter how prejudiced he or she may be who needs a cure and is willing to pay for it would hesitate to try VITÆ-ORE on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just what we agree. Write to-day for a package at our risk and expense giving your age and ailments and mention this paper so that we may know that you are entitled to this liberal offer.

This offer will challenge the attention and consideration, and afterward the gratitude, of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world, and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package.

ENTIRELY CURED OF RHEUMATISM AT THE AGE OF 78.

Rev John Fuchs, the Well-Known Evangelical Minister, Tells of Wonderful ly Quick Results.



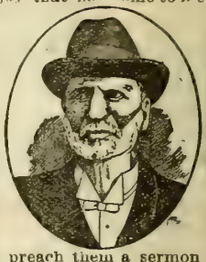
I was afflicted with Rheumatism for many years, the attacks being especially strong during last winter. I could not sleep nights on account of the pain, which centered in my back and left leg. My nervous system was also so affected that when I shaved my self I had to support the right hand with the left one. The doctors who treated me said they could not help me as I was 78 yrs old and my system, according to them was entirely worn out. I doctored with so many kinds of medicine that I had a small drug store at home, but nothing helped me. I had new hopes, as summer approached, that the warm weather would bring me relief, but this hope was not gratified, as I grew no better. Then I gave up all thought of a cure, thinking that the doctors were right and that nothing could help me.

One day I read the VITÆ ORE advertisement in our leading church paper, and sent for a package on trial as advertised. After five days I remitted the dollar for the treatment, as it had, in that short time, done me so much good that I was entirely willing to pay the money. After using two packages I was entirely cured of the Rheumatism, and my nervous system is now so wonderfully improved and strengthened that I can work with as much force and vigor as I could twenty or twenty-five years ago. VITÆ-ORE has caused an entire change in my system seeming to make a new man of me. I wanted to wait with my report until I was fully convinced that the benefit is entire and permanent, and I write at this time without the least inducement from the Theo Noel Company, merely through appreciation toward God and the wonderful VITÆ-ORE medicine, as well as the advertisement in our church paper. I hope that VITÆ-ORE will continue to be a blessing to all ailing mankind. REV. JOHN FUCHS. Pastor United Evang. Ch., Terre Haute, Ind.

REV. JOHN McGLAUFLIN

Has Used It, and Knows What It Will Do.

READ WHAT HE SAYS.



If I should search all the vocabularies of all the nations for words, and delve into the lore of all peoples for wisdom, I could not then tell you the joy that has come to me through your Vitæ Ore. All last winter I suffered from indigestion and acute Bronchitis, and frequently dreaded to retire to my bed for the night, but since taking Vitæ-Ore I sleep like the proverbial "pig in clover." In April I engaged to drive out to New Britain ten miles out and ten miles home again every Sunday afternoon and preach them a sermon as I had done for seven years. Well I was so much worse after sending my appointment for the 3rd of May that I had to recall my appointment for the future but I recovered so splendidly under Vitæ-Ore treatment that, after two weeks I commenced my appointments at New Britain, and have met them since with the exception that I attended our New York East Conference in Petersburg N. Y. where I walked three miles daily, though I have not been able heretofore to walk half a mile per day. I will be eighty years old next December. I have been a preacher of the Gospel fifty-four years. I can recommend Vitæ-Ore to man or woman for I believe it renovates the entire material or physical body or system. My work now is to preach a sermon at 11 o'clock in the morning, in Red Rock, N. Y. and then ride ten miles to New Britain and preach a sermon there, and then ride home again.—REV. JOHN MCGLAUFLIN, East Chatham, N. Y.





SENT ONLY BY MAIL---POSTPAID.

ADDRESS THEO. NOELL COMPANY,

E. P. Department, Vitæ-Ore Building, - - - - CHICAGO, ILLINOIS.

TRINITY COLLEGE
NO. CAROLINA

North Carolina
Christian Advocate

REV. H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., FEBRUARY 24, 1904. VOL. XLIX., NO. 8.

Reading Room
Trinity College N C

EDITORIAL.

The Burning of Greensboro Female College.

On the morning of February 18th, the splendid buildings of Greensboro Female College were entirely destroyed by fire. The fire was discovered by one of the students at a little before 2.30 oclock. It began in the chapel wing of the building, somewhat remote from the dormitories, and, notwithstanding it was too far advanced for the building to be saved, yet there was ample time for the students and faculty to make their escape with most of their effects.

The alarm was turned in to the fire department at 2.30, and the firemen responded promptly, but there was an inadequate supply of water, and the fire had made such progress that nothing could be done to stay the flames. In about two hours the splendid building, with nearly all the furnishing, including 28 pianos was in ashes, save the massive brick walls, which, thanks to the wisdom of the men who planned it, were left it seems perfectly sound, ready to be rehabilitated.

It is cause for profound thanksgiving that all the faculty and students escaped. It is remarkable that of the six hundred or more students thus similarly exposed during the last month in our city, all should have escaped without injury. It seems that the most excellent discipline prevailed, and that the members of the faculty, who had their rooms on the third floor, sacrificed practically all their belongings in their noble and heroic efforts to get all the students out in safety.

The scene will never be forgotten by those who witnessed it. While there was no panic or undue excitement, there were many tears shed by the students and friends as they saw the flames eat away the noble structure. Mrs. Robertson and her faculty deserve great credit for the brave and heroic manner in which they dealt with the situation. In a few hours all the students were comfortably domiciled in homes which had been tendered them in the city. They have all been sent home, and the school has been compelled to suspend indefinitely.

At several meetings of the faculty and students, as well as in the quarterly conference of the West Market Street charge on Friday night, there was a strong purpose expressed in favor of rebuilding at once, and a meeting of the new Board of Trustees is in session at this writing, and we hope to get the result of their deliberations in a separate note before going to press.

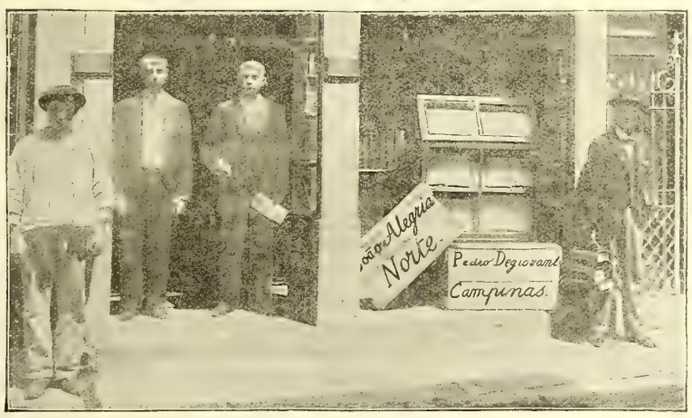
Greensboro Female College was chartered in 1838; was opened for reception of students in 1846. In 1863, the first buildings were destroyed by fire, and the school was suspended till 1873, when, the buildings having been replaced, the school was opened again, and has continued without cessation to the present.

The property had just passed, less than a week before this fire, into the hands of the two conferences, under a Board of Trustees composed of three representatives of each conference and three representatives of the Alumnae Association.

Meeting of Board of Trustees.

[Reported on Wednesday Morning]

The new Board of Trustees of Greensboro Female College met yesterday afternoon at West Market Street church, and concluded their session last night at the Benbow. There were present Messrs. L L. Smith, of Gatesville; M. D. Stockton, of Winston-Salem; Jos. G. Brown, of Raleigh; J. A. Long, of Roxboro; J. P. Redding, of High Point, and J. A. Young and Chas. H. Ireland, of Greensboro. Messrs. Q. K. Nimocks, of Fayetteville, and I. I. Davis, of Morganton, were unavoidably absent. Mr. L. L. Smith was elected chairman, Chas. H. Ireland Secretary, and Miss Nannie L. Smith, Treasurer.



THE BIBLE HOUSE, RIO DE JANEIRO.
Rev. H. C. Tucker, Agent.

Resolutions pledging sympathy and financial support were received from the Aldermen of Greensboro, from the Business Men's Association, and the Chamber of Commerce. After receiving these, and hearing the report from Mrs. Lucy H. Robertson, president of the college, the board went into executive session. It was decided that the insurance money should be used in paying off the bonded debt Messrs. J. A. Young, J. P. Redding, and C. H. Ireland, with T. C. Hoyle as attorney, were appointed a finance committee with full power to adjust the fire loss and pass on all claims against the Board of Trustees. These same gentlemen with the addition of Messrs. M. D. Stockton and Jos. G. Brown were made the executive committee of the Board, and also a building committee with authority to add such other members as they should deem expedient. As is shown in their report, the trustees decided to rebuild at once on the old site, and the building in contemplation is to be furnished with all the modern conveniences.

A resolution was passed requesting the pastor of each Methodist church in the State to observe a certain Sunday as G. F. C. Day; and on that day to take a collection averaging one dollar per member for the benefit of G F. College.

The canvass is to be arranged by the Executive Committee, the Alumnae Association working in conjunction, and has already begun. The following subscriptions on the building fund have already been received:

J. A. Odell,	$1,000.00
C. H. Ireland,	1,000.00
Dred Peacock,	500.00
A. G. Kirkman,	100.00
J. D. Helms,	100 00
F. S. Lambeth,	100 00
W. J. McAnally,	50 00
John M. Dick,	20 00
Mrs. S. B. Turrentine,	20.00

We shall publish each week the list of contributors, and we hope the hearty endorsement of the action of the board will be indicated by prompt responses to this call. Let the list grow week by week

OFFICIAL REPORT OF BOARD OF TRUSTEES.

After a session lasting from three o'clock yesterday afternoon to last night after midnight, the following announcement was given out by Mr. Charles H. Ireland, secretary of the board:

The trustees of Greensboro Female College at a regular meeting held in Greensboro on the 23rd of February, 1904, after a thorough examination into the affairs of the college, beg leave to make the following announcement:

1. The bonded indebtedness is $40,000.00.

2. The insurance on the property destroyed by fire is $55,000 00, which is sufficient to pay off the bonded indebtedness, except $5,000.00, held by the Alumnae Association in trust for the education of needy students.

3. We have pledges and cash in hand sufficient to pay the balance of $10,000.00

Concluded on page 8.

CONTRIBUTED.

"The Man With the Book."

The approaching centenary of the British and Foreign Bible Society reminds us of one important phase of this Society's operations, the magnitude of which is seldom realized by English people. In the eyes of the outside world, the great work of the Bible Society consists in the translation, printing and subsequent revision of the Scriptures. The Society itself, however, looks much further than this, and is content with nothing short of placing those same Scriptures in the hands of the actual people for whose need they have been provided. In dealing with this problem, the Society was confronted with an initial difficulty: How to devise a system of distribution that could be adapted to every varied condition of race, religion, country and climate. In our own land we have so long grown accustomed to teeming great cities with the population in congested masses that we often forget that outside of England the human race lives for the most part in villages, or in isolated dwellings, scattered over wide stretches of uninhabited country. Only one out of every nine Russians lives in a town; while in India, the proportion of town dwellers is one out of every ten of the multitude of people. Through gradual experience, the Bible Society discovered that the most effectual means of coping with such difficulties was Colportage. Hence the employment of that cosmopolitan figure, the Colporteur. His occupation is to travel from hamlet to hamlet, and more especially to scour the by-paths and remote sidetracks of civilization. His pack is filled with cheap Testaments and Gospels printed in the language spoken by the people of the country. He is nearly always a native of the district in which he works.

The Colporteur's calling entails great hardship at times; but this is not all. In many lands he literally takes his life in his hands when he sets out to carry the Word of God to his fellow countrymen. Only last year, two of the Society's Colporteurs suffered martyrdom rather than deny their faith. One, a converted Moor, was murdered by fanatical Moslems in Morocco, the other, an aged Chinese Colporteur who had been for many years in the Society's employ, was brutally massacred by Boxers in Szechuan.

Dangers frequently arise in consequence of the lawlessness of the people and the wild condition of the country. This year one of the Society's Agents, while traveling up the Yangtse river, in China, was attacked by Chinese pirates, and only just managed to escape with his life. The boat had been moored to the bank near a small village. The Agent was awakened in the night by the sound of another boat alongside. Before he had time to get on deck, five armed men rushed into the cabin, hoping to surprise the occupants. A severe struggle ensued, one pirate slashing the Agent's face with a sword. The Chinese boatmen were too terrified to make any resistance, and merely hid themselves beneath their bedding. Eventually the Agent drove off the pirates, who were about twenty-five in all.

A Colporteur writes from Persia: "Between Behbehan and Naseri, we were stopped by armed highwaymen, and I was severely beaten. They took our goods, money and horses from us, leaving us nothing but the clothes in which we stood. We had to listen bound and blindfolded to a discussion between the robbers as to whether they should kill us or not. One argued that as we were not Mohammedans it was no harm to kill us, and he urged that death would ensure our silence as to the robbery. They finally released us, but we had to sleep that night in the open air, minus any covering and suffered very much from the cold." On entering another village in Persia, one Colporteur found the place nearly deserted Later on he ascertained that the natives had thought he was a Government official come to extort more taxes from them, therefore they ran away to a safe hiding place. When they heard his real errand, they returned,



THE BIBLE HOUSE, NEW YORK,
From it have gone over Fifty Million Volumes of Holy Scripture.

and the headman of the village and several others bought Bibles.

The Colporteurs seem undaunted by difficulties. Their tracks make, as it were, a network all over the world From the tropics to the Arctic Zone, among the islands of the Southern Seas, and the lumber camps of the Far West, to all sorts and conditions of people they carry the Word of God.

One Russian Colporteur has recently visited the most northerly post in Siberia. He writes: "I sold a New Testament to the headman of a tribe, who said, "Although I am unable to read it, yet I know that this Book ought to be in every camp and hut. Anyone calling at my hut who is able to read, will read the Book and we will all gladly listen to the words printed therein." Among the convicts and emigrants in Siberia, the Colporteurs work indefatigably.

The Society's Sub-Agent in Mongolia traverses the plains of this desolate country with a small caravan of camels, visiting the nomad tribes in their tents. In this benighted region where no other Christian organization is at work, he recently made an extended tour, having to carry with all the provisions he needed, utensils for cooking, half-barrels for carrying water in the desert, leather for mending the camels' shoes, etc., since nothing can be bought in Mongolia but mutton. As the Mongols have no money, he had to trade the Bibles for sour milk, rotten cheese, pieces of silk, or fuel. On this tour he covered about 2,000 miles.

Another of the Society's Colporteurs has recently completed a fourteen months tour in the equally neglected country of Bolivia.

A noteworthy point about the "Man with the Book" is that he is sometimes allowed to enter territory from which the missionary is excluded For instance, no foreign missions are permitted to carry on aggressive work in the Empire of the Czar, yet the Bible Society's Colporteurs are given every encouragement by Church and State, and even granted free rail and steamer passes and free carriage of the Bibles. In the Soudan, it has been deemed advisable, for political reasons, that missionary work should not be permitted as yet among the Moslem population. But the Bible Society, over three years ago was allowed to establish a depot at Omdurman, where it has been selling Scriptures in a dozen different Languages, while the native Christian Colporteurs are at work on the Blue and White Nile. The experiences of these Arab Bible sellers as they note them down in their diaries each day have a quaintness about them and a Biblical style of language that seems oddly out of keeping with our western ways in this twentieth Century. Here is an extract from the report of the Colporteur who sells the Scriptures on the Blue Nile.

"There came to me some of the men of Qadiseh. I handed them a copy of the Bible. 'What is this?' they asked. 'It is the Law,' I replied And saying 'Peace be upon the Book,' they began to read therein. After a while they said, 'How much is price of the Book?' 'Seven piastres.' 'How cheap!' said they. 'Hast thou not a larger copy of it?' 'Yes,' said I, 'but it costs seventeen piastres.' Then I gave them a Reference Bible with which they were much pleased. As they offered me eighteen piastres, I said, 'No, I want but seventeen.' 'Quite right, we know,' they replied, 'but the one piastre is for the coffee.' 'Far be it from me to take that,' I said. Whereat they were even more pleased and departed to the market carrying the Bible in full view of a multitude of people. After a space, they returned and said, 'Ere we depart, we wish to see thy face once more in peace and bid thee farewell' 'Go in peace,' said I, and thus we parted.

"Again, there was a certain man from Kordofan, to whom I offered a Gospel, which when he saw he said, 'Is this the Testament?' I answered, 'This is but one part of it.' Then he took the Book from me, and looking admiringly upon it said, 'Peace be upon it, the Book hath appeared. Allah, Allah, the Book hath appeared. Peace be upon it!' Then said he to me, 'Bring me the entire New Testament, but let it be small.' So I fetched him a small New Testament, in which he read for the space of half an hour. Then he handed me a half dollar, saying, 'Take the price of this jewel!' 'This is too much,' I replied, 'its price is but two piastres and a half (6d.).' 'It is no longer mine,' said he, declining the money. Then I gave him as well a copy of Psalms and of Genesis, and urged him to take the balance of the half dollar. So he went away very content."

Last year the Bible Society employed over 870 native Christian Colporteurs abroad who sold the record number of 1,887,200 copies. The Society's grants for Colportage during the past year amounted to no less than £43,282.

Despite the wide extent of work accom-

plished during the Bible Society's first century, much still remains to be done. There are millions of the human race speaking languages into which not so much as a single Gospel has yet been translated. The cry on every side is for more Colporteurs and Biblewomen. In China, for example, there is but one Colporter to every 10,000 square miles. And in order to meet the many imperious fresh claims that are pressing upon the Society from every side, it is proposed to celebrate its hundredth birthday by raising a special Centenary Fund of at least 250,000 guineas to which H. M. the King and H. R. H. the Prince of Wales have already contributed, and which is to be devoted to the Society's work in all departments.

Bible Society Principles.

REV. T H. LAW, D. D.

The work of disseminating the Scriptures among all the people assumed organized shape in the formation of the British and Foreign Bible Society in London one hundred years ago Since that time such Societies have multiplied, their operations have extended all over the earth, their work has become incorporated into the very life and progress of the church, and results, blessed and far reaching, have been accomplished, the benefit of which is utterly incalculable.

And now, as we are proposing to celebrate the centennial of the inauguration of this great work, it may be interesting and profitable to note the principles which entered into the first organization of Bible Societies, and upon which they have ever since been conducted in the accomplishment of their magnificent service.

1. The first principle upon which these societies have been organized and operated is that fundamental doctrine of Protestant Christianity, the Bible in the hands of all the people. This Book is God's message to man, intended for all and adapted to all, and, therefore, every one, of every age and clime and class and condition ought to have it in his own hands for himself, that he may receive the divine message into his own soul. To this end Bible Societies have sought to have the Scriptures duly rendered into the common languages of the people, and have used agents and depositories and colporteurs to bring the Bible to the hands of every one, whether in Evangelical, Papal or Heathen lands. And it is a fact, worthy of special notice that they are now sending out 8,000,000 copies of the Scriptures every year in over 400 dialects and languages to the people of all countries.

2. The second principle adopted by these Bible Societies is to circulate the Scriptures without note or comment. Not because notes and comments are in themselves objectionable—they are often needful and valuable—but these societies are interdenominational in their composition and character; and if they were to enter at all the sphere of interpreting Scripture they might offend some denomination of Christianity. So the principle upon which they are operated is to circulate the simple Scriptures in the best translation attainable, and let every one read for himself, and by the divine right of private judgment, interpret for himself. Furthermore, they conceive that the Scriptures as they came from the pen of their divine Author, are sufficiently plain to be understood, and that the Lord Himself will use His own word to make people wise unto salvation.

3. A third principle of these Bible Societies is to make no profit on their publications. Certainly there is nothing wrong in selling even the Bible for profit; but, with their purpose of putting the Bible as far as possible into everybody's hands, they have elected to act upon purely benevolent principles in this matter, manufacturing their books as economically as practicable, and selling them always at or below prime cost. In this way they make the Bible so very cheap that nearly every one, even the poorest, can have a copy for himself.

4. A fourth principle which these Societies adopted from the beginning and upon which they have uniformly acted, is to lay this work, which is common to all evangelical churches and denominations, and which is fundamental to all Christian service, directly upon the hearts or consciences of all, of every name and denomination, and look to them to sustain it. And so the Bible Work, as a great interdenominational enterprise, which forms the basis of all church effort, and is essential to the success of every department of Christian Evangelization, has had the official endorsement of many branches of the Church, has elicited the sympathy and support of Christians of every creed, and has proven a blessed bond of union between them.



REV. DR. JOHN R. HYKES, AGENT, CHINA.

Are not these principles sound and good for this particular work? Must we not commend and honor them at this centennial of their practical embodiment and enforcement? And ought we not to give them a fresh and strong endorsement by rallying with renewed zeal to the support of the cause which Bible Societies represent?

Bible Day.

MY DEAR BRETHREN:—It is my pleasant duty to remind you that the first Sabbath in March (and on circuits the Sabbaths following, until the cause has been presented to every congregation) 1904, has been appointed Bible Day all over the English-speaking world.

Let me say furtber—If the declaration of a prominent missionary that "nine-tenths of our successes are the result of Bible Society work" is true, God is forcing upon the world today in practical demonstration the following potent truths:

1. That the entrance of the Word giveth light. 2. That the word quickeneth. 3. That the Word giveth Life. 4. That the Word reconcileth. 5. That the Word nourisheth. 6. That the Word is spirit and is life. 7. That the Word is a lamp to our feet. 8 That the Word is quick and powerful. 9. That the Word must dwell in us. 10. That the Word is our defense. 11. That the Word shall not pass away. 12. That the Word is the oath of God. 13. That the Word keeps the heavens in store. 14. That the Word must be obeyed. 15. That the Word shall be our judge.

Then, as we believe in these things let us co-operate with God. Let us awake to our exalted privilege of giving our people individually, an opportunity of helping to give the Word to a Lost World.

Let us appoint committees, to see the absent ones of our flocks, and those of us on circuits, have them to report to us by our next appointments. Give a Bible to the one raising the largest amount.

If we will but intelligently, conscientiously, prayerfully and faithfully present the Word, showing the untold conditions, and the untold needs of the benighted world and that the "entrance of the Word giveth Light;" that the Word is so intensely the forerunner of the Missionary today, and then throw the responsibility of the hour upon God Himself, He will take care of the issue. This has been my experience, and increasingly so, for several years now. The results will be beyond our most sanguine expectations. We ought to have at least one thousand dollars from the bounds of our Conference this year. Whatever else man may esteem lightly, be he ever so poor or avaricious, when rightly presented, he will respond to the claims of the Word of God.

And what then—? A great blessing upon your own soul—a great blessing upon your people—greater liberality toward the other benevolences, as well as toward ministerial support, and above all, the consciousness of being a more positive factor in the world's salvation. "For the Word of the Lord hath spoken it."

Yours in the work,

G. G. HARLEY,
Chmn Bible Board.

Help Needed Now.

The Chicago Interior (Presbyterian) prints the following regarding the American Bible Society:

"This noble and useful Society, which has been at work since 1816, was two generations ago probably the most popular object of religious beneficence in the United States. But two sets of influences have combined to diminish its hold on the hearts of the people. On the one hand, the enormous growth of the commercial business of publishing Bibles has spread the idea that it was no longer important to maintain a special charitable institution for printing the Word of God, while, on the other hand, the increasing claims of the denominational missionary and benevolent boards have occasioned the diversion to other channels of many gifts formerly made to the Bible Society. The managers of the venerable organization have felt for several years past the increasing pinch of these conditions, but they have been able by strict economy to maintain, and in

some years slightly enlarge, the scope of their work. . . . In recent years their main current dependence has been on the legacies of friends who as living contributors upheld the Society in times past. But at length the old generation of givers is practically extinct, and now even the legacies are falling off alarmingly. The easily foreseen crisis has arrived. The managers announce a shortage of $50,000 in the donations of 1903, and more serious still, they state that certain reserve funds with which they have been meeting deficits will be exhausted in three months more if new sources of income are not opened up Unless such an increase in gifts is made immediately, the announcement says, it will be necessary for the Society to abridge its work in all directions This frank statement should recall all evangelical churches to their duty in this particular"

Church Extension Letter.

REV. H. M. BLAIR—My Dear Bro.:—I am grateful to be able to state for the encouragement of our people in the W. N. C. Conference that the collections for church extension for 1903 are over $92,000, which is an increase over the preceding year of over $14,000. The increase in your Conference is $1294 36 over the preceding year.

I learn from your minutes of 1903 that you have 817 societies and 730 churches or 87 societies that are without a church. Your Conference has paid in the 21 years of the history of our church extension organization in the Annual Collections a total of $25,397.62 and to specials $892 32 and during the same period 191, or more than ¼ of your churches have been aided with donations amounting to $22,274 and loans amounting to $8,700.

This shows that all your people have given has been applied in your own conference except $4,015.94 and that your conference is a beneficiary of the Loan Funds to which they had not contributed. I hope your readers will note the fact too that large as is the increase in the contributions by your conference in 1903 they have a deficiency of $1,078 06 on the church extension collections, and large as is the increase in the church at large the deficiency is also large. The assessment was $125,000 and the payment less than $93,000 for church extension.

I am rejoiced at the disposition shown by many to pay assessments for missions in full—I hope the same interest will be manifest to pay church extension assessments in full. The demands made upon the board of church extension are very far beyond their means, and this demand is more and more from the mission field, and unless our income is largely increased, the work of our church in the foreign as well as the home field is certain to be very greatly embarrassed. May I not hope therefore that the presiding elders in your conference will see to it that proper emphasis is put upon the church extension collection in their district and quarterly conferences, and that collections in full for church extension will be the motto of pastors and people in every charge in the Western North Carolina Conference for the year 1904.

Most truly yours,
P. H. WHISNER, Cor. Sec.

AN EXTRACT

From the Minutes of the Woman's Foreign Missionary Society at Lenoir, Written by Mrs. J. I. Nelson.

Some of the members had just come in from the country, where they had been attending the funeral services of Brother B. M. Tuttle—the father of our recording secretary. Owing to that fact, and also to the fact that he had been a very pillar of Methodism for so long, we do not think it would be anything amiss to pause just a moment and speak of his life—a life that was so wide awake, so energetic, so alive to the interests of both Church and State, it is almost impossible to think of him with folded hands, and stilled tongue resting from his labors. Though "Uncle Mark," as he was familiarly and affectionately called, had been in declining health for two years or more, and at the time of his death was "in age and feebleness extreme," yet he never lost interest in the welfare of Zion; but "prized her sweet communion, solemn vows, beyond his highest joy."

A man of convictions, bold and fearless to express them, standing for the right as he saw it, hewing straight to the line, I don't think a man ever lived in the county, who left more of the impress of his character, than he.

I shall never forget my early impressions of him—when we used to meet with him at the old Marvin Camp Ground. When the horn blew for service, he carried his chair to the arbor, reverently seated himself directly in front of the Preacher, and there was no need to be told that he had gone there to be fed, and as the preacher broke the "Bread of Life" to the waiting congregation—his face became a study, a tense, almost drawn expression stole over his countenance, and he seemed completely lost to his surroundings.

It is the Surer Way

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the housewife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK.

Often in thoughtful and substantial kindness he remembered the poor and distressed, and it was a touching evidence of their appreciation to see so many gathered together to pay their last sad tribute "The Lord's appointment is the servants hour," and we feel sure when he "Put out to sea, and met his Pilot face to face," he was ready.

To our Missionary Society he has left a priceless heritage in the person of our beloved secretary whose cheerfulness and willing sacrifices for the advancement of the Master's kingdom, have been such an inspiration to this Society, we feel that already the mantle of her father is falling on shoulders that are worthy to wear.

Program, Mid-Year Meeting, Newton, April 5-6, 1904.

TUESDAY.

10.30 A. M.—Devotions.

10.45—Organization.

11.00—Why we are here, Dr. James Atkins.

11.15—Address, Rev. W. B. Lee, of Brazil.

AFTERNOON.

2.30—Devotions, Rev. J. E. Woosley.

2.45—Missions in Western North Carolina, why? Dr. J. H. Weaver.

3.00—Home Mission Expenditure Justified by Results, Rev. J. H. West.

3.10—Some Strategic Points in our Home Mission Work, Rev. J. R Scroggs.

3.20—Open Discussion.

3.35—Efficiency in the Home Field, as in the Foreign Field Essential to Success, Rev. Parker Holmes.

3.45—How Can our Forces now in the Field be Made More Efficient, Dr. G. H. Detwiler.

4 00—Open Discussion.

4.15—How Can we best Utilize our Ministerial Strength in Cooperation with Domestic Mission Workers? Rev. W M. Bagby.

4 30—Open Discussion.

EVENING.

7.30 — Experience Meeting, (Topic; My Missionary Convictions), Rev. W. R. Ware.

8 00—Sermon, Rev. H. L. Atkins.

WEDNESDAY MORNING.

9.00—Devotions, Rev. Jno. W. Moore.

9.15—Our Present Educational Policy in Home Mission Field, Inadequate, Rev. H. K. Boyer.

9.30—The Remedy, Rev. J. A. B. Fry.

9.45—The District Institute. (a) What is its Value? (b) Alone, or with Other Meetings? (c) Elements that Make Success, Rev. H. H. Jordan.

10.05—Open Conference.

10.15—The Circuit Mass-Meeting.

(1) When the Pastor is Indifferent, what? (2) Elements that Make Success. (3)Outline of a Model Program, Rev. R. M.

Courtney.

10.35—Open Conference.

10.45—Dissemmination of Literature.

(1) What is worth while? (2) Methods of Distribution, Rev. H. M. Blair.

11.00—The Sunday-School and Missions.

(1) As an Educational Agency. (2) Relation to Fall Collections, Rev. H. C. Sprinkle.

MISCELLANEOUS MATTERS.

11.30—(1) The Living Link, Rev. W. M. Curtis.

11.40—(2) Influence of Specials, M. D. Stockton.

11.50—(3) Legitimate Expense, C. H. Ireland.

WEDNESDAY AFTERNOON

2.00—Devotions, Rev. B. F. Hargett.

2 45—The Presiding Elder's Relation to Missions.

(1) His Personal Attitude. (2) How Make the Most of his District Secretary? (3) How Help his Pastors? Rev. J. A. Cook.

LAST YEAR'S EXPERIENCE.

3.15—(a) "One Thing that Brought Success," Presiding Elders who paid out.

3.30—(b) "One Thing that Caused our Failure," Presiding Elders whose Districts failed.

3.45—Methods Used in Other Conferences, by Conference Secretaries Present.

4 15—Open Conference.

4.30—Report of Committee on Resolutions.

Adjournment.

Watauga Circuit.

DEAR ADVOCATE:—At our first quarterly meeting Brother Cook gave us one of his strong sermons that starts us off with good spirit and God speed for the year.

It pleases the pride of this ego to report that this circuit has already paid—before three months have passed—more missionary money than it paid all last year. "In God we boast all the day long." (Ps. 44. 8.)

The summers here being short and busy it seems best to hold our revivals in the winter. Already we have held two meetings, one at Henson and the other at Valle Crucis. Our meeting at Henson began on New Year's day and lasted through ten cold days, with two services a day. Results not satisfactory, but foundations were laid for future operations. Some souls were saved and many more stirred up to seek after God.

At Valle Crucis we had a two weeks' meeting, which resulted in my ideal revival to a great extent. There was no great demonstration, but "multitudes, multitudes in the valley of decision," and many felt that "the day of the Lord was near in the valley of decision." (Joe 13: 14.) Instead of wild demonstration we had a quiet demonstration in the movement of the meeting that made me feel; (1) Truth is here taking firm hold of the hearts of men; (2) There will be no sad reaction from such calm, deliberate decisions as are here made; (3) This is God's great way of gradual growth of things great and strong

Prof. Collins conducted the song services, and some of the songs sent home to the hearts of men a gospel message sweet and solemn. Bro. Hargett was with us the last week of the meeting and preached a gospel strong and spiritual, that moved the church to solemn, soul-saving action. And while the servants of God gave themselves to prayer and personal work the Spirit of God was striving with men—an awful hour. Our after meeting was a bee hive of busy workers, in whose piety the people had confidence. New converts gave testimony, and worked like salvation army soldiers. The paralytic, "borne of four," found a parallel in the case of many souls that were brought to Jesus. There was a holy, happy harmony in Valle Crucis that pleased the Prince of Peace, who honored us with His divine presence. Fourteen gave their names to join our church, and others will come in later I trust. Brother Hargett, Boone's pastor evangelist, is a strong, sweet-spirited preacher of righteousness and rendered services in this revival that will not be lost sight of in eternity.

Our people have purchased a new sewing-machine for the parsonage, and seem seriously determined to take good care of their pastor and his family. In all the world a kinder and more considerate people would be hard to find.

OLIN P. ADER.

Cherryville Circuit.

DEAR BRO. BLAIR:—We are getting on very well on Cherryville circuit. Have had no protracted meetings yet, but have had some conversions at our regular appointments.

We have a lot of good people on this charge. There were only three Sunday schools at the first of the year, but now there are five. We are planning to build a church at a mission point near the Neil's schoolhouse, and have nearly enough subscribed to build it, and eighty logs at the saw mill.

Our first quarterly conference was held at Antioch the 13 inst. The cold weather prevented some of the brethren from attending, but in spite of that, we had a good conference. The financial report was in advance of first report last year.

Late Saturday evening the church caught fire and was so badly burned that we had to hold the Sunday service in the school house at Crouse.

Brother Atkins preached four good sermons. He is a fine instructor, and knows how to hold a quarterly conference. I have no doubt but that under his management the district will move forward. So far twenty-four of our members have been removed by certificate, but we expect every assessment to be met in full.

I hope to send you some new subscribers to the ADVOCATE soon.

Success to the ADVOCATE,

E. N. CROWDER.

Mount Airy.

DEAR ADVOCATE: — Brother Walter Holcomb has been with us preaching day and night for ten days. The meeting closed on Tuesday night. The congregations have been excellent notwithstanding the cold and constant snow. The preaching has been spiritual, helpful and greatly edifying. A goodly number of persons professed faith in Christ, and many were helped to a higher life.

Faithfully,

F. L TOWNSEND, P. C.

"Joints pain you this morning?" Rhenmacide will give you quick and thorough relief. Ask your druggist.

Drugless Healing

Positive Evidence of the Wonderful Success of a New Method of Curing Disease.

Valuable Book Free

I have perfected a system of healing which affords the sick a means of cure without any of the unpleasant results that follow the use of drugs, and without the danger that attends surgical operations. Hundreds of prominent people in all parts of the country have been completely cured by this system after the ordinary drug-doctors had failed to give even temporary relief. This system is in every way true to nature, and is successful in the cure of nearly every form of disease that afflicts the human body.

My system is complete It embraces the best features of all the most successful methods of curing disease. It is the culmination of an extensive experience in the practice of Hydropathy, Physical Culture, Swedish Movement, Massage, Dietetics and other rational methods. It is not any one of these, but a distinct system of my own combining the virtues of all. Thermo-therapy, or the dry hot air bath, is one of the most valuable of therapeutic agents, and is now being adopted by all the larger sanitariums in both Europe and America. I have every facility for giving this treatment in the very best manner and employ it extensively in the cure of obesity, blood diseases, paralysis, rheumatism, and all affections of the joints. Narcotic and alcoholic habitues are successfully treated by my system, and in such cases Therapeutic Suggestion is employed as an efficient auxiliary. For the administration of vibratory massage, massage instruments driven by an electric motor are used. Many of these devices are recent inventions and are very expensive and have never before been seen in this part of the country.

I have written a book entitled "Nature's Way," which explains the philosophy of natural healing. It tells you how disease can be cured without the use of drugs. I will send a copy of this valuable little book free of charge to any reader of the ADVOCATE who will write for it. Don't delay. Write for it to-day. A postal will bring it.

TESTIMONIALS.

CONSUMPTION.

For three years I was afflicted with a terrible cough, and was so weak that I could not do any work. In November, 1902, my trouble became much worse, and I was compelled to remain in bed for seven months. I had hemorrhages frequently and chills and fever every day. I had no appetite, and my feet and limbs were swollen. All the best doctors in Winston Salem said that I was in the last stages of consumption and could never be cured. I heard of Dr. Biggs' success in curing consumption and went to him immediately. After two or three days I commenced to improve, and in a little while I was able to eat a hearty meal. He soon stopped the fever and chills entirely, and I gained strength every day. When I commenced treatment I could not walk any distance at all, but after ten or eleven weeks I was able to walk three miles without being fatigued. I now feel like a different woman. Because of what Dr. Biggs has done for me, I advise every one who has consumption to place themselves under his direction.

MRS J. F. MILLER, Winston Salem, N C.

STOMACH TROUBLE.

Mrs. M S. Jeffreys, 420 W. Bragg Street, Greensboro, under date of September 10, 1903, writes as follows: "For twelve years I suffered with a severe form of stomach trouble and extreme nervousness. I was treated by the best physicians of this city and other places with no benefit. After taking a course of treatment under Dr Biggs, my stomach is well, and I do not suffer from nervousness. I take great pleasure in recommending his system of treatment to all.

LUMBAGO.

Greensboro, N. C., January 4, 1904.

I have been troubled for several years with Lumbago, and medicine did me very little good, but last fall I took Dr. Biggs' drugless treatment and found that from the first day I could notice a decided improvement, and after twelve treatments I was better than I had been in several years, and although it has now been seven months since, I am still in good condition. For any form of Rheumatism I would strongly advise any one to give it a trial. Very truly, HENRY W. WHARTON, Wharton Bros. Bookstore.

Andrew C. Biggs, Non-Medical Physician,

Bell Telephone No. 364. 218 East Washington St., Greensboro, N. C.

Faith.

C. F. S.

Faith is the soul's aptitude for God. It is the God-faculty in man. A mathematician has a sense of numbers; a musician, of music; an artist, of beauty; a believer has a sense of God. Faith is the sixth sense. Knowledge comes to us of the material things through these bodily senses. This sixth sense of the soul gives us knowledge of the immaterial and spiritual Faith sees the invisible and hears the inaudible. The things that are not seen are as real as the things that are seen. There is a correspondence between the eye and the light; the ear and sound; the appetite and bread; the soul and God.

* * *

Those who had the conviction of the Unseen stood on mountain tops. Such was Elijah, Moses, Paul, Wesley. That is the greatest soul that has the most perfect conviction of the Unseen. Christ offered himself as the object of faith because he was the most perfect revelation of the Unseen. "Believe on me." Natural sight saw the humble Jew. Faith saw the veiled glory of Deity. Christ was

"Filled with the Godhead as a cup
Is filled with precious essence."

* * *

Faith is the eye of the soul. The body walks this world by sight; the soul walks the other world by faith. Faith is not an arbitrary gift of the soul. It is not an occasional gift to a few favored ones. It is a faculty of the soul that can be used or disused and abused. The pure in heart see God.

* * *

Some are faithless, some are blind. Some have a dim sight; some, a dim faith. Some have a strong vision and clear; some have a strong faith. Faith allies the soul to God. It lifts it above the paltry, perishable things of earth, so that the soul abides not in the things that are seen. The light of the Father-face falls on the soul that most trusts God.

* * *

When one believes in Christ he has a key to the unseen. He has a vision of the life to come. No wonder Jesus called himself the new Jacob's ladder. Faith looks beyond the topmost round.

* * *

The earth rested, in the old mythology, upon Atlas. Atlas stood on an elephant. The elephant rested on a tortoise. The tortoise on air. Faith sees an illimitable universe resting on the bosom of God.

* * *

We believe on Christ not simply because the apostles wrote of him. We know him by faith. This is one evidence of Christianity which no infidel can dislodge us from.

* * *

There are two ways of looking at this world: a veil to the spiritual; and a shadow of the other world. Faith forbids us to rest in the shadow and throw away the substance. Faith looks through the veil to the Eternal.

More About Choirs.

DEAR BRO. BLAIR:—I read your paper with lively and increasing interest and like it more and more all the time;—especially do I like all such articles as that on the 8th page of your issue of the 3rd instant "About Choirs." I only wish that the writers of all such articles would make them stronger and stronger until all infidels, unbelievers and silly light-headed people who seek to make the churches a theatre for the display of their pleasing vocal powers only, shall be run out, and the song service in the churches shall again be made to partake of that solemn and worshipful nature which alone is pleasing to Him whom all Christians profess to worship. Think of it! men and women blowing horns, playing fiddles, pumping organs, &c., &c., in the churches for a cash consideration—and calling this worship O! what a travesty on everything sacred — what an abomination in the sight of the Lork! I am aware that when one inveighs against all this he is looked upon as a crank and an old fogy. We are constantly told what the psalmist David did in his day. Well, yes, David did a great many things good and bad, and I suspect that there are many people in this day who like to follow after David on other lines than that of his music. Since there is such a diversity of musical tastes among the people, there are doubtless those who would not object to having the banjo, the tambourine, the triangle, and the beating of the bones, together with a few shrieks from a modern wild-cat whistle, and which would surely give life if not spirituality to the exercises, and cause the most phlegmatic to "pat his foot" and throw up his hat even though he possessed no "gift of song."

As for that which is called "solo" I will not attempt to characterize it, but having had on a few occasions to sit and listen to the gurgling and trilling and quavering and caterwauling of some weak, vain woman—I have been reminded of the lines of the poet Coleridge written in a concert room, as follows:

"Nor cold, nor stern my soul; yet I detest
These scented rooms where to a gaudy throng
Heaves the vain woman her distended breast,
In intricacies of laborious song."

Oh, my brother, how long will it be till the people will learn that "God is not mocked." Those who are singing God's praises in this world for a money-eyed consideration may find in the next that the balance sheet shows nothing due them, and that the gurgling and the quavering will not be heard amidst the loud acclaim that will forever go up from the mighty host in that land of soulful and joyful song.

How long, oh how long, shall it be till flutes and horns and fiddles and organs and such like shall cease to choke the rising praises in the throats of God's people.

TAZEWELL.

WANTED!--Second hand Pianos and Organs. I buy, sell and exchange any make. I will sell you a new Instrument and take your old one as part pay. A postal card will bring to you prices, catalogues, calendars, and full particulars.
E. M. ANDREWS,
315, 317, 319 Elm St.,
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"Joints pain you this morning?" Rheumacide will give you quick and thorough relief. Ask your druggist.

Itch on human cured in 30 minutes by Woolford's Sanitary Lotion. This never fails. Sold by L. Richardson Drug Company.

A Perfect Laxative

Is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is **Mozley's Lemon Elixir.** It is a pleasant lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle.

Mozley's Lemon Hot Drops, without an equal for coughs, colds, sore throat and bronchitis. 25c a bottle.

Mozley's Lemon Elixir

"WE EXTEND TO YOU A NEW YEAR'S GREETING."

We wish to thank our friends and patrons throughout the State for their generous support during the past year, and to assure them that we appreciate their kindness in full.
You have helped to make our business larger, and you have aided us in such way as to make it possible for us to serve you better in future.

We cater to the Wholesale and Retail Trade.

Our representatives on the road will be to see you soon. Give them the glad hand and encourage them in their effort to serve you.

Odell Hardware Co.

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OF PHILADELPHIA.

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He that is surety for a stranger shall smart for it, and he that hateth suretyship is sure.—Proverbs xi. 15.

We will go on your Bond; don't ask your friends to do it.
We write all forms of **Fidelity, Court, Contract, and Internal Revenue Bonds** on quick notice at moderate cost.
Agents wanted. Call on or write

MURRAY BROS. & CO., Managers,
Department of Western North Carolina,
feb 12-1y GREENSBORO, N. C.

Our Little Folks.

The Snow Prayer.

A little girl went out to play one day in the fresh, new snow, and when she came in, she cried: "Mamma, I couldn't help praying, when I was out at play."

"What did you pray for, my dear?"

"I prayed the Snow Prayer, mamma, that I heard in Sabbath School."

"The Snow Prayer! What do you mean, little one?"

"I mean that beautiful Snow Prayer in the Bible, mamma; you know it says, "Wash me, and I shall be whiter than snow!' "—Ram's Horn.

A Beautiful Picture.

A colporteur writes: "Yesterday I came upon a beautiful picture, in which the Bible occupied the first place. Two years ago I sold a Bible to Nicolas Gonzalez, of Rancho Nuevo. The cura tried to take it away from him, but could not. About four o'clock in the morning, yesterday, I was passing by the ranch and saw by the door a number of Gonzalez' beasts of burden loaded with corn and ready to start on the long trip to market. As no one was in sight I went to the open door, and, looking in, saw and heard one of the children reading the fifty-ninth Psalm, while Don Nicolas, his wife, and four other children were repeating the same prayer kneeling. The Bible was on a little table, with a candle on each side of it. When the reading was concluded, the book was carefully wrapped in a soft kid skin by the father, who then bade the family good-bye, and came to the door to give me a hearty 'good morning.' I could not speak a word, so overcome was I at how they reverenced and read the Bible in the ranches. They had put on the shield of God and taken the sword early in the day. How many imitate this humble cotter's devotion, whose only religion was the reading of the Bible?"

The Soldier's Testament.

A colporteur was distributing Bibles and Testaments to the soldiers who were about to embark for the Crimea. He offered a Testament to a soldier, who asked him what book it might be.

"The word of God," was the reply.

"Let me have it, then," said the man. But when he had received it, he added, laughingly, "Now, it will do very well to light my pipe."

The following year that same colporteur found himself in the center of France He sought lodgings at an inn, the people who kept it being in great distress at the death of their son. The mother explained that her son had gone to the Cirmea and returned to die of his wounds. "But I have such consolation," she said; "he was so peaceful and happy, and he brought comfort to me."

"How was this?" asked the colporteur.

"Oh," ssid she, "he found all his comfort in one little book which he had always with him."

The colporteur begged to see the book, and she brought him a copy of the New Testament, of which the first fifteen or twenty pages had been torn out. But on the inside of the cover was written: "Received at Toulon (with the date)—despised—neglected—read—believed—and found salvation." The place and date were recognized by the colporteur, and thus he reaped the seed he had sown —Central Christian Advocate.

Go to College.

Many young men and women are considering the college question just now. They are counting the cost, and wondering whether the benefits to be secured from a college course will compensate them for the time and effort involved; but there is really no room for debate; the arguments are all on one side Young people should attend college:

1. That they may be better prepared for life. Young people are eager to begin early. They should be more eager to begin well prepared. Too many come into active life like Ephraim—" a cake not turned," a cake half-baked.

2. Because it increases their efficiency. An untrained mind is a dull tool. "If the iron be blunt, and he do not whet the edge, then must he put to more strength."

3. To acquire mental control. The mental faculties will either be an army or a mob. It takes drill to create an army.

4. To widen their horizon. "No perspective, no ambition." The "college outlook" is worth all the practical experience that could be obtained in many times four years.

5. For the benefit of the college associations. Contact with teachers and with fellow students, under the happiest circumstances, is most valuable. Self respect, humility, and sympathy are all developed by it.

6. To get a correct philosophy of life. Right views of God, his Word, his plan and his kingdom are fundamental. "Right love of truth and the devoted love of goodness" are about the best results of a true college training.

7. Because a college education pays. The facts prove that a liberal education adds ten years to a man's life. He is prepared to do at thirty what he would not be able to do until forty without such training.

Not all young people who go through college succeed Some fail utterly. But attitudes are essential. "The inquiring the chances of success are multiplied manfiold." The world is full of examples of this fact.

Go to college, my boy or girl. Never mind about the obstacles which may be in your way. Face them resolutely. Conquer them. Go to college, even if you have almost no money to pay the bills Thousands of the best men and women among college graduates worked their way through. What they did, you can do.—Epworth Herald.

Mysterious Circumstance.

One was pale and sallow and the other fresh and rosy. Whence the difference? She who is blushing with health uses Dr. King's New Life Pills to maintain it. By gently arousing the lazy organs they compel good digestion, and head off constipation. Try them. Only 25c. at all druggists.

WANTED!--Second hand Pianos and Organs. I buy, sell and exchange any make. I will sell you a new Instrument and take your old one as part pay. A postal card will bring to you Prices, Catalogues, Calendars, and full particulars.

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Distressing Stomach Disease

Permanently cured by the masterly power of "South American Nervine Tonic." Invalids need suffer no longer, because this great remedy can cure them all. It is a cure for the whole world of stomach weakness and indigestion. The cure begins with the first dose. The relief it brings is marvelous and surprising. It makes no failure; never disappoints. No matter how long you have suffered, your cure is certain under the use of this great health-giving force. Pleasant and always safe Sold by L. Richardson Drug Co., Greensboro, N. C.

RELIEF IN SIX HOURS.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by L. Richardson Drug Co., Greensboro, N. C.

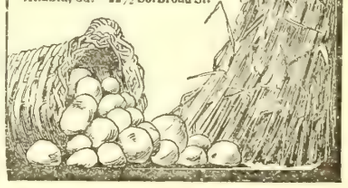
A Golden Rule of Agriculture:

Be good to your land and your crop will be good. Plenty of

Potash

in the fertilizer spells quality and quantity in the harvest. Write us and we will send you, *free*, by next mail, our money winning books.

GERMAN KALI WORKS,
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$2.50 BUYS A PAIR OF FAMOUS

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THE EQUAL OF ANY $3.00 SHOE ON THE MARKET

TAKE NO SUBSTITUTE

IF YOUR DEALER DOES NOT CARRY THEM A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO.
LYNCHBURG, VA.

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Three Valuable Remedies.

Cold weather is here and you may have a cold or a croupy child Take

Helms' Cold and Grippe Capsules.

They cure the worst cases of cold and La-Grippe Price 25c box.

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Will cure your child of croup and cold. A box should be in every household Price 25c.

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Will cure chapped hands, face and lips, and keep them smooth soft and beautiful Price 25c box.

Everything in the drug line.
If you can't get them from your druggist write me and I will have them stocked. Take no substitute, as they are not as good.

J. D. HELMS.
310 South Elm Street,
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Excellent Temperance Books.

"Intemperance and Its Cure" sent by mail for 15 cents, and "The Sermon's Blite" for 20 cents or both together for 30 cents, postpaid Special prices by the quantity. Satisfaction guaranteed or money refunded Send at once to the author Rev. W. H. Perry, Mill Spring, N. C., get read, and circulate them (for the good you may do, and help on the temperance cause.) dec2-tf

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[Entered according to the Postal Laws and Regulations in the Post-office in Greensboro, N. C., as second class mail matter.]

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Be Sure to Read This.

All our subscribers are urgently requested when the time expires for which they have paid to notify us by postal card, if they wish the paper discontinued. Otherwise we will take it for granted that they wish the paper continued. Do not make this request to your pastor, but write it to the office by postal or by letter.

Contest Will Close.

We will close the contest announced in December, in which the prizes were offered, next week. Will allow the first week in March—till Monday, March the 7th. We will then close and announce the result in the issue of March the 9th.

The Pioneer of Missions.

Such we may truthfully term the American Bible Society. From the beginning of its great career, this old and honored institution has, in a very important sense, been going before the missionary and pioneering the way for the successful evangelization of the world. We scarcely realize what we owe to the American Bible Society for its effectual co operation in all fields where the effort has been made to establish a self-propagating church. The fact is for a generation or two, the Society was so well established, and received such generous support that many seem to have come to the conclusion that it had endowment sufficient to make it secure against all emergencies. The result has been that under the larger demands of an ever widening field, and while the denominational enterprises have been vastly increasing so as to divert public interest and attention, the Society has come to face the conditions which threaten its very existence.

Let every reader of the ADVOCATE stop for a moment, and reflect upon the consequences of the permanent suspension and closing up of this old institution. What would it mean tothe Christian world today for the American Bible Society to be discontinued and stop this flood of the Word of Life which has been flowing out upon the nations for so long a time? The very thought of such a calamity is enough to arouse the Christian people of all denominations, and we trust, therefore, that the first Sunday in March will witness such a rally as has never before been realized in behalf of the Society. Let the pastors see to it that the claims of this worthy object of Christian beneficence are intelligently and earnestly set before the people. This done, there will be no failure to get such a liberal response as will put the Society beyond all thought of failure or curtailment of useful service.

CREASY.—We are glad to learn that Mrs. Edith Creasy, who is sick with pneumonia at Chattanooga, Tenn., is improving —Mt. Airy News.



THE SKIRMISH LINE OF MISSIONS.
A Force of Colporteurs and Rev. M. Bowen, Agent for the Levant.

Let the College Be Rebuilt

We regret that so many of the State papers have expressed the belief that the fire has terminated the existence of Greensboro Female College. All such suggestions have been made without a knowledge of the facts and conditions. We were not more surprised at any of these suggestions than at that of Mr. Daniels, editor of the News and Observer, who proposes the removal of the College to Raleigh.

There is no reason for discouragement, if we really want the College in Greensboro. While the total loss will aggregate about $80,000, including furniture, there is insurance to the amount of $35,000 00. This insurance will practically wipe out the bonded debt, and we will be left with the property free of debt, and the walls as good as they were before. So that, whatever it would have been necessary to raise against the bonded indebtedness can now go to rehabilitating these walls.

While it is true that this building has been standing, at least a portion of it, some forty years, it would be difficult to secure a plan more convenient, and a little touching up will easily adapt it to all the appearances of modern, up-to date architecture. The great campus is here, just where we want it, and it would be the sheerest folly for North Carolina Methodists to think of anything but replacing the building and going forward with the plans already on foot to make this the great central female institution of Methodism in North Carolina. If in the providence of God the fire has wiped out a debt that was giving us more trouble than all other hindrances combined, let us be thankful that sometimes even a fire may not be an unmixed evil.

The ADVOCATE does not see that the fire has necessarily complicated the situation, apart from the misfortune of a temporary suspension of the College work, and the scattering of the patronage for the time being. Let there be but one mind, and the way will open before us as never before. The Methodists of the State have ample means to do whatever they may wish, and we trust that this temporary calamity may have the effect to nerve them and open the fountains of liberality.

EDITORIAL NOTES.

MR. Valentine Mauney, a Methodist layman of great influence and usefulness in the days of his strength, died at his home In Stanley county, last week in his eighty-ninth year. Brother Mauney was a man of affairs, and for many years a leader in his section, and one of the wisest and safest counsellors in affairs of Church and State. While he lived longer than is allotted to most men, we sincerely regret chronicle to his death and join in expressions of sympathy for the family.

* * * *

WE have received a note from Rev. R. H. Penland, of the Clarkesbury circuit, announcing the sad death of his wife which occurred at Harmony, N. C., on February the 18th. We bespeak for Brother Penland the sympathy of a host of friends in Western North Carolina, where he has for many years done faithful work. We hope to have a more extended notice soon.

* * * *

WE are glad to note the reported safety of all the Missionaries in Korea. Rev. J. R. Morse and wife are there, and prayers will ascend from the Methodists of the Western North Carolina Conference that their lives may be protected amid the violence incident to a bloody war.

* * * *

MR. D. C. Branson, of Augusta, Ga., a nephew of Mrs. J. A. Odell, of this city, also of the late Dr. Levi Branson, of Raleigh, died at Bellevue Hospital, New York City, last week. He was a very bright and scholarly man, and had made quite a reputation as a contributor to the leading periodicals of the dav.

* * * *

REV. G. H. Detwiler, presiding elder of the Salisbury district, requests that we call attention to the fact that his postoffice is Charlotte, N. C. He is rapidly recovering from a slight operation, and will be able to resume his work in two or three weeks.

* * * *

HON. William Jennings Bryan gave a lecture at the Opera House in this city last Saturday evening, under the auspices of the literary societies of the State Normal College. His subject was ideals, and his address made a pleasing impression.

* * * *

OUR combination with the Progressive Farmer and Methodist Magazine are withdrawn with the month of February. Other combinations are continued till further notice. Our seed offer will be extended to March 15th.

* * * *

REV. C. A. Wood, of Ramseur, called to see us while in the city last week, and reported well of the work on his charge.

Official Report Board of Trustees.

[Concluded from 1st Page.]

due for the purchase of the capital stock of $25.000 00.

4. We have appointed a committee to collect the insurance and pay off the bonded indebtedness.

5. We have decided to rebuild the college, and have appointed a building committee for that purpose, to begin work as soon as $35,000.00 shall have been subscribed, to be paid when called for by the building committee.

6. We have appointed a special committee to co operate with the Alumnae Association for the purpose of raising the needed funds for rebuilding.

7. We appeal to all the friends of the College to come to the rescue in this time of her sorest need, and to raise the needed subscriptions in thirty days, so that the work of rebuilding may begin at once.

8. The building contemplated, which will have modern improvements, will cost about $50,000.00, exclusive of furniture.

By order of the Board of Trustees.
L. L. SMITH, Chm'n.
CHAS. H. IRELAND, Sec'y.

Card to Many Friends of G. F. College.

In behalf of the Alumnae Association of Greensboro Female College, of the faculty and students, Mrs. Robertson desires to return sincere thanks to the many friends throughout the State for telegrams and letters of sympathy on the occasion of the recent destruction of the College by fire. In the midst of this direful calamity such kind expressions of sympathy as came from all sections of the State were indeed most grateful to the wounded spirits of those so immediately afflicted by the loss of the honored old institution around which clustered so many associations of the past and hopes for the future.

In the confusion consequent upon

the fire, involving separation from office, desk and all facilities for correspondence, Mrs. Robertson regrets that she has not been able to send a response to each kind message, but hopes in the near future to send a personal letter of appreciation to every friend who has so kindly remembered her and the school in this time of affliction.

Conference Action on American Bible Society.

At our recent Annual Conference, at High Point, the following was adopted:

WHEREAS, The British and Foreign Bible Society is now entering upon her Centennial Celebration, which begins the first Sabbath in March, 1904, and desires her honored sister Societies, so far as is possible, to observe this occasion in some way on the above date, by all the Churches of the English-speaking race; be it

Resolved, That the above date, the first Sabbath in March next, be observed by all the preachers of this Conference as Bible Day; that the cause be prayerfully and faithfully presented, and that a special collections be taken, and on circuits the cause be presented and collections be taked on the Sabbath following until the cause be presented to every congregation. This Board furnishing the necessary information.

(Signed) G. G. HARLEY,
J. H. BRENDALL, Chairman.
Sec'y.

Conference Notes and Personals

ROWE.—Rev. G. T. Rowe, of Forest Hill, Concord, preached the annual sermon to the Salisbury Pythians at the first Church last Sunday night.

COLTRANE.—Mr. and Mrs. D. B. Coltrane, of Central Church, Concord, gave a reception at their beautiful home last Thursday evening, in honor of Rev. and Mrs. E K. McLarty.

PARKER.—Rev. Mr. Parker passed through town Monday, from filling one of his appointments at St. Matthews. Rev. Parker is a fine preacher and his people are delighted with him —Davie Times.

DOGGETT —Rev. R. L. Doggett preached an able sermon at Rehoboth last Sunday. His work is now confined to three churches, all of which are within three miles of Cottonville. —Cottonville cor. Stanley Enterprise.

TURNER.—Rev. Harold Turner will go to Davenport Female College, Lenoir, next Saturday to conduct a meeting at the school. He will visit his parents at Asheville before returning. He expects to be away two weeks —Twin city Sentinel

ROBERTSON.—Mrs. Lucy H. Robertson and Miss Martha Dozier, president and secretary of Greensboro Female College, have engaged offices at the rooms of the Young Women's Christian Association in the King building, opposite The Record office, where they will be found during the day time.—Greensboro Record.

GASTONIA.—The board of stewards of the Main Street Methodist church, at a meeting held Tuesday evening, elected Mrs. B. T. Morris organist and Mrs. R. B. Babington assistant. ——A protracted meeting will be conducted at the Loray next week by Rev. J. W. Ingle. Services will be held nightly at 7 o'clock provided the weather is favorable.—Gazette.

SPENCER Y. M. C A.—The citizen's committee appointed to select a location for the proposed new building for the Young Men's Christian Association has recommended a lot on the corner of Yadkin avenue and fifth street, fronting Spencer park, and it is learned that the action of the committee has been approved. It is proposed that the building shall be up-to-date and of modern design, including an excellent equipment adapted to the special needs of railroad men.—Salisbury Sun.

SALISBURY.—An incident of rather unusual interest was the last Sunday service at the Methodist church in which Mr. A. B Saluby, became connected with that church. Rev. Mr. Ware preached from the text, "And the disciples were first called Christians in Antioch." Mr. Saluby has lived all of his life near Jerusalem and at the conclusion of Mr. Ware's sermon came up and was received into the Methodist fold. Mr. Saluby owns the magnificent candy factory formerly conducted by Gus Kansas, also a Greek.—Salisbury cor. Charlotte News.

BARRETT-RICKETT. — A special from Statesville on the 18th says: "A surprise marriage was solemnized here last night at 7 o'clock at the residence of Mr J. C. Duke. The contracting parties were Rev. R. G. Barrett, of Salisbury, a well known Methodist minister, and Mrs. Jennie C. Rickert, of this place. Rev. Dr. W. W. Bays, of Salisbury, officiated. Only a few relatives and friends witnessed the ceremony. The groom was at one time presiding elder of the Statesville district. He established and built the West End Methodist Church, and was its pastor for four years. He went to Concord and remained there two years when he was appointed to the Salisbury charge. The bride is a sister of Messrs. A. C., J. M. and W. F. Sharpe, who live near Statesville."

MCLARTY-BROWN.—The Asheville Gazette-News of the 17th inst., says: One of the prettiest church weddings of the season in Asheville was the marriage this afternoon at 2 o'clock of Rev. E. K. McLarty, pastor of the First Methodist church of Concord, and Miss Mary W. Brown, daughter of Mr. and Mrs. E. L. Brown, of this city. The ceremony was performed by Rev. Dr. James Atkins, of Nashville, Tenn , in the Chestnut Street Methodist church. The bride is the handsome and accomplished daughter of Mr and Mrs. E. L. Brown of this city and has hosts of friends here. She is an accomplished musician, and spent two terms at the Boston Conservatory of Music. She was for some time teacher of music at Columbia. S. C., and Louisburg, N. C.

DUNCAN.—Sunday evening Bishop W. W. Duncan, of Spartanburg, preached to a large crowd at the Craven Memorial Hall, Trinity Park. The Bishop reached here Saturday afternoon and will leave here this afternoon for his home. He is the guest of Dr Kilgo. Sunday night services at Trinity and Main Street Methodist churches both suspended on account of Bishop Duncan preaching in the city. There was a very large crowd out to hear him and his sermon was able and eloquent. The bishop is a great favorite at Trinity and among Durham people in general. The sermon Sunday was one of the series of sermons being preached to the student body at Trinity. There are one of these sermons each month and heretofore, since the opening of the fall session, Dr. Kilgo has been preaching to the students once each month.—Durham Herald.

MOUNT AIRY.—The Bible presentation Sunday afternoon at Central Methodist Sunday-school, was an interesting service and shows that it is possible to attend Sunday school regularly. It is the easiest thing in the world to fix up an excuse for failing to attend Sunday school when you don't want to go.——The "Valentine Social" of the Epworth League at the Central Methodist parsonage last night was pronounced a most enjoyable occasion. The house was appropriately decorated in old gold and white About thirty couples made up of League members and their friends participated in the innocent pleasures of the evening. Light refreshments were served and the party dispersed happier no doubt by the occasion, and we are told that even the preacher's wife, though too frail in health to participate in the pleasures of the evening, was happier because others had been made happy.—Mt. Airy News.

STATESVILLE.—The annual Mite Box reception of the Woman's Foreign Missionary Society of the First Methodist church was given at the parsonage Tuesday afternoon from 4 to 6 o'clock to all the women of the church. A goodly number were present and were cordially welcomed by Rev. and Mrs. H. K. Boyer and the members of the society. Refreshments were served. The object of the occasion was the opening of the mite boxes. The aggregate amount in all the boxes and the contributions of friends was $32. With the contents of each box was a text which was read. The money thus collected is outside the regular dues and expense fund of the society, which are paid by the members. It is a voluntary offering for special missionary work through the Woman's Board of Foreign Missions. Miss Elizabeth Brawley, aged seven years, caused a surprise when she entered the meeting with a well-filled mite box which she had been looking after the past year.—Landmark.

ASHEVILLE.—The congregation of Central Methodist church is well pleased with the individual communion set used Sunday, consisting of six handsome silver trays and more than 400 glass cups, the gift to the church of Mrs. Wexler Smathers and her two daughters, Misses Joanna and Gertrude Smathers ——The Epworth League Study Circle of Central Methodist church held an interesting meeting at the parsonage on Church street last night. Mrs Siler gave an instructive lecture on "The Preparation for Christianity Made by Greece and Rome." The members present made helpful talks on the Roman emperors and apostolic fathers assigned for special study. ——J. H. Weaver and others, trustees of the North Asheville Methodist church, South, have sold the church property for $750 to J. R. Patterson and others, trustees of the First Missionary Baptist church of Asheville. The property sold is that located on Center and West streets in North Asheville, and is the same building formerly used by the congregation of the Chestnut Street church.—Gazette News

The Normal and Industrial College re-opened on Tuesday, 23rd inst., with about four hundred pupils.

Trinity College Notes.

Bishop Wallace W. Duncan spent several days at the Park, the guest of President Kilgo. On Sunday evening he preached in Craven Memorial Hall to a large audience. Bishop Duncan is a great favorite with the College community and his coming is always looked forward to with great pleasure.

The death of Mr. D. C. Branson, class '89, in New York city this week was a very sad one. Since his graduation at Trinity he had spent several years in Europe in study. He was a very brilliant man. Last Fall he visited the College and delivered an address at the College on "Rome."

The Librarian's report which has been prepared for the new catalogue, shows that during the year ending February 1st, there have been added to the library 9953 bound volumes, and 1123 pamphlets. During the preceding year there were added 4,419 bound volumes, and 669 pamphlets. This makes the accessions for the last two years 14,372 bound volumes, and 1792 pamphlets.

DEAR BRO. BLAIR: — Dilworth church is looking upward. We have added several new members since conference; have lost two of our leading men by removal; our congregations have more than doubled; the Sunday school is larger than ever at this season of the year and is growing every week. The school has increased about 75 per cent. since conference; the ladies have organized and are working hard for a new church which we need very much. We have set out to make this the most prosperous year of our ministry, and our church is determined to make it the most successful of its history. Presiding Elder Thompson is a jewel.

We have had three "poundings" since conference the last one last Saturday night. Don't look much like leaving Dilworth.

Sincerely,
T. A. SIKES.

District Conference Directory.

CHARLOTTE DISTRICT, at Marshville, July 21-24.

FRANKLIN DISTRICT, at Sylva, May 26-29.

MORGANTON DISTRICT, at Morganton, May 26.

MOUNT AIRY DISTRICT, at North Wilkesboro, March 31.

SALISBURY DISTRICT, at Salem Church (seven miles from Albemarle), July 28 31.

SHELBY DISTRICT, at McAdensville, July 7 10.

STATESVILLE DISTRICT, at Newton, beginning June 2nd.

WAYNESVILLE DISTRICT, at Mount Zion, on the Crab Tree circuit, July 14 17

WINSTON DISTRICT, at Kernersville, June 30 July 3.

Wanted.

Old fashioned mahogany furniture, table, chair, sideboard, sofa, four-post bed, etc., handsomely carved, having claw feet preferred. Also gilt mirror, blue china, and other antiques. Address,

SEARLE,
291 Pleasant Ave.,
St. Paul, Minn.

"Stop your groaning." Rheumacide will cure you, and make you feel ten years younger. Get it at your druggist's.

The Sunday School.

Lesson for February 28.

Hearers and Doers of the Word.

(Matt. 7. 21-29.)

This lesson brings us to the very heart of the religious life of man. Jesus himself began a discourse upon

THE GREAT QUESTION

of acceptable service. It was of as much importance then as now; perhaps the people had greater need of instruction than we. There were two reasons for this condition: One was that they lacked information to a large degree; the other was that they had received erroneous teaching which needed to be counteracted. Between lack of knowledge and false knowledge they had lost the way.

CARE REQUIRED.

If we get all of Jesus' meaning, we must begin with the thirteenth verse: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." Irresponsible teachers had obliterated the distinction between the godly and the ungodly, until about all the difference left was in form. Jesus attempted to undeceive their minds, and to give them a fair chance in life. It is the herald of truth which should be welcomed, not the man who says only the things others desire to hear. The burden of the above verses is to show the necessity of the closest attention, both in entering upon the Christian life, and in keeping on the pathway after one has gone thruogh the gate. His hearers had the idea that it would be a pretty difficult matter for them to miss heaven. His positive assertion put the difficulty on the other side, and so refuted those who depended on their Jewish blood for entrance into the kingdom.

WATCHFULNESS ENJOYED.

Jesus devoted six verses to the popular teachers of the day, warning his hearers to beware of false prophets, who went about wearing the clothing of sheep, but having the character of wolves inwardly. A wolf is always dangerous to lambs, but never more so than when it looks like a sheep. Jesus had reference to the prophets who cared only for material gain, and governed their instruction accordingly. Even to day, the religion of some public teachers is a cloak instead of an armor. The devil himself takes great delight in masquerading in saintly garments, and he is most to be feared when transformed into an angel of light Christ's counsel was to watch for the fruits of the lives of teachers. The fruit must correspond to the nature of the tree, no matter what the tree's appearance. Thorns and thistledown belong to briars and thistles, not to grape-vines and fig-trees. "By their fruits ye shall know them."

DISAPPOINTED WORKERS.

From the twenty first verse Jesus continued instruction about the public teachers. He was training up some men in order to send them out to teach, and did not want them to be like the majority of the nation's prophets. He struck straight from the shoulder, and declared that sacred language and a religious profession do not of themselves insure acceptance with God. There is no ban placed upon religious teaching; but hol low pretenses are condemned. One can say, "Lord, Lord," and can preach some without having much more of God's spirit than the devil has. It seems like a harsh and unreasonable statement, but Jesus said as much, and church work of the present day could testify the same. It was the fortune of the writer to preach in a city in which a young man lived who professed to be an infidel at home. In the winter months he would do evangelistic work in other States, and souls were converted under his preaching. Many a time he said, "Lord, Lord," in saintly tones, and prophesied in the name of Jesus Christ. But what sort of a reception will such a man meet at the judgment day? Will he take his converts to the Judge that he may the better argue his cause? Will he recite a long list of marvelous works that he has performed? To all such will come the true and just words of the Christ, "I never knew you; depart from me, ye that work iniquity." If such workers expect to get to heaven, they will meet with bitter disappointment.

HEARERS AND DOERS.

In the last part of the lesson Jesus made a universal application of his words. Hearing and doing were not for teachers only, but for each true disciple. The illustration he used is quite familiar. There were two builders, who built two housss, upon two foundations; then come two storms against the two houses, and there followed two vastly different results. All of the account was intended to emphasize the need of Christianity in the heart, rather than on the surface. "All who heard Jesus," says Torrey, "were astonished at his teachings; but mere astonishment, or admiration, will not save any one."—Religious Telescope.

Escaped an Awful Fate.

Mr. H. Haggins of Melbourne, Fla., writes, "My doctor told me I had Consumption and nothing could be done for me I was given up to die. The offer of a free trial bottle of Dr. King's New Discovery for Consumption, induced me to try it. Results were startling. I am now on the road to recovery and owe all to Dr. King's New Discovery. It surely saved my life." This great cure is guaranteed for all throat and lung diseases by all druggists. Price 50c and $1 00. Trial bottles free.

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CURES ALL HEADACHES Also sea sickness and Travelers Nausea, dizziness, nervous headache, neuralgia. Has no effect on brain or heart. 10c, 25c and 50c a bottle. (LIQUID)

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Harmless, Effective, Pleasant.

At druggists. Price, $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, *Charges Prepaid*. Highest testimonials. Write us for circulars. XANTHINE COMPANY, Richmond, Va.

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This popular remedy never fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

And ALL DISEASES arising from a

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The natural result is good appetite and solid flesh. Dose small; elegantly sugar coated and easy to swallow.

Take No Substitute.

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They want to avoid two errors—paying too much for a good piano: or worse yet, getting a "panny" toned piano at no matter how low a price.

The Epworth is a thoroughly well made sweet toned piano—warranted for ten years.

Our Catalogue tells all about it; also tells how to save $75.00 to $100.00. We send Epworth Pianos to reliable people anywhere in the United States, on trial; if piano suits you may pay for it in cash or easy payments as agreed; if piano is not perfect and satisfactory to you, it comes back at our expense of freight both ways. Nothing could be fairer than that. *Write for Catalogue to-day*

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The Epworth League.

Notes From the Epworth Era.

The "Institute" idea was a happy League thought.

The "Bible Circle" is the great thing in the League.

Don't fail to send us the dates of your "coming League meetings."

How do you like the Era with its new head and many new features for the departments?

The Park Avenue Chapter, Arkadelphia, Ark., is reported as starting off finely with forty members, and is already doing good work.

Send for the literature of the "Quiet Hour" and the "Morning Watch." The revival which your Church needs is latent in the "Watch" Covenant.

The Epworth Leagues of the St. Louis Conference are raising $2,500 for the Kwansei Gakuin. Special missionary work incites to special endeavor and develops special ability.

A subscriber, in ordering change of mailing address, says: "I have been moved six weeks, and I miss the Era so much. I think it is a fine paper. Leaguers cannot afford to be without it."

Rev. G. Campbell Morgan is pondering the question whether he will settle down to evangelistic work in the United States or return to England to accept the pastorate of Westminster Chapel, London, England.

A Chapter of sixty members was organized January 24 at Limestone, Tenn., the officiary of which is reported in this issue. With the report of organization comes an order for thirty-five badge pins. Show your colors.

The Epworth League of St. Paul's M. E. Church, South, has begun the publication of a neat four-paged paper, called St. Paul's League Messenger. It will be published weekly, and will contain notes and items of interest to the members of the League and their friends. It is neat and newsy along the Epworth League lines.—Parkersburg News.

The next annual meeting of the Woman's Board of Home Missions will be held in Kansas City, Mo., in April, 1904. Kansas City is the seat of the Scarritt Bible and Training School, where both home and foreign missionaries are trained for their work. This will give many of the delegates an opportunity to attend the World's Fair in St. Louis.

The youngest member of the family of young people's papers is the Epworth Courier—the official organ of the Epworth League of the Colored M. E. Church. We rejoice in every indication of prosperity in this branch of Methodism, and wish for its Leagues great prosperity and blessedness. Our attitude toward them should be one of generous helpfulness.

Rev. Clarence Barton, of the Epworth League Board of the St. Louis Conference, incloses a complete list of the pastors of his Conference and their post offices, requesting that we indicate the names of those who subscribe to the Era, and promising his best endeavor to get all the rest to subscribe. We should greatly appreciate a similar letter from the Epworth League Board of each Conference.

One of the distinguishing movements of our own times is the approximation of the Churches. The members of the great ecclesiastical families are reuniting, and schisms are being healed. Probably greater progress is making among the Methodists than others. Within a few years the union of Canadian and Australian, and in a large part British, Methodism has been consummated, and now the complete union of Methodist forces in Ireland is about to be accomplished.

Last Sunday will be remembered by the El Paso League for a long time, for at the close of the devotional service there was a bright conversion—one that will mean much to the Church.—Texas Christian Advocate.

But may not our League meetings be so conducted and so spiritualized that there shall be nothing unusual in such an announcement? Try it. Let us have the good news that conversions have occurred in the League meetings every week. Nothing else can do as much toward accomplishing the true ends for which the League exists. Nor will anything else so commend the League meetings to all.—Epworth Era.

A Personal Word

Dear Epworth Leaguer:

Do you know that there are hundreds of languages and dialects, spoken by possibly two hundred millions of people, into which no part of the Bible has yet been translated?

A hundred years ago there were only thirty-eight languages which had been favored with some version of the Bible. During this century the number of languages has been brought up to four hundred, but of these less than one hundred possess the entire Bible, and into scores of them only a single book of it has been translated.

The population of the world is about one and a half billion souls. If all the Bibles, Testaments, and single books of the Bible that have ever been printed were available today they could only supply one fifth of the human race. But when we remember that nineteen twentieths of all these copies have been absorbed by Protestant lands, the destitution in the rest of the world is pitiful. The great work already done is, therefore, only a fair beginning of the greater task of translating the whole word of God into every language under heaven, and placing a copy of it in the hands of each of His children

Is it not the chief duty of the Church and of every individual Christian to promote the spread of the Holy Scriptures, to the knowledge of which we owe our own salvation?

Have you or your Society yet taken any part in this glorious work? Do you know how you can?

Our great national agency for securing new translations, and for printing and circulating the Scriptures in all lands, is the American Bible Society. During the past eighty four years it has sent out over sixty seven million volumes of Scriptures.

The American Bible Society needs and claims the help of all Epworth Leaguers, because:

1. Its work is essential in winning the world "for Christ and the Church."

2. There is nothing wasteful or doubtful in its aim or methods. Its funds are used solely for circulating the Bible without note or comment.

3. It is most cordially all-denominational, responding to needs both at home and abroad without regard to sect.

4. The Bible is the best missionary. The paralyzing of the American Bible Society through lack of funds would mean the crippling of all missionary societies which must look to it for Scriptures.

5. The diversion to other denominational enterprises and to local charities of streams of benevolence which should come to the treasury of the Bible Society is a danger to which all should be alive. The possibility of such a danger is simply that the Society's work of circulating a million and a half volumes yearly is carried on so quietly as not to command the attention and support which it deserves. This is all the more reason why you who know the need should help.

Will not you and your Society take a part in this great work?

A FULL SHARE IS $30.

Donors of this amount in a single payment may designate themselves or some one else as a Life Member of the American Bible Society, entitled to draw annually one dollar's worth of Scriptures for distribution.

WHAT $30 WILL DO.

It will support a colporteur to represent you in the Orient for six months.

It will provide 150 destitute families with the entire Bible, or 600 with the New Testament, or 1,000 with a single Gospel.

If you cannot raise a full share $30, can you not take half a share $15, or one third $10. The Juniors are glad to help by filling collecting cards, which will be sent on request.

All societies that will give a meeting to this object, and send a contribution large or small, may receive for one year, free, the Bible Society Record, a sixteen page monthly paper with interesting news from many lands—very helpful for missionary meetings.

There will also be sent to any one who will try to help the cause, and who is properly vouched for, a collecting card and copies of this booklet for distribution, and a pamphlet containing specimens of translations in 242 languages.

You have been "put in trust with the gospel."

Please do not lay this aside till you and your Society have done something to fulfill this sacred trust.

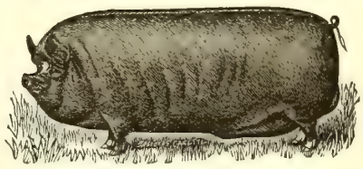
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Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

A Great Calamity.

Long ere this the sad news of the destruction of Greensboro Female College has been flashed throughout the State. Today it is but a mass of desolate ruins. To no hearts will this calamity bring deeper sorrow than to the missionary workers of both the North Carolina and the Western North Carolina Conferences. The officers of both Societies are nearly all either alumnae of the College, or intimately connected with it in some way. Many of our most efficient workers can trace their first impulse to a higher life and a consecrated service to the Christian influence that has ever pervaded its spirit throughout the forty years of its eventful existence. Indeed, the highest type of cultivated Christian womanhood in the church is to be found among those who acknowledge a debt of unceasing gratitude to this their Alma Mater, and cherish for her the tenderest affection

We are persuaded, however, from personal knowledge, that never in its history was so strong a missionary spirit created and fostered as during the two years when the guiding hand of our Conference president, Mrs. Lucy H. Robertson, first as lady principal and later as president, was upon its internal affairs. Under the stimulus of her irresistible influence the missionary society known as the Marvin Society, was inspired with new life, and was supporting a girl in the mission schools of Korea. A mission study class was kept up with great interest, and every girl impressed with her personal responsibility for the salvation of a lost world. A free scholarship, with hope and purpose to bestow on others in the future, was given to a missionary candidate in training for the foreign field, and plans were maturing for the education of two native Christian Brazilian girls, seeking higher advantages than our mission schools afford. A most valuable addition was also made to the faculty in the person of Miss Emma Page, who esteemed it a privilege to impart to her Bible classes that love for and knowledge of the Word which is the true source of all missionary zeal. Thus was the College strongly allied with every beneficent force working to bring the golden age of man, which, as Frances Willard so beautifully said, can only be brought by the golden rule of Christ. Truly the missionary cause suffers a distinct loss so long as G. F. College lies in ashes.

Surely every heart goes out in tender sympathy with our beloved president, Mrs. Robertson, who, realizing as perhaps no other individual can the depth of the calamity, must feel the keenest sorrow. From many an altar will ascend the sweet incense of prayer to the throne of heavenly grace in her behalf.

But this is not all. We have said that the plant of G. F. C. was destroyed—not so its spirit. It lives more strongly than ever and must be rebabilitated Who is to do it? God chose the feeble instrumentality of woman to avert the closing of its doors less than a year ago. Shall she not put herself again at His command with an "energy resurgent against misfortune?" But what can our scattered women do? They can at least pray with such reasoning and importunity that Christ shall say, "O woman, great is thy faith, be it unto thee even as thou wilt." An alumnae association may be organized, or rallied if one already exists, in every community, with purpose to stimulate interest and to aid in any plans for the rebuilding of the College on broader and stronger foundations. And may not each use that personal influence, so potent in every good cause, to turn the hearts of men towards this fallen Institution, and help direct the wealth of the church towards its speedy resurrection?

These are but suggestions. What we would impress is that every one may do something, and should do it quickly. With the earnest, hearty co-operation of all concerned, we confidently expect to see, ere another summer wanes, the stately hill made sacred to the education of our daughters crowned again with a more magnificent structure, overflowing with students—and this new G. F. C., with enlarged equipment, entering upon an era of unprecedented prosperity and usefulness. So may it be!

The Quarterly Literature.

We regret that the quarterly literature has not yet been sent from Nashville. It will be distributed as soon as received.

A Suggestion About Our Conference Journals and Hand-Book.

It seems to this scribe that it would simplify matters and increase the value of current Methodist history in North Carolina, if our two conferences would turn over the publication of our conference journals to Dr. Ivey that he might publish them in full as furnished by the secretaries in his hand-book, and add such other matter as he might think of interest to the church. As matters now stand I find some people when they have the journal do not care to buy the hand-book, and some who have the latter do not care for the former as they are so much alike, and yet neither will take the place of the other.

My proposition is that each conference make the same appropriations they do now for having the minutes printed, and require this publisher of the hand book containing these minutes to furnish each preacher and steward (and may be exhorter, and Sunday-school superintendent) a copy gratis; and sell to all others at the present price I think this would be better for the publisher and better for the people. What think ye? Brethren, publishers, people, what think ye?

J. T. Stover.

Ansonville, N. C.

Quarterly Meetings.

Asheville Dis't—2nd Round.

R. H. Parker, P. E., Asheville, N. C.

Bald Creek circuit, Bald Creek	Feb.	27 28
Ivy circuit, Barnardsvill	Mar.	1 2
Burnsville circuit, Concord	"	5 6
North Asheville	"	12 13
Bethel	"	12 13
Hot Springs ct., Hot Springs	"	19 20
Marshall circuit, Jewel Hill	"	26 27
Swannanoa circuit, Tabernacle	Apr.	2 3
Old Fort circuit	"	9 10
Hendersonville station	"	16 17
Hendersonville ct. Etneyville	"	23 24
Cane Creek ct., Patty's Chapel	Apr 30,	May 1
Weaverville station	May	7 8
Weaverville circuit	"	14 15
Central	"	21 22
Haywood St	"	21 22

Charlotte Dist—2d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Chadwick	Mar.	5 6
Brevard	"	13 14
Epworth	"	13 14
Calvary	"	13 14
Pineville, Marvin	"	19 20
Morven, Sandy Plain	"	26 27
Trinity	Apr.	3 4
Dilworth	"	8 4
Matthews, Matthews	"	10 11
Tryon street	"	17 18
Hoskins	"	17 18
Weddington, Union	"	23 24
Waxhaw, Bond's Grove	"	24 25

Franklin Dis't—2d Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Jan	24 25
Glenville circuit at Glenville	Feb.	6 7
Macon cir. at Asbury	"	13 14
Franklin circuit at Oak Ridge	"	20 21
Webster ct. at Speedwell	"	27 28
Dillsboro, Sylva & Scott's Creek	Mar.	5 6
Whittier circuit	"	12 13
Bryson City	"	19 20
Andrews circuit, Tomotla	"	26 27
Hiwassee circuit at Not a	Apr.	2 3
Hayesville circuit at Bethel	"	9 10
Murphy Station	"	16 17
Robbinsville ct. at Robbinsville	"	23 24

Greensboro Dis't—2d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	Feb.	14
Greensboro, Walnut St	"	14
Randleman, Randleman	"	21
Asheboro station, Asheboro	"	21
Wentworth Bethlehem	"	27 8
Reidsville, Main St	"	28
Reidsville, Ware's Chapel	"	28
Ruffin, Reidsville	"	29
Randolph, Trinity	Mar.	5 6
Greensboro, Centenary	"	13
Greensboro, Spring Garden	"	3
Ramseur, Franklinsville	"	19 20
Greensboro circuit, Friendship	"	26 27
West Randolph, Pleasant Grove	Apr.	2 3
High Point, Washington Street	"	10
High Point, South Main Street	"	10
Asheboro circuit, Lebanon	"	15
Uwharrie Concord	"	16 17
Enterprise Rehoboth	"	22
Liberty, Bethany	"	23 24
Pleasant Garden, Shady G.,	Apr 39—	May 1

Mount Airy Dis't—2d Round.

J. A. Cook, P. E., Mount Airy, N. C.

Pilot Mountain ct Chestnut Grove,	Mar.	19 20
Rockford ct. at Siloam	"	26 27
N Wilkesboro ct., Union	"	29
Wilkesboro ct. Wilkesboro, (night)	"	29
Stokes ct., Germanton	Apr.	9 10
Jefferson ct. Orion	"	16 17
Heaton circuit Greenwood	"	20 21
Creston ct. Creston	"	23 24
Watauga ct., Valle Crucis	Apr. 30	May 1
Boone ct Hopewell	"	7 8
Yadkinville ct., Mt. Pleasant	"	14 15
Mount Airy circuit, Beulah	"	21 22

Morganton Dis't—2nd Round

J. H. West, P. E., Rutherford College N. C.

Morganton station	Feb.	13 14
Connelly Springs c. at Bethel	"	20 21
Table Rock ct at Linville	"	27 28
Henrietta and Caroleen	Mar.	5 6
Cliffside circuit, at Cliffside		12 13
Marion station	"	19 20
North Catawba ct., at Capernaum	"	26 27
Rutherfordton station, Gilboa	Apr	2 3
Morganton circuit Gilboa	"	9 10
Broad River, Gravel Chapel	"	16 17
Forest City at Forest City	"	17 8
Green River at New Hope	"	23 24
Spruce Pine Pine Grove,	Apr. 30—	May 1
Bakersville at Bakersville	"	1 2
Elk Park at Elk Park	"	7 8
Thermal City at Centennial	"	14 15
McDowell at Murphey's Chapel	"	21 2

Salisbury Dist—2d Round.

G. H. Detwiler, P. E., Charlotte N. C.

Concord, Central	Feb.	21 22
Concord, Epworth	"	21 22
Concord, Forest Hill	"	27 28
Concord circuit, Center	"	27 28
Albemarle circuit, Stony Hill	Mar.	5 6
Albemarle station	"	6 7
Salisbury circuit, Providence	"	12 13
Spencer station	"	13 14
Linwood circuit Wesley Chapel	"	19 20
Lexington station	"	19 20
Lexington Mission	"	20 21
Salisbury, First Church	"	26 7
Salisbury, Main Street	"	27 28
New London circuit, Bethel	Apr	2 3
Gold Hill circuit, Liberty	"	3 4
Jacks n Hill circuit New Hope	"	9 10
China Grove circuit, Harris Chap	"	16 17
Woodleaf circuit	"	16 17
Salem station	"	23 24
Mt. Pleasant circuit, St Paul	"	24 25
Cottonville and Big Lick circuit, Big Lick	April 30—	May 1
Norwood station	"	1 2
Tabor & Vance Mill	"	7 8
East Salisbury station	"	8 9

Statesville Dis't—2d Round.

J. H. Weaver, P. E., Lenoir, N. C.

Granite Falls station	Feb.	20 21
Lenoir station	"	27 28
Lenoir circuit, Harper's Chapel	"	27 28
Statesville, First Church	Mar.	5 6
Statesville, West End	"	5 6
Troutman circuit, Vanderburg	"	5 6
Mooresville circuit at Triplett's	"	12 13
Mooresville station	"	12 13
Caldwell circuit, Cedar Valley	"	19 20
Mount Zion station	"	26 27
Malden circuit, St. Paul's	Apr.	2 3
Newton circuit, Fair Grove	"	9 10
Catawba circuit New Hope	"	16 17
Statesville circuit	"	23 24
Alexander circuit	Apr. 30—	May 1
Stony Point circuit	"	1
Clarksbury circuit	"	7 8
Iredell circuit	"	14 15
Hickory station	"	21 22

Shelby District—2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Feb.	28 29
Bellwood circuit at Palmtree	Mar.	5 6
ElBethel station	"	12 13
King's Mountain station	"	13 14
Mount Holly ct. at River Bend	"	19 20
Bessemer City ct Concord	"	26 27
Lowesville ct. at New Hope	Apr	2 3
Southfork circuit at Bethel	"	9 10
West End and Ozark, at West End	"	16 17
Gastonia, Main Street	"	17 18
Stanley Creek at Dallas	"	23 24
Lowell circuit at Bethesda	Apr. 30,	May 1
McAnensville	"	1 2
Polkville circuit at Elliots	"	7 8
Lincolnton circuit at Pisgah	"	14 15
Lincolnton station	"	15 16
Rock Springs ct	"	21 22
Cherryville circuit at Laboratory	"	28 29
Shelby circuit	June	4 5

Winston Dis't—2nd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Zion	Feb.	13 14
Leaksville and Spray	"	20 21
Madison, Ladford	"	27 28
Stokesdale, Carmel	Mar.	5 6
Walkertown	"	6 7
Southside and Salem	"	12 13
Grace	"	13
Forsyth, Tabor	"	19 20
Centenary	"	20
Lewisville, Double	"	26 27
Burkhead	"	27
Summerfield, Center	Apr.	2 3
Danbury, Davis	"	6 7
Kernersville, Vernon	"	9 10
Davidson	"	16 17
Thomasville	"	17
Farmington, Smith Grove	"	23 24
Advance	"	24 25
Davie	Apr. 30—	May 1
Cooleemee	"	1
Mocksville	"	1

District Conference at Kernersville June 30—July 3.

Waynesville Dis.—2d Round.

C F. Sherrill, P.E., Waynesville, N. C.

Jonathan at Teague's Chapel	Feb.	27 28
Spring Creek at Baldwin's Chapel	Mar.	5 6
Sulphur Springs at Acton	"	12 13
Leicester at Leicester	"	19 20
Clyde at Elizabeth Chapel	"	26 27
Canton at Harmony Grove	Apr	9 10
Transylvania at East Fork	"	16 17
Mills River at Horse Shoe	"	19 20
Brevard at Oak Grove	"	23 24
Crab Tree at Pine Grove,	Apr 30—	May 1
Waynesville	"	7 8

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THE EDUCATIONAL BUREAU,

(Established 1891.) Raleigh, N. C.

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

The appended clipping from the New York Christian Advocate relates to the Supply Department of our sister church of the North, but it also shows the nature of the work done by our own Home Mission Society through Mrs. Yarborough as Superintendent of Supply Department.

While we of this State may not be able to send many boxes to the frontier we may find ample room for our benevolent energies in the hardest works of the Western N. C. Conference.

Barrels of Blessing.

A very important department of work in the Woman's Home Missionary Society is the Supply Department, which supplements to some degree the meager salaries of frontier preachers, in addition to sending many barrels and boxes of clothing, books, household furnishings, etc., to the Industrial and Deaconess Homes under the care of the society.

Miss Minnie Frickey, a cultured and consecrated young woman residing in Oregon, serves as Conference organizer for Oregon, Washington, Idaho, and Montana. Her tours are packed with interest and pathos. In a recent letter she writes, concerning the difficulties under which the frontier preachers labor, thus:

"In Idaho Conference, in an elder's district covering over 90,000 square miles, getting to the seat of Conference often presents no small difficulties. A certain pastor had 300 miles to go. His plan was to go 100 miles on his wheel, and then join his friends. Having gone eighty miles the wheel broke. Repairing it a little, as he was able to do, he hurried on to find that his friends were just a few hours ahead. He walked forty miles, twice finding that the party had just broken camp a few hours previously. At last he determined to take a train. This, however, was delayed for four hours, and again he missed the company. But by making great exertions he finally overtook the party, and had scarcely joined them in their hack when the conveyance broke down, and so all walked together ten miles more, reaching Conference footsore and weary."

Miss Frickey relates the following touching incident in a life of sacrifice lived by a toiler who had reached the age of sixty-five years:

"He was to be sent to a place 400 miles by rail from his old charge. He was obliged to take his goods 100 miles of this distance by team. It was in the autumn, after Conference. There was a mountain five miles long to be crossed and a river to be forded. His wife and daughters preceded him in a smaller carriage. While crossing the river the harness needed to be adjusted. The old preacher was obliged to get out into the ice cold water, where he became seriously chilled. Reaching the top of the slope on the other side, the team behind which the women were riding became frightened, and horses, buggy, and the occupants all rolled over a high embankment Fortunately no life was lost, but the old pastor, hearing the cry, hastened up the hill, almost breathless, and seeing what had happened, exhausted nature gave way. He sat down, wept like a child, and collapsed mentally. His constant lament now is, 'These things ought not so to be,' while he reproaches himself for carelessness, and a good man, once firm in the faith and effective in work, is now confined, sadly demented and helpless."

True heroes and heroines are these who, putting aside ease and comfort and delightful home associations, go out to these distant fields to spend and be spent in the Master's service.

It gives one a comfortable feeling to know that the Woman's Home Missionary Society has during the past year sent many thousands of dollars' worth of excellent goods, oftentimes with gifts of money, into these homes. Miss Frickey says: "In answer to my admiration of the beautiful carriage robe the pastor said, 'That came in the missionary box.' His wife brought out a piece of serviceable and costly dress goods 'It's enough for a tailor suit,' she cried, gayly: 'and more than that, there was clothing for all of us, some beautiful gifts, some candy for the girls, and, best of all, the letters were so kind. It all came from Pennsylvania.' "

During Miss Frickey's tour the organization of one auxiliary was prefaced by testimonies: " 'I don't know how we could have got along without the help from the home missionary box. They sent us once twenty-five yards of new carpet,' said one. The pastor added, 'My missionary fur coat serves me well as I ride among the mountains these cold trips' Do you wonder that they were eager to organize an auxiliary here, or that among the hands raised to indicate the wish to belong the pastor humbly, reverently lifted both hands — diligent, tireless, blessed hands, in the Master's work ever abundant?"

It is said that a heavy fur coat sent in one of the supply boxes saved a minister's life one winter when on a long, cold ride of seventy-five miles. Who can doubt that this report made warm the hearts of the good women who made the gift possible?

Books for Sale.

To any of the young preachers who are in need of Theological books I will sell anything I have in a large selection of our standards at a very low price. Write me at Liberty, N. C., stating what is wanted, and I will quote prices in reach of the smallest salaried brethren. I have a well selected library accumulated in the last twenty years, and will take pleasure in writing further to any who are in need of books.

L. M. BROWER.

Better Than Gold.

"I was troubled for several years with chronic indigestion and nervous debility," writes F. J. Green of Lancaster, N. H. "No remedy helped me until I began using Electric Bitters which did me more good than all the medicines I ever used. They have also kept my wife in excellent health for years. She says Electric Bitters are just splendid for femal troubles; that they are a grand tonic and invigorator for weak, run down women. No other medicine can take its place in our family." Try them. Only 50c. Satisfaction guaranteed by all drug gists.

Itch on human cured in 30 minutes by Woolford's Sanitary Lotion. This never fails. Sold by L. Richardson Drug Company.

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Buy your Carpets NOW. Your saving will be about one third as indicated by prices which will rule in the Spring. We recommend our carpet stock as being second to none—made up from the products of the best carpet manufacturers in the world Our price placed on them is less than 'twould be possible did we handle carpets exclusively. Hence our ability to SAVE YOU MONEY.

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Our Trees Bear Fruit and True to Name.

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Write for our free illustrated catalog, also 40 page pamphlet on "How to Plant and Cultivate an Orchard." Gives all necessary information on planting, pruning and after care. Tells what to plant for Pleasure and Profit.

Fine Stock Shade Trees, Silver and Sugar Maples, Carolina Poplars, etc.

Do your Spring Planting in March.

J. Van Lindley Nursery Co.,
Pomona, N. C.

The Farm and Garden.

How a Trim Farm-Yard Helps.

I told our folks this morning that I believe it is a matter of education to pass along the road and see fine farm yards and trim looking houses. We are all of us creatures of imitation. We see a good thing, and it appeals to us. We would like to do a good thing, too.

On the road that runs past my farm there is a place which looks as neat as a pin. The lawn is always mowed smoothly; the trees in the yard are trimmed up nicely; there is a little hedge along the highway; flowers grow in the yard; over the porch clamber two or three clematis vines; the house is painted frequently, and the barn and all outbuildings have a fresh and up-to date look. Now, everybody likes the looks of that farmhouse. Few people pass who do not look over to the yard, the trees, the house and the flowers, and say, "How pretty things look there!" The eye is the gateway to the heart, and swiftly the thought comes, "I wish our home might be made to look like that!" And that is not the last of it. I am sure that more than one man and woman has been inspired by the sight of this pleasant country place to go and set out trees and plant flowers. I know of a number who have set out clematis-vines just because of the sight of those lovely blossoms flinging their beauty out from the porch of the home I am speaking about.

So you may take it all over the farm. Good farming is contagious. Let a good, live man come into a neighborhood and set about "sleeking up" a place, and almost by magic everybody else thinks he ought to do the same. And the educatory influence sweeps on.

There may be a less attractive side to this matter. Think of the influence of a tumble-down, unkept and shiftless way of farming. How it does make the cold chills run down one's back! Almost instinctively the stranger would say, upon looking at such a place, "Well, that man cares nothing for his business. He is one of the fellows with whom 'farming does not pay.'" The effect of such an example is to lower the tone of humanity, as well as to keep folks away from the country.

Most of us might do a little better in this matter than we do. A good many times we think we have no time to give to the house and the yard. We are so busy out on the farm. We must do the work there, or there will be a few less dollars to put in the bank next fall. Oh, those dollars we put in the bank! How often they cost more than they come to. They are stored away at the expense of the heart-qualities, which are after all worth so much more than money. They take something right out of our own lives and the lives of our little ones. Not that we are not to care for the days when we may not be able to work, and lay aside for the rainy season that may come. Everybody ought to be prudent in his expenditures, and save something against the time of need; but to make dollars the prominent feature of our living is the worst policy imaginable.

So why not put a little less time on the dollars, and a little more on the home surroundings? That would help not alone our own families, but the neighbors everywhere.—E. L. Vincent, in Farm and Fireside.

Dealing in Futures.

Hirelings by the day, by the month and by the year for farm labor are decreasing very steadily and perceptibly. There is a wiedspread ambition to work as farmers. The larger farms are cultivated of necessity by tenants. Hired labor would not be satisfactory if it could be procured. Some of both races have by industry; economy and good managemen made enough money as tenants to buy farms. Many others have it in mind to do likewise. Conditions for the past two years have been favorable for the accomplishment of this laudable end. The trend is decidedly toward the breaking up of large farms and an increase in the number of smaller ones. There is another tendency. It is toward a decrease in the number of servants. The time draws on when most, if not all, of the people will do every part of their own home work. This will mean more marked simplicity and economy in home life. Out of it will come increased independence and greater thrift. If the hostess has to do the cooking herself the needless and expensive quantity and quality in amplified variety of all meals will be reduced and the comfort of guests increased greatly thereby. Those who are wise will have an eye to this slight revolution which is obviously going on. It bodes only good. A better and more prosperous state of affairs in general will come about as a consequence. Among the things that will be improved thereby will be the betterment of our roadways, the enlargement and equipment of our schools, and the increase of taxes because they can be paid the more easily for all public and progressive enterprises. The average size of the farms of France is ten acres. Few people exceed the French in resourcefulness.—Rev. P. R. Law, in Robesonian.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

SEAL

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

Address, F. J. Cheney & Co., Toledo, Ohio. Sold by all druggists, 75c.
Hall's Family Pills are the best.

Nearly Forfeits His Life.

A runaway almost ending fatally, started a horrible ulcer on the leg of J. B. Orner, Franklin Grove, Ill For four years it defied all doctors and all remedies. But Bucklen's Arnica Salve had no trouble to cure him. Equally good for Burns, Bruises, Skin Eruptions and Piles. 25c. at all drug stores.

Subscribers Box 7

Send for $1 box of Hunt's digestive Tablets and before breakfast constitutional treatments. If my remedies please and help you, you may send $1.00. If not they cost you nothing. I leave it to you. Enclose 10c. to help pay postage and packing. T. J. HUNT, Merom, Ind.

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"GETS AT THE JOINTS FROM THE INSIDE."

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J. VAN LINDLEY, President. R. E. FOSTER, Actuary.
jan22-1y. **G. A. GRIMSLEY, Secretary.**

MARRIAGES.

INGRAM—SHUTE.—Mr. Edmond Coke Ingram and Miss Eva B. Shute were married at Mrs. Ellie Wilson's, in Monroe, N. C., February 4th, 1904, by Rev. J. C. Rowe.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

LASSITER.—Sister Martha Lassiter, one of the purest and most saintly women I have ever met, passed away from this world into a better one Friday, January 15th. Sister Lassiter was in the eighty-ninth year of her age at the time of her death, having been born on September 30, 1815.

For nearly sixty nine years she served the Lord consistently and devotedly. At a great revival at Salem church she was born again, and ever since that glad day she was a shining light—a living sermon for God. The Methodist Church lost one of its most loyal members when she died Her immortal soul "has crossed the bar," and she has seen her "pilot face to face."

Sister Lassiter was the mother of nine children. Her husband and four children preceded her to the "Glory Land."

WALLACE R EVANS.

SCOTT.—Vaughn Hipps Scott, son of J. W. and Elizabeth Scott, was born Sept. 10th, 1900, was taken with membranous croup Oct. 31st, 1903, and suffered greatly till death came to his relief Nov 2d 1903, aged 3 years, 1 month and 22 days

Little Vaughn was a noted figure in our Sunday school, always inside the chancel with his papa, who is superintendent, till he seemed as much at home as if he had been an official of the school. But the chair is vacant. and the eyes that watched the opening with so much interest are closed. The spirit of the bright boy is with his God. His parents are deeply bereaved, but not in despair, for they hear the promise of Him who said, "I will never leave thee nor forsake thee."

Dear ones, he waits your coming, where congregations ne'er break up and Sabbaths have no end.

W. A. THOMAS.

A Cure For Asthma.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured) and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper. W. A. Noyes, 847 Powers Block, Rochester, N Y.

$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than $100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. $1. Sold by L. Richardson Drug Co., Greensboro, N. C.

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The editor wishes to say a good word for the Williams Organ & Piano Company of Chicago, manufacturers of the well-known Epworth organs and pianos. It is a reliable concern and well-known throughout all Methodism. Our readers will do well to send to this firm for a catalogue before buying instruments. See ad in another column.

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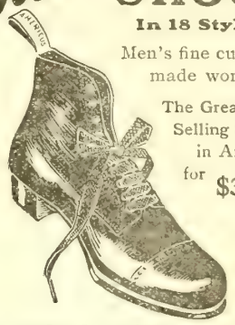
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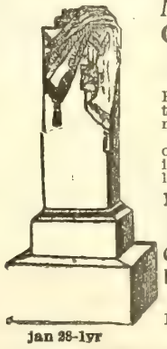
Northbound	Passenger No. 10. Ex Sun	Mixed. No. 70 Daily	M [illegible] No. 72
Lv. Chester,	9.00 a m	8:00 p m	Tues
" Lowrys.....	9 18 a m	8 28 p m.	
" McConnells.	9 28 a m	8 45 p m	Thurs
" Guthries.....	9 53 a m	8 5 p m	
" York [illegible]	9 49 a m	9:9 p m	Sat
" Clover.....	10 1 a m	10 00 p m	
" Gastonia....	10 38 a m	10 [illegible] a m	6 00 am
" Dallas	10 00 a m	12 45 p m	6 20 a m
" High Shoals	11 20 a m	1 0 p m	7 02 a m
" Lincolnton..	11 4 [illegible]	1 0 a m	8 00 a m
" Maiden.....	12 10 p m	2 30 a m	9 20 a m
" Newton....	12 8 p m	2 55 a m	10 00 a m
" Hickory....	12 [illegible] m	4 0 a m	11 00 p m
" Cliffs.....	1 2 p m	4 40 a m	3 0 p m
" Granite Falls	1 36 p m	4 57 a m	3 4 p m
Ar Lenoir....	2 05 p m	5 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed No. 63
Lv. Lenoir ..	2 10 p m	8 10 p m	7 00 a m
" Granite Falls	2 58 p m	8 43 p m	8 5 a m
" Cliffs.....	3 08 p m	9 20 p m	9 15 a m
" Hickory....	3 20 p m	9 50 p m	9 35 a m
" Newton.....	3 45 p m	11 45 p m	11 20 a m
" Maiden.....	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 30 p m	1 0 a m	12 45 p m
" High Shoals	4 52 p m	2 2 a m	2 23 p m
" Dallas.....	5 12 p m	2 55 a m	3 25 p m
" Gastonia...	5 [illegible] p m	4 0 a m	3 55 p m
" Clover ..	5 57 p m	5 10 a m	
" Yorkville...	6 13 p m	6 00 a m	
" Guthries....	6 40 p m	6 50 a m	Mon
" McConnells	6 45 p m	7 0 a m	We
" Lowrys.....	6 57 p m	7 28 a m	
Ar Chester.....	7 17 p m	8 0. a m	Fri

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An Infant's Catechism
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Especially Good.

DEAR ADVOCATE:—If any of your subscribers failed to read last weeks issue of the Advocate (Feb. 10), I would urge them to look it up and read it yet as it is especially good.

"Make more of the opportunity," should be carefully read and applied by the best of us and by all of us ministers and laymen.

"The shame of a State," and "Drunkard Making" etc., on the first page should be read and studied by all temperance people as well as by all non temperance folks: also "Who foots the Bills" on the eighth page.

In addition to this we might call special attention to "Romanism as it Is" on the second and third pages. Read, and think on these things ye Protestants who have been more highly favored than the benighted Catholic in benighted Catholic countries. Add to these the many millions of regular heathen who are totally destitute of the gospel, and see if we can't have a greater heart throb and purse throb of sympathy and help for these unfortunate people.

Truly,
W. H. PERRY.

News Notes.

Hickory is moving to establish a Young Men's Christian Association.

A fire in Charlotte last Thursday afternoon destroyed about $8,000.00 worth of property.

A friend of Davidson college has sent Dr. Smith a check for one thousand dollars for building a new athletic field.

The Lexington Dispatch says the smallpox scourage will cost Davidson county about $5,000.

A fire in Wilmington on the 18, destroyed $35,000.00 worth of property on which there was insurance to the amount of $27,000.00.

The King's Daughters of Durham are making an effort to secure sufficient funds to establish there a home for the aged and infirm women of the city. The home, if established, will be inter-denominational.

Dr. Emile De Shweinitz, died in Washiugton last week, and his body was brought to Winston-Salem for burial. He was a son of Bishop DeShweinitz, of the Moravian Church, and was born at Salem in 1866.

Isaac Roberts, Esq., a prominent citizen of Davie county, died on the morning of the 13th at 5 o'clock at his home near Nestor postoffice, in Davie. Mr. Roberts was about 66 years old and had been in critical health for a long time. A wife and several children survive. Deceased was long a prominent and esteemed citizen of Davie. He at one time represented his county in the Legislature.

It is learned that the Southern Railway has closed a deal for a large tract of land, containing between thirty and forty acres, laying on the main thoroughfare between Spencer and Salisbury and immediately on the North side of the Southern's main line tracks. It is understood that a part of the tract will be used for an enlargement of the yards and the erection of a large transfer depot for the enormous shipments of freights between the East and the West, the sheds now in use in Salisbury being inadequate to the demands. It is further stated that a portion of the land will be sold for residence lots after the grading, etc., has been completed.

District Conference Notices.

The presiding elder, Rev. J. E. Woosley, requests us to announce that the Franklin District Conference will meet at Sylva, N. C., on Thursday, May the 26th, and will embrace the 4th Sunday.

The Waynesville District Conference will embrace the third Sunday of July—July 14-17. It will be held at Mt. Zion, on the Crab Tree circuit.—C. F. Sherrill.

A HUMAN LIFE LINE.

If all the people who have been cured by Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) were lined up in single file, two feet apart, the line beginning at Buffalo, would extend for miles and miles out toward the west In this line would be found men, women and children, representing every vocation Most of them were in bad shape physically when they began to take Vernal Palmettona. Some of them owe their very lives to it. If you were to talk to them, they would give full credit to this great tonic laxative remedy. Some of them went way up into middle life, some of them even to old age, before they began taking our cure.

"If I had only taken Vernal Palmettona sooner," is the regret of many who realize that they might have been saved years of suffering. Do not let this be your experience. Indigestion, constipation, dyspepsia and other diseases of the stomach, liver, kidneys and bowels are relieved quickly and eventually permanently cured by Vernal Palmettona. Only one dose a day does the work. It is done gently, yet thoroughly. This is in direct contrast to harsh purgatives and cathartics which are positively harmful. Many people are skeptical about a medicine with which they are unfamiliar. Maybe you are one of them. We don't blame you. It is common sense. We plainly print the guaranteed formula on every package of our remedy. Better still we will send you postpaid a free sample. Try before you buy. Address, Vernal Remedy Co, 460 Seneca Building, Buffalo, N. Y. Sold at all druggists.

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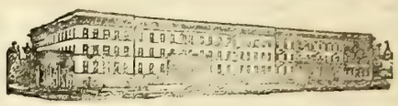
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We advise our friends to apply at once as the number of Certificates so issued will necessarily be limited and will probably be advanced long before the Fair opens

The Editor of this paper expects to stop at Hotel Epworth

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ESTABLISHED 1855. GREENSBORO, N. C., MARCH 2, 1904. VOL. XLIX., NO. 9.

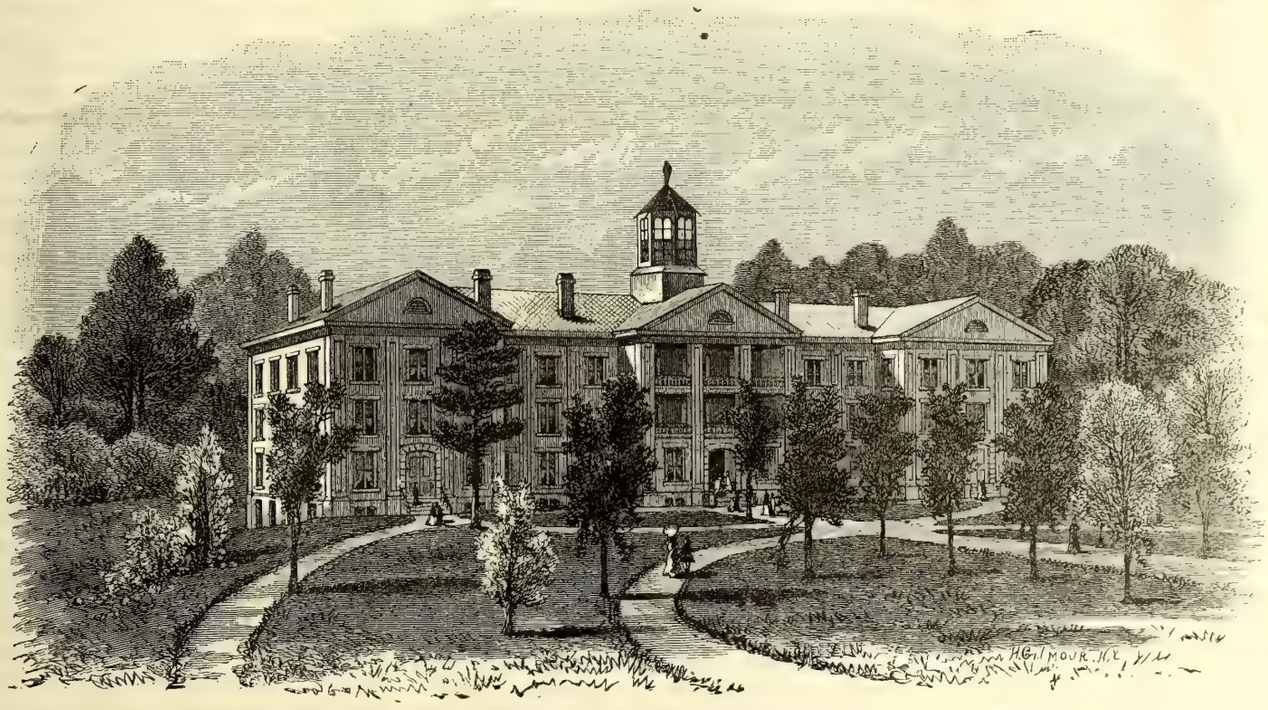
Reading Room Trinity College N C

Editorial.

Greensboro Female College.

As announced last week, the Board of Trustees will take steps at once to rebuild the college. Already plans are called for, and in a few days the committee will doubtless have determined on the plan which will be used.

It is important that the public should respond promptly to the call for pledges, and let the committee have the $35,000.00 required before work can begin. We take it that the pledges already made toward a fund to pay off the bonded indebtedness, amounting to some $12,000.00 will be available as a nucleus for the building fund, and it should not require a long time for the Methodists of North Carolina to raise the balance necessary to enable the committee to go forward with the work.



Greensboro Female College, destroyed by fire February 18, 1904.

As our District Conferences begin the last of this month, it will be well for the trustees to see that plans are laid to utilize these occasions to the very best advantage.

A Pentecost in Pittsburg.

Referring to the revival movement in Pittsburg, Pa., and vicinity, the Methodist Recorder, of that city, last week said:

"The evangelistic movement in Pittsburg and Allegheny and the surrounding towns has been growing in intensity, fervor and power all through the week, culminating on Sunday in a mighty manifestation of revival influence and converting power. It is believed that there were at least forty thousand people of Pittsburg and vicinity in attendance upon the more than forty different evangelistic meetings in the different churches, halls and theaters. At the conclusion of the day's work somewhat over twenty-three hundred conversions were reported. Perhaps never before in the city of Pittsburg in one day had so many different persons heard the gospel preached, and certainly never before have so many in one day announced their acceptance of Christ."

'Suppose Thee and I Make a Beginning.'

The late William E. Dodge, Sr., used to relate that his honored father, David Dodge, an earnest Christian, was once in conversation with a devout and ardent Quaker, who, like himself, immensely desired to hasten the triumph of Christ's kingdom. They were dwelling upon the strange apathy of the church; the inertness, dullness and sluggishness of most Christians as to the salvation of souls, the progress of the church, and, in general, the glory of God on earth. They agreed as to the immeasurable importance of greater zeal, the sin of unbelief, of indolence in Christ's service, and the instant demand that Christians should awake to agonizing prayer, when the honest Quaker broke in: "Friend Dodge, suppose thee and I make a beginning." No better suggestion was ever made. The place to begin is here, and the time now. Christians here on earth are not chiefly spectators to see how others work, and the glorious results, but are themselves to be workers and coworkers with God. Aristotle says: "The beginning is more than half." Let every Christian who is deficient begin at once. Carpe Diem. The time is short. If not "thee and I," let it at least be, "I" now and here will make a beginning."—The Presbyterian.

Read our combination offer. It may interest you.

EDITORIAL POINT OF VIEW.

Throwing Up Earthworks of Sand

SUCH we denominate an attempt of the bar keepers and their sympathizers in a few places to use what we have had to say against the dispensary as a campaign document in favor of the open saloon. Whatever we have had to say against the dispensary has been on general principles, and with no thought of giving comfort to the friends of the saloon The dispensary is bad, but the open saloon is infinitely worse, and where it becomes necessary to make a choice between the two, there should be no hesitation on the part of Christian men.

The only question is that of expediency in dealing with a traffic that is sapping the very life of the State and Nation. We see no reason why, in most communities, under the Watts' Law, we should propose to stop at a half-way station in this matter. It is conceded by all real friends of temperance that the dispensary must finally yield to the demands of an enlightened Christian sentiment which will ultimately drive it out. Therefore, where we have a good fighting chance, we should array all our forces in a mighty effort to banish the whole business. There may be some exceptions, but we are of the opinion that in nearly all our towns at present it would be almost as easy to drive out the saloons altogether as to drive the business into a dispensary.

As to any who have attempted to use what we have had to say in opposition to a dispensary, as in any sense favoring the open saloon as a matter of preference, we have only to say that they are a set of stupendous hypocrites, and, in keeping with the saloon element in general, would not hesitate at the door of any crime by which to foster their wicked business. Their business is to fill their coffers by taking the advantage of human weakness, and we need not be surprised to find them distorting the utterances of ministers and religious journals to give strength for the time being to a sinking cause. Truly, they would steal the livery of heaven to serve the Devil in. Down with the saloon! If it comes to a choice between the two, take the dispensary a thousand times before the open saloon.

* * * *

The War in the East

WHATEVER is to be the outcome of the present conflict, Japan has certainly some very serious business ahead if she is successful in driving Russia out of Manchuria. Port Arthur is of course the strategic point. There is hardly a better natural fortress in existence, and Russia has not been slow to sieze and make the best possible use of the opportunity to fortify herself here so as to well-nigh defy all military operations against her.

The Russian view of the situation is reflected in the following, given from high authority to the associated press a day or two ago:

"How the Japanese can hope to succeed when our army in the East is strengthened to a point equal or superior in numbers to that of our adversary's we are honestly unable to comprehend. It will not be difficult to place two, four, or even six hundred thousand additional men in the field if necessary. When our forces are concentrated and ready they will finish by driving the Japanese into the sea. Frankly, it seems to us that the Japanese either have utterly failed to appreciate Russia's resources, or have counted on the aid of Great Britain or the United States, neither of which ever contemplated becoming involved. So far as Great Britain is concerned we don't believe any hallucinations existed there. We think the British statesmen who did so much to push Japan into war, realized that with Japan's defeat they would accomplish two things for Great Britain—first, to give Russia a check—for, of course, the war must impede our progress temporarily; second, to cripple Japan's maritime power, which was beginning to be greatly felt in the Pacific."

It can be said with the utmost positiveness that Russia will bide her time. She will act on the defensive until she feels confident that her weight of numbers will leave no doubt as to the result. Reinforcements are going forward at the rate of 3,000 per day. Probably some time will elapse before Russia feels fully prepared to assume the offensive.

* * * *

Mania for Damage Suits

THERE is no doubt of the existence of an excessive desire these days to bleed everything supposed to have money. On the slightest pretext a man or corporation must hie away to court nowadays to show cause why a large sum should not be assessed for damage on account of some fancied grievance or frivolous inconvenience. There should be a penalty upon those who fail to establish some reasonable ground for these frivolous indictments.

A recent issue of Charity and Children, relating a little circumstance, comments wisely as follows:

"It was announced a few days ago that a woman from Philadelphia, who bought a ticket to Concord, N. C., on a train that does not stop there, was put off at Salisbury and compelled to wait 21 minutes for a local train, whereupon she sued the Southern Railway Company and obtained a verdict for $750.00 damages. It is exceedingly refreshing, however, to read that that sturdy and honest Scotchman, Judge Thomas A. McNeill, promptly set aside the verdict as unjust and excessive. The truth is the woman should have all the cost to pay for bringing a suit so frivolous We are glad Judge McNeill set his foot down hard on the tendency, so common nowadays, to sue the company without rhyme or reason It is a shame that the railroads have been so often bled by people who have suffered nothing in person or pocket, but who secure sharp lawyers to play upon prejudice. The average jury may generally be relied upon to do the rest.

* * * *

The Hepburn-Dolliver Bill

WE HAVE had occasion before to comment somewhat on the injustice of our government leaving sections that have adopted prohibition by a popular vote to be run over and defied by venders of whiskey who take advantage of an inter-state law which shields them in shipping liquor into such communities. State and Nation should do justice to the people by enacting laws to protect these communities, making the place of delivery the place of sale.

The Nashville Christian Advocate, commenting on the Hepburn-Dolliver bill, now before Congress, says wisely:

"This legislation will correct the present unfortunate condition wherein the prohibitory laws as to the sale of liquor are constantly violated by those who ship intoxicating drink into States where it is not allowed to be sold, distributing it in original packages through the express agents. It is reported from Washington that heavy pressure is being brought to bear upon Congress against these bills. Petitioners represent that they contravene the rights of certain citizens. We cannot think of a contention more absurd. After a community has determined what its citizens wish in regard to the sale of drink, some man, or set of men, two hundred miles away, claims the "right" to set aside this decision. Such talk is preposterous. If there is one thing above another for which our government stands, it is the right to local self-government. Yet, because there is money in this business, a great throng of our free citizens are flooding Congress with petitions against the proposed law. If the liberal and sensible people do not arouse themselves and let Congress hear from them also, its members may get the impression that public sentiment is against the proposed law. The matter will soon come before the Committee on Judiciary of the two Houses. Let our readers send petitions and warnings to their Congressmen and Senators or to some member of these two Committees. They are:

Senate Committee:—G. F. Hoar, Mass.; O. H. Platt, Conn ; C. D. Clark, Wyo.; C. W. Fairbanks, Ind.; K Nelson, Minn.; L. E. McComas, Md.; C. M. Depew, N. Y ; J. H. Mitchell, Ore.; A. O. Bacon, Ga.; E. W. Pettus, Ala.; C. A. Culberson, Tex.; J. C. S. Blackburn, Ky.; T. M. Patterson, Col.

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* * * *

Trying to Raise the Flood Gates

FOR some time the Methodist Episcopal Church has been agitated by a discussion of the Worldly Amusement clause in the Book of Discipline. There is strong advocacy of the rescinding of the rule which forbids participation in worldly amusements, such as dancing, card-playing and theatre going. On the other hand there is a very determined resistance on the part of many of the strongest leaders, and it is hard to forecast the result in the approaching General Conference.

The Christian Work, of New York, says: "The campaign was inaugurated last December at a regular weekly preachers' meeting held at the Methodist Book Concern in New York, when many speeches, both pro and con, were made. If the sentiment prevailing in New York city were to dominate the General Conference, there would be no doubt as to the issue, but in the rural communities there is still a strong feeling in favor of retiring from the church those who indulge in what are termed worldly amusements. When the opposing forces are lined up it will be practically

the city delegates against those from the country. As far as can be determined by interviews with prominent Methodists, the clergy of New York at least are quite as much in favor of repealing the 'amusement paragraph' as the members of their churches, although in most instances they are careful to state that this does not indicate that they approve of the amusements forbidden, but that they disapprove of such an arbitrary and unfair ruling on the subject."

There is food for thought in the fact here stated that this movement is championed by representatives of the city churches. Evidently this reveals two conditions that are fraught with serious problems. The first condition is that of a wide-spread and constantly cultivated taste for light amusements in the cities to which the play-house is always catering. The second condition is that of an almost essential superficialness on the part of city-bred Methodists in the supreme qualities of intellectual and spiritual force necessary to qualify them to live above the atmosphere of the playhouse. All the educating forces of city life are hostile to the true spirit of Methodism, and this makes hard problems for city pastors.

The remedy, however, cannot be in a relaxation of discipline. The policy of compromise, which adjusts the rules of living to the social demands of a community, may result in holding the masses in our membership; but in the course of a generation or two no one would recognize these masses as a Methodist Church. The weight of numbers is sure to break us down and destroy us if we do not maintain the spirit of Methodism as it was in the beginning. We trust that no great body of Methodists will ever endorse a movement, evidently inspired by the world, to open the flood-gates of worldliness upon the church with a stronger current than that which is already upon us. We need to close up the dikes rather than to make larger breeches.

CONTRIBUTED.

Romanism As It Is.

BY REV. W. B. LEE.

Paul never gave wiser counsel than when he wrote to Timothy, "Take heed unto thyself and unto the doctrine."

If we know a man's doctrine—not that which he discusses, but that which he really believes and practices—it is not a difficult matter to draw a correct outline of his character. The doctrine will manifest itself in terms of character and conduct, and there is nothing under heaven that can prevent it. The practices to which a doctrine leads a man determines the trend of his life. Upon this view, let us take up the doctrine of

PRIESTLY ABSOLUTION

as taught and practiced by Rome.

It's effect both upon priest and people is pernicious.

The confessional is the logical sequence of this doctrine. It is clear that before a priest can forgive sins he must know what they are. It is not enough that the penitent come and say he has sinned against this or that commandment of God or the Church. No, he must give all the details, tell his feelings and thoughts, and give a full history of the affair. The minute instructions given by St. Affonso Ligoric in his theology, for the priest's guidance in the confession of women, will corrupt any man who allows his mind to dwell upon them. I do not see how any man could read this theology, taking it seriously, and come out of it with even the semblance of a Christian character.

Some of the questions to be asked are so Satanically lascivious that one shrinksfrom believing that a fellowman would stoop so low as to follow such teachings in the name of the religion of Our Lord Jesus. Yet I have it from the lips of a Bishop, that no priest can faithfully perform his duties without thoroughly acquainting himself with the works of this saint. A priest once told me that nine-tenths of the scandal in the Roman church had its origin in the confessional, and I can well believe it.

That church obliges her priests to read and meditate upon the vilest themes; obliges them to probe the hearts of others for the purpose of finding the vilest thoughts of which they are capable, and by the very doctrine that lays these obligations upon them, she keeps them from God, who alone can forgive sins. If, therefore, immorality dominates her clergy, she has nobody to blame but herself, and has no moral right to punish them for it. As a matter of fact she does not.

Priests confess to, and receive absolution from one another; so that the Roman hierarchy knows its own moral status. We can at least believe that what they say about themselves is within the limits of the truth. Now it came out at the late Vatican Council of Latin American Bishops, that seven thousand five hundred of the eighteen thousand priests in Latin America were living in open violation of their vows of celibacy. Yet nothing is done. Nothing can be done. There are a few who deprecate this sad state of things, and would like to see it changed, but they are in such a hopeless minority that they can do nothing The Pope himself is helpless. A Spanish priest who has traveled extensively in Europe, North and South America tells me that nowhere has he found such unbridled immorality among the clergy as in the city of Rome, right under the Pope's nose. This talk about reforming morals in the Holy Mother Church, as long as the doctrine remains unchanged, is not even "good foolishness." I would not defile the columns of this paper by reciting the revolting sins of Roman Catholic priests. Of many cases I have personal knowledge, of scores I have creditable information.

Now I would not condemn the Catholic church because of a few bad men who might creep into her priesthood. I condemn her because she imposes upon her priests practices that, whether she wills it or not, must produce just such men as they are. Their sins, therefore, cease to be a private matter. The church is justly charged with their shame and she must bear it.

But the operations of this doctrine are equally disastrous in another direction. You teach people that a man, with no more character than the average priest, can forgive sins they have committed against God, and you destroy their sense of the dignity of the Divine character. What sort of estimate would you place upon a god who would take a man that had been gambling all night, or reveling with harlots, and send him to your mother or wife or daughter in the morning to forgive their sins? If you thought about it much, one of two things would happen. You would become either an atheist or a priest-hater. Now that is just what is going on in every Catholic country on earth. Thousands of the best men are being driven to the verge of atheism. Again, if a man who lives in open, notorious violation of the law is set as a judge of that law, it is simply a question of time as to when the dignity and sacredness of the law will become a farce in the minds of the people; and to trample upon it, becomes a matter of small consequence If the priest goes to the bull-fight Sunday evening, why shouldn't the people go? If the priest goes to the circus or a dance on Sunday night, why shouldn't the people go? If the priest drinks and gambles and plays fast and loose, why shouldn't the people too? As a matter of fact they do. The same crowd that goes to mass at 6 o'clock Sunday morning, will be at the bull fight at 4 in the evening, and their conscience does not disturb them in the least.

Incredible as it may seem to you, the Holy Roman Catholic church publishes a catalogue of sins, with the price of absolution written opposite each one. She doesn't call it exactly by that name, but that is what it comes to. I own one of these price lists. If I were a Catholic, I could kill you (a heretic), and, for a ridiculously small sum of money paid to the priest, make it all right with God. I could not believe that such an institution existed today among civilized people, if I did not have this document in black and white with all the authority of the Roman church behind it.

There is one phase of the results of this doctrine that is often overlooked. A converted priest called my attention to it. It is this. The penitent goes to confession, as a rule, not because the consciousness of having sinned against God has led her to repentance and a desire to lead a new life, but she goes constrained by personal affection for, or fear of the priest. In so far as there is abstinence from sin, the restraining cause is not the love of God, but the fear of the priest. The priest, then, stands in the place of God to the people. They seek absolution at his hands, with absolutely no idea of leading a new life. Harlots, saloon-keepers and the proprietors of gambling hells go from the confessional straight back to their places of business. There was never any intention to abandon their lives of sin, and the priest who gave them absolution knew it. There is no use quibbling about it—this is one of the most penicious doctrines that has ever been taught in the name of religion.

God save our country from the moral desolation it has brought upon the peoples to whom it has been taught.

The revivals of religion which have blessed the world most have been freed from the leadership of professional revivalists. They have come out of a wide-spread consciousness of personal and social delinquency and a desire, simultaneously awakened in many minds, to escape degrading conditions and "take a new start."—Christian Register.

Virginia Letter.

The Methodists of the Old Dominion send greetings to their brethren of the Old North State. As I wrote those last three words a thrill went over me, for I am a native of the dear old hills of piedmont North Carolina, and, though now laboring in another portion of the Master's vinyard, I cannot cease to love the place of my birth. Virginia is greatly indebted to North Carolina. Many of her noblest sons have crossed the border and, in no small degree, contributed to the progress and prosperity of every department of human endeavor in this State. The number of merchants, bank presidents, and manufacturers in Norfolk, Suffolk, and elsewhere would surprise you. The Virginia Conference gets some of its best material from among the "down homers." We have more than twenty in our effective ranks now, prominent among whom are Dr. Simpson, of Clay street, Richmond; Rev. Jas. C. Reed, Presiding Elder of Lynchburg District; Dr. E L. Pell, the author of Pell's Nothes, of world-wide fame; Rev. J. N. Latham, of Monumental Church, Portsmouth. I have frequently laughingly remarked to the brethren that Virginia could not get along without the "tar heels," and they have been compelled to admit that the sons of North Carolina generally make a success of whatever they undertake anywhere

We are all gratified at the consolidation of the Recorder and the "Old Richmond." The former merger of the Baltimore and Richmond Advocates was a good thing, but now the paper, always excellent, is vastly improved. I have heard some thing of an effort to unite the Raleigh and the North Carolina Advocates. Would it not be a wise thing to do? We have, I think, made a mistake in multiplying our schools and papers, and sometimes our churches, instead of strengthening and perfecting those we already have. An army of one thousand well-drilled, disciplined, and equipped men can put to rout five thousand who are scattered and poorly prepared. Could the Church not do better work with fewer, but better schools; and fewer, but stronger, papers?

Bishop Smith is now comfortably domiciled in Kensington, an attractive suburb of Norfolk. I enjoyed the great privilege of spending an afternoon with him recently in his home. It carried me back to the days, a few years ago, when he was my pastor and I used to call to consult with him about League and Sunday-school work, in which I was then engaged. The Bishop gave a glowing account of the Western North Carolina Conference, over which he has twice presided "They have a fine Conference down there," he said, "and a growing country." As I listened to him talk, I was most forcibly impressed with the wisdom of selecting our bishops from the pastorate. "Having been a pastor," the Bishop said, "I cannot help feeling for the preachers. Realizing that the destiny of these men of God is in the hands of their Presiding Elders, I always caution the members of my cabinet against indifference to the interests of the men under their care, men who have entrusted their future and all to them, and who are not accorded a hearing when their case comes up. And whenever a man with a large family is nominated for a hard place, with a small salary, I always ask 'Brother, is that the best you can do for that man?' " I could not help praying that the Lord would give us more such Overseers of the flock.

Despite the extreme winter, considerable progress has been made with the work within the bounds of our Conference. Several new churches have been built and dedicated Numerous revivals, resulting in many conversions and accessions, have been held. Let me give you one instance of church enterprise and progress with us. Two years ago there was no such thing as Ghent Church, in Norfolk. Last year they had their first pastor. This year they are paying $1,800.00 per year and preparing for the erection of a new and modern building! We are looking forward, just now, to our regular biennial state Epworth League convention, to be held in Petersburg in March. As spring comes on, revival fires will burn more numerously and fiercely. May the great Head of the Church wondrously pour out His Spirit upon our Zion this year!

HUGH J. PAYLOR.

Suffolk, Va.

Our Perfect Christ.

C. F. S.

Christ was the busiest man that ever lived. In slothful ease he never rested upon his divinity apart from his personal effort to save a lost race. It was said of him in prophecy before his birth: "Lo, I come to do thy will, O God." His first recorded utterance was: "I must be about my Father's business." In the height of his activity he said: "I must work the works of him that sent me" On the cross he exclaimed: "It is finished."

* * *

The perfection of nature is found in man. The perfection of man is found in Christ. All visible creation culminated in man. The Son of Man shows us the possibilities of our manhood.

* * *

God's greatest glory is a redeemed man. Man's greatest glory is the vision of God. No smiling landscape, or blazing sun, or stellar system is of so much glory to God as man who becomes his child by the atoning blood of Christ. Man has no glory comparable to the vision of God.

* * *

Michael Angelo, old and blind, was accustomed to stand in the Vatican, before the Torso, the famous fragment of a wonderful statue, and feeling with his fingers over the broken parts would tell how the statue once was in its original perfection. We have no broken Lord. He is the faultless and perfect Christ. He is the same yesterday, to day, and forever.

* * *

The difference in the Ptolemaic and Copernican systems of astronomy is as to what is made the center of the visible universe—the earth or the sun. The difference between a Christian and a worldling is as to what is made the centre of his thoughts and affections—self or Christ. No self-centered man is a Christian. What a difference is there between the ancient and modern systems of astronomy. One is true; the other is false. There is a difference between a Christian and a worldling. One has a correct view of life; the other a false.

* * *

How great is the majesty and how beautiful is the unselfish humility of Christ. He pushed aside the proffered crown and chose the Roman cross.

"Love took up the harp of his life,
And smote on all its cords with might,
Smote the cord of self
Which trembling passed out of sight."

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Morganton District Missionary Institute, No. 2.

Embracing the following charges, McDowell Circuit, North Catawba Circuit, Marion Station, Morganton Station, Morganton Ct., Connelly Springs Circuit, Table Rock Circuit, will be held at Glen Alpine, March 24, 25, 1904.

Wednesday Evening, Sermon by N. M. Modlin.

THURSDAY.

9 A. M.—Our Foreign Mission Fields.

(1) When and by Whom Organized, N. M. Modlin. (2) Encouraging Notes of Progress, W. H. Willis.

10.30 — Our Home Mission Work.

(1) Conditions that make Home Missionary Work Necessary Within our Borders, J. H. West. (2) Evidences of Progress, W. G. Mallonee.

11.15—Sermon by R D. Sherrill.

2.30 P. M —Bible Readings on Missions.

(1) Universal Need of the Gospel, J. A. Lackey. (2) The Gospel intended for the Whole World, W. F. Wood. (3) Every Christian under Obligation, S. M. Asbury. (4) Prayer and Missions, Dr. Henry Smathers.

3.30 — Effective Missionary Sermon, R. D. Sherrill.

(1) The Aim. (2) Proper Material. (3) Helpful Circumstances. (4) One of my Texts, three Minutes outline.

4.15—Dissemination of Information, J. O. Shelley.

(1) Matter. (2) Means. (3) Methods

7.30—Sermon by J. O. Shelley.

FRIDAY.

9 A. M.—Full Collection, How Accomplished, J. D. Carpenter and C. P. Goode.

10.30—Charges that Failed in the District, Probable Causes, R. D. Sherrill, W. O. Goode, Olin Avery.

11.15—Missionary Talk with Missionary Charts, W. H. Willis.

2 30 P. M.—Circuit Mass Meetings, W. G. Mallonee.

3.30—Some Missionary Objections Punctured, J. H. West.

4.00—Consecration Service.

Program, Mid-Year Meeting, Newton, April 5-6, 1904.

TUESDAY.

10.30 A. M.—Devotions.

10.45—Organization.

11.00—Why we are here, Dr. James Atkins.

11.15—Address, Rev. W. B. Lee, of Brazil.

AFTERNOON.

2.30—Devotions, Rev. J. E. Woosley.

2.45—Missions in Western North Carolina, why? Dr. J. H. Weaver.

3.00—Home Mission Expenditure Justified by Results, Rev. J. H. West.

3.10—Some Strategic Points in our Home Mission Work, Rev. J. R Scroggs.

3.20—Open Discussion.

3.35—Efficiency in the Home Field, as in the Foreign Field Essential to Success, Rev. Parker Holmes.

3.45—How Can our Forces now in the Field be Made More Efficient, Dr. G. H. Detwiler.

4 00—Open Discussion.

4.15—How Can we best Utilize our Ministerial Strength in Cooperation with Domestic Mission Workers? Rev. W. M. Bagby.

4.30—Open Discussion.

EVENING.

7.30 — Experience Meeting, (Topic; My Missionary Convictions), Rev. W. R. Ware.

8 00—Sermon, Rev. H. L. Atkins.

WEDNESDAY MORNING.

9.00—Devotions, Rev. Jno. W. Moore.

9.15—Our Present Educational Policy in Home Mission Field, Inadequate, Rev. H. K. Boyer.

9.30—The Remedy, Rev. J. A. B. Fry.

9.45—The District Institute. (a) What is its Value? (b) Alone, or with Other Meetings? (c) Elements that Make Success, Rev. H. H. Jordan.

10.05—Open Conference.

10.15—The Circuit Mass-Meeting.

(1) When the Pastor is Indifferent, what? (2) Elements that Make Success. (3)Outline of a Model Program, Rev. R. M. Courtney.

10.35—Open Conference.

10.45—Dissemmination of Literature.

(1) What is worth while? (2) Methods of Distribution, Rev. H. M. Blair.

11.00—The Sunday-School and Missions.

(1) As an Educational Agency. (2) Relation to Fall Collections, Rev. H. C. Sprinkle

MISCELLANEOUS MATTERS.

11.30—(1) The Living Link, Rev. W. M. Curtis.

11.40—(2) Influence of Specials, M. D. Stockton.

11.50—(3)Legitimate Expense, C. H. Ireland.

WEDNESDAY AFTERNOON

2.30—Devotions, Rev. B. F. Hargett.

2 45—The Presiding Elder's Relation to Missions.

(1) His Personal Attitude. (2) How Make the Most of his District Secretary? (3) How Help his Pastors? Rev. J. A. Cook.

LAST YEAR'S EXPERIENCE.

3.15—(a) "One Thing that Brought Success," Presiding Elders who paid out.

3.30—(b) "One Thing that Caused our Failure," Presiding Elders whose Districts failed.

3.45—Methods Used in Other Conferences, by Conference Secretaries Present.

4.15—Open Conference.

4.30—Report of Committee on Resolutions.

Adjournment.

A Word of Commendation.

DEAR BRO. BLAIR:—I have just received a nice lot of fruit trees from Mr. Jno. A. Young, the nurseryman, Greensboro, N. C., for the Davie Circuit. I have set them out on the large parsonage lot here. In my judgement, they are excellent fruit trees. If the coming generation of Methodist preachers don't have plenty fruit, it won't be Mr. Young's fault. And, by the way, fruit is no small factor in the promotion of health and happiness.

Our laymen ought to patronize this princely man in getting their nursery supplies.

Yours truly,

JNO. M. PRICE.

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From a Woman of Notre Dame, Ind.

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☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION. Thousands besides myself have cured themselves with it, I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well.** Write today, as this offer will not be made again. Address

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CABBAGE.—Buist's improved late drumhead, Buist's improved late flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Charleston or Large Wakefield, Buist's Early Flat Dutch, Buist's Early Drumhead, Extra Early Express, Early Summer.

CARROT.—Early Half-long Scarlet, Buist's Improved Long Orange.

CAULIFLOWER. — Early Extra Paris.

CELERY.—Golden Dwarf, Golden Self-Blanching, White Plume.

COLLARDS. — Georgia, Buist's Cabbage Collards.

CUCUMBER. — Improved Early White Spine, Early Cluster, Early Short Green, London Long Green.

EGG PLANT.—Buist's Improved Large Purple.

KALE.—Green Curled Scotch, Dwarf German Greens.

KOHL RABI.—Early White Vienna.

LETTUCE.—Early White Butter or Cabbage, Early Prize Head, Early Curled Simpson, Big Boston.

MELON (Cantaloupe or Musk)—Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

MELON (Water). — Kolb Gem, Duke Jones, Georgia Rattlesnake, Florida Favorite, Ice Cream, Peerless.

MUSTARD.—Mammoth Curled.

PARSLEY.—Double Curled.

PARSNIP —Fine Sugar.

PUMPKIN.—Large Cheese.

RADISH. — Early Long Scarlet (short top), Early Red Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip.

SALISFY (or Oyster Plant).—Buist's Mammoth.

SPINACH. — Buist's Perfection Curled.

SQUASH.—Early Bush or Patty-Pan, Yellow Summer Crook Neck, Boston Marrow.

TOMATO.—Livingstone's Beauty, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top (for Greens).

A Word of Approval.

DEAR BRO. BLAIR:—Your recent editorials touching our duties and our dangers in these times of peril, urging us to prayer and to seeking for a deeper experience in the mighty and mysterious work of the Holy Spirit to qualify and guide us in our work of saving sinners I have read with glad approval, and to my own edification.

Men and women are being enrolled as members of the church who have never repented of sin, neither have they forsaken their devotion to the fashions of the world. The strength of the church is not found in the wealth and culture and numbers of her membership, but in the purity of its members.

Bishop Fitzgerald's letter was from the heart, full of the love of the Master, and I doubt not was the occasion of much rejoicing on the part of many of your readers who have been blessed with a like experience of fellowship in the Spirit that surpasses in its joys the power of language to express.

The Lord has restored me to health, and I am now ready to enter the active work of the pastorate when an opportunity is offered.

Sincerely yours,
T. A. BOONE.

Bethel, Asheville.

DEAR BRO. BLAIR:—We have just closed two weeks services at Bethel Church with fine results; some 50 conversions and reclamations. A good number have applied for membership in our church from among people who will make good church members. The meeting has brought together a larger congregation than Bethel Church has ever known. The membership of the church has been generally quickened into new life. It has gathered such momentum that we have concluded to continue through another week.

The preaching was done by Rev. D. H. Comann, and was "in demonstration of the Spirit and power." His methods are the best, and preaching clear and great. God honors it. His personal influence in our home, and his holy ministry among us have been most helpful. May his way open to all our charges for his services are greatly needed. Blessings upon him and his work.

Sincerely,
JNO. W. MOORE.

Polkton Circuit.

DEAR BRO. BLAIR:—This is my first year on Polkton Circuit. We have been kindly received. Many expressions of kindness have been shown us in bringing such things to us as are necessary for family comforts, for which we are grateful. Our first quarterly conference was held at Gilboa, February 13 and 14. The weather was very cold and the roads were rough and frozen. But this did not keep the stewards from turning out. All the churches were represented, save one. We had a good report for the first quarter. The stewards made a liberal allowance for the preacher's salary, making it $700. I believe they will pay it in full. We see greater possibilities here than any work we have served before. The Lord help the preacher to study, and so live with Christ in God, that he may speak words of wisdom and comfort to his people.

J. C. MOCK.

Dr. Turrentine on Greensboro Female College Calamity.

At West Market Church yesterday morning Dr. S. B. Turrentine preached from Rom. 8: 28: "And we know that all things work together for good to them that love God." During the discourse he applied the subject to the recent fiery disasters throughout our country, especially to the burning of our female colleges

In speaking of the burning of Greensboro Female College he struck the key-note that the Methodists could ill afford to become dismayed at the recent misfortune, and surrender; but that they should decide to promptly rebuild and show themselves worthy of those who nobly rebuilt above the ruins of forty years ago. He declared that this was not the first time that Methodism had suffered from fiery disaster in this country. From the time that the sad wail arose over the ashes of Cokesbury College till now, the Methodists have heroically overcome difficulties and are now among the leaders of educative power. The speaker declared that the educative work was the conserving and staying force of the Church; that if we neglected the educating of our women we weakened at the key-stone of our strength; that it was not a matter of financial economy to be considered, but the claims of duty and interest; that we can no more afford to abandon our true educational work than to close up our churches. He appealed to the congregation, who had so superbly stood by the grand old college in the past, to again come to her help in this crisis, and rebuild the college and establish the institution as a shining light in behalf of the multitudes to come.

He cited instances in the Bible where apparent misfortune wrought blessings, and stated that he believed the present crisis of surrounding difficulties called us to heed the divine command: "Go forward."

The words struck a responsive chord in the hearts of the congregation, and strong sentiment is expressed that the college can and must be rebuilt, and assigned again to its noble mission in behalf of Christian womanhood.

Education and Earning Capacity.

Dr. D. A. Tompkins, of Charlotte, North Carolina, has recently published figures to show that at thirty-five years old the earning capacity of a man with common school education and special training is twelve and a half times greater than that of an illiterate, untrained man; that the earning capacity of a man with high school education and training is twenty-five times greater than that of the illiterate and untrained man; that the earning capacity of a man with college education and training is thirty-seven and a half times greater than that of the illiterate and untrained man, and the earning capacity of a man with university education and training is fifty times greater than that of the illiterate and untrained man. So that the value to the commonwealth of the man with university education and proper training for his business is fifty times greater than the value of the illiterate and untrained man.—Educator Notes.

A Perfect Laxative

Is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is **Mozley's Lemon Elixir.** It is a pleasant lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle.

Mozley's Lemon Hot Drops, without an equal for coughs, colds, sore throat and bronchitis. 25c a bottle.

Mozley's Lemon Elixir

"WE EXTEND TO YOU A NEW YEAR'S GREETING."

We wish to thank our friends and patrons throughout the State for their generous support during the past year, and to assure them that we appreciate their kindness in full.
You have helped to make our business larger, and you have aided us in such way as to make it possible for us to serve you better in future.

We cater to the Wholesale and Retail Trade.

Our representatives on the road will be to see you soon. Give them the glad hand and encourage them in their effort to serve you.

Odell Hardware Co.

Distressing Stomach Disease

Permanently cured by the masterly power of "South American Nervine Tonic." Invalids need suffer no longer, because this great remedy can cure them all. It is a cure for the whole world of stomach weakness and indigestion. The cure begins with the first dose. The relief it brings is marvelous and surprising. It makes no failure; never disappoints. No matter how long you have suffered, your cure is certain under the use of this great health-giving force. Pleasant and always safe. Sold by L. Richardson Drug Co., Greensboro, N. C.

WANTED!--Second hand Pianos and Organs. I buy, sell and exchange any make. I will sell you a new Instrument and take your old one as part pay. A postal card will bring to you prices, catalogues, calendars, and full particulars.
E. M. ANDREWS,
315, 317, 319 Elm St.,
Greensboro, N. C.

To Piano and Organ Buyers.

The editor wishes to say a good word for the Williams Organ & Piano Company of Chicago, manufacturers of the well-known Epworth organs and pianos. It is a reliable concern and well-known throughout all Methodism. Our readers will do well to send to this firm for a catalogue before buying instruments. See ad in another column.

Our Little Folks.

Did Not Care for His Soul.

Evangelist William A. Sunday tells this striking personal experience:

I will never forget a scene I witnessed as long as I live. I left the tent where we were holding meetings down in Paris, Ill., one night, and among the number who left last was a young man that I was especially attracted to by his fine looks. I walked down the street with him, and put to him the invariable question, "Are you a Christian?"

He said, "No, sir, I am not."

Then I used every scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate I said to him, "Are your father and mother alive?"

"Both alive," said he.

"Is your father a Christian?"

"Don't know; he has been a steward in the church for several years."

"Is your mother a Christian?"

"Don't know; has been superintendent of the Sabbath school of the same church for some time."

"Have you a sister?"

"Yes, sir."

"Is she a Christian?"

"Don't know—she has the primary department in the Sabbath school."

"Do your father and mother ever ask the blessing at the table?"

"No, sir."

"Did your father, mother or sister ever ask you to be a Christian?"

"Mr. Sunday, as long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think that I am lost?"

I could not answer such arguments. It is six years ago this coming October since I heard this. I can hear his words ringing in my ears, "Do you believe they think I am lost?"

Her Work.

KATE UPSON CLARK.

A mother once said to a popular teacher, who had been adored by her pupils for a score of years: "What a wide and beneficent influence you have exerted, while I have been cooped up at home, managing servants, doing the mumps and the measles, and patching and darning! How narrow my life looks beside yours!"

"Narrow?" cried her friend. "Think how you have sent forth into the world every morniug your husband and your flock of boys and girls, full of health and cheer! What a model home you have created for all your friends to see! It is I who have lived a narrow life rather than you. What is the slight touch which I may have given to a thousand or more lives compared with the deep, determining influence which you have wielded over the half-dozen in your home?"

"Is it possible that you can think so?" exclaimed the tired mother incredulously.

"I know so. I have watched your children in school. They radiate everywhere an atmosphere of love and light, and it was you who gave it to them."—Journal and Messenger.

Beloved By Animals.

Robert Browning's mother could even lure butterflies to her by some unknown means, and domestic animals obeyed her as if by the aid of reason.

Robert had received a present of a bull dog, of a rare breed, which tolerated no interference from any person except him or his mother, and would never allow strangers to be in the least familiar with her. When a neighbor came in, he was not allowed to shake hands with her, for the dog at once showed his teeth. Not even her husband was allowed to approach her too closely, and, if Robert was more familiar with her than the dog thought proper, the display of teeth was very evident.

One day, to subject him to a severe test, Robert put his arm about his mother's neck, as they sat side by side at the table. The dog went round behind them, put his forefeet on a chair and lifted Robert's arm away with his nose.

There was a favorite cat in the family, and her the dog hated. One day he chased her under a cupboard and kept her there, besieged, until Mrs. Browning gave him a severe lecture and charged him never to molest pussy more. The creature obeyed her implicitly. From that time forth he was never known to touch the cat, although she, remembering past tyranny, bore herself most insolently toward him. Yet when she scratched him, he only whimpered and turned away, as if to avoid temptation.—W. J. Stillman.

Transferring Troubles.

Among a primitive folk who seemed to have more moral troubles than any other and to feel greater need of dismissing them by artificial means, there grew up the custom of using a curious expedient. They chose a beast of the field and upon its head symbolically piled all the moral hard-headedness of the several tribes; after which the unoffending brute was banished to the wilderness and the guilty multitude felt relieved.

However crude that ancient method of transferring mental and moral burdens, it had at least this redeeming feature; the early Hebrews heaped their sins upon a creature which they did not care for and sent it away. In modern times we pile our burdens upon our dearest fellow creatures and keep them permanently near us for further use. What human being but has some other upon whom he nightly hangs his troubles as he hangs his different garments upon hooks and nails in the walls around him?

Have we ever suspected that when once the habit of transferring our troubles has become pleasant to us, we thereafter hunt for troubles in order that we may have them to transfer, that we magnify the little ones in order to win the credit of having large ones, and that we are wonderfully refreshed by making other people despondent about us? Mercifully those upon whom the burdens are hung often become the better for their loads; they may not live so long, but they are more useful. Thus in turn the weak develop the strong—James Lane Allen, in "The Mettle of the Pasture."

Escaped an Awful Fate.

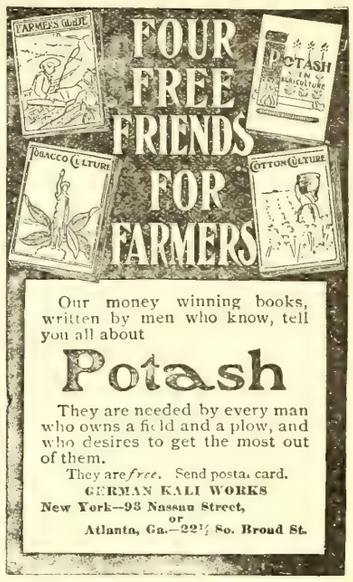
Mr. H. Haggins of Melbourne, Fla., writes, "My doctor told me I had Consumption and nothing could be done for me I was given up to die. The offer of a free trial bottle of Dr. King's New Discovery for Consumption, induced me to try it. Results were startling. I am now on the road to recovery and owe all to Dr. King's New Discovery. It surely saved my life." This great cure is guaranteed for all throat and lung diseases by all druggists. Price 50c and $1 00. Trial bottles free.

WANTED!--Second hand Pianos and Organs. I buy, sell and exchange any make. I will sell you a new Instrument and take your old one as part pay. A postal card will bring to you Prices, Catalogues, Calendars, and full particulars.

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RELIEF IN SIX HOURS.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by L. Richardson Drug Co., Greensboro, N. C.



Our money winning books, written by men who know, tell you all about

Potash

They are needed by every man who owns a field and a plow, and who desires to get the most out of them.

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FAMOUS BECAUSE MERITORIOUS.
THE BEST IN AMERICA FOR $1.50
TAKE NO SUBSTITUTE.
IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

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LEADING SHOE MANUFACTURERS OF THE SOUTH.
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Cold weather is here and you may have a cold or a croupy child Take

Helms' Cold and Grippe Capsules.

They cure the worst cases of cold and La-Grippe Price 25c box.

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Will cure your child of croup and cold. A box should be in every household Price 25c.

Helms' Violet VELVET Cream

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Everything in the drug line.
If you can't get them from your druggist write me and I will have them stocked. Take no substitute, as they are not as good

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To all preachers of the gospel at $1.00 a year.

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Be Sure to Read This.

All our subscribers are urgently requested when the time expires for which they have paid to notify us by postal card, if they wish the paper discontinued. Otherwise we will take it for granted that they wish the paper continued. Do not make this request to your pastor, but write it to the office by postal or by letter.

Our Combinations For March.

Advocate and Nashville Christian Advocate,	$3.00
Advocate and Americ'n Farmer,	1.50
Advocate and Farm and Fireside,	1.70
Advocate and Ladies' Home Companion,	2 00
Advocate and American Boy,	2 00

We continue the seed premium till March 15. The seed go with all the above combinations, to new subscribers and to renewals paying one year in advance. Make out seed list with name and postoffice address on separate sheet.

Christian Advocate Pub. Co.

We Must Reach the Goal.

Our subscription list is swelling rapidly, and we have already demonstrated the feasibility of our undertaking. Quite a number of the charges have already sent in the fifteen new subscribers, while some have gone considerably beyond the figure, and many others have sent in more than half the number. While we must carry out our promise to announce the result next week, we are constrained to say that we must keep up the campaign till we reach the goal. We set in to reach the 7,000 mark, and there is no good reason why it should not be done by the first day of May.

Let every pastor think out at once a plan by which to reach the fifteen new subscribers, also see that the old list does not leak. We are ready now to furnish fresh, up-to-date lists to all who write for them. When writing for your lists, be sure to mention every postoffice in your charge, whether you have subscribers at all the offices or not.

We feel that our preachers generally deserve great praise for the unselfish and zealous manner in which they have taken hold of the canvass.

The Divorce Evil.

There is ample cause for shame as well as alarm at the record of divorce proceedings in our courts. No one should hesitate to stand firmly for a civil code based upon the divine, which recognizes the one Scriptural ground for divorce. Even the layman of ordinary intelligence understands how to interpret Matt. 5: 31 32; Matt. 19:3 9; Mark 10:2-12, and Luke 16:18.

There is a clause in our Book of Discipline which forbids our ministers performing the marriage rite for divorced parties, and we are glad to believe that the disposition prevails to observe the rule. However, there is a probability that the discipline of the church is not as carefully enforced against such offenses as it should be, and that the public conscience is not educated as it should be from the pulpit on this vital matter. The family is the unit of society, and unless this is kept pure we need not expect purity either in the civic or social functions of society.

The fearful increase in the number of divorce suits successfully prosecuted in our courts, is enough to awaken the most serious apprehension for the future of Church and State, and will justify a call to the most careful investigation.

The Shortage In Ministerial Supply.

It is generally conceded that the supply of ministerial candidates is not only not equal to the demand, but that the number offering is considerably less than a few years ago. This falling off has occasioned serious concern throughout the church, and there is very naturally much inquiry as to the cause.

We think that in this alone is indicated one of the strongest reasons why there should be a universal call to prayer and effort to promote the spirit of revival in the church. The same influences which call many to repentance and to seek membership in the church, operate to move upon the consciences of men to preach the gospel, and there can be no better evidence of spiritual dearth than a falling off of the supply of those who feel moved to preach the gospel.

Commenting on the falling off of ministerial candidates, the Christian Observer (Presbyterian), says:

"Many causes are given for this state of affairs. It is entirely likely that not any one cause is operative, but that many things are conspiring to bring the result to pass. If we say that it is the low state of piety and spiritual activity in the Churches, we may be, in a general, way, not far from the truth; yet even this state of the Churches itself provokes inquiry and needs to be accounted for.

"The intense commercialism, the decline of family religion, the low view many people have of the ministry, the meagre support given to the gospel minister, the prospect of poverty in old age, the sceptical temper of our own time, and the general indifference regarding spiritual and eternal things, may all have their share in bringing to pass what has now become a really serious condition in the Churches.

"It is not easy to prescribe the remedies, even after we may have made a fairly correct diagnosis of the case. Whatever will deepen the piety and increase the spiritual life of the Churches will no doubt help to cure this and all other evils in the Churches. It is interesting to note that church statistics show that when there is a steady increase to her church membership on profession of faith, there is usually a like increase in the number of candidates for the ministry; and that when there is a decline in the former, there is also a decline in the latter. This would seem to indicate that common causes are operative in the Churches to produce these results.

"We are strongly of the opinion that the Churches should enter upon a definite campaign to do all in their power to remedy the evils now open and which threaten to become worse instead of better. The Church, first of all, should make it a subject of importunate prayer. Pastors, parents, and people should get on their knees before God on this behalf. There ought to be concerted prayer for laborers to enter the harvest field.

"Then ministers should often allude to this matter in preaching. It may be truly said that the ministry of one generation is as truly called to raise up a ministry for the next generation, as the ministry of one generation is bound to gather in a Church membership for the next generation. The two things must go together.

"Then some organized effort should be made to reach the young men in our colleges, especially in our Church Colleges, and to lay before them the claims of the ministry, and the great and urgent need of our own time for more, many more, godly, well-trained young men for the ministry."

EDITORIAL NOTES.

WE have a lot of nursery stock for sale at the Greensboro Nurseries, Mr. John A. Young, proprietor. Any one wishing to buy can save money by making their purchase through us. Write at once if you are interested. We want to make sale during the next two weeks. Address,

CHRISTIAN ADVOCATE PUB. CO.,
Greensboro, N. C.

* * * *

REV. N. R. Richardson requests that we call attention to the fact that his postoffice address is Caroleen. Much of his mail goes to Henrietta, which causes delay and confusion. Let all note the fact that the preacher in charge of Henrietta and Caroleen lives at Caroleen now, and his mail should be addressed to that office.

* * * *

REV. J. H. West announces a Missionary Institute for another section of his district. Brother West, as one of the young presiding elders, is already manifesting a spirit of enterprise and tact in the organization and management of his district. The first section will hold its institute at Forest City on the 10th and 11th of March, and the 2nd section, as announced this week, at Glen Alpine, on the 24th and 25th of March.

* * * *

WE hope soon to greet our readers with a cut of the new Buildings of G. F. College to be erected on the site of the one recently burned. The cut on our first page is perhaps a last look at the old building.

The Common Order of Worship of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

The following Order of Worship, unanimously adopted by the Joint Commissions of the Methodist Episcopal Church, and of the Methodist Episcopal Church, South, at their meeting in Ocean Grove, N. J., July 7th, 1903, is hereby officially published for the use of the two churches by unanimous order of the Joint Commissions at their meeting in Nashville, Tenn., February, 24, 1904:

ORDER OF WORSHIP.

Let all our services begin exactly at the time appointed; and let all our people kneel in silent prayer on entering the sanctuary.

[I. Voluntary, instrumental or vocal.]*

II. Singing from the Common Hymnal, the people standing.

[III. The Apostle's Creed, recited by all, still standing:

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

"I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."]

IV. Prayer, concluding with the Lord's Prayer, repeated audibly by all, both minister and people, kneeling.†

[V. Anthem, or Voluntary.]

VI. Lesson from the Old Testament, which, if from the Psalms, may be read responsively.‡

[VII. The Gloria Patri:

"Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.]

VIII. Lesson from the New Testament.

IX. Notices, followed by collection; during or after which an offertory may be rendered.

X. Singing from the Common Hymnal, the people standing.

XI. The Sermon.

XII. Prayer, the people kneeling.§

XIII. Singing from the Common Hymnal, the people standing.‖

XIV. Doxology and the Apostolic Benediction. (2 Cor. xiii. 14)

* Parts inclosed in brackets may be used or omitted.

† Let all our people be exhorted to kneel in prayer, keeping their faces toward the minister,

‡ In the afternoon or evening the Lesson from the Old Testament may be omitted.

§ The order of prayer and singing after sermon may be reversed.

‖ An invitation to come to Christ, or to unite with the Church, should be given when this hymn is announced.

S. M. Merrill,
W. W. Duncan,
Chairmen.

Jno. J. Tigert,
S. O. Royall,
Secretaries.

Isaac W. Joyce,
William V. Kelley,
J. W. Jennings,
Frank L. Brown,
A.W. Harris,
Com. M. E. Church.

A. Coke Smith,
O. E. Brown,
John O. Willson,
J. E. Godbey,
R. E. Blackwell,
Com. M. E. church, South.

Nashville, Tenn., Feb. 26, 1904.

CONFERENCE NEWS.

BRANNER.—Mrs. M. J. Branner has been quite sick in the last two weeks.—Waynesville Courier.

DETWILER.—Rev. Dr. G. H. Detwiler, presiding elder of the Salisbury district, is steadily improving.

STANFORD.—Rev. A. L. Stanford is in Atlanta, Ga., this week, attending a Bible conference —Leaksville Gazette.

LEE.—Rev. W. B. Lee visited Edenton Street church, Raleigh, last Sunday, and talked on our Mission work in Brazil.

CENTRAL CHURCH, MONROE.—The Monroe papers announced a "measuring party" at the parsonage of Central church on Tuesday night for the benefit of the Golden Link society.

MARION —The News last week said: The pastor will preach on the subject of Baptism from a Methodist view point on next Sunday morning at the Methodist church. His object is the instruction of the young members in the doctrines of the church.

SHERRILL —Rev. W. L. Sherrill preached an able sermon Sunday to a right large congregation, notwithstanding the cold sleety day. His text was taken from Proverbs 22nd chapter, and part of the first verse: "A good name is rather to be chosen than great riches."

SHERRILL —Rev. Albert Sherrill, of Trinity, spent Wednesday here on a visit to his sister, Mrs. W. V. Honeycutt. Mr. and Mrs. Sherrill were on a visit to the latter's father, Mr. Frank Rogers, of Glass —Concord Times.

CENTRAL CHURCH, CONCORD.—The second quarterly conference of Central Methodist Church was held Wednesday night. In the absence of the presiding elder, Rev. Dr. G. H. Detwiler, the conference was presided over by Rev. W. V. Honeycutt. The reports showed the affairs of the church to be in excellent condition. —Concord Times.

LENOIR.—Rev. D. H. Comann has returned from an extended trip to Brevard, Asheville and other points. ———Miss Alexander, of Asheville, is visiting her sister, who is a student in Davenport College.———Miss Willie Jenkins, who has been attending Davenport College, left for home in Gastonia —Lenoir Topic.

LEE.—Rev. J. A. Lee, for 25 years in the active work of the Methodist ministry, has been forced to give up work on account of ill health and has located at Laurinburg. Mr. Lee is a brother of Mr. W. F. Lee of this county, and a son of the late John H. Lee, who died at Henrietta about two weeks ago.—Cleveland Star.

SMITH.—In a business letter, Rev. M. A. Smith, of Wadesboro Station, takes occasion to speak in the highest terms of praise of the kind reception given himself and family by the people of his charge, also of the many expressions of appreciation which have been given. Brother Smith is not given to fulsome praise, and we take it that they must be getting along well. That preacher and congregation will like each other more and more.

KERNERSVILLE.—Rev. W. S. Hales, pastor of the M. E. church, at Kernersville, was in the city yesterday. His congregation has decided to make extensive improvements to their house of worship. The work proposed will cost $500. Over $300 of this amount has been subscribed. The ladies of the church have subscribed $25 and they will give an entertainment at the Kernersville Academy tomorrow night for the purpose of raising their part. A splendid musical program has been arranged. Refreshments will be served.—Winston Sentinel.

TRYON ST., CHARLOTTE —A Colonial Tea was given at the church last week, for the benefit of the medical mission of the Woman's Foreign Missionary Society. Reporting it, the News says: The Sunday-school room, where the tea was given, was comfortably filled with an appreciative audience. The programme, consisting of several musical numbers, songs, recitations and dialogues, was well rendered. Little Misses Martha Moore and Ruth Blankenship, who presented "The Blue and the Gray," especially won applause. A neat sum was realized from the entertainment.

GASTONIA —A special dated the 24th ult., says: An enjovable social affair was given last evening from 8 to 10:30 o'clock by the Epworth League of the Main Street Methodist church in the League rooms. The occasion was to commemorate the anniversary of Washington's birthday and the rooms were appropriately decorated in the national colors in bunting and flags. The affair was an informal one and no programme had been arranged, but the pleasures of the evening were enbanced by several musical selections rendered by Mr. S. S Shuford, Miss Stokes and Miss Willie Jenkins, recitations by Miss Ethel Gray and by a number of toasts. Prof. J. H. Seapark acted as toastmaster and in response to his call a number of guests gave toasts on the various phases of Washington's life and character.

WEST MARKET STREET, GREENSBORO.—The silver jubilee of the Woman's Foreign Missionary Society of West Market Street Church was celebrated Sunday night at the church. The Society is just twenty-five years old and the exercises of Sunday night were in commemoration of the twenty-fifth anniversary. The exercises opened with a musical number by Mrs. John S. Michaux, the church organist. After this there were devotional exercises conducted by Rev. Dr. S. B. Turrentine. Mrs. Lucy H. Robertson, who was in charge of the exercises, at this point explained the meaning of the service. She then announced a song by twelve little girls followed by a recitation by Master Cutlar Watkins. An address by Mrs. Lucy A. Cunninggim was the next number on the program. She gave an interesting account of the work of the Woman's Foreign Missionary Society throughout the South. Mrs. Robertson spoke of the work of the West Market Society which is the banner society of the conference, supporting a missionary in China besides contributing largely to the support of missionaries in other countries. A reading by Miss Troy, a selection by the choir, and the taking of a large offering for missions followed by the doxology and benediction by the pastor closed the evening's exercises.—Greensboro Telegram.

Connectional Notes.

Mr. Presley Meguiar is dead. He was one the most pryminent laymen in the church, being President of the Church Extension Board.

Dr. Whisner announces that the increase in the contributions of our Church this year for the cause of Church Extension is between fourteen and fifteen thousand dollars.

Bishop Warren A. Candler will preach the baccalaureate sermon at Vanderbilt University in June. Judge J. M. Dickenson, of Chicago, will deliver the literary address.

Rev. Dr. J M. Buckley, editor of the Christian Advocate, New York, lectured in Nashville, Tenn., last week for the benefit of Walden University which recently suffered great loss by fire.

Bishop Charles B. Galloway of the M. E. Church, South, has been invited by Principal Booker T. Washington to preach the commencement sermon at the Tuskegee Institute, May 22.

The members of the Joint Commission on Catechism met in Nashville, Tenn., last week. A joint Hymnal and a joint Catechism for the two great bodies of Methodism in the United States will be evidence of substantial progress in the matter of genuine fraternity.

Mrs. J. B. Guthrie, mother of Rev. J. O. Guthrie, of the North Carolina Conference, died while on a visit to Burlington, N. C., February 16, 1904. She is said to have been "a most highly esteemed woman of a lovely Christian character." She was interred at Siler City by the side of her husband.

Bishop Hendrix is anxious to get an autograph letter of Bishop Whatcoat, and also of Jesse Lee and of Freeborn Garrettson, to complete a collection of rare autographs reaching from John Wesley to the close of the last century, including all the chief actors on both sides of the ocean in the great religious movement of the two centuries.

The J. Van Lindley Nursery Company.

We call attention to the advertisement of this old, reliable concern. Be sure to read what they have to say about Spring planting. March is the month to interest yourselves in this important matter.

CANCER CAN BE CURED.

Not by the knife or the barbarous burning plaster, but by soothing, balmy Oils. Not a late discovery, but successfully used for the past ten years. More successful than all other treatments combined. Convincing books sent free to those interested. Address Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind. (The originators of the Oil Cure)



Mar. 2—4t.

Dedication at Matthews.

Dear Bro. Blair:—Please announce through the ADVOCATE that Bishop A. Coke Smith will dedicate our new church at Matthews on the 2nd Sunday in April.

Will be glad to have any of our friends with us at that time, especially the former pastors of this charge. The construction of this church was begun during the pastorate of Rev. J. J. Havner, and was completed last August. We hope to have everything in readiness for the dedication on the 10th of April and are looking forward to a good time.

Very truly,
R. G. TUTTLE.

District Conference Directory.

CHARLOTTE DISTRICT, at Marshville, July 21-24.

FRANKLIN DISTRICT, at Sylva, May 26-29.

MORGANTON DISTRICT, at Morganton, May 26.

MOUNT AIRY DISTRICT, at North Wilkesboro, March 31.

SALISBURY DISTRICT, at Salem Church (seven miles from Albemarle), July 28 31.

SHELBY DISTRICT, at McAdensville, July 7 10.

STATESVILLE DISTRICT, at Newton, beginning June 2nd.

WAYNESVILLE DISTRICT, at Mount Zion, on the Crab Tree circuit, July 14 17.

WINSTON DISTRICT, at Kernersville, June 30-July 3.

A HOMELY ILLUSTRATION.

When you get a sliver in your finger, the sensation is anything but pleasant. Allow it to remain long enough and it will fester and give you a lot of trouble. Remove the cause and the pain will stop.

It's the same way with your whole body. When your head aches, it is nature's message sent from the stomach to the brain. Every throb is but a click in the message whose letters spell "danger—send relief." Some people, when they get a headache, rush to the drug store and swallow some powerful tablet or powder which sets the heart to thumping and the blood racing around the body at a terrific rate. Do you? Other people take strong purgatives which rip and tear through stomach and bowels, leaving them irritated and sore. Do you? Still other people take Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) It is a sensible remedy to use. It removes the cause of the trouble. It helps the stomach and bowels to get rid of poisonous waste matter by stimulating their natural muscular action. It tones up and strengthens the nerves; it enriches the blood and builds up hard, healthy tissues. Only one small dose a day is required to permanently cure ailments of stomach, liver, bowels, heart, kidneys, and blood. Try it before you buy. Write us for a free sample bottle. It will do you good. Promptly sent postpaid. Formula sent in every package. Address, Vernal Remedy Co., 460 Seneca Building, Buffalo, N. Y. Sold at all druggists.

The Sunday School.

Lesson for March 6.

Jesus Calms the Storm.

(Mark 4. 35-41.)

GOLDEN TEXT.—He maketh the storm calm, so that the waves thereof are still. Psa. 107. 29.

Idolatry

The earliest traces of religious belief—traceable in the Vedas—show a belief in one invisible supreme Deity. By him were ordered all the processes of nature, and from him came the laws of human conduct. Then, as he worked by agencies such as the sun, the wave, the storm, the next step downward was to make these agencies divine. Thus men came to deify and worship the forces of nature, dividing and subdividing until they had "gods many, and lords many." Homer gathered these monstrosities into "fair humanities," and made the Greek idolatry the most beautiful and blameless known in heathendom.

Wind and Wave.

Posidon was the deity ruling all waters; Hera, controlled the atmosphere; but each had subordinate personages, as god of winds and the like, with many divisions of power. Thus our lesson shows a ruinous stroke upon all idolatry in the natural world, and especially on that with which the disciples might be somewhat acquainted, such as is illustrated in the narrative of Jonah. Hera and Posidon were broken and discredited.

Human Fatigue

"Jesus, therefore, being wearied with his journey, sat thus on the well." If the twenty mile walk to Sychor wearied Him who took our infirmities, this September day of healing and teaching at Capernaum might do as much. The equinoctial sunset found the calm eastern side of the lake attractive. Fatigue, like sheep, is a notural and wholesome experience, beautiful in its time, and often sought as conducive to a restful night.

The Risk

At this season of our lesson the winds are at nightfall uneasy, and on the open sea squalls are liable to come. Much more are they liable on a hill-girded lake, where the air cools on the summits and rnshes down to displace the warmer below. Some of us, caught in such a streak of wiud, have learned what struggle is. So now on Galilee.

The Storm

Most of our wrecks are from being driven ashore, while the clear sea is safe This ship was but light and shallow, and its peril was from filling and sinking in the open lake. This baffled all the boatman's skill, and the feeling of helplessness is at such times most crushing. "Other little ships" may have been suffering, but this one only is in our view, and its case is desperate.

The Call

"Asleep on a pillow!" There is in Greek a beautiful lullaby of Danæ to her infant asleep in the tossing ship. Our Lord's sleep is human; men have slept near the thunder of battle; but this scene has its impressive contrasts. They have faith enough to call him from apparent indifference. "He is sleeping, and must be waked," said the mocking prophet to the priests of Baal when they all day shouted to their god. Jesus is not afar off. Their cry, variously given, comes to him through the veil of slumber.

Why a Word

"This word came for your sakes." An effort of the divine would have done the work, but here is an opportunity for a deed impressive to all time, "wherever this gospel shall be preached." A scene so spectular lives in Christian song, and refreshes the faith of believers for all time. Why did he let the storm rise at all? "The processes of nature are always beneficial." Even volcanoes shed the atmospheric dust which gathers rain and snow.

The Calm

We in our speaking still, like the old idolaters, personify the elements, as if Zeus rebuked Hera and Posidon. The calm comes from their quailing before a higher power. The rush of wind might have ceased by exhaustion from natural causes, but the waves would by their own momentum roll on. Their sudden quiet could by come command alone.

The Disciples' Faith

It may in their favor be said that this was an experience quite new to them. They had seen mighty works of healing, but no mastery of storms. They ought to have reasoned better—that he whom devils obeyed could control winds; but men in alarm are not often logical. They were as yet only half-trained. Indeed, they never had faith in its fullness until the Holy Ghost came to them from on high. They then bravely bore storms harder than this.

Their Wonder

This was a new revelation. The most lawless of elements, to the Jews specially so formidable that no Jewish ship ever ventured on the Great Sea, cowed before a Master's quiet word! What is next to come? Their fear was, not a panic, but a reverence at this unfolding of a new phase of the divine power. "This awful God is ours." "He ruleth the raging of the sea." He can—and this is our hope—still "the tumult of the people." —A. B. Hyde, D. D., in Pittsburg Christian Advocate.

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FRANK J. CHENEY.

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The Epworth League.

Topic for March 6.

God the Light and Inspiration of His People.

(Ps. 27. 1 8.)

Daily Bible Readings.

I. God the Father and Giver of Light. (Verses 1-3.)

God is Light. We are familiar with the thought of God's creating—the beginning of the creation—light, and of his redeeming. The thought of God as a source of defense and strength is common to readers of the Old Testament. The Psalms have the poetic art of making these conceptions life like by personification. Thus the physical element of light, ever streaming from the sun, the great light producing body, is likened to the revelation that proceeds from God to the heart of the trusting man. This revelation is of God's nature, just as the light is an exponent of the sun. The word of God is truth, because it accords with the reality of God, and is aptly compared with light as the revealing medium. What comes from God is truly a revealer of God himself, whether in providence, nature, miracle, or book; hence we rightly speak of God himself as Light.

God is Salvation. Saving grace, or help, flows from him just as the revealing light radiates from his presence. His light is ever delighting and purifying our heart and empowering our life to overcome temptation and sin in all its forms. We may, therefore, speak of God as Salvation;for it is his redeeming favor that operates as a power in the life of the trusting and obedient.

God is the Strength of Life—that is, a refuge and fortress—figures common to David, the writer of this Psalm. A military man, as well as a shepherd and nature lover, he was given to the use of military figures in representing Jehovah. The thought here is not precisely the same as in the preceding figure of salvation. Beleaguered and assailed by forces too strong for him, the psalmist realized that great bulwarks and impregnable defenses had been raised about him, as the mountain fastnesses, had once constituted his defense against Saul, who was hunting him down.

The Lord is a personal possession of the trusting soul. We should distinguish the word Jehovah here—the name of God specifically designated by himself (Ex. 3.14) as that by which he would be known—so that a psalmist could say: "O Lord, thou art my God." The phrase may have been borrowed from a way of speaking possessively of a tribal deity—Jehovah the God of Israel—but it surpasses all such significance here, and to him who is kept in Jehovah's pavilion and in the secret of his tabernacle (verse 5), it means no less than the appropriation of God as revealing himself in light, salvation, defense, to the needs and longings of the soul that trusts him. This is an experiential possession, a real certainty of the soul. "All things are yours, and ye are Christ's, and Christ is God's."

Freedom from fear. The experiential possession of the Lord, as light, salvation, and strength, of course gives freedom from fear. "Of whom shall I be afraid?" If one knows God, knows him as revealing himself in love and help, there can be no ground of fear of men, dread of circumstance, or coming events. The eternal God is his refuge: what of things of time and the wrath of men?

There is a ground of freedom from fear—past experience. (Verse 2.) The phraseology agrees with that of 1 Samuel 17. 46—the boast of Goliath. Was David now, in some other fearful trial, calling to remembrance how the Lord had given the ferocious and boasting Goliath into his hand, as he had then recalled how God had delivered the bear and the lion to his untutored strength? Certainly there is good ground for encouragement for to day's stress and need in the remembrance of God's help in times past. Nothing can now arise that goes beyond his strength and care. We trust in the living God, "who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver." (2 Cor. 1 10.)

II. The Presence of God Gives Confidence and Joy. (Verses 4-6.)

The writer of the Psalm seems to have been in exile, and he breathes out his prayer (verse 4) for restoration to the privileges of the sanctuary and the visible manifestation of Jehovah's redeeming work and the historic movements of his gracious help. It is not necessary to place the date of the Psalm later than David on this account, as the glory and attractiveness of the place where God's presence was manifested did not depend upon the stately beauty of the temple built afterwards by Solomon. The light and love of God are not limited in their manifestation by circumstances, but by unbelief and disobedience. They are not revealed in architectural splendor or ritual pomp, but in the beauty of holiness.

Earnest desire precedes the confidence and joy of realizing the presence of God. "One thing have I desired of the Lord." The psalmist's desire clustered about the house of the Lord—the tabernacle in Jerusalem, and for three things: (1) That he might spend bis days in the sweet associations and fellowship of saints, worshiping in the appointed place. The house of the Lord was but a tent; but its beauty and glory were in its assurance of God's grace and presence. (2) That he might behold the beauty of the Lord; that is, the evidences of the kindliness, or favor, of Jehovah in ritual symbols and historic memorials of his graciousness. Sacrifices, lustrations, and vestments—all told a story of fhe redeeming love and pity of God. These become dear to the heart because they have been the means of leading us into that higher experience of God's light and salvation. (Verse 1.) (3) That he might inquire in his temple, or place, was esteemed a high privilege. Amid such sacred surroundings the mind was clarified, the atmosphere of prayer was favorable to the soul's best feelings and the clearest vision.

Confidence reaches beyond the present and realizes the future. What we desire of the Lord is already spiritually realized. (Mark 11. 24.) This confidence is in the presence of God He will hide me "in the secret of his tabernacle" (verse 5). The longing for the house of God is satisfied by the presence of God. The sanctuary may be a stony pillow or a fiery furnace; but there is the confidence that springs from God's presence.

A burst of joy is sure to follow this confidence. (Verse 6.) The physical tabernacle of Jerusalem was still far away, the enemies may still have compassed him about; but the psalmist, with uplifted head, triumphant mien, was offering the sacrifices of joy and singing, in the solitudes of his exile, songs of joy. Not in our way, but in his own way, God gives to those who trust in him the desire of their hearts.

III. The Believer's Fellowship with God. (Verses 7-10)

In this section petition bursts forth, "Hear! Have mercy!" Where has the serene and joyous confidence, of which we spoke, gone? But this is the way that confidence is gained and maintained. The Lord is Light and Salvation; but it is through prayer that he becomes our Light and our Salvation. We look upon the foe and then to the stronghold. He who desired so ardently that he might dwell in the Lord's house to behold the beauty of the Lord had desired, sought, and found the Lord himself. (Verses 7, 8.) The inviting word, "Seek my face," or favor, had met with the quick response, "Thy face, Lord, will I seek."

The former ground of confidence—the experience of Jehovah as Light and Salvation—is here repeated in more energetic form: a form of petition that reflects the turbulent times and trying experience through which the psalmist was then going; likewise the sense of fellowship is deeper and more intimate. The stronger the pressure the closer the union with God.—Epworth Era.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

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Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

The members of the Woman's Board of Foreign Missions will meet in annual session in Jacksonville, Florida, May 18. The annual meeting of the Western North Carolina Conference Society will be held at Monroe, June 23 27. Mrs. M. L. Hargrove, who will attend the Sunday-school Conference at Jerusalem, expects to return June 15, and, by request, will be present at Monroe, June 26 27. She also promises to give the three or four following days to other points in our Conference, possibly Charlotte, Concord and Salisbury. Mrs Hargrove, by reason of her attractive personality and large gifts, as well as her connection with the Scarritt Bible and Training School, will be warmly welcomed in our midst, and her coming will doubtless be fruitful of large results.

The statistics for the fiscal year are based largely upon the reports of the last quarter. It is therefore very important that every society make its report as accurate as possible and that it be sent to the District Secretary promptly. Let careful attention be given this matter.

Again has our heart been cheered by good news: two members of Tryon Street Auxiliary, Charlotte, have each become a member of the Circle of Thirty. Shall the remaining share and a half be left untaken?

The call to a campaign of earnest prayer comes to all friends of missions now that the war, which we hoped to see averted, is actually on in the East. While the northern part of Korea promises to be a battle ground for Russia and Japan, we are glad to note that no great anxiety is felt for the lives of our missionaries. At the the March meetings let heartfelt intercession be made: for China, tranquility; that God's flock in Korea be not scattered and lost; that Christian life in Japan be not smothered in martial excitement, and that the lives lives of all missionaries in the East be not imperilled.

Writing for the Nashville Christian Advocate, Mrs. Trueheart says:

"The war clouds that hang over Korea cause much apprehension, but the missionaries of the Woman's Board do not cease their activity in trying to bring the timid, superstitious women of the little kingdom to Christ. The work in Seoul and Wonsan is fairly well equipped, but in Songdo our missionaries are not even comfortable, although crowded with work, as the following extract from a recent letter will show: "I was sorry indeed to hear that we did not get sufficient appropriation for our Tallulah Hargrove Home and School. The room on our lot is hardly habitable. Even after taking out the partition it is only 13x13. Then it is only six feet high, unusually low. It has a post in the center which makes it more inconvenient still. This room would have to be our study and reception room. For two people to try to establish a household there seems impossible, to say nothing of the anxiety of looking after the fire in a straw-roof house with no chimney. Where we are there is much discomfort and inconvenience; and if we get through the winter safely, we shall be very thankful. I have had one wretched cold, and feel another coming on. My feet have been frost bitten, and for two days past have been wearing borrowed shoes!" Why can we not secure money enough to build the home and school so much needed, and for which the Woman's Board recommended appropriations? Why? Simply because money enough for the purpose is not in hand. Our representatives in foreign lands should have the necessary equipment to do the work given them to do.

We gladly give space to the interesting letter below, and only regret that we do not have more like it. It would add greatly to the interest of these columns if each society would heed Mrs. Boyer's suggestion, and our oft repeated exhortations, and "speak out" through them:

DEAR MRS. CRAWFORD:—On the afternoon, from 4 to 6 o'clock, February 16, the W. F. M. S. of First Church, Statesville, gave a reception to the ladies of the congregation. The reception was held at the parsonage, and was the occasion of the annual Mite Box opening. The afternoon being favorable, a good number were present, the only regret being that every lady of the congregation could not attend. Refreshments were served and the hearty greetings and warm hand-shaking made it what it was planned to be, a real "Methodist meetin'." The guests generously contributed to our mite box fund, so the result of the reception is $32.00 on our pledge, and a delightful warming of the social heart of the church.

Our Society is steadily gaining strength, and with Mrs. Bennett as President has done well the last year. We reluctantly accepted her resignation, and your humble servant was elected to take her place. The election of the other officers of the Society resulted as follows:

1st Vice-President, Mrs. Bennett.

2nd Vice-President, Mrs. J. H. White.

Treasurer, Mrs. Jas. Wilson.

Recording Secretary, Mrs. D. J. Kimball.

Agent for Advocate and Corresponding Secretary, Mrs. Coone.

Now, if I have your permission, I should like to suggest that we hear more through your department, of our sister Societies. It is helpful and encouraging to know what others are accomplishing—so "speak out" I am sure Mrs. Crawford will not object. MRS. H. K. BOYER.

Statesville, N. C., Feb. 2, 1904.

In Memoriam.

Mrs. T. R. Tomlinson, the subject of this sketch was born July 17, 1866, died February 7, 1904. She leaves to mourn the unspeakable loss, her husband and two children, several sisters and brothers, and a host of fond and admirring friends. In young girlhood she gave her heart and life to Christ, and from that time till the close of life she lived a devout, exemplary Christian life. She was a faithful and useful member of the Methodist church in Wadesboro. She was a zealous and wise worker, and leader in both the W. F. M. and L. B. Missionary Societies, and will be sorely missed by both. Indeed I know of no member of the church here, whose death would have inflicted a heavier loss upon our whole congregation than that of sister Tomlinson. Her many excellent qualities of head and heart drew firmly to her in closest bonds of friendship and devotion to a large circle of friends. A dutiful and worthy daughter, a fond and helpful sister, a devoted wife and mother, a happy homemaker, a friend and favorite of every one who knew her, and a loyal and exemplary member of her church. She is sorely missed by us all in Wadesboro. Most tenderly and sympathetically do we commend the sorrowing loved ones to the God of all grace and consolation.

Let us fondly cherish her memory, and earnestly strive as she did to follow the Great Shepherd of the sheep until we too are safely gathered to the heavenly fold.

Affectionately.
M. A. Smith.

Quarterly Meetings.

ASHEVILLE DIS'T—2nd Round.

R. H. Parker, P. E., Asheville, N. C.

Bald Creek circuit, Bald Creek	Feb.	27 28
Ivy circuit, Barnardsvill	Mar.	1 2
Burnsville circuit, Concord	"	5 6
North Asheville	"	12 13
Bethel	"	12 13
Hot Springs ct., Hot Springs	"	19 20
Marshall circuit, Jewel Hill	"	26 27
Swannanoa circuit, Tabernacle	Apr.	2 3
Old Fort circuit	"	9 10
Hendersonville station	"	16 17
Hendersonville ct, Edneyville	"	23 24
Cane Creek ct., Patty's Chapel	Apr. 30,	May 1
Weaverville station	May	7 8
Weaverville circuit	"	14 15
Central	"	21 22
Haywood St	"	21 22

CHARLOTTE DIST—2d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Chadwick	Mar.	5 6
Brevard	"	13 14
Epworth	"	13 14
Calvary	"	13 14
Pineville, Marvin	"	19 20
Morven, Sandy Plain	"	26 27
Trinity	Apr.	3 4
Dilworth	"	3 4
Matthews, Matthews	"	10 11
Tryon street	"	17 18
Hoskins	"	17 18
Weddington, Union	"	23 24
Waxhaw, Bond's Grove	"	24 25

FRANKLIN DIS'T—2d Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Jan	24 25
Glenville circuit at Glenville	Feb.	6 7
Macon cir. at Asbury	"	13 14
Franklin circuit at Oak Ridge	"	20 21
Webster ct. at Speedwell	"	27 28
Dillsboro, Sylva & Scott's Creek	Mar.	5 6
Whittier circuit	"	12 13
Bryson City	"	19 20
Andrews circuit, Tomo'la	"	26 27
Hiwassee circuit at Not'a	Apr.	2 3
Hayesville circuit at Bethel	"	9 10
Murphy Station	"	16 17
Robbinsville ct. at Robbinsville	"	23 24

GREENSBORO DIS'T—2d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	Feb.	14
Greensboro, Walnut St	"	14
Randleman, Randleman	"	21
Asheboro station, Asheboro	"	21
Wentworth Bethlehem	"	27 8
Reidsville, Main St	"	28
Reidsville, Ware's Chapel	"	28
Ruffin, Reidsville	"	29
Randolph, Trinity	Mar.	5 6
Greensboro, Centenary	"	13
Greensboro, Spring Garden	"	13
Uwharrie Concord	"	19 20
Greensboro circuit, Friendship	"	26 27
West Randolph, Pleasant Grove	Apr.	2 3
High Point, Washington Street		10
High Point, South Main Street	"	10
Asheboro circuit, Lebanon	"	15
Ramseur, Franklinsville	"	16 17
Enterprise, Rehoboth	"	22
Liberty, Bethany	"	23 24
Pleasant Garden, Shady G.,	Apr 30—May 1	

MOUNT AIRY DIS'T—2d Round.

J. A. Cook, P. E., Mount Airy, N. C.

Pilot Mountain ct Chestnut Grove,	Mar.	9 20
Rockford ct. at Siloam	"	26 27
N Wilkesboro ct., Union	"	29
Wilkesboro ct., Wilkesboro, (night)	"	29
Stokes ct., Germanton	Apr.	9 10
Jefferson ct. Orion	"	16 17
Ne ton circuit, Greenwood	"	20 21
Creston ct. Creston	"	23 24
Watauga ct., Valle Crucis	Apr. 30	May 1
Boone ct., Hopewell	"	7 8
Yadkinville ct., Mt. Pleasant	"	14 15
Mount Airy circuit, Beulah	"	21 22

MORGANTON DIS'T—2nd Round

J. H. West, P. E., Rutherford College N. C.

Morganton station	Feb.	13 14
Connelly Springs c't at Bethel	"	20 21
Table Rock ct. at Linville	"	27 28
Henrietta and Caroleen	Mar.	5 6
Cliffside circuit, at Cliffside		12 13
Marion station	"	19 20
NorthCatawba ct., at Capernaum	"	26 27
Rutherfordton station, Gilboa	Apr	2 3
Morganton circuit Gilboa		9 10
Broad River, Gray's Chapel	"	16 17
Forest City at Forest City	"	17 18
Green River at New Hope	"	23 24
Spruce Pine, Pine Grove, Apr. 30	May	1
Bakersville at Bakersville	"	1 2
Elk Park at Elk Park	"	7 8
Thermal City at Centennial	"	14 15
McDowell at Murphey's Chapel	"	21 22

SALISBURY DIST—2d Round.

G. H. Detwiler, P. E., Charlotte N. C.

Concord, Central	Feb.	21 22
Concord, Epworth	"	21 22
Concord, Forest Hill	"	27 28
Concord circuit, Center	"	27 28
Albemarle circuit, Stony Hill	Mar.	5 6
Albemarle station	"	6 7
Salisbury circuit, Providence	"	12 13
Spencer station	"	13 14
Linwood circuit Wesley Chapel	"	19 20
Lexington station	"	19 20
Lexington Mission	"	20 21
Salisbury, First Church	"	26 27
Salisbury, Main Street	"	27 28
New London circuit, Bethel	Apr	2 3
Gold Hill circuit, Liberty	"	3 4
Jacks n Hill circuit New Hope	"	9 10
China Grove circuit, Harris Chap.	"	16 17
Woodleaf circuit	"	16 17
Salem station	"	23 24
Mt. Pleasant circuit, St Paul	"	24 25
Cottonville and Big Lick circuit, Big Lick	April 30	May 1
Norwood station	"	1 2
Tabor & Vance Mill	"	7 8
East Salisbury station	"	8 9

STATESVILLE DIS'T—2d Round.

J. H. Weaver, P. E, Lenoir. N. C.

Granite Falls station	Feb.	20 21
Lenoir station	"	27 28
Lenoir circuit, Harper's Chapel	"	27 28
Statesville, First Church	Mar.	5 6
Statesville, West End	"	5 6
Trout man circuit, Vanderburg	"	5 6
Mooresville circuit at Tripletts	"	12 13
Mooresville station	"	12 13
Caldwell circuit, Cedar Valley	"	19 20
Mount Zion station	"	26 27
Maiden circuit, St. Paul's	Apr.	2 3
Newton circuit, Fair Grove	"	9 10
Catawba circuit New Hope	"	16 17
Statesville circuit	"	23 24
Alexander circuit	Apr. 30	May 1
Stony Point circuit	"	1
Clarksbury circuit	"	7 8
Iredell circuit	"	14 15
Hickory station	"	21 22

SHELBY DISTRICT—2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Feb.	28 29
Bellwood circuit at Palmtree	Mar.	5 6
ElBethel station	"	12 13
King's Mountain station	"	13 14
Mount Holly ct., at River Bend	"	19 20
Bessemer City ct Concord	"	26 27
Lowesville ct. at New Hope	Apr	2 3
Southfork circuit at Bethel	"	9 10
West End and Ozark, at West End	"	16 17
Gastonia, Main Street	"	17 18
Stanley Creek at Dallas	"	23 24
Lowell circuit at Bethesda	Apr. 30,	May 1
McAnensville	"	1 2
Polkville circuit at Elliots	"	7 8
Lincolnton circuit at Pisgah	"	14 15
Lincolnton station	"	15 16
Rock Springs ct	"	21 22
Cherryville circuit at Laboratory	"	28 29
Shelby circuit	June	4 5

WINSTON DIS'T—2nd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Zion	Feb.	13 14
Leaksville and Spray	"	20 21
Madison, Ladford	"	27 28
Stokesdale, Carmel	Mar.	5 6
Walkertown	"	6 7
Southside and Salem	"	12 13
Grace	"	13
Forsyth, Tabor	"	19 20
Centenary	"	20
Lewisville, Doubs	"	26 27
Burkhead	"	27
Summerfield, Center	Apr.	2 3
Danbury, Davis	"	6 7
Kernersville, Vernon	"	9 10
Davidson	"	16 17
Thomasville	"	17
Farmington, Smith Grove	"	23 24
Advance	"	24 25
Davie	Apr. 30	May 1
Cooleemee	"	1
Mocksville	"	1

District Conference at Kernersville June 30—July 3.

WAYNESVILLE DIS.—2d Round.

C F. Sherrill, P.E., Waynesville, N. C.

Jonathan at Teague's Chapel	Feb.	27 28
Spring Creek at Baldwin's Chapel	Mar.	5 6
Sulphur Springs at Acton	"	12 13
Leicester at Leicester	"	19 20
Clyde at Elizabeth Chapel	"	26 27
Canton at Harmony Grove	Apr	9 10
Transylvania at East Fork	"	16 17
Mills River at Horse Shoe	"	19 20
Brevard at Oak Grove	"	23 24
Crab Tree at Pine Grove, Apr. 30	May	1
Waynesville	"	7 8

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Pray ye Therefore the Lord of the Harvest.

Believing that the time has come when as a united company we need to entreat Him with whom all things are possible to thrust forth laborers into the harvest, we ask that all of the members of the Woman's Home Mission Society observe Friday, March 11, as a day of self-examination and prayer.

Now, as never before in the history of the Church, pastors, city mission boards, rescue homes, and schools are urgently calling to the Board for trained women — deaconesses or missionaries—to help in the work of the Lord, and there are no women ready to answer these calls. Through the Scarritt Bible and Training School the Church stands ready to give the needed training. Where are the hundreds of young or middle-aged women in our Church who have said at her altars, "I am willing to do whatever God wants me to do?"

Are they waiting for a more definite call? In His name we send it forth now. Let them wait no longer. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Make the 11th day of March a day of entering into your closets for solemn, searching self-examination and prayer, and then pay your vows unto the Lord.

BELLE H. BENNETT,
President W. B. H. M.

Experience of Tithers.

Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the current of the boy's life:

"Well, William, where are you going?"

"I don't know," he answered; "father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I'll let you go."

They both knelt down upon the towpath (the path along which the horses which drew the canal boat walked). The dear old man prayed earnestly for William, and then gave this advice: "Some one will soon be the leading soap maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man."

When the boy arrived in the city he found it hard to get work. Lonesome, and far from home, he remembered his mother's words and the last words of the canal boat captain. He was then led to "seek first the kingdom of God and his righteousness," and united with the Church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth; so he said: "If the Lord will take one-tenth, I will give that." And so he did, and ten cents of every dollar was sacred to the Lord.

Having regular employment, he soon became a partner; and after a few years his partners died, and William became the sole owner of the business.

He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one-tenth of his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he ever hoped. He then gave the Lord two tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths.

He educated his family, settled all his plans for life, and gave all his income to the Lord He prospered more than ever.

This is the story of William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die.—Selected.

How to Increase Interest in Home Missions.

Every once in a while I hear some one growl against foreign missions because the money and the strength put into them are needed at home. I did it myself when I did not know better, God forgive me. I know better now; and will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It learned what others had learned before me, and what was the fact there, that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.—Jacob Riis

Better Than Gold.

"I was troubled for several years with chronic indigestion and nervous debility," writes F. J. Green of Lancaster, N. H. "No remedy helped me until I began using Electric Bitters which did me more good than all the medicines I ever used. They have also kept my wife in excellent health for years. She says Electric Bitters are just splendid for femal troubles; that they are a grand tonic and invigorator for weak, run down women. No other medicine can take its place in our family." Try them. Only 50c. Satisfaction guaranteed by all drug gists.

Itch on human cured in 30 minutes by Woolford's Sanitary Lotion. This never fails. Sold by L. Richardson Drug Company.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

GARDNER'S CHILL PILLS CURE
50¢ GUARANTEED BY DRUGGISTS 50¢
NORTH STATE CHEMICAL CO.
GREENSBORO, N. C.

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COAL, WOOD and DRAYS.
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OPPOSITE THE MCADOO HOUSE.
Practice limited to the Eye, Ear, Nose and Throat.
OFFICE HOURS:—9 a. m. to 1 p. m.; 2:30 p. m. to 5 p. m. SUNDAY 9 to 10:30 a. m. given to the worthy poor. ja 2-tf

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OF JEWELRY, WATCHES, STERLING SILVER AND PLATED WARE. Clocks that will run, and a large assortment of fine Pocket Books, Cut Glass Ware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.
SCHIFFMAN JEWELRY CO.,
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An . . . Infant's Catechism
I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to
REV. GEO. G. SMITH, Macon, Ga.

LAMP-FITS.
How do you know what chimney fits your lamp?
Your grocer tells you.
How does he know?
He don't.
Do you then?
That's about how lamps are fitted with chimneys by people who don't use my Index; and they complain of bad chimneys! Lamp-Fits indeed! Do you want the Index? Free.
MACBETH, Pittsburgh

Fruit Trees
1/2 Price.
Have blocks of pear, apple, peach, plum Japan Walnuts, Pecans, English Walnuts, Grape, Rhubarb (Pie Plant), Asparagus, Dewberries, Gooseberries, Currants, Shade and Ornamental trees that must be cleared This stock is first-class in every respect, and for February and March shipment we will sell at one half regular price. Order $2 worth or more, mention Christian Advocate, and get free a Sneed peach which is the earliest peach known.
Greensboro Nurseries,
GREENSBORO, - - - N. C.
JOHN A. YOUNG,
Owner and Proprietor.

Fruit Trees
For Spring Planting.
Now is the time to plant family and market Orchards. Beats farming two to one. Try it.
Everything good in Fruit, Shade and Ornamental Trees. Largest Stock, Best Trees.
Our Trees Bear Fruit and True to Name.
FREE!
Write for our free illustrated catalog, also 40 page pamphlet on "How to Plant and Cultivate an Orchard." Gives all necessary information on planting, pruning and after care. Tells what to plant for Pleasure and Profit.
Fine Stock Shade Trees, Silver and Sugar Maples, Carolina Poplars, etc.
Do your Spring Planting in March.
J. Van Lindley Nursery Co.,
Pomona, N. C.

DO YOU WANT A TEACHER?
We are in correspondence with hundreds of the best teachers in the U. S. for all grades school and college work. Can refer you to some that would probably suit. NO CHARGE. Members located in 18 states at salaries $2,500 per year down.
Correspondence with school officers and teachers invited.
THE EDUCATIONAL BUREAU,
(Established 1891.) Raleigh, N. C.

The Farm and Garden.

The Farmer's Garden.

And now for spring! To be sure, it is not quite here, but the rapidly lengthening days and the sun away up at noontime is good evidence that it is not far away. In a few days the bluebirds will be here, then the robins, and one after another all the other spring and summer favorites. We will have cold days and frost, and possibly snow-storms, before spring is fairly on, but a fellow can't help looking longingly at the old familiar tools he is almost aching to get to work with.

About the first thing the sensible, practical, down-to-date farmer thinks of is the garden. He knows that hot days and hard work are coming, and that he must have a change of diet to enable him to do what he hopes to do. He must eat more vegetables and less fat meat to keep in a healthy condition, and these vegetables must come from the garden. Now is the time to prepare for it. I have found it a good and very helpful plan to draw a plat of the garden on a piece of paper, and indicate by lines where each variety of vegetable shall be planted. One can easily ascertain the length and breadth of the garden plat, and by a little figuring can fix the matter to a nicety.

Last year I drew such a plat, and arranged for everything I wished to grow, and it seemed to me that the actual work was as easy as setting trees in holes already dug. I grow radishes in a long bed four feet wide with a narrow path on each side. The little early, bobbed-off turnip-radishes come first, then comes the old Long Scarlet, and then comes the Lady Finger. The first have a very small top, and they are planted in rows four inches apart. The tops of the others are larger, and I make the rows eight inches apart. Many gardeners have them six inches apart, but in the family garden I have found eight inches more satisfactory. As soon as the little early ones are out, I dig the bed over, and sow Lady Fingers in it. Usually these are our latest. When berries begin to ripen we do not care much for radishes, and we do not grow them. Our first bed of lettuce is Curled Simpson sown in rows six inches apart, and the next the same sown ten inches apart. When the first bed is used up, it is dug over, and set with a standard variety of cabbage-lettuce, the seed of which is sown in a little plat as early as the soil can be worked. The plants are set ten inches apart in rows twelve inches apart, and when full-grown they take up all the space. This cabbage lettuce comes on in the early summer, and as we are very fond of it, we set out lots of it.

A few days ago my wife and I were talking about the many things in the way of appetizing food we get from the garden, and we decided that fully one half of our living comes out of it. First comes asparagus for "greens," and rhubarb for pies and sauce, then radishes and lettuce and onions, followed by peas, beets, beans, early potatoes, sweet corn and cabbage, and luscious melons as the days grow hot. In fruits comes the gooseberry for sauce and pies before its seeds get hard and the acid in it gets strong enough to lift hair. This is followed by the strawberry, raspberry, cherry, plum, peach, apple, pear and grape, and finally, the best of all, the winter apple. Surely there are enough of the best of good things to make any farmer thankful that he is a farmer and can have the very best of all these things in glorious perfection.—Mr. Grundy, in Farm and Fireside.

Poultry Notes.

THE DETAILS.

With the poultryman it may happen that, with a bright prospect for success before him, some little oversight, or omission to attend to one or two details, will destroy all his anticipations. There is sometimes a sad lack of profit in handling chicks just because there is a sorry lack of management somewhere. The essentials are the countless little things which one cannot teach another, and these have more to do with results than general rules. The breed, the care, the warm shelter, the proper food, are all on the list. but only the practical man learns those which cannot well be written. The proper plan is to begin with a small flock, and grad ually increase, so as to meet the details daily, learn to avoid mistakes, and to seize every advantage for reducing expenses and increasing profits.

KEEPING EGGS FOR HATCHING.

If it is the desire to save eggs from one or two selected hens, pack the eggs in a manner so that they can be turned half over at least three times a week, though once a day is better. Many suggestions have been made as to the proper mode of preserving eggs; but no matter what the process may be, the only sure mode is to turn them. The yolk of an egg will settle to the side of the shell if it remains in one position; but if they are turned, provided they are kept in a cool place, no packing material will be required. It requires a temperature of about fifteen degrees above zero to freeze an egg, as the egg is composed of a solution of "salts" and other matter; but when storing eggs for future use the temperature should be about forty degrees. Eggs will keep in an ordinary cold place at an even temperature—just below the freezing-point of water being suitable—but they should not be allowed to become frozen if it can be avoided. Changes of temperature will injure eggs as well as anything else, and they are also easily damaged by too much warmth.—Farm and Fireside.

One of the smartest men in the State says the farmers of North Carolina will have to apply themselves immediately to the work of getting the very best farm machinery and implements, as the scarcity of labor makes this a prime necessity. Labor is going fast, and the machine with which one man can do the work of two, three or four, must come in and supply the deficiency. It is the only solution of the problem, so far as some of the most intelligent observers can see it.—Raleigh Cor. Charlotte Observer.

There is a difference between "bone" and "green bone." The latter contains more nitrogen, and is also more easily digested. The digestibility of a food is as important as its quality. A green bone is fresh and tough because it contains the natural juices. The best and cheapest way to prepare for fowls is to cut with a green-bone cutter.—Farmers' Voice.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

JOINTS PAIN YOU THIS MORNING?



First sign of RHEUMATISM. Dangerous to let it run. Easy to cure now. A single bottle of

Rheumacide

Will probably do the work. Bad cases require more. RHEUMACIDE cures by getting rid of the cause, so that no trace of the disease lingers in the system. It purifies the blood, relieves the inflammation of the kidneys, the chronic constipation and the catarrh that follows such a condition of the system.

Though Mrs. Mary E. Welborn, of High Point, N. C., is 80 years old and had suffered from rheumatism for 20 years, she was completely cured by RHEUMACIDE, and declares she feels "years younger" and is anxious for "all who are suffering from any of the forms of this dread disease" to try RHEUMACIDE and be cured.

REV. J. R. WHEELER, a noted Methodist minister, of Reisterstown, Md., writes enthusiastically of RHEUMACIDE, which cured him. He is 75 years old and has been in the ministry 50 years.

SAMPLE BOTTLE FREE FROM

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"GETS AT THE JOINTS FROM THE INSIDE."

FERTILIZERS
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CHEMICAL CO.
N.C. SALES DIV.
DURHAM, N.C.

DO YOU WANT THE BEST PROTECTION FOR THE LEAST MONEY?

INSURE IN THE WASHINGTON.

Do you want insurance in a company that puts the largest surrender value on its own policies? Insure in *The* **Washington** of New York.

Do you want insurance in a company that CONTESTS NO CLAIMS? Try *The* **Washington** of New York.

Or do you want an agency for a clean, reliable company that pays its agents best, and has been 44 years in business, and has accumulated for its policy holders $17,000,000? If you do try *The* **Washington** of New York.

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Our Life Annuity, Disability, and Endowment Policy provides a fixed annual income, payable quarterly in advance, for the Beneficiaries as long as they would be dependent upon the Insured, and for the Insured in old age and disability. It has large Cash, Loan, Paid-up, and extended insurance surrender values. Guarantees a minimum amount to the beneficiary or the estate.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary.
jan22-1y. G. A. GRIMSLEY, Secretary.

MARRIAGES.

WARD—MEDFORD.—On Feb. 22, 1904, by Rev. J. D. Carpenter, at the residence of J. E. Baxter, Mr. Woody Ward to Miss Eva Medford, all of McDowell county, N. C.

ELLIOTT—LENTZ.—By the same, on Feb. 24, 1904, at the residence of Mrs. E F. Greenlee in Marion, N. C., Mr. C C. Elliott to Miss Connie Lentz, all of McDowell county, N. C.

QUEEN—SHARPE.—At the residence of W. F. Patterson, Esq , York Institute N. C., Feb. 16th, Mrs. Bettie Queen and Mr. I. W. Sharpe were united in matrimouy, Rev. E. J. Poe officiating. The bride is a first cousin to Rev. J R Scroggs and a daughter of the late Sheriff Mays of Alexander county.

ALLEN—PHELPS.—On Feb. 17, Mr. John G. Allen and Miss Melissa Phelps were united in marriage at the home of the bride's parents in Davie county, Rev. W M. Curtis officiating.

SHUFORD — PATTON. — At the home of Mr A. Hauss, Feb 17, 1904, Mr. William Shuford and Miss Elizabelle Patton were united in matrimony, Rev. E. N. Crowder officiating.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

SNOW.—Thomas T. Snow, of Surry county, N. C., died at the home of his son, B. J. Snow, Esq., Feb. 18, 1904, in his 78th year, and his remains were buried at Pleasant Ridge Methodist Episcopal Church, South, of which he was a faithful member. Bro. Snow was a devoted husband, a loving father, a good neighbor, and a brave Confederate soldier, serving four years in that great conflict between the states. He leaves a wife, five children and a large number of grand-children to mourn their loss. But their loss is his eternal gain.

Farewell, dear one, till we meet in the sweet bye and bye.

C. C. WILLIAMS.

DELLINGER.—Logan Henry Dellinger, a man of God, was born Oct. 3rd, 1814, and died in "age and feebleness extreme," Feb. 10th, 1904. One mile below Burnsville lived this exemplar of righteousness, crowned with the silvered locks of age, waiting, these many years, the coming of death, insatiable reaper of all that live. His life and manners were beautifully primitive in the home which he builded some fifty years ago.

His was the path of the just; born of God Oct. 25, 1835; devoted to the Methodist Church, his unwearied theme and care; "very zealous for the Lord God of Hosts." He was a Methodist for sixty-eight years, a pilgrim whose earthly voyage numbered ninety years.

Several children and his second companion follow after, until they too shall enter into the inheritance of the saint's everlasting rest.

T. R. WOLFE.

CHAMBERS. — James Ebenezer Chambers was born in Iredell county, near Statesville, Sept. 26, 1828 On the 14th of February, about 9 o'clock, p. m., he complained of being sick. In a very few minutes he was dead.

Bro. Chambers lived with J. C. Chambers of Salem. He was one of three midgets, sons of the late Henry Chambers of Iredell. Though 76 years old, he was only 48 inches tall and weighed 78 pounds.

While Rev. W. H. Willis was holding meeting in Salem, the deceased professed faith in Christ. On the second Sunday in January of the present year he united with Salem M. E. Church, South. Many gave him the right hand of fellowship. He seemed to be perfectly happy. On the fifth Sunday in January he took communion for the first and last time. But we have many evidences that the little Uncle, as he was called, has been welcomed in heaven and is now communing with the saints in glory.

W. M. BILES.

In Memoriam.

In the death of Miss Hallie Kearns the grim reaper has claimed and gathered into the skies one of our brightest and most promising young women. Had she lived one month longer she would have been nineteen years old. She was the daughter of H. C. and F. J. Kearns, of High Point, N. C. She professed saving faith in Christ when a child, and joined the M. E. Church, South.

She was kind and cheerful, bright and affectionate as a girl, both in school and in home. She was unusually thoughtful and self-sacrificing in the home life, hence she will be missed as a loving sister and an obedient daughter. She had a kind word and a smile for every one, being gentle, modest, firm in the right, eschewing evil, winning the respect of all. A more beautiful character has not lived among us. Hers was the priceless heritage of a good name. The native modesty of our sweetest womanhood adorned her.

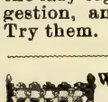
Hallie was sick only eight days; and though her suffering was intense, she bore it with great fortitude and patience. Three days before her death she told her loved ones that she was going to live with Jesus and requested them all to meet her in that sweet home of the soul. Dying peacefully, without a struggle or a groan, we believe that she is now forever at rest. She leaves the fragrance of an angel life.

The physician, loved ones and kind friends did all they could. Kind friends followed her to her place of burial. The beautiful flowers placed on her grave by the hands of love, told of the beautiful land to which she has gone to live with God forever and forever.

P. E. PARKER.

Mysterious Circumstance.

One was pale and sallow and the other fresh and rosy. Whence the difference? She who is blushing with health uses Dr. King's New Life Pills to maintain it. By gently arousing the lazy organs they compel good digestion, and head off constipation. Try them. Only 25c. at all druggists.



Wire Railing and Ornamental WIRE WORKS. DUFUR & CO.

No. 311 N. Howard St., Baltimore, Md.

Manufacture wire railing for cemeteries, balconies, &c.; selves, fenders, cages, sand and coal screens, woven wire, etc Also iron bedsteads, chairs settees, &c.

CURES RHEUMATISM AND CATARRH—MEDICINE SENT FREE.

Send no money—simply write and try Botanic Blood Balm at our expense. Botanic Blood Balm (B. B. B.) kills or destroys the poison in the blood which causes the awful aches in back and shoulder blades, shifting pains, difficulty in moving fingers, toes or legs, bone pains, swollen muscles and joints of rheumatism, or the foul breath, hawking, spitting, droppings in throat, bad hearing, specks flying before the eyes, all played out feeling of catarrh. Botanic Blood Balm has cured hundreds of cases of 30 or 40 years standing after doctors, hot springs and patent medicines had all failed. Most of these cured patients had taken Blood Balm as a last resort. It is especially advised for chronic, deep seated cases. Impossible for any one to suffer the agonies or symptoms of rheumatism or catarrh while or after taking Blood Balm. It makes the blood pure and rich, thereby giving a healthy blood supply. Cures are permanent and not a patching up. Sold at drug stores, $1 per large bottle. Sample of Blood Balm sent free and prepaid, also special medical advice by describing your trouble and writing Blood Balm Co., Atlanta, Ga. A personal trial of Blood Balm is better than a thousand printed testimonials —so write at once.

$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than $100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. $1. Sold by L. Richardson Drug Co., Greensboro, N. C.

$2.00 will buy a pair

Roxie Ward Women's Shoes



Made by Southern Girls and Boys

The equal of any $2.50 shoe on the market

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Your dealer should keep the best, and the best is "ROXIE WARD."

GEO. D. WITT SHOE CO.

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There is nothing more necessary to health than sleep and rest. If these are denied you, if you rise in the morning more tired than when you went to bed, there is an affection of the nerves plainly present. If your heart is weak, or there is an inherited tendency in that direction, your weakened nerves will soon so affect your heart's action as to bring on serious, chronic trouble. Dr. Miles' Nervine is a nerve tonic, which quiets the nerves, so that sleep may come, and it quickly restores the weakened nerves to health and strength. Dr. Miles' Heart Cure is a great blood and heart tonic which regulates the action of the heart, enriches the blood and improves the circulation.

"Some time ago I was suffering severely with heart trouble. At times my heart would seemingly stop beating and at others it would beat loudly and very fast. Three to four hours sleep each night in ten months was all I could get. One week in last September I never closed my eyes. I got Dr. Miles' Nervine and Heart Cure at a drug store in Lawrenceburg, after spending $300.00 in medicines and doctors in Louisville, Shelbyville, Frankfort, Cincinnati and Lawrenceburg, and in three days have derived more benefit from the use of your remedies than I got from all the doctors and their medicines. I think everybody ought to know of the marvelous power contained in your remedies."—W. H. HUGHES, Fox Creek, Ky.

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Schedule effective June 7, 1903.

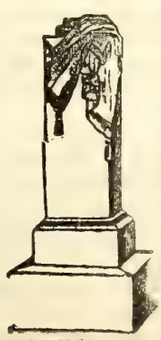
Northbound	Passenger No. 10. Ex Sun	Mixed. No. 70 Daily	Mixed. No. 62
Lv. Chester,....	9:00 a m	8:00 p m	Tues
" Lowrys.....	9 18 a m	8 28 p m.	
" McConnells.	9 28 a m	8 43 p m	Thurs
" Guthries.....	9 33 a m	8 5 p m	
" Yorkville .	9:49 a m	9:19 p m	Sat
" Clover.....	10 1½ a m	10 00 p m	
" Gastonia....	10 38 a m	12:30 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoa's	11 20 a m	1 10 a m	7 02 a m
" Lincolnton..	11:43 a m	2 03 a m	8 00 a m
" Maiden.....	12 10 p m	2 30 a m	9 20 a m
" Newton.. ..	12:38 p m.	2 55 a m	10 00 a m
" Hickory....	12:50 p m	4 10 a m	2 00 p m
" Cliffs.....	1 2? p m	4 40 a m	3 0 p m
" Granite F'ls	1 36 p m	4 57 a m	3 45 p m
Ar. Lenoir... ..	2 05 p m	6 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63
Lv. Lenoir ..	2 10 p m	8 10 p m	7 00 a m
" Granite F'ls	2 58 p m	8 43 p m	8 15 a m
" Cliffs.....	3 08 p m	9 30 p m	9 15 a m
" Hickory.....	3 20 p m	9 50 p m	9 35 a m
" Newton.....	3 45 p m	11 45 p m	11 20 a m
" Maiden.....	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 30 p m	1 10 a m	12 45 p m
" High Shoal	4 52 p m	2 2. a m	2 23 p m
" Dallas.....	5 12 p m	2 55 a m	3 25 p m
" Gastonia....	5 30 p m	4 20 a m	3 55 p m
" Clover ..	5 57 p m	5 10 a m	
" Yorkville...	6 23 p m	6 00 a m	Mon
" Guthries....	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 00 a m	Wed
" Lowrys.....	6 57 p m	7 23 a m	
Ar Chester.....	7 17 p m	8 00 a m	Fri

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Gastonia—Southern Railway.
Lincolnson—S A L.
Newton and Hickory—Southern Railway.
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MURPHY, N. C.

F. A. GENNETT, MGR

jan 26-1yr

News Notes.

Hickory's new Graded School building was formally presented to the city last week. The building cost $12,496.00.

The State Capital of Wisconsin was destroyed by fire on the morning of the 27th. Total loss is about $800,000.00.

With the very ablest of counsel to defend them, Machen, the two Groffs and Lorenz have been found guilty of conspiracy to defraud the government in the postal trial just ended in Washington.

The value of the coal mined in Japan is almost equal to that of all the other minerals combined. It varies from the hardest anthracite to peat, but the quality is usually inferior to that of American coal.

Solomon Bear, one of the most wealthy Hebrew citizens of Wilmington, and a prominent business man there, died last week after several days' illness with heart disease. He was 70 years of age, and was prominent in church and secret order life in Wilmington.

Through her attorneys, Mess. Jones & Tillett and T. C. Guthrie, Mrs. Mary N. Winsor, a native of Indiana, has brought suit against the Seaboard Air Line Railway Company for $40,000, alleging that this amount is due her because of the death of her husband, who was an employe of the company.

A special from Spartanburg, S. C., on the 23rd, says: "The inter-State Y. M. C. A., which ended its convention in this city to-night, decided to hold the next annual meeting in Asheville. The committee on credentials reported 204 delegates in attendance. Among these were 130 college and over 50 city delegates."

There was a fire in the American Tract Society building on the 25th. The building is a twenty-three story structure The fire started in a sub-cellar of the building. Smoke poured up through the air shaft and damaged the furniture and carpets in the offices. A number of valuable plates for books of the tract society were damaged, and some were destroyed. The loss will amount easily to $50,000.

A bad freight wreck occurred on the Norfolk & Western railroad last Saturday evening about half way between Winston and Roanoke. Engineer May and Fireman Bessent were both killed. The railroad people say the wreck was caused by the removal of bolts at joints in the track. It is believed that this was done by unknown parties for the purpose of wrecking one of the through passenger trains.

Admiral Walker, who will be president of the new Panama Canal Commission, does not approve of the immediate use of the United States regular troops on the Isthmus. He told the president that three or four hundred marines will serve all present needs in that quarter. As the Navy Department can furnish this number of marines, the Third infantry may not be sent to the Isthmus.

A Washington special on the 26th says: "Secretary Hay and Minister Bunau-Varilla at 10:30 o'clock this forenoon exchanged ratifications of the Panama canal treaty at the State Department. At 11:50 o'clock the President signed the proclamation putting the treaty into effect. As soon as the proclamation was signed it was returned to the State Department. The cabinet was not in session when the proclamation reached the White House from the State Department.

The North Carolina Corporation Commission issued the following last Saturday: "It is ordered that the Southern Railway and the Seaboard Air Line Railway be at the joint undertaking and expense of erecting, building and maintaining a union passenger station at Charlotte, commensurate with the business and the revenues, and that the said station be located at or near the junction of the said roadways in the city of Charlotte. It is further ordered that the plan be submitted to this commission on or before March 31. This cause is considered for further direction"

A special from Hickory, on the 27th, says: "The discussion here today in business circles, as well as with the city authorities, was the appointment yesterday by Judge Walter H. Neal, of K. C. Menzies as temporary receiver of the Thornton Light and Power Company, the assets of which consist of the electric power plant, and all the equipments for operating both the incandescent and arc lights throughout the city. The arc lights, which are the most modern, 25 in number, are distributed throughout the city. There is thought to be between 10 and 12 miles of wire. The franchise which was granted by the city authorities for a lease of 30 years has 14 years yet to run. As yet the liabilities are not known, but are thought to be between $25,000 and $50,000."

"Stop your groaning" Rheumacide will cure you, and make you feel ten years younger. Get it at your druggist's.

NOTICE.

STATE OF NORTH CAROLINA, Guilford County. | In the Superior Court.

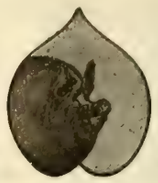
S. A. Ogburn C. J. Ogburn, M. H. Ogburn, Martha E. Masten and her husband, has M. Masten E. W. Ogburn S. A. Ogburn Administrator of M. J. Tatum,
vs.
Temple Tatum Dodd and her husband, Edward Dodd, and all heirs at law of Temple Tatum Dodd other than the plaintiffs named in this action. | Service of Summons by Publication

The defendants above named will take notice that an action entitled as above has been commenced in the Superior Court of Guilford County, N. C., for the purpose of obtaining a decree authorizing the Clerk of the Superior Court of Guilford County, N. C., to turn over to S. A. Ogburn, Administrator of M. J. Tatum (deceased) a certain fund now in his hands which is in the nature of real property and which belongs to the estate of M. J. Tatum, deceased; and the said defendants will further take notice that they are required to appear at the April term 1904, of the Superior Court of Guilford County, N. C., to be held on the 3rd Monday of April being April 18th 1904, at the Court House in said county of Greensboro, N. C., and answer or demur to the complaint in said action or the plaintiffs will apply to the Court for the relief demanded in said complaint.

This 29th day of February, 1904.

JNO. J. NELSON,
Clerk Superior Court.

mar2-6w



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We advise our friends to apply at once as the number of Certificates so issued will necessarily be limited and will probably be advanced long before the Fair opens

The Editor of this paper expects to stop at Hotel Epworth

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ESTABLISHED 1855. GREENSBORO, N. C., MARCH 9, 1904. VOL. XLIX , NO. 10.

EDITORIAL.

To Whom is Life a Burden?

There is a touch of pathos in the story of the poor woman, a widow, in one of our cities, who, a few nights ago, mysteriously put out the candle of life, and went alone and unsummoned into the presence of the Judge of all the earth. A half-finished letter, found upon her person, revealed the secret. "Unhappiness and worry over the future"

A young woman died in a New York city hospital not long ago, from taking posion, giving as a reason for taking life, that "No one loves me, and I want to die." So almost every passing day records the sad ending of some life which had confessedly become a burden.

* * *

Such tragedies are the result of a misconception of life's true aim and purpose, together with a failure to appropriate the grace of help and support, which is always at hand for those who have faith in God. The burden of life is too heavy for those who undertake to bear it alone, and there is inevitable disappointment in store for those who rely upon what they possess for satisfaction and enjoyment. These things, like the toys of the child, may please and amuse for a time, but they can not suffice for meeting the deeper desires of an immortal spirit. To depend upon them is to feed upon husks.

* * *

In the midst of life's trials,—bending under its burdens,—how refreshing to the soul, able to heed the call of our Lord, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." A life of unbridaled indulgence, lived upon the theory that happiness is to be extracted from material things,must always be a disappointment, and can find no place for the cultivation of those higher hopes and aspirations which brace the soul and make life a sweet song instead of being an intolerable burden. Moreover, such an one has no ear for the voice of Him who bids us come to Him for rest.

* * *

The rest and satisfaction which Jesus offers comes only when we have laid restrictions upon our life and conduct If we would find rest to our souls, we must take His yoke upon us. Thus laying restrictions upon the life and conduct we put ourselves in a receptive attitude, and learn of Him. Having mastered self we sit with Mary at His feet, and revel in the charm of communion and companionship which answers every demand of our immortal spirits. Thus we find in Him life more abundant, and take the water of life freely. The remedy for this restless, burdened and dissatisfied generation is to be found in a faithful, simple holding forth of the Word of life. The burden of life will never become too great for the one who, by faith, has learned the happy secret of casting the burden upon Him who alone is able to sustain.

The Gates of Death.

Among the many abominations attaching themselves to the great show at St. Louis, there is nothing which appeals with greater emphasis for public condemnation than an organized movement which is said to be on hand for decoying girls from all parts of the country, ostensibly to give them employment, but really to compass their ruin. The following is an extract from an appeal sent out by the Woman's Christian Association of St. Louis:

The Woman's Christian Association of St. Louis are aware of the fact that plausible people are secured to bring young women to our city with assurance of any employment they desire being in waiting for them, (but one idea is theirs—Ruin). To in any degree meet this monster, all must unite in a general protective plan, if by any peradventure we may save a few of the many tempted by alluring promises.

You ask, how can we co-operate. One effective way is to organize a Travelers' Aid where there is none, by one of two ways. First, by appointing a Committee for this service in one of your local organizations, to be known as "Travelers' Aid Committee." (This name is emphasized to prevent confusion among workers).

The other plan is to organize by selecting a woman of your place for President, who has a heart for the work and ability to lead; also a capable Secretary and Treasurer. Add others for your Committee work who should be a safeguard for your young women. This form of work can be organized in one church or by all uniting. This appeal is made to unify the protective forces that may be promptly available.

If any of your young women have been induced by a stranger to visit or seek employment in St. Louis, during the Exposition, sound the note of alarm. There is danger. Let every young woman, unattended by a friend, see to it: First, that she has money enough with her for an emergency and safe return home; Second, know from a reliable source her destination here is safe before she leaves home; Third, depend upon herself and officials on the railroad for information concerning trains. Any added intelligence necessary for "Travelers' Aid," referred to in the following paragraph.

One of your Committee should be at the railroad station at the train time. As your introduction of any young woman leaving for St. Louis, to the representative of the "Travelers' Aid" here, pin a knot of blue ribbon on her waist, left side, and instruct her to find a woman in the waiting room at Union Station who wears a blue badge with "Travelers' Aid of Women's Christian Association, St. Louis," printed on it in gold letters. They are to be found at above place at the time of incoming and outgoing trains.

The Women's Christian Association will be willing to be interrogated by letter or telegram, and do all in their power to save. But, remember, the greatest success must be with you, where the numbers are so much less than in St. Louis at this time.

Hoping this appeal may be promptly approved and this work inaugurated, by which effort many may be saved from a fate worse than death, we subscribe ourselves,

Yours in Christian service,
WOMEN'S CHRISTIAN ASSOCIATION.
Headquarters, 1814 Washington Avenue St. Louis, Mo.

An Object in Life.

I committed one fatal error in my youth, and dearly have I abided it. I started in life without an object, even without an ambition. My temperament disposed me to ease, and to the full I indulged the disposition. I said to myself, "I have all that I see others contending for, why should I struggle?" I knew not the curse that lights on those who have never to contend for anything. Had I created for myself a definite pursuit—literary, scientific, artistic, social, political, no matter what, so that there was something to labor for and to overcome—I might have been happy. I feel this now—too late! The power is gone. Habits have become chains Through all the profitless years gone by, I seek vainly for something to remember with pride or even to dwell on with satisfaction I have thrown away a life. I feel sometimes as if there were nothing remaining to me worth living for; I am an unhappy man.—R D. Owen, in "Among the Breakers."

Archbishop Quigley has come out in a frank and free utterance which shows the real intention of Romanism in this country to overthrow our public school system, force a division of public moneys so as to make the government suppo t the priests' schools, and thus get what it is always seeking, a hand on the public purse. The American people will never allow such a thing to come to pass, but they must needs be vigilant to prevent it.—Exchange.

Love does not hesitate. Love leaves all and follows.—J. F. Clarke.

EDITORIAL POINT OF VIEW.

Our Men of Wealth Should Help.

COMMENTING on the large gifts to educational institutions in the South by Northern philanthropists the editor of the Wesleyan Christian Advocate sounds the keynote on the subject of beneficence in relation to the wealthy men of our own section. The South has ample means now to build up and permanently endow her own educational institutions, and no denomination more so than the Methodist. He says:

"Some philanthropists of the North have been quite liberal to the cause of education in the South. Southern Methodism is especially grateful for the liberality of Mr. Vanderbilt for his munificent gift to the great university of our church which bears his name, as it is to the broad-minded gifts of Mr. George Seney to Emory and Wesleyan Female Colleges. Other gifts to education in the South from Northern men could be mentioned, but a far more important thing is for the rich men of the South—and there are rich men among us—to begin to see themselves in the light of their contributions to the education of the young people of this section. Our section has been prosperous without precedent, and instead of using our wealth for the promotion and maintenance of the best things we have allowed the emphasis of our thought and effort to go on the things that minister to material development. And we have called it progress!

"It needs to be said over and over until our people see themselves aright, that in Southern Methodism there is not a school or college that is not hindered in a larger usefulness by the want of money to meet its pressing needs. While this has been going on our people have increased in wealth, become fond of luxuries and forgotten the higher ideals after which our fathers so earnestly reached. We have built railroads, factories of all kinds and enlarged our industrial plants, while we have persuaded ourselves that a college endowment is not a necessity to the maintenance of a college—that patronage and tuition fees only are sufficient. It is time to awake out of our perilous indifference to the cause of higher, Christian education in the South.

* * * *

The Anti-Jug Law.

THE public generally was much surprised at the recent decision of the Supreme Court reversing the decision of the lower court in the case of State vs. Patterson, of Roxboro, indicted for shipping liquor to Durham. He was indicted for selling in violation of Section 2, Chapter 349, Acts of 1903. It seems that this act, though originally intended to apply to the counties of Cleveland, Cabarrus, Mitchell and Gaston is so worded in its text as to leave no doubt of its covering the whole State. The following is a copy of the act with caption:

"An act to prohibit the manufacture, sale and importation of liquors in Cleveland, Cabarrus, Mitchell and Gaston counties."

Sections 1 and 2, which are the substance of the act, read as follows:

"Section 1. That it shall be unlawful for any person, firm or corporation to manufacture or barter or sell any spirituous, vinous, malt, fermented or other intoxicating liquors in the counties of Cleveland, Cabarrus, Mitchell and Gaston.

"Section 2. That the place where delivery of any spirituous, malt, vinous, fermented or other intoxicating liquors is made in the State of North Carolina shall be construed and held to be the place of sale thereof, and any station or other place within said State to which any person, firm, company or corporation shall ship or convey any spirituous, malt, vinous, fermented or other intoxicating liquors for the purpose of delivery or carrying the same to a purchaser shall be construed to be the place of sale: Provided, this section shall not be construed to prevent the delivery of any spirituous, malt, vinous, fermented or other intoxicating liquors to druggists in sufficient quantities for medical purposes only."

This decision of the Supreme Court gives what no legislature should ever dare to withhold from communities that decide by popular vote to stop the sale of whiskey. There is no sort of consistency on the part of a State in saying to her citizens in any given community that they may, if they so elect, close up the barrooms, and then authorize citizens of other communities to ride rough-shod over them, and defy them in their laudable efforts to get rid of the liquor traffic.

We regret that we have come into the enjoyment of this just and reasonable administration of law by accident, instead of by open and manly legislation. The last Legislature did much to promote the interests of decent and orderly society, and if they had gone a little further and fought through the London Bill, it would have been quite as easy to have maintained the law and for the party in power to have maintained supremacy in doing so, as it will now while trying to apologize for or explain a blunder. Happy blunder! Let this law be enforced and the best public sentiment will uphold it and rejoice that even a politician may sometimes wabble on to a good thing.

* * * *

Bishop Kelley on Divorce.

THE following letter was addressed to the Roman Catholic Diocese, of Savannah, by Bishop Kelley, a few days ago, and read before that body:

"The multiplication of sects is known to all, and few countries have exhibited so fruitful a soil for these noxious growths as our own republic. The time was when the Bible and the Bible alone, was the war cry of the sects. But today numbers of preachers of the various Protestant sects openly deny the plenary inspiration of Scriptures and its divine authority.

"Unfortunately, having rejected the Scriptures, they have nothing else on which to fall back, and hence, day by day, it is becoming more evident that Protestantism as a system is doomed and that rationalism or agnosticism is to supplant it.

"In various assemblages of these sects we find voices raised in defense of the sanctity of marriage, but when so-called leaders of society are the most guilty in this regard and shamelessly defy God's law and common decency by appeals to the divorce court and subsequent mockery of a sacred rite, what can we expect but the subserviency of the shepherds to the opinions of the flock?

"As the guardian of God's holy law, the church condemns this false theory from which would follow a successive polygamy, no less opposed to the unity and stability of Christian marriages than simultaneous polygamy, which, to the scandal of Christendom, is found within our borders. No state law can authorize divorce so as to permit the parties divorced to contract new engagements, and every such engagement, contracted during the joint lives of the parties divorced, involves the crime of adultery."

It is a little difficult to determine which the Bishop regards as the greater evil, the prevalence of sects or the alarming increase in the tendency to disregard the sanctity of marriage. It is quite sure that in the above quotations his denunciation of Protestant Christianity is quite as much in evidence as is his condemnation of divorce. He is quite right in his theory on the State and divorce, but we fail to see why this great evil should be laid at the door of the sects. No doubt there is much heresy in the pulpit, but a casual observer will not fail to see that in the promotion of public and private morals, the Protestant pulpit does not suffer in a comparison with that of the Roman Catholic.

On the general principle that the State has no right to authorize divorce so as to allow the parties to contract new engagements, we agree with Bishop Kelley, and will join hands in any movement calculated to purge the State from such a shame.

* * * *

Secular vs. Religious Education.

There is a fad, popular in certain circles, which would secularize all forms of religious teaching. The same class of specialists who have succeeded largely in reducing all methods of teaching in the public schools to a straight jacket system, are striving to reduce our Sunday-school teaching to the same system of machine work. We have not had sufficient time to see fully what the result of this will be; but we do not hesitate to say that the movement is frought with danger.

Rev. Dr. Gilbert, of Washington City, in a recent contribution to the Western Christian Advocate, speaks wisely on this. We have room only for this short extract:

"It might be enough to say that the attempt to reduce the Sunday-school to the methods of the public school must always fail, because they are wholly impracticable. The conditions surrounding the two institutions, all must see after a brief consideration, are so dissimilar as to require methods that are unlike. It is manifestly unwise to urge the impossible in a cause of such importance. They who make these pleadings, who set up these standards and take these unfavorable measurements, are doing incalculable mischief. The results of what has already been done in this direction are apparent.

"Besides, the principles of secular education are not applicable in religious education. In the one instance the end sought is an intellectual acquaintance with truth, and the development of the intellectual powers by which truth is acquired. In the other case the end sought is a spiritual acquaintance with spiritual truth, the development of the spiritual powers and the formation of character. Hence, secular education is distinguished from religious education by the truths involved, the

powers to be exercised, and the results to be attained. Because of these distinctions, the teaching of the Sunday-school must be wholly unlike that of the public school.

"The improvement needed is to deliver the Sunday-school from purely intellectual processes, and to introduce the processes that are spiritual. Religious education must be distinctively religious. To a limited extent, intellectual effort must prevail, and to that extent the principles of modern pedagogy, about which so much is said, may be applied, but the spiritual interests which are paramount come so quickly into place of first concern that these principles must be interpreted by the laws that govern the spiritual life. Sacred pedagogy, not yet fully constructed, must regard, not only the order of truth and the laws of thought, but all the facts and experiences of man's religious nature.

"In any attempt to improve the methods of religious education the evangelical Churches must insist that the doctrines of grace be not ignored or obscured, but rather reaffirmed. The one supreme ques- is this, How shall truth be used as the sword of the spirit? What is the method of study and the method of teaching that best facilitates the operation of the Holy Spirit upon the heart? Having answered that question, and not before, we shall be able to consider lesser matters, as grading, courses of study, and the order of exercises, now unfortunately given undue prominence."

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OUR FIRESIDE SERMON.

BY GEO. G. SMITH.

TEXT:—That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.—Romans x, 9.

The Methodist Societies were formed to help penitent sinners and eager enquirers. They were never intended to alone exhibit the perfectness of saved people. Other churches, regarding the churches as the Bride of Chris', demanded of those who entered into them a perfectness and a holiness of life, which was not to be found except in the New Creature. From the beginning these societies have had an open door to those who earnestly desired to be saved from their sins, and to flee the wrath to come, and who were willing to submit to certain general rules of morality, perform certain religious duties, and accept the Apostles' creed, which all earnest people could do. If these people had an experience of grace so much the better, if not they were to seek for it.

When out of the Methodist Societies came the M. E. Church, that feature of an open door was preserved. I think the M. E. Church now demands a profession of converting faith before being received into full connection. The M. E. Church, South, never did, and does not now, but still less does our church open wide the door to the godless or the careless. It demands that an earnest desire to be saved be manifest by a life of great strictness. I am sure among my readers there are not a few who are not satisfied as to whether they are saved or not. They do not know that they are converted, and alas many of them do know they are not. I propose, in this simple fireside talk, to show the way of faith to those who are really in earnest to be saved.

I was one day in Madison, passing by the home of a dear sister in Christ, when one of the girls came to me in tears saying her sister-in-law, who was dying of consumption, was in great distress about her soul. She was an Episcopalian and a woman of lovely character. I went to her and found her in great terror. Death was not far away and she was not ready to meet it. It was folly to attempt to quiet these soul-harrowing fears; by telling her they were unfounded, that she was excited and needed quiet, so I sat at her bedside and told her what I design to tell my readers—the old, old story. I told her that she was the very one Jesus came to save, a poor sinner for whose salvation he suffered and died, and that she had no work to do for he had done it all, and if she would just trust him all would be well. I told her we would pray, not for mercy, but for faith in him, and so we did. When I left the room she was happy in a consciousness of a Savior's love. A few weeks afterward she died happy in the Lord, sending me the blessed assurance that all was well.

The doctrine of this text is very simple. Jesus Christ died for us, if we believe that in our heart, and confess that with our lips, we shall be saved. There are, however, some things which are necessarily antecedent to this personal trust in Jesus. We must, first of all, see our guilt and helplessness. We must desire to be saved. This desire must be from the heart, and be such an earnest one that it must call forth the question, "What shall I do to be saved?" No one who is unconvicted of sin, who has no alarm about his condition, who ever goes about to establish his own righteousness, will accept the Saviour. Mere indifference or a mere wish to be a Christian will never lead one to give up his own self-righteousness and lead him to take Jesus Christ as a Savior. It is the man who is in earnest, who takes the kingdom by violence, only he who strives, that enters into the strait gate. The man who is saved earnestly longs for deliverance from his sins, and makes a full and entire consecration of himself, and all that he has to God.

The man who takes Jesus as a Savior is he who fully recognizes his divine character as a Savior. To him Jesus is no mere man, the beauty of whose life is to be imitated. He has been raised from the dead by the mighty power of God, and is a prince and a savior to give repentance. Not only a prince to regulate our lives, but one who, by himself once offered, has purged away our sins. I cannot see how any man who doubts the vicarious atonement of Jesus Christ, who doubts that he paid our debt, that he died on the cross to make a full, free, and sufficient atonement for us, can find rest for his soul. He must accept this sacrifice as his only plea, and he must accept it as a sufficient one. He did all. I have nothing to do to make his merit sufficient. I have only to accept his work. No tears, nor prayers, nor works of mine can make Christ's death for me more efficacious than it is, and I must believe He can save me, his merits will prevail So I lay aside every plea beside, and come only trusting in his merits—I say that in my inmost heart, confess that with my lips. This is the old, old story. It has had no amendment, undergone no change, in the ages. Jesus paid it all, all the debt we owe, was believed by Paul, Peter and John, by Tertullian and Augustin, by Luther and Calvin, by Wesley and Whitefield.

There is no change in the plan. "Jesus is my Savior" was the cry of the first believers, it will be that of the last. We tell it to the blanket Indian of the far west. We tell it to the cultured philosopher of the east. We tell it to the little child of the infant class. 'Jesus paid it all.' There is only one question for you to settle, do you want him? Are you stripped of all claims to innocence, or merit. Has your intellect humbled itself so far as to accept this foolishness of the cross? Then you have nothing but to take the professed salvation. No puzzling questions of why, no earnest effort to bring Christ down from the skies or up from the Sepulche, no effort to explain the atonement, but a trust in the accomplished work—in a risen Saviour. Bishop Pierce said the Indians were the easiest people to bring to Jesus he had preached to. They simply heard and at once trusted.

You need not go to a mourners bench, nor wait for a protracted meeting. You need not call on any human being to help you. Do you want salvation? Do you believe Jesus did die for you? Do you accept him now? Not tomorrow, not next week, but now! We do not come to Him, once for all, but every day we need him, and every day we come to him again. We never lose sight of the cross, and of him who hangs on it—we need not only his power to protect us, and his presence to comfort us, but his righteousness to invest us. We never rise so high in Christian attainment that we can do without Him. We are to come now as we came at the first.

It is really more difficult for the old Christian, sometimes, to go the fountain for his own cleansing when he is conscious of sin than for him to lead the poor sinner there. He feels there is a certainty of the sinner receiving pardon but as for him he had received so much and returned so little, can he trust too? "Yes the same Lord is rich unto all," all the toil and all the devotion of the holiest Christian life, does not take the Saviour's place. His merit is our only peace, as much at sixty as at six. Go to Jesus, trembling one. Go to Jesus, he will not spurn you, nor cast you out! Go to the mercy seat pleading his merit, it is sufficient, when you have seen him and his love has been shed abroad in your hearts by the Holy Spirit he gives, then will you find all within responsive and know that you are not only an adopted, but a loving child. "He is near thee, even in thy heart," trust him now.

The way to be strong is to act on the credit of strength being given. Strength is received in the act of obeying. When the path of duty is clear, it is want of faith to continue asking for strength and not act upon it —G. W. Mylne.

Hold fast upon God with one hand. and open wide the other to your neighbor; that is religion; that is the law and the prophets, and the true way to all better things that are yet to come.—George Macdonald.

Church Extension Board.

Our Conference Board of Church Extension, in its executive capacity convened in this city on Wednesday of last week The executive committee is composed of the officers of the Conference Board. The law of the Parent Board requires this committee to meet during the first week of March of each year. The authority or power of the committee is limited, acting under direction of the Conference Board, and in co-operation of the Parent Board, located at Louisville, Ky. Applications from pastoral charges within the bounds of our conference may be considered and placed on the calendar for final disposition at a meeting of the Board during the session of the Annual Conference, which gives said applications precedence over others that may be presented during the interim of the March meeting and the session of the Annual Conference.

The meeting of this committee was held in the Advocate office. Prof. O. W. Carr, the president of the Board, was confined at his home on account of sickness, whose absence was very much regretted. He is a man of splendid business ability and his counsel in this important branch of our church work is ever valuable. Rev. C. M. Campbell, a private member of the Conference Board, was elected president protem. Rev. T. T. Salyer, treasurer, and Rev. J.A. Bowles, secretary, were the only officers present. J. H. Lineberger, Vice-president, was detained at his home in Shelby on account of pressing business engagements

Applications to Parent Board for loans and donations, approved by the Board at the last session of our Annual Conference, were reviewed by the request of the corresponding secretary of the Parent Board, and regraded in such cases as changed conditions required.

Applications from Bessemer City, Shelby, South Side and North Asheville, for loans from Parent Board were indorsed and mailed to the proper authorities.

Donations for aid were applied for by churches at Glencoe, Carlyle, Mt. Holly, and Willets and these were placed on the calendar. A few applications were returned to applicants for corrections.

As will be seen from an announcement made in another column, representatives of the Board were appointed, whose duty will be to present the cause of Church Extension to their respective District Conferences, with the hope that greater interest and zeal may be created in regard to this important and worthy collection ordered by our Annual Conference Board.

Table Rock Circuit.

DEAR BROTHER BLAIR:—The weather has been cold, on account of snow, rain and mud, some of our congregations have been small, a few times "snowed under," or frozen out, but I want to say, Table Rock is not dead.

Since our last report we have located the parsonage three miles of Morganton, on the Table Rock road, near the graded school building. Bought four acres of land of Brother Alexander, and Brother J. A. Lackey gave us two acres. The building committee, which was elected at the first quarterly conference, met, elected Brother L A. Crowley chairman, and Brother J. A. Lackey secretary. They decided to commence work at once A day was appointed for us to meet and clean off a place for the house. About 50 of us, mostly Methodists, but some who belong to other churches, and some who belong to none, met at the appointed time and place, and began to slay the timber, the writer striking the "first lick." Now we have the frame up, and most of the lumber on the ground. In three months we aim to have it completed, and ready for the parson It will be a seven room house, and will cost about $1,200.00. Brother West says it will be the second best in the district.

Our second quarterly conference was held last Saturday and Sunday at Linville church. Notwithstanding the cold and mud we had a large conference. Brother West said it was about the largest in the district this year, and the best financial report this year. We are encouraged, and was never in better spirit

Brother West gives us two years to become one of the best circuits in the conference. So may it be. We aim to wipe out the "black," and put in its place "white" and red. We are praying for an outpouring of the Holy Ghost.

Success to you, and all the brethren,

N. M. MODLIN.

Morganton, N. C. March 2,'04.

Linwood Circut.

DEAR ADVOCATE:—Never before in my ministry have I been so hindered in my work as since coming on my new charge. Though I have worked as hard as I have known how, little seems to have been done.

On arriving here we found small-pox nearly all over our part of the county, and in a very malignant form near the center of the work. The people of course were frightened from all public services. This state prevailed for two months or more, and since, the mud and very inclement Sundays have kept our congregations away. So while usually I have gotten acquainted with most of the people within three or four months after arriving on a charge, this date finds me knowing only a few of my members. Congregations have been exceedingly small. At least I think so; for I have been used to seeing churches nearly filled. However, I hope, with the coming of good weather, to see every church filled at the regular services on this work.

Those whom I have met of my members and others as well have been kind and cordial as one could wish. I have never seen officials apparently more anxious to take care of their pastor. I believe they will do what they believe to be their very best.

I do not write to tell of poundings or special favors shown to me; though I could speak of many favors. I write to say, notwithstanding all the hinderances and the enormity of my work I am happy in it. And I already love these people dearly; and the Good Lord helping me I expect to do the hardest, and I hope the best year's work of my life. I wish I could already see results. I believe God will give us results later.

I am very thankful to our Father of sympathy and all blessings to be able to say that every member of our family seems to be well. This, no doubt, will be good news to our friends who have known of our afflictions of last year. To God we give our sincerest gratitude and all the praise of our poor hearts. I want to praise him later for many scores of souls saved, and this charge doing more for Him than ever in its history.

S. T. BARBER.

Lexington, N. C., March 1,'04.

Announcement.

The Conference Church Extension Board, in its executive meeting, March 2, 1904, appointed the following named brethren to represent the Cause of Church Extension at their respective District Conferences the present conference year.

HEALTH
is the
Most Important

In buying food-products, several things are to be thought of—i. e., Economy, Results, Easy Handling, Reliability, but the most important is Health.

Health means everything. In buying clothes, shoes, hats, furniture, etc., if the buyer is deceived and gets an imitation the only harm is loss of money. In buying food-products, if imitations are supplied, there is not only a loss of money, but perhaps an injury to health—which is beyond price.

Remember these facts when buying baking powder.

ROYAL
BAKING POWDER
ABSOLUTELY PURE

Asehville District, Rev. A. T. Bell; Charlotte District, Rev. G. E. Eaves; Franklin District, Rev. A. W. Jacobs; Greensboro District, Rev. C. A. Wood; Morganton District, Rev. N. R. Richardson; Mt. Airy District, Rev. L. P. Bogle; Salisbury District, Rev. S. T. Barber; Shelby District, Rev.T T.Salyer; Statesville District, Rev. A. J. Burrus; Waynesville District, Rev. J. H. Brendall; Winston District, Rev. C. M. Campbell.

This action was taken by our Conference Board on instructions received from our Parent Board, and it is to be hoped that these brethren will faithfully perform this pleasant duty assigned them. The cause is eminently worthy and a full collection is urgent.

J. A. Bowles, Secretary.

From West End and Ozark.

Dear Bro. Blair:—Gastonia Methodism is in fine shape. My charge is growing, and I am well pleased with my work.

Last Sunday night took collection to pay off the debt on Ozark. I think in about 30 days our debt will be paid, and the next step is to paint the church We have had electric lights put in West End church. We are now in the midst of a great revival at Loray Mill. The altar is crowded with anxious seekers of religion. Pray for us.

Yours in Christ,

J. W. Ingle.

The North Carolina Methodist Handbook for 1904.

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1. "Why I Am a Methodist," by Dr. W. F. Tillett.
2. Infant Baptism," by Rev. M. H. Tuttle.
3. Official Bodies of the Church, giving the different Boards and Committees, with list of Bishops.
4. General Statistics of all Denominations.
5. Condensed Statistics of all the Conferences in Southern Methodism.
6. Annual Conference newspapers.
7. Statistics of the M. E. Church.
8. History and Statistics of the International S. S. Convention.
9. History of the Missions of Methodism from the Beginning.
10. Officers and Boards of the W. N. C. Conference.
11. Alphabetical Roll of the preachers of the W. N. C. Conference.
12. Condensed Minutes of the W. N. C. Conference.
13. Appointments of the W. N. C. Conference.
14. Table Membership and Baptisms of the W. N. C. Conference.
15. (8), (9), (10,) (11), (12), (13) and (14) duplicated for N. C. Conference.
23 Chronology of North Carolina Methodism, giving by days and months the principal events of North Carolina Methodism during 1903.
24. District Conference Directory of both Conferences.
25. Government of North Carolina, giving names of Executive Officers, Boards, Bureaus, Departments, Commissions, Societies, Institutions, and Supreme Court.

ILLUSTRATIONS.

Cuts of Preachers who died during 1903.

Cuts of Bishops Smith and Candler, Dr. W. F. Tillett and Rev. M. H. Tuttle.

Chronological Tree of Methodism, which is an pictorial history of Methodism from the beginning.

Zinc etching maps of every District in both Conferences, showing boundaries of circuits and the location of the churches.

THE BOOK ITSELF.

The Handbook for 1904 is the best yet issued and represents the work of a whole year. The maps themselves represent a vast amount of labor, and are the only thing of the kind in Southern Methodism. They have been praised from Baltimore to Texas. The Chronological Tree is a mine of historical information. One preacher in the North Carolina Conference has sold a large number of Handbooks on the strength of this one feature alone.

The Handbook for 1904 has received commendations from our Bishops, our best church papers, and hundreds of our preachers and laymen. It is sold only for 25 cents, and it is surprising to many that it is sold for such a price. We want to place the remaining Handbooks in every Methodist home, yet not supplied, in the Western North Carolina Conference. Send 25 cents in coin or stamps to T. N. Ivey, Raleigh, N. C., and secure the Handbook, or write and secure discounts on a half dozen or more.

Mid-Year Meeting.

To this date, ten Presiding Elders, ten District Secretaries, and sixteen members of the Board of Missions have signified their intention to go to Newton April 5 6. Five have not been heard from. Invitations have been sent to pastors in charge of work that did not pay out last year. They should write me promptly. Reduced rates have been applied for.

W. H. Willis, Secretary.

G. F. College.

Methodism in North Carolina can not afford to let that noble institution lie in ashes. "Let us arise and build." We can not for one moment believe that our people will delay in this vital matter.

A. D. Betts.

Lillington, N. C.

Death of Rev. John W. Bird

Dear Bro. Blair:—Rev.John W. Bird, one of our superanuates preachers, quietly passed away Monday February 29,1904, at 10:30 o'clock. He had been sick for three months, he suffered a great deal, but bore his afflictions with patience, and Christian fortitude We laid him away in the Shoal Creek cemetery to await the ressurrection morning We greatly sympathize with the bereaved family in their affliction. But their loss is His eternal gain.

Fraternally,

J. J. Edwards.

Whittier, N. C., March 2,1904

News Notes.

Judge Russell is reported to be very ill at John's Hopkins Hospital in Baltimore.

The people of Greenville adopted the dispensary on the 2nd, in a closely contested election.

Mrs. Foil, the mother Rev. J. A. Foil, formerly of Catawba College, died in Concord, last Saturday.

Mr. Andrew Carnegie has signified his purpose to donate a library building to the State Normal and Industrial College.

An effort will be made to secure Rev. Dr. L. G. Broughton, of Atlanta, to succeed Rev. W. M. Vines as pastor of the Baptist church of Asheville.

The Japanese fleet bombarded Vladivostock on Sunday. Their attack seems to have been ineffectual, as the shore batteries did not open fire.

Rocky Mount had an $85,000 fire on the 2nd day of this month. The Masonic building containing the opera house was destroyed, together with the post office, and five stores.

An Elkin special says: The Western fever has broken out in this country again. Four families left Yadkin county from this point last week, for Indiana and Iowa.

Rev. W. M. Vines has resigned his pastorate of the First Baptist Church, Asheville, to accept a call to the Freemason Street Baptist Church of Norfolk, Va.

Gen. J. F. Armfield has received notice that the three regiments of the State National Guard will hold an encampment in July. The exact date and place has not yet been decided.

The directors of the State Normal and Industrial College last week obtained permission from the Counsel of State to borrow $80,000 to prosecute the work of rebuilding the domitory which was burned in January.

A Baltimore special on the 6th says: The resident physicians at Johns Hopkins Hospital report that ex Governor Russell, of North Carolina, who is a patient at that institution, is much better, and that his condition is steadily improving.

Elon College has just come in possession of $10,000 from the will of Hon. F. A. Palmer, of New York This goes to the endowment fund of the college. Elon is one of the youngest colleges of the State, yet it is constantly gaining strength financially and otherwise.

Mr. J. A. Long, Jr., a student at Trinity College, is in the Watts Hospital suffering from a broken leg. While playing ball he fell and the larger bone in his right leg was broken near the thigh. He is a son of Hon. J. A. Long, of Roxboro.

Secretary Shaw has advised all special national bank depositories, including those of New York city, that they will be required to pay, on account of the Panama canal purchase, 20 per cent. of their holdings of government funds on or before March 25.

A St. Louis special on the 6th says: The Irish Nationalists of St. Louis, at their celebration of the birth of Robert Emmett today adopted resolutions upholding Russia in her war with Japan, and expressing sympathy with Christian Russia against this "pagan horde."

Rev. M. E. Parish, after a seven years term as pastor of the First Baptist Church, Salisbury, tendered his resignation last Sunday morning to take effect March 31st. It is supposed that Mr. Parish will accept a call to the church at Shelby, which was tendered him some two weeks ago.

A press correspondent writing from Durham on the 6th says: The Hebrews of the city are preparing to erect a synagogue, the work to begin within a few weeks. The committee in charge of the move have in hand now something over $2,000. The synagogue will cost several thousand dollars and will be one of the prettiest places of worship owned by the Jews in this State.

A special from Greensboro on the 4th, announced that the Southern Loan and Trust Company has reinsured its outstanding fire risks in the Globe and Rutger's Fire Insurance Company of New York. This step has been taken with reluctance by the management, the business of the fire insurance department having always been profitable ever since its inception three years ago, but the Southern Loan and Trust Company is in the banking business and also conducts a life insurance business, and the discontinuance of the fire insurance business is in deference to a feeling on the part of depositors and life policy holders that a company doing a banking and life insurance business should not subject itself to the hazard of life insurance.

Mrs. J. S. Lloyd---A Brief Sketch of Her Life.

BY J. H. BARNHARDT.

The subject of this sketch was born in Guilford county, N. C., Nov. 7th, 1848, and departed this life at her home in Winston, N. C., Feb. 11th, 1904, aged 55 years, 3 months and 4 days.

She was the daughter of the late Asa and Aletha Knight, of Guilford College, to whom were born seven children, four sons and three daughters—she being the second child. Her parents both preceded her to the spirit world—the father in Sept. 1890; the mother, who was for twenty years an invalid, received her release the 26th of Oct. last, at which time Mrs. Floyd was too unwell to attend her mother's funeral. Her cherished desire was to see her mother's face once more before the long parting, and none but those who knew her best could realize the depth and intensity of her disappointed hopes when she found it would be impossible for her to go. But the parting was not to be long. Within less than four months, while the orphaned heart was still under the shadow of its recent sorrow, the summons came for her to arise and greet her mother; and that desire which was denied her in death was granted in the fragrant dawn of the eternal day.

She was the first of the seven children of her parents to be taken.

On the 20th of Nov. 1873, she was united in marriage to Bro. Jno. S. Lloyd. To them were given five children, all of whom were present at the time of her death. During the thirty years of her married life, she was the centre of an unusually attractive and well regulated family circle. As a wife, she was faithful and true, a help-meet in no ordinary sense, energetic and methodical in her work, a comfort and solace to the heart of her husband. As a mother, she was kind and indulgent, tender and considerate. She bestowed upon her household the wealth and affection of a true mother heart. As a neighbor, she was just and honorable. As a friend, she was self-sacrificing and thoughtful. As a Christian, she was modest and undemonstrative. Her Bible she prized highly, and often searched its pages in pursuit of the living way. She connected herself with the Methodist Episcopal Church, South, soon after her marriage, and remained within its folds until the time of her death.

Her health had been precarious for some time, but none were prepared for a change so sudden. Early on the morning of February 10 she was stricken with paralysis, from which she never rallied. She is survived by her husband and five daughters, together with four brothers and two sisters. These and a host of warm and admiring friends mourn her death. But we mourn not as those who have no hope. We shall see her again. In the house of many mansions, she is arranging another home, and she'll greet us at the entrance by and by. Then the husband will find his wife, and the child will find her mother.

"She is not dead but sleepeth."

"Servant of God, well done,
Rest from thy loved employ,
The battle fought, the victory won,
Enter the Master's joy."

To Sunday-School Workers.

During the past century an unconverted man lay on his bed sick, and expecting to die. As he thought of the dark future before him, and his past life of failure, his memory carried him back to his childhood days when he used to attend a Sunday-school. There he had been taught to memorize the Word of God, and this verse came to him with great force: "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." He called upon God, was converted, and glorified God by becoming a foreign missionary. The results of his ministry were marvelous. Eternity alone will reveal the harvest produced by that one verse of Scripture which lodged in the heart of a little boy.

The importance of memorizing the Word of God is often overlooked in our Sunday-schools. As a result, very few persons will trust themselves to quote Scripture in public services; and when they attempt it, it is often quoted inaccurately. We need a revival of "learning by heart" verses and chapters from the Bible. Nothing can take the place of God's Word. Fix it in the hearts and minds of the young and you give them a permanent blessing. It often lingers with them even while they sow their wild oats and may bring them to repentance in later life, as in the case mentioned above.

Realizing the need of some systematic work along this line, I have compiled about 100 choice verses of Scripture and published them in a pamphlet called "Memory Verses." They are arranged topically and cover some of the fundamental doctrines of the Bible.

Bishop Wilson says: "It has a good selection of just the sort of verses that ought to be in mind always in early and in later life. I wish that all our young people—and older ones too—would thoroughly learn them."

Bishop A. Coke Smith says: "Your idea is an excellent one, and I think it could be used to great advantage in our Sunday-schools, Leagues, &c. It is capable of extensive use in teaching the doctrines of the church."

Pror. H. M. Hamill says: "I have never failed to urge in my years of Sunday-school work the old-fashioned method of 'learning by heart' verses and chapters from the Bible, even if at the time what is memorized be not fully understood by the child. I am firmer than ever in my conviction that we need a revival of this now much-neglected method, both in home and Sunday-school. I am therefore glad you have so carefully compiled and classified your "Memory Verses," and I heartily commend it to our pastors and workers. The topical classification is especially valuable."

I can furnish these booklets at 20 cents per dozen postpaid. At this low price every school should provide enough to supply every pupil. It is not an exercise for small children only. Those who are growing up—or have grown up—ignorant of the fundamental doctrines of the Bible, should not cast it aside as intended for small children. The old as well as the young will find it very helpful. Sample copy free.

I cannot furnish them at this price unless I get a large number of orders. I trust that a large number of Sunday-school workers will order them and use them faithfully.

Address,
H. H. SMITH,
Pastor M. E. Church, South,
Walkerton, Va.

Tragedy Averted.

"Just in the nick of time our little boy was saved," writes Mrs. W. Watkins of Pleasant City, Ohio. "Pneumonia had played sad havoc with him and a terrible cough set in besides. Doctors treated him, but he grew every day. At length we tried Dr. King's New Discovery for Consumption, and our darling was saved. He's now sound, and well." Everybody ought to know, it's the only sure cure for Coughs, Colds and all Lung diseases. Guaranteed by all druggist. Price 50c and $1.00. Trial bottles free.

A Perfect Laxative

Is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is **Mozley's Lemon Elixir.** It is a pleasant lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle.

Mozley's Lemon Hot Drops, without an equal for coughs, colds, sore throat and bronchitis. 25c a bottle.

Mozley's Lemon Elixir

WANTED!--Second hand Pianos and Organs. I buy, sell and exchange any make. I will sell you a new Instrument and take your old one as part pay. A postal card will bring to you prices, catalogues, calendars, and full particulars.

E. M. ANDREWS,
315, 317, 319 Elm St.,
Greensboro, N. C.

To Piano and Organ Buyers.

The editor wishes to say a good word for the Williams Organ & Piano Company of Chicago, manufacturers of the well-known Epworth organs and pianos. It is a reliable concern and well-known throughout all Methodism. Our readers will do well to send to this firm for a catalogue before buying instruments. See ad in another column.

The Keeley Institute

For the Cure of the

Liquor, Opium, Cocaine and other drug addictions, Nervous Exhaustion, and the Tobacco Habit.

The most attractive and beautifully located Keeley Institute in the country.

Write for their illustrated handbook, **"The New Man."**

Address

The Keeley Institute
Greensboro, N. C.

Fruit Trees

1/2

Price.

Have blocks of pear, apple, peach, plum, Japan Walnuts, Pecans, English Walnuts, Grape, Rhubarb (Pie Plant), Asparagus, Dewberries, Goose berries, Currants, Shade and Ornamental trees that must be cleared This stock is first-class in every respect, and for February and March shipment we will sell at one half regular price. Order $2 worth or more, mention Christian Advocate, and get free a Sneed peach which is the earliest peach known.

Greensboro Nurseries,

GREENSBORO, - - - N. C.

JOHN A. YOUNG,
Owner and Proprietor.

WHITE KID GLOVES CLEANED 15 CENTS. LONG ONES 25 CTS.
Ladies SILK OR WOOL DRY CLEANED OR DYED 50c
SHIRT WAISTS
VENABLE DYE WORKS. DANVILLE VA. WE PAY RETURN POSTAGE

Our Little Folks.

Peter's Answer.

Peter was only eight years old, and in the fifth grade in school, which, his mamma thought, was doing very well. Then he could do "long division perfickly," as he confided to his best friend—his mother; and all the children knew he could read the loudest and say the longest words in the reading book. To be sure, they weren't always pronounced as his teacher said them, but he never gave up trying.

He had a way of standing very straight, and looking right out of his bright gray eyes with a winsomeness which made you want to hug him. But occasionally his active little mind could not grasp the subject in toto. He often wondered why people smiled at his questions and answers. But then grown-up folks often do queer things.

The other day he came home from school quite grieved. He said his teacher, Miss Avery, whom he loves dearly, had laughed at him He looked quite pensive and sad, and even forgot to eat his gingerbread for fully a minute.

"But why did Miss Avery laugh, Peterkin? What far-away answer did you make?"

Something in her tone made him feel she was still a friend anyway. So, taking his first bite of gingerbread and between the munchings, he explained:

"Well, I don't know 'zactly why. You see it was in geography. She was teaching exports and in-ports, and that's easy 'nuff to understand. You see, if you send a thing out, it's exports, but, if you bring it in, its in-ports, of course, any one can see that. Miss Avery kept it agoing and agoing till I got tired of it. And I was just awondering if you'd have pudding for dinner when I heard her say: 'Now, Peter, you may give me an 'lustration of it.' I knew she did't mean the pudding,' but I couldn't tell 'zactly where they lift off. They'd been talking about 'boots'and'Lynn,' I just remembered that, so I got up and said: 'If a man sends some boots from Lynn to Boston, why it would be—it would be' —and I couldn't think, mamma, what it would be. I couldn't think of nothin' but that old puddin.' Miss Avery looked kind of cross like at me; and when I said 'it would be' again, 'Yes, Peter, what, what would it be a case of?' And I said as quick and as loud as I could: 'A case of boots!'

"She looked at me awful queer, and then she laughed right out. 'O Peter, Peter,' she said, 'who is to blame, you or I?" Just a teeny piece more of gingerbread, please. What did she mean, mamma?"—Mable P. Foster, in Christian Register.

Which Was Right?

There lived in Germany a little girl named Elsie. She had many brothers, and with one of them she used to play from morning to night.

There was one field of grain in which the children took a great interest. They watched its growth carefully, but, in spite of them, the sparrows would eat the seed.

"I'm going to stay here all day in the field to frighten away the birds," said Elsie.

"I can do better," said William; "I shall make a scare crow, and then we shall keep the birds away with no trouble to ourselves."

"My way is best," Elsie said.

"My way is best," said her brother, stubbornly.

Elsie got a rattle and settled herself in the shade of some tree on the edge of the field. She rattled vigorously for a long time and no bird dared come near. Then the warm air made her drowsy, and before she knew it she was fast asleep. What a fine feast the sparrows had then to be sure!

William laughed at Elsie's efforts and made his scarecrow. It was a terrible-looking creature.

"I'd like to see any bird dare come near that," he said, proudly. "Now we may play in peace."

Other things filled the children's minds, and it was a week before they went again to the field. There stood the fierce old scarecrow keeping guard, and —what do you think? A sparrow had built its nest in his coat pocket!—Helen W. Banks.

Good Interest.

"My son," said a banker to his son, "I want to give you a lesson in business. Here is a half-dollar. Now, if you can find any boy whom you can trust, who will take this money and pay you interest on it, you may lend it to him; and if you invest this wisely, I'll increase your capital."

When night came, the banker said, "My son, how did you invest your money today?"

"Well, father," replied the little fellow, "I saw a boy on the street without any shoes, and he had no dinner; so I gave him my fifty cents to buy something to eat with."

"You'll never make a business man in the world," said the banker; "business is business; but I will try you once more. Now, here is a dollar to invest; see how well you can do it."

The boy laughed aloud, and then explained: "My Sunday-school teacher said giving to the poor was lending to the Lord; and she said he would return to us double; but I did not think he would do it so quick."—James R. White.

Tell-Tale Lines.

"I watched that pretty woman the whole evening, and I saw that she was cross and dissatisfied. There were tell-tale lines about her face that spoiled her beauty."

"Suffering lines, maybe?"

"No; suffering writes one story, and ill-temper another. That woman is not a good-tempered person."

The fragment of conversation gave me a text.

Tell tale lines are graven on our countenances by emotions which ravage and lay waste our souls. She who would be free from those marks of care and fretfulness which disfigure some middle aged faces, must be neither careworn nor fretful. We are the artists of our own faces; we, not out-siders, by the domination of our thoughts, change ourselves from one degree of grace to another, or mar the loveliness we might have. No fretful heart can fail to impress itself on a face that will proclaim fretfulness to all beholders.

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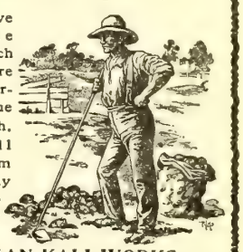
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All our subscribers are urgently requested when the time expires for which they have paid to notify us by postal card, if they wish the paper discontinued. Otherwise we will take it for granted that they wish the paper continued. Do not make this request to your pastor, but write it to the office by postal or by letter.

Greensboro District Conference.

The Greensboro District Conference will be held at Holt's Chapel, on the Greensboro circuit, July 28 31, embracing the 5th Sunday.

Report of the Special Canvass.

According to promise, we give below the result of the special canvass for the increase of the circulation of the Advocate. This includes only what has been done by the preachers. Individual orders are omitted for the reason that this was announced as a contest among those who would do a special work for the paper. While we count from December 16th, nearly all this has been accomplished within six weeks, and in many charges the work is just beginning.

Rev. G. G. Harley has fully complied with the conditions on which we offered the first prize, and has therefore won the Columbian Encyclopedia, which was offered.

Rev. T. S. Ellington won the second prize—a scholarship in the Massey Business College.

We propose to continue the canvass till the 1st of May, and will at that time publish again the result. Meantime, let those who have failed to reach the goal of fifteen or more new subscribers, endeavor to bring up the number. It can be done.

The premiums will be sent to those who have won as soon as we can get them ready.

ASHEVILLE DISTRICT.

	Renewals.	New Subs.
J B Hyder,	2	4
A W Plyler,	1	
J W Campbell,		3
J D Gibson,		10
Jno W Moore,		8
L B Abernethy,	2	4
M Y Self,	1	2
D M Litaker,	1	1
R H Parker,		3
F B Noblitt,	2	1
A T Bell,	1	
Frank Siler,	5	1
G W Crutchfield,		1
	15	38

CHARLOTTE DISTRICT.

J T Stover,	11	19
C M Pickens,	7	6
L E Stacy,	4	1
W L Nicholson,	1	6
R G Tuttle,	1	2
J C Mock,	1	12
E G Pusey,		2
J A B Fry,		6
A E Wiley,	1	3
F W Bradley,	3	2
J C Rowe,	1	2
M T Steele,	7	11
M A Smith,	8	
	44	72

FRANKLIN DISTRICT.

J H Moore,		4
T C Jordan,		2
V L Marsh,	1	
D P Tate,		6
J C Postell,	1	4
A G Loftin,		2
J A Sronce,	1	
C H Curtis,	3	
	6	18

GREENSBORO DISTRICT.

S B Turrentine,		7
J J Renn,	4	
J P Rodgers,	5	16½
L T Cordell,	2	5
R B Clarke,	4	2
C H Caviness,		1
A S Raper,	1	
T E Wagg,	1	
J R Scroggs,	1	
Ira Erwin,		3
A Sherrill,	8	
	26	34½

MORGANTON DISTRICT.

J D Arnold,	2	1
D R Proffitt,	1	3
J D Carpenter,		10
R D Sherrill,	3	3
N R Richardson,	4	8
W H Perry,	2	8
N M Modlin,	1	4
W H Willis,		5
L E Peeler,	1	
W G Mallonee,	1	2
W A Newell,	3	2
J B Carpenter,		1
W O Goode,		1
	18	48

MT. AIRY DISTRICT.

B F Hargett,	2	
J W Long,		2
J M Rowland,	2	1
O P Ader,	2	2
S W Brown,	3	
Seymour Taylor,		2
T J Houck,		1
L P Bogle,	1	19
D S Richardson,	3	
	13	27

SALISBURY DISTRICT.

D Vance Price,	5	1
J N Huggins,	1	2
J J Eades,	4	3
J P Lanning,	1	1
G G Harley,	17	42
J F England,	5	4
B F Carpenter,	1	17
J W Strider,		2
J E Gay,		4
E N Crowder,		1
W V Honeycutt,	3	1
E K McLarty,	16	
J C Keever,	2	4
S T Barber,		1
S L McIntosh,	4	
W R Ware,	1	
	60	83

SHELBY DISTRICT.

J W Clegg,	1	3
B A York,	12	4
D F Carver,	7	
J Frank Armstrong,		1
W M Boring,	1	1
T W Smith,		1
E L Bain,	13	9
Geo D Herman,	2	10
T T Salyer,	3	4
T S Ellington,	5	37
Beverly Wilson,	1	
R M Courtney,	4	1
E W Fox,	2	1
W P McGhee,	5	
J W Ingle,		7
	55	79

STATESVILLE DISTRICT.

C C Thompson,	1	1
W S Cherry,	2	3
M H Vestal,	3	1
J W Bowman,	5	2
E P Greene,		1
G W Callahan,	4	1
E J Poe,	1	
R S Howie,	2	
B F Fincher,	3	20
A J Burrus,	1	11½
W F Womble,	6	13
J M Downum,	3	8
K W York,		6
D C Ballard,		1
H K Boyer,	1	
T J Rogers,	2	2
P L Terrell,	3	3
R M Taylor,		2
	37	75½

WAYNESVILLE DISTRICT.

W F Elliott,	2	3
J W Kennedy,	1	11
J H Brendall,	1	1
C F Sherrill,	1	1
Z V Cordell,	1	
J A J Farrington,	3	
C A Drum,	1	2
J E Abernethy,	3	
	13	18

WINSTON DISTRICT.

J F Totten,	3	2
T H Pegram,	1	
L L Smith,		1
H H Jordan,	1	3
John M Price,	2	
W M Curtis,	1	1
W M Robbins,	2	3
P E Parker,	1	1
W M Biles,		3
A R Bell,	1	2
W S Hales,	1	1
	13	17

TOTAL BY DISTRICTS.

Asheville,	15	38
Charlotte,	44	72
Franklin,	6	18
Greensboro,	26	34½
Morganton,	18	48
Mount Airy,	13	27
Salisbury,	60	83
Shelby,	55	79
Statesville,	37	75½
Waynesville,	13	18
Winston,	12	17
Grand Totals,	300	510

EDITORIAL NOTES.

SOME one writing from Statesville, R. F. D. No. 5, asks for seeds that were overlooked when sending money. There is no name signed to the document, consequently we have striven in vain to make a satisfactory guess as to who wrote the letter. Now if the party on the Statesville R. F. D. Route No. 5, entitled to seed, will give us the name, we shall be glad to comply with the request. This is a sample of many similar troubles into which we fall, and they spit fire at us for not giving prompt attention to orders.

* * * *

REV. J. Walter Long, pastor of the Rockford circuit, has been made Field Secretary of the North Carolina State Sunday-school Association. The last issue of the North Carolina Sunday-school Beacon contained a fine half-tone cut of the Secretary. Brother Long is a very bright young man and we are pleased to see that he has been thus honored, and trust that, without materially interfering with his regular work, he may be of great service to the general cause of Sunday school work.

* * * *

MR. John A. Oates, editor of the North Carolina Baptist, of Fayetteville. delivered a very fine address at West Market Street Church, this city, last Sunday afternoon, under the auspices of the Woman's Christian Temperance Union. His speech was a strong, but clear and dispassionate arraignment of the liquor traffic, and those who are responsible for it. A good audience listened to him and we believe his visit to the city will do good. His address made a fine impression.

* * * *

THE Executive Committee of our Conference Board of Church Extension held its annual meeting in the ADVOCATE office on last Wednesday, March the 2nd. There were in attendance Revs. J. A. Bowles, T. T. Salyer and and C. M. Campbell. We regret that sickness prevented us from being in the office that day to greet these brethren, and to extend to them in person all possible courtesies.

* * * *

We greatly sympathize with our brother, Rev. Dr. H. W. Battle, pastor of the First Baptist church, of this city, in the affliction which has come to his household. On last Saturday morning, his wife was stricken with paralysis, and since that time has been lying critically ill. Many prayers have gone up to heaven in her behalf, and we trust she may yet be restored.

* * * *

MR. F M. Johnson, of Mocksville, a life-long, staunch friend of Methodist preachers, came to Greensboro last week and had a very delicate operation performed on his eye by Dr. Banner. The operation seems to have been entirely successful and he returned home yesterday.

* * * *

The editor of the ADVOCATE substituted for Dr. Battle on Sunday morning at the First Baptist church. A more appreciative and inspiring congregation would be hard to find in any community. They are greatly in love with their pastor, and there was visible evidence of great solicitude for him and his family in their affliction.

* * * *

MR. R. M. Phillips, of the Raleigh Morning Post, made us a pleasant call last week. By an oversight we failed to mention last week the superb write-up of our city by Mr Phillips in their issue of February 28th. The issue was a great credit to both Mr. Phillips and the publishers of the Post.

* * * *

WHY do you not get the North Carolina Methodist Handbook? This is indispensible as a means of ready reference to all intelligent Methodists. See Dr. Ivey's appeal in another column.

FINCHER.—The Taylorsville correspondent of the Statesville Landmark last week said: Mrs. B. F. Fincher, who has been in feeble health for several months, has been quite poorly for some days.

CONFERENCE NEWS.

INGLE.—Rev. J. W. Ingle, of West End charge, Gastonia, has been holding a meeting at the Loray mill.

DETWILER.—We are glad to report the continued improvement of Rev. G. H. Detwiler, at his home at Piedmont Park, Charlotte.

ABERNETHY.—Rev. Mr. Abernethy pastor of the M. E. Church here, is in Canton this week assisting in a meeting.—Waynesville Courier.

JONES.—Rev. Sam. P. Jones will lecture in the graded school auditorium at High Point March 11th on one of his favorite themes.

FRANKLIN.—Rev. T. E. Winecoff received six new members into the Methodist church Sunday, the result of his protracted meeting recently held at the Wallace school house.—Press.

NOLLEY.—Prof. and Mrs. H. B. Nolley are right sick at present but we hope their illness will not be serious and that they will soon be able to resume their work.—Lenoir cor.

COBURN.—Rev. A. L. Coburn of Salisbury, spent last Sunday in town with friends. Mr. Coburn came up to perform the ceremony in the Young-Whitaker wedding.—Pilot Mountain News.

MANN.—Rev. L. T. Mann has been unable to fill his appointment for the last month on account of sickness and the inclement weather, but he is improving some now we are glad to say.—Cor. Gastonia Gazette.

VESTAL.—Rev. M. H. Vestal, formerly pastor of the Farmington circuit, spent one night recently with Mr. C. S. Brown, near town. Mr. Vestal was on his way to visit his daughter at Farmington.—Davie Times.

GREENSBORO FEMALE COLLEGE.—The fire loss on the Greensboro Female College has been satisfactorily adjusted, the insurance companies, of which there were sixteen interested, agreeing to pay the whole amount of $35,000, for which the property was insured.

TROUTMAN.—The correspondent of the Charlotte Observer, writing from Troutman, last week said: Miles H. Long, of Yadkinville, is here assisting the local minister in a protracted meeting. Mr. Long is simple and lowly and talks humanity in such a way that he always has great success in his meetings.

HARLEY.—The Norwood correspondent of the Stanley Enterprise last week said: Rev. Mr. Harley was called away last week by a telegram announcing the death of his father but returned in time to fill his pulpit Sunday. His father had been feeble for some time and his death was not a surprise.

WEAVER.—From the Statesville Landmark we learn that Rev. C C. Weaver, president of Davenport College, preached at the First Methodist Church Sunday evening, and presiding elder J. H. Weaver preached at West End Sunday morning and at the First Methodist Church Sunday night.

TURNER.—We have had with us this week Rev. H. Turner of Winston-Salem, who has been giving us some very good and instructive sermons. He preached twice a day to the students each morning and at night. The services began last Sunday night his first subject being "Secret Prayer."—Davenport College correspondent.

SHELBY.—The ladies of the Methodist church have decided to have a flower show this fall. This is a move in the right direction for Shelby, as it will no doubt awaken an interest in the cultivation of flowers with many who think they have no time for this pleasant occupation.—Cor. Charlotte Observer.

BELWOOD CT.—In a business letter, Rev. W. P. McGhee, writes: "I am, I suppose, getting on fairly well. I have a large circuit, and most excellent people to serve. I love them all, and trust to do one of my best years' work. I feel so sorry about the loss of the G. F. College. It was dear to me, and I find myself more in love with it since the fire."

MONROE.—"The Golden Links Society" gave a measuring party at the Methodist parsonage last night from 8 to 11.30 o'clock. Recitations were given by Misses May Blakeney and Mayme Lockhart, and vocal and instrumental music was rendered by Misses Minnie Long, Ashe Gaddy, Lucie Stewart and Gladdis Laney and Mrs. J. F. Laney. Refreshments were served gratis. The society realized $12.85.—Monroe cor. Observer.

THOMASVILLE.—A press special on the 2nd inst., said: The Ladies' Aid Society of the Methodist church met at the residence of Mrs. L. C. Jones yesterday afternoon and held a very enthusiastic meeting. It being the regular time for the election of officers, the following were duly elected: Mrs. Linney C. Jones, president; Mrs. Mollie Lines, vice-president; Mrs. F. S. Lambeth, secretary, and J. A. Green, treasurer.

BESSEMER CITY.—The following item which should have appeared last week is from the correspondent of the Charlotte Observer and of too much interest to pass by: The building of the Methodist Episcopal church South, is rapidly nearing completion. The congregation worshipped there Sunday for the first time. This church, when finished, will be the handsomest for the size of the town in the State. It is of brick with slate roof and art glass windows. On Sunday, the choir was greatly helped by the addition of three cornets played by Messrs. Durham, Martin and Settle Ellington. If the town would make all improvements on the order of this new church and the D. A. Garrison drug store we would have a city not in name only. The Methodists are pleased with their new pastor, Rev. T. S. Elling ton.

TRYON STREET, CHARLOTTE.—The plans for the new $12,000 Sunday-school room of Tryon Street Methodist church are now being prepared by Architects Wheeler and Runge and show one of the most modern and up-to date Sunday-school room buildings in the State. The new structure will be two stories high, with a basemant, and will be built to the rear of and adjoining the present church edifice.

The new Sunday school room will be 52x70 feet and the large auditorium below will be surrounded by a large gallery on the second floor, extending around the sides of the auditorium.

On the floor on which the main auditorium will be located will be a number of class rooms, twelve in all, and a conveniently constructed library, all of which will be separated by natural wood partitions from the main auditorium.

The galleries will be constructed much after the plan of those in the main auditorium of the church except that back of the galleries and on the sides will be more class rooms, two of them being 30 feet long to accommodate large classes.

The pastor's study, a handsomely finished room, will also be located in the new addition. The structure will be of brick on the exterior and the windows will be a special make of transparent glass. The galleries will be wide and handsomely finished. In fact the entire interior of the new Sunday-school room will be of natural wood finish and will present a very attractive appearance.

The present Sunday school room, located beneath the main church auditorium, will be remodeled and used for other purposes and will contain an Epworth League room, dining room, and kitchen, etc. The ladies parlor will be located on the second floor of the new addition.

As to the present main auditorium of the church it has been decided that this shall be rededicated and repainted handsomely and it is possible that still further improvements will be made in this part of the building.

The addition will represent an expenditure of at least $12,000 and will make the church one of the most complete and perfectly furnished in the city.—Charlotte News.

"Unto Caesar the things which are Caesar's, and unto God the things which are God's."

The Trustees of the State Normal and Industrial College of Greensboro, met in Raleigh this week and quickly perfected arrangements which will result in immediately replacing the main dormitory building of that great institution of learning. Their action will be applauded by every good citizen of the State. The next Legislature will not only approve of their action, but will, doubtless, commend those Trustees for their fidelity to the trust committed to them.

Is there not a suggestion here to the Methodist church in North Carolina? The college of this denomination for the higher education of her women, located in the same town with, and many years the senior of, the State institution, and doing a class of work in every way its equal in importance and necessity, was burned shortly after the destruction by fire of the main dormitory building of the State institution. The respective Boards of Trustees of these noble institutions saw at once the necessity of rebuilding. The State, through its officials, had sufficient faith and confidence in its constituency to cause to be placed at the disposal of the Board of Trustees of its institution the funds necessary for them to do what they said ought to be done.

Will the Methodist church in North Carolina emulate this noble example? Surely, no one will say that it is not able—a strong denomination with 140,000 members, many of whom are wealthy, a great many prosperous, and a multitude well-to-do. They could do it and never feel the expense of it from their surplus. No one will dare say that the State loves her citizens better than the church loves her members.

Let the followers of Wesley answer this in the fear of God, and with a desire to maintain the glory of the church. The Master once made use of this expression: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

JOSEPH SHAWEN BETTS.
Greensboro, N. C., Mar. 5th, 1904.

Baltimore Ready for Business.

TO THE EDITOR.

DEAR SIR:—The Merchants and Manufacturers Association of Baltimore wishes to call the attention of all those who, in the past have favored this City with their trade, to the fact that the temporary interruption to business by the great fire has passed, and to state that business has resumed its normal condition. While the section burned contained a large part of the wholesale district, no lives were lost, and it was necessary only to find other quarters.

In all large cities there is a belt of buildings that are neither strictly in the business section nor are they in the residential section. These have been brought into use, and our business is now transacted as before, being removed only a few squares from its old location.

Since the fire the greatest energy and desire to get started again has been displayed, resulting in the collection of new stocks, and our merchants are now offering a perfectly fresh assortment of all kinds of materials.

With all our great loss we have not up to this time appealed to the country for financial help, but we do ask that you continue your trade with us and give us the means of helping ourselves. We can supply all your requirements.

Yours very truly,
E. STANLEY GARY, Pres.
C. H. FORREST, Sec'y.

Important.

All who expect to attend the Mid-Year Missionary Meeting, at Newton, April 5 and 6, will please notify the undersigned at once, also on what train we shall expect you. The trains arrive at Newton from Salisbury at 10 00 a. m. and 10.00 p. m.; from Asheville at 10.00 a. m. and 7.00 p. m.; from Lincolnton at 12.30 p. m., and from Lenoir at 3.45 p. m.

Please attend to this now, before you forget it, and it will aid us very much in providing for your entertainment.

W. F. WOMBLE.

District Conference Directory.

CHARLOTTE DISTRICT, at Marshville, July 21-24.

FRANKLIN DISTRICT, at Sylva, May 26-29.

GREENSBORO DISTRICT, at Holt's Chapel, July 28 31.

MORGANTON DISTRICT, at Morganton, May 26.

MOUNT AIRY DISTRICT, at North Wilkesboro, March 31.

SALISBURY DISTRICT, at Salem Church (seven miles from Albemarle), July 28 31.

SHELBY DISTRICT, at McAdensville, July 7-10.

STATESVILLE DISTRICT, at Newton, beginning June 2nd.

WAYNESVILLE DISTRICT, at Mount Zion, on the Crab Tree circuit, July 14 17

WINSTON DISTRICT, at Kernersville, June 30-July 3.

The Sunday School.

Lesson for March 13.

Death of John the Baptist.

(Matt. 14. 1-12.)

HEROD ANTIPAS.

Verses 1-5. At that season. During the second year of our Lord's public ministry, and while making a tour of Galilee with the twelve. He had been rejected by Nazareth, He had found Jerusalem hostile; and now He hears of John's death. For Him it was a time of sad forebodings. Herod Antipas. Son of Herod the Great, whose worst qualities he reproduced with a worse temper. Unlike his father, Herod Antipas was a coward; "he performed with meanness and calculation the kind of crimes to which Herod the Great lent the glamour of arrogance and daring." Heard the report concerning Jesus. Namely, that He was healing the sick, raising the dead, and preaching the righteousness of the kingdom of God, and that He was at once the idol of the people and the detestation of the hierarchy. And said. This is John the Baptist. Here Herod's fears spoke. Among the people opinion was divided as to Jesus; some thought Him to be John the Baptist, others held Him to be Elijah, still others to be "one of the old prophets risen again" (Luke 9. 7, 8). Herod was a Sadducee; an epicurean, too. Theoretically he held (as doubtless he hoped) that there could be no resurrection. But conscience was now to be heard, and conscience confronted him instantly with John, whom, against every consideration of humanity and over the protest of his own heart, he had cruelly murdered. Do these powers work in Him. "Powers" by which the miracles were wrought. Herod had laid hold on John. The common chronology of John's life begins his public ministry in A. D. 26, and continues it two years; in A. D. 28 he was arrested and lay for a year in prison. Herod had no personal antipathy to John; indeed, from Mark (6. 20) it appears that he had immense respect for him, and was even disposed, under John's influence, to better things. But his own conduct in the matter of Herodias had angered the people; John's public denunciation of it was a menace to his comfort, perhaps to his safety. That at least must be suppressed; so John was imprisoned. Put him in prison. The scene of the imprisonment was the fortress of Machærus, which stands at a height of nearly 4,000 feet above the Dead Sea, and in the heart of which Herod Antipas had built himself a stately palace, "in which he imitated not merely the luxuries but the infamies of the most corrupt of Roman emperors." For the sake of Herodias, his brother Philip's wife. The story in brief is this: Philip was the son of Herod the Great and Mariamne, and therefore half-brother to Herod Antipas. Philip, having been disinherited, retired to Rome. Herod Antipas, visiting Rome, was the guest of Philip, became infatuated with Philip's wife, Herodias, and induced her to run away with him. Herodias was niece of Antipas as well as sister in-law, and the marriage between relatives of so near kin was especially abhorred by the Jews. The whole circumstance was one which must have excited the strongest detestation of John, who was not one to spare a ruler who at the same time was also a sinner. For John said. "Night after night," says one writer, "when the revelries of the court were at an end, and silence had fallen on the vast and gloomy fortress, Herod would send for his great prisoner, would profess himself eager to discuss a hundred points of speculative truth, would even listen with a kind of cringing awe to John's lofty moral teachings; but always in the end the conversation broke upon a single sentence, 'It is not lawful for thee to have her.' " He feared the multitude, who were already outraged by his abandoned wickedness, and a contest with whom would have discredited him at Rome.

THE BANQUET.

6 12. When Herod's birthday came. Herod had adopted the fashion of splendid anniversary celebrations, and as even among the most degenerate Romans of Nero's day it would be hard to parallel the profligacies of the Herodian dynasty, it is certain that nothing would be wanting which wealth, royalty, and an abandoned taste could procure. Daughter of Herodias. Salome by name, a famous beauty; a princess in her own name of the great Maccabean line; afterward the wife of a tetrarch and the mother of a king. That she should descend to the role of a public dancer clearly indicates the character of the conspiracy against John. Pleased Herod. And "them that sat at meat with him" (Mark); the company included "the lords, the high captains, and the chief men of Galilee, (Mark). Promised with an oath. Or, as verse 9 "with oaths," the plural hinting at the abandonment of the king to the excitement of the occasion. Whatsoever she should ask. "Even to the half of his kingdom." So Mark, and compare Esther 5. 3. It was a symptom of the reckless luxuriousness of the age that mimes and dancers were rewarded in the most extravagant fashion, rulers handing over cities as if they were trinkets. Being put forward by her mother. Mark (6. 24) gives the colloquy. The deadly hatred of Herodias for John was inevitable; "the dishonored woman never pardons a reference to her dishonor." Give me * * * in a charger. It was not enough that John must die. Herodias must have the ghastly evidence of his death. The king was grieved. Mark says, "Exceeding sorry." "A stronger man," as has been said, "might have set aside his oath, counting it better kept in the breach than the observance; but strength was not to be expected in Herod." The dread of weak men is to be thought weak. Beheaded John. Mark (6. 27) adds "straightway," a hint of Herod's show of bravery to cover his real cowardice of heart His disciples * * * buried him; and they went and told Jesus. This is the last of John, one of the greatest of the sons of men. In him there was "intensity of purpose combined with dauntless courage, profound humility, self denial carried to its highest point, a burning love that passed beyond the limits of race and nation, and tenderness of sympathy not only for the toilers of the world, but also for the outcast." What elements of moral greatness can go beyond these? The sinfulness of sin is in nothing more abhorrent than in its reckless handling of good. For a degrading indulgence Herod deprived himself and his nation of their strongest hope for good.—N. Y. Christian Advocate.

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Topic for March 13.

The Worship of God a Source of Strength.

(Ps. 29. 1 11.)

Daily Bible Readings.

Sunday—The Heavenly Ascription of Praise, Rev. 4: 8-10; 5: 11-13.

Monday—A Vision of God's Glory in the Earthly Temple, Isa. 6: 1 5.

Tuesday—A Sermon on Natural Phenomena, Acts 14: 15-18.

Wednesday — Jehovah's Lowly Abiding Place, Isa. 66: 1, 2.

Thursday—The Inward Voice, 1 Kings 19: 9 13.

Friday—The True Source of Spiritual Illumination, Matt. 11: 25 27.

Saturday—An Evening Prayer that God May Be Glorified, Ps. 67.

Our Psalm for to day is a noble specimen of Hebrew poetry. From it Milton, Goethe, and other poets have drawn ideas and inspiration. It is a piece of nature poetry, combining, as only the Hebrews among the ancients could, the sense of majesty and worshipful awe with the experience of the mighty effects of natural causes.

I. Our Worship Is Due to the Most High (Verses 1, 2.)

1. The essential element of worship is the ascription to God of supreme worth. In adoration the worshiper places his own being in lowly submission to him to whom such supremacy is ascribed. The Psalms are the manual of worship for all people and all times. The exhortation with which our Psalm opens is to ascribe unto Jehovah his proper attributes of glory and strength, which are due Him, and that this be done in a seemly way. It is impossible to worship without the conception of the greatness and glory of God. One cannot be so affected toward Him as to bow in reverent awe before Him without some revelation of His essential Nature. In our Psalm for last Sunday we compared the self-revelation of God with the outstreaming of light from the sun. It is the perception of this light of revelation that affords the basis of worship.

Glory is a hard word to define—we feel its significance rather than think its content. Its radical meaning seems to relate it to the function of expression. It is thus God's nature is declared, a thought not so far from that we had when speaking of the Light. We think of brightness and splendor when we speak of glory.

The second ascription is of might. The power of God is conceived of as bringing to pass what he wills.

2. The mighty are called upon for this ascription of glory and might. As nothing short of supreme glory and unlimited power may be ascribed to Jehovah without vitiating worship, so nothing less than the adoration of all intelligent beings may be required. The mighty (sons of God, Job. 1:6; Ps 82:6), those higher beings of supernatural order, whom we usually speak of as angels, cherubim and seraphim, and who are seen in the revelation falling down before the throne, saying, "Worthy is the Lamb that was slain" (Rev. 5:12), are required to bow before Jehovah. As the stars disappear before the superior light of the sun, earthly and heavenly magnifience pale while we contemplate the glory and power of God.

3. Jehovah is to be worshiped in the beauty of holiness. The exquisite thought is derived from the use of the sacerdotal garments by priests and Levites in the tabernacle worship and sacrifice. The external beauty was in thought transferred to the inward state, and came to signify something that adorned the spirit, making it meet for the holy and awful presence of God, as the sacred garments constituted appropriate regalia for the ritual service. The New Testament best expounds this thought in our Lord's parable of The Wedding Garment. (Matt. 22: 11 15.)

II. Jehovah Rules Personally in Nature and in the Affairs of Men. (Verses 3 9.)

1. The voice of Jehovah is heard, and the might of Jehovah is seen, in the storm. The sublimity of the Psalm is not chiefly in the vividness of the description of an Eastern thunderstorm—that might have been done as well by an uninspired poet—but it is in the magnificence of the conception of God as speaking in the thunder, breaking the cedars, causing the snowcapped Hermon (Sirion) and Lebanon to skip under the wild crack of lightning which shattered their rocky cliffs and terrified their animal denizens. To the old Norsemen there came some such poetic thoughts, but they did not fully escape the rock upon which all heathen nations struck—the confusion of the immanent God with the phenomena of nature. While there is nowhere else such an appreciation of the majestic in nature as in the Hebrew poetry, there is nowhere else as clear a distinction of the God who rules over all. It is he who is to be worshiped by the inhabitants of the earth. His worth and greatness have poetic demonstration to the sensitive and religious soul in the voices that sound from things which are resonant with the notes of revelation—to him who knows the Lord.

2. So also there is a beautiful conception of nature itself as engaged in worship. "In his temple doth every one speak of his glory." (Verse 9) The mighty ones and the sons of men alike are to ascribe glory and might. From the high courts of heaven and upon the lowly earth alike arise praise from adoring beings. The creation itself also worships. The temple here spoken of is the great temple of nature. In the Apocalypse the four living creatures, representing the whole of nature, fall down before the throne of God, saying, "Holy, holy, holy." (Rev. 4: 8)

3. How detailed, then, is God's rule in the affairs of men! This precious truth our Lord teaches in the Sermon on the Mount and elsewhere. It is absurd to suppose that God speaks only in nature and not in human life and in the affairs of men. Nature may teach us about him and the devout mind may be led to a deepening sense of his presence, glory, and power by the study of nature.

III. He Is Especially Revealed in His Government of His People. (Verses 10, 11.)

1. Jehovah's might will be seen in ministries for his people. To ascribe glory and praise to him whose might was but faintly illustrated in the wonders of nature was appropriate. He sat enthroned upon the flood, and he is enthroned as a king forever. He is our King. Obedience cannot be separated from worship. Let his command of our free natures be as complete by our own consent as that of things is by their constitution.

2. Strength and peace are Jehovah's bestowals. They go together. No peace is in weakness. After the Storm King comes the Redeemer with his own blessing. His people will be strong in his salvation, and his peace will then rule in their heart.—Epworth Era.

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My Sin--My Loss.

BY MARY D. BISBE.

Straight lay the work before me, but I turned aside.
"Not now, my Lord; I cannot do it now," I cried;
"Tomorrow or some other day it shall be tried!"

Swift came and went the days with tireless feet,
And still in negligence I sat and saw them fleet
Away; nor raised me idle from my seat.

The love of ease had grasped my soul and held it fast,
And at her feet my life, my all I'd cast.
The service call grew fainter, till it ceased at last;

Then turned my Lord away with sorrowing face,
That I should thus reject him and abase
The powers he'd given in his loving grace.

I lost life's greatest blessing, and I gained God's frown.
Another did the work—my work—and gained renown,
And more,—God's smile, the love of men, and heaven's crown.

—Life and Light.

An Imperial Policy.

As we stand upon the threshold of another fiscal year and our thoughts turn to a fresh campaign against the hosts of heathen darkness, our own heart has been inspired with new courage by the ringing words addressed by Bishop Thoburn to a recent missionary conference. We give some extracts below, and trust that every missionary society, desiring yet hesitating to attempt greater things this year, may be encouraged to go forward, realizing that "we are servants of the King of kings and should not shrink from attempting an enterprise of imperial proportions":

"In the first place, a broader policy of missions should be adopted. Heretofore, all societies have been practically alike in opening isolated mission stations here and there in some distant field. In some cases a dozen or more such stations may be planted, but in the main no one seems to realize the fact or cherish the hope that communities, and even nations, are to be converted. Some even congratulate themselves when they succeed in planting a few remote stations in some distant land, but never seem to dream of the conversion of a whole community or the thorough evangelization of a nation or an empire. But the time has now come for adopting what might be called an imperial policy, and if the glad time is ever to come when earth and heaven shall join in the doxology that the "kingdoms of this earth have become the kingdoms of our Lord and His Christ," we should no longer shrink from an imperial policy. We are the servants of the King of kings and should not shrink from attempting an enterprise of imperial proportions. This means that we must multiply the number of our resources; must study the problems which underlie the organization of churches in non-Christian lands. Of course, such a proposal involves the duty of giving culture to our converts. Leaders must be found and trained; schools and colleges must be fostered; a literature must be created in every tongue spoken by our converts. In short, no pains must be spared to place the entire body of converts upon a rising plane of moral and social progress.

It will be said that this will involve an increase in the number of missionaries. Of course it will. If we intend to do our work successfully in a manner at all consistent with the magnitude of the undertaking, we should at once send forward an immense reinforcement to our foreign fields. If asked for an estimate of the men needed, I would say that we should enlist at least two hundred and fifty missionaries in the next 12 months. Do not be startled in that this number seems large. If you had the view which I possess of the actual extent and the imperative demands of the field, you would wonder at my use of so small a number as two hundred and fifty. The painful fact is that we have become accustomed to figures which are altogether out of proportion to the vastness of the work which we have in mind. We should send seventy-five new missionaries to Southern Asia, seventy-five more to Eastern Asia, fifty to Spanish America and fifty to Africa. We should send those two hundred and fifty new men to the field within the next twelve months. I say nothing of the women, in addition to the heroic wives who would go out with those men. Our Woman's Foreign Missionary Society should send a force of at least half as many more; that is, one hundred and twenty-five unmarried lady missionaries in 1904."

SO EASY TO FORGET.

In 999 cases out of every thousand, the directions which accompany a physician's prescription or proprietory medicine, tell you to take a dose three or four times a day either before or after meals, and on going to bed. In 999 cases out of a thousand, this rule is never strictly followed. You start in to observe it religiously, and succeed pretty well at first, but soon you'll begin to skip doses, then the medicine fails in its intended effect. It's so easy to forget.

If the remedy is in liquid form, the business man loses a dose in the middle of the day unless some thoughtful wife, mother or sister gives him a spoon and makes him take an extra bottle to the office. Most men hate to do this. If the medicine is in tablet form, the chances are he will never think of it until he reaches for car fare on his way home. It's so easy to forget. This applies to men and women alike.

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COBURN.—The Twin city Daily Sentinel last week had the following item: Rev. A. L. Coburn, of Salisbury, who has been visiting relatives here for several days, returned home last night. He was accompanied by his daughter, Mrs. P. H. Brown.

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Quarterly Meetings.

ASHEVILLE DIS'T—2nd Round.

R. H. Parker, P. E., Asheville, N. C.

Bald Creek circuit, Bald Creek	Feb.	27 28
Ivy circuit, Barnardsvill	Mar.	1 2
Burnsville circuit, Concord	"	5 6
North Asheville	"	12 13
Bethel	"	12 13
Hot Springs ct., Hot Springs	"	19 20
Marshall circuit, Jewel Hill	"	26 27
Swannanoa circuit, Tabernacle	Apr.	2 3
Old Fort circuit	"	9 10
Hendersonville station	"	16 17
Hendersonville ct, E'neyville	"	23 24
Cane Creek ct., Patty's Chapel	Apr 30,	May 1
Weaverville station	May	7 8
Weaverville circuit	"	14 15
Central	"	21 22
Haywood St	"	21 22

CHARLOTTE DIST—2d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Chadwick	Mar.	5 6
Brevard	"	13 14
Epworth	"	13 14
Calvary	"	13 14
Pineville, Marvin	"	19 20
Morven, Sandy Plain	"	26 27
Trinity	Apr.	3 4
Dilworth	"	3 4
Matthews, Matthews	"	10 11
Tryon street	"	17 18
Hoskins	"	17 18
Weddington, Union	"	23 24
Waxhaw, Bond's Grove	"	24 25

FRANKLIN DIS'T—2d Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Jan	24 25
Glenville circuit at Glenville	Feb.	6 7
Macon cir. at Asbury	"	13 14
Franklin circuit at Oak Ridge	"	20 21
Webster ct. at Speedwell	"	27 28
Dillsboro, Sylva & Scott's Creek	Mar.	5 6
Whittier circuit	"	12 13
Bryson City	"	19 20
Andrews circuit, Tomotla	"	26 27
Hiwassee circuit at Notla	Apr.	2 3
Hayesville circuit at Bethel	"	9 10
Murphy Station	"	16 17
Robbinsville ct. at Robbinsville	"	23 24

GREENSBORO DIS'T—2d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	Feb.	14
Greensboro, Walnut St	"	14
Randleman, Randleman	"	21
Asheboro station, Asheboro	"	21
Wentworth Bethlehem	"	27 8
Reidsville, Main St	"	28
Reidsville, Ware's Chapel	"	28
Ruffin, Reidsville	"	29
Randolph, Trinity	Mar.	5 6
Greensboro, Centenary	"	13
Greensboro, Spring Garden	"	3
Uwharrie Concord	"	19 20
Greensboro circuit, Friendship	"	26 27
West Randolph, Pleasant Grove	Apr.	2 3
High Point, Washington Street	"	10
High Point, South Main Street	"	10
Asheboro circuit, Lebanon	"	15
Ramseur, Franklinsville	"	16 17
Enterprise, Rehoboth	"	22
Liberty, Bethany	"	23 24
Pleasant Garden, Shady G.,	Apr 30—May 1	

MOUNT AIRY DIS'T—2d Round.

J. A. Cook, P. E., Mount Airy, N. C.

Pilot Mountain ct Chestnut Grove,	Mar.	9 20
Rockford ct. at Siloam	"	26 27
N Wilkesboro ct., Union	"	29
Wilkesboro ct., Wilkesboro, (night)	"	29
Stokes ct., Germanton	Apr.	9 10
Jefferson ct. Orion	"	16 17
Heiton circuit, Greenwood	"	20 21
Creston ct. Creston	"	23 24
Watauga ct., Valle Crucis	Apr. 30	May 1
Boone ct., Hopewell	"	7 8
Yadkinville ct., Mt. Pleasant	"	14 15
Mount Airy circuit, Beulah	"	21 22

MORGANTON DIS'T—2nd Round

J. H. West, P. E., Rutherford College N. C.

Morganton station	Feb.	13 14
Connelly Springs c. at Bethel	"	20 21
Table Rock ct. at Linville	"	27 28
Henrietta and Caroleen	Mar.	5 6
Cliffside circuit, at Cliffside	"	12 13
Marion station	"	19 20
NorthCatawba ct., at Capernaum	"	26 27
Rutherfordton station, Gilboa	Apr	2 3
Morganton circuit Gilboa	"	9 10
Broad River, Gray's Chapel	"	16 17
Forest City at Forest City	"	17 18
Green River at New Hope	"	23 24
Spruce Pine Pine Grove, Apr. 30	May	1
Bakersville at Bakersville	"	1 2
Elk Park at Elk ark	"	7 8
Thermal City at Centennial	"	14 15
McDowell at Murphey's Chapel	"	21 22

SALISBURY DIST—2d Round.

G. H. Detwiler, P. E., Charlotte N. C.

Concord, Central	Feb.	21 22
Concord, Epworth	"	21 22
Concord, Forest Hill	"	27 28
Concord circuit, Center	"	27 28
Albemarle circuit, Stony Hill	Mar.	5 6
Albemarle station	"	6 7
Salisbury circuit, Providence	"	12 13
Spencer station	"	13 14
Linwood circuit Wesley Chapel	"	19 20
Lexington station	"	19 20
Lexington Mission	"	20 21
Salisbury, First Church	"	26 27
Salisbury, Main Street	"	27 28
New London circuit, Bethel	Apr	2 3
Gold Hill circuit, Liberty	"	3 4
Jacks n Hill circuit New Hope	"	9 10
China Grove circuit, Harris Chap.	"	16 17
Woodleaf circuit	"	16 17
Salem station	"	23 24
Mt. Pleasant circuit, St Paul	"	24 25
Cottonville and Big Lick circuit, Big Lick	April 30	May 1
Norwood station	"	1 2
Tabor & Vance Mill	"	7 8
East Salisbury station	"	8 9

STATESVILLE DIS'T—2d Round.

J. H. Weaver, P. E, Lenoir. N. C.

Granite Falls station	Feb.	20 21
Lenoir station	"	27 28
Lenoir circuit, Harper's Chapel	"	27 28
Statesville, First Church	Mar.	5 6
Statesville, West End	"	5 6
Troutman circuit, Vanderburg	"	5 6
Mooresville circuit at Tripletts	"	12 13
Mooresville station	"	12 13
Caldwell circuit, Cedar Valley	"	19 20
Mount Zion station	"	26 27
Malden circuit, St. Paul's	Apr.	2 3
Newton circuit, Fair Grove	"	9 10
Catawba circuit New Hope	"	16 17
Statesville circuit	"	23 24
Alexander circuit	Apr. 30	May 1
Stony Point circuit	"	1
Clarksbury circuit	"	7 8
Iredell circuit	"	14 15
Hickory station	"	21 22

SHELBY DISTRICT—2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Feb.	28 29
Bellwood circuit at Palmtree	Mar.	5 6
ElBethel station	"	12 13
King's Mountain station	"	13 14
Mount Holly ct. at River Bend	"	19 20
Bessemer City at Concord	"	26 27
Lowesville ct. at New Hope	Apr	2 3
Southfork circuit at Bethel	"	9 10
West End and Ozark, at West End	"	16 17
Gastonia, Main Street	"	17 18
Stanley Creek at Dallas	"	23 24
Lowell circuit at Bethesda	Apr. 30,	May 1
McAnensville	"	1 2
Polkville circuit at Elliots	"	7 8
Lincolnton circuit at Pisgah	"	14 15
Lincolnton station	"	15 16
Rock Springs ct	"	21 22
Cherryville circuit at Laboratory	"	28 29
Shelby circuit	June	4 5

WINSTON DIS'T—2nd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Zion	Feb.	13 14
Leaksville and Spray	"	20 21
Madison, Ladford	"	27 28
Stokesdale, Carmel	Mar.	5 6
Walkertown	"	6 7
Southside and Salem	"	12 13
Grace	"	13
Forsyth, Tabor	"	19 0
Centenary	"	20
Lewisville, Doubs	"	26 27
Burkhead	"	27
Summerfield, Center	Apr.	2 3
Danbury, Davis	"	6 7
Kernersville, Vernon	"	9 10
Davidson	"	16 17
Thomasville	"	17
Farmington, Smith Grove	"	23 24
Advance	"	24 25
Davie	Apr. 30	May 1
Looleemee	"	1
Mocksville	"	1

District Conference at Kernersville June 30—July 3.

WAYNESVILLE DIS.—2d Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Teague's Chapel	Feb.	27 28
Spring Creek at Baldwin's Chapel	Mar.	5 6
Sulphur Springs at Acton	"	12 13
Leicester at Leicester	"	19 20
Clyde at Elizabeth Chapel	"	26 27
Canton at Harmony Grove	Apr	9 10
Transylvania at East Fork	"	16 17
Mills River at Horse Shoe	"	19 20
Brevard at Oak Grove	"	23 24
Crab Tree at Pine Grove,	Apr. 30	May 1
Waynesville	"	7 8

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

An Equal Mind.

If thou art worsted in the fight,
Art scarred, and faint, and worn,
Remember, from defeat like this
The greatest strength is born.

Or, if upon the rampart high
Thy standard waves amain,
Guard well the fortress thou hast had,
Courage and zeal to gain.

To strive and lose—to fight and win,
Armored thou still must be.
God given the power which holds thee firm
In loss, or victory.

—Selected.

From a Norwegian Writer.

A late number of the Independent has a short article on Woman and the Peace Movement, written by the noted Scandinavian author, Bjornstjerna Bjornson.

So completely has the war idea gotten into our ever-day language it seems the natural thing to use a battle simile, and say that such words are like a bugle call to women, bidding them use their influence for good, not simply in the home but so far forth as they may.

Says the writer: "Woman can not be properly developed if she is shut up within herself. We can not grow unless our human love, our sympathies and our thirst for intellectual food draw support from the outside world. So it is with the plants kept within doors, which, put out in the sunshine and the rain, send forth delicious perfume throughout our rooms when they are brought in again.

The wings which are to shelter the home must become better feathered and stronger by exercise in the open air."

The Gastonia Auxiliary.

We are delighted to have news from Mrs. McLean in regard to the Gastonia Society, and with pleasure we bring out the fact that the ladies of that Auxiliary were the very first to furnish a room in the Brevard School. They gave thirty dollars for that purpose. This is a fine act and is an indication of growth and vigor in the Society.

Can not the other Auxiliaries of the Conference report to Mrs. Creveling in order that we may know and be able to publish the work of each Auxiliary? This is the duty of the local Superintendent of Literature, and we can not too earnestly stress the fact that we depend on these Superintendents for information touching the work.

Concerning Deaconesses.

There is a great demand for Deaconesses, and as our cities grow the demand will be greater.

The General Conference has placed on the Home Mission Society the duty of supplying and equipping these workers for the church.

An Offer From Mr. Harris.

Mr. N. W. Harris of Chicago, offers to pay all expenses (except transportation) of twenty young women who may wish to attend the Spring Normal Course of the Chicago Training School. The session begins March 10th, and is a special course in Bible Study and Methods of Christian work. Any one desiriing to accept this offer should write to Mrs McDonell. Will not some young woman from the W. N. C Conference take advantage of Mr. Harris's magnanimity?

The Brevard Auxiliary.

The Brevard Auxiliary held its February meeting the other day, and elected officers for the coming year. Mrs. Moore is still its President, and the First Vice-President, Mrs. Aiken, is at the head of the Aid Department.

The Society is well officered throughout, and grows at every point. Mrs. Egerton reports a membership of 37 with good attendance and interest. The Society supports a scholarship at the Industrial School, and does good work in visiting the sick and strangers and helping the needy.

The Statesville Auxiliary.

The ladies of the Statesville Society contemplate holding a public meeting during March. This is a good plan as it draws attention to the work, and gives the public some idea of its scope. We predict that the Statesville Auxiliary will do fine work. If convenient they should get the the Corresponding Secretary to take the place of Superintendent of Literture, and have her use the local press in order to disseminate news.

"Stop your groaning" Rheumacide will cure you, and make you feel ten years younger. Get it at your druggist's.

The Newest Styles

OF JEWELRY, WATCHES, STERLING SILVER AND PLATED WARE. Clocks that will run, and a large assortment of fine Pocket Books, Cut Glass Ware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.
SCHIFFMAN JEWELRY CO.,
feb 1-1y Leading Jewelers.

DO YOU WANT A TEACHER?

We are in correspondence with hundreds of the best teachers in the U. S. for all grades school and college work. Can refer you to some that would probably suit. NO CHARGE. Members located in 18 states at salaries $2,500 per year down.
Correspondence with school officers and teachers invited.
THE EDUCATIONAL BUREAU,
(Established 1891.) Raleigh, N. C.


Mme. Robinnaire's
WALNUT HAIR DYE
instantly restores faded or gray hair, or whiskers to the natural color, and by its wonderful natural qualities stops falling hair, stimulates growth, nourishes the scalp, cures dandruff, maintains cleanliness and glossiness. Three or four applications a year will keep your hair to its natural color, and keep your scalp healthy. Small size, 25c; four times the quantity 75c—sent anywhere, prepaid. Order direct. For sale at leading department stores and drug stores, but remember the name—Robinnaire's. Send for free booklet.
Jacobs' Pharmacy Co., 80 Whitehall St., Atlanta, Ga.
Mar. 2—4t.

News Notes

A special from London on the 7th says: Cabling under yesterday's date the Daily Mail's correspondent says that the missionaries are averse to leaving Ping Yang and are not likely to accept the offer of United States Minister Allen to allow refugees to go aboard the United States cruiser Cincinnati, as they believe they will be able to escape later should the situation become acute.

A number of the cotton mill owners in Mexico have announced their intention of closing down temporarily, owing to the increased price of the raw material. They say that the increase they would have to make in the prices of manufactured goods would place them out of the reach of the poorer classes, and they declare that the manufacture of cotton goods in this country cannot be continued on the present basis.

A press special from Asheville says: The Craggy Mountain boundary, containing about 10,000 acres, has been sold to the United States Leather Company for $300,000 The land lies about 15 miles east of the city and contains a great deal of chestnut oak. The leather company will take the tan bark and timber from the boundary for its immense plant at Old Fort. A spur line 11 miles long will be built from Swananoa station into the mountains in order to get the timber and tan bark out.

$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than $100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. $1. Sold by L. Richardson Drug Co., Greensboro, N. C.

NOTICE.

STATE OF NORTH CAROLINA, Guilford County. } In the Superior Court.

S. A. Ogburn C. J. Ogburn, M. H. Ogburn, Martha E. Masten and her husband, Thos M. Masten E. W. Ogburn S. A. Ogburn Administrator of M. J Tatum,
vs.
Temple Tatum Dodd and her husband, Edward Dodd, and all heirs at law of Temple Tatum Dodd other than the plaintiffs named in this action. } Service of Summons by Publication

The defendants above named will take notice that an action entitled as above has been commenced in the Superior Court of Guilford County, N. C., for the purpose of obtaining a decree authorizing the Clerk of the Superior Court of Guilford County, N. C., to turn over to S. A Ogburn, Administrator of M. J. Tatum (deceased) a certain fund now in his hands which is in the nature of real property and which belongs to the estate of M. J Tatum, deceased: and the said defendants will further take notice that they are required to appear at the April term. 1904, of the Superior Court of Guilford County, N. C., to be held on the 3rd Monday of April being April 18th, 1904 at the Court House in said county of Greensboro, N. C. and answer or demur to the complaint in said action or the plaintiffs will apply to the Court for the relief demanded in said complaint.
This 29th day of February, 1904.
JNO. J. NELSON,
mar2-6w Clerk Superior Court.

Draw a Ring Around the
Piano Question!



And then come to some decision. You are not only wasting good time, but holding your family in suspense by not saying which piano you will buy. Stop all worries and decide on a

KIMBALL PIANO.

One hundred and thirteen thousand others have done so, and they are all our friends today. Being

Factory Southern Distributors

for the factory, it enables us to quote you figures far below what others ask for so called high grade pianos. We ship pianos direct from factory on trial, allow full value for your old instrument, and give you

EASY TERMS

if necessary. No extra charges. All we ask is a small interest above spot cash price. Write us.

A. D. JONES & CO.,
208 South Elm Street,
GREENSBORO, : : : : : N. C.

Fruit Trees

For Spring Planting.

Now is the time to plant family and market Orchards. Beats farming two to one. Try it.

Everything good in Fruit, Shade and Ornamental Trees. Largest Stock, Best Trees.

Our Trees Bear Fruit and True to Name.

FREE!

Write for our free illustrated catalog, also 40 page pamphlet on "How to Plant and Cultivate an Orchard." Gives all necessary information on planting, pruning and after care. Tells what to plant for Pleasure and Profit.

Fine Stock Shade Trees, Silver and Sugar Maples, Carolina Poplars, etc.

Do your Spring Planting in March.

J. Van Lindley Nursery Co.,
Pomona, N. C.

The Farm and Garden.

Birds and Insects.

In his report on entomology, Prof. M. V. Slingerland, Cornell's famous "bugman," said: "If you hope even in a small way to fight the insects that go to make up the rogues' gallery of fruit-pests, encourage the winter birds to stay in the orchards by putting meat or suet in the trees. We believe they would exert a great influence in lessening the number of psyllas, codling-moths, canker worms and many other fruit-pests. Encourage the birds, for they are one of the most important balance-wheels of nature." I have at times been hard on the summer birds, but have never failed to appreciate the services of the winter birds (and I include the despised English sparrow in the list), as they destroy quantities of insects, insect eggs, and weed-seeds besides.

Crowding on the Roosts.

Fowls that are crowded do not respond with a profit. It may pay to have a small flock, and yet the addition of a few more birds may change the profit to loss. Sometimes more fowls can be kept together in the poultry-house in the winter season than in the summer, and in fact on very cold nights it may be an advantage to have enough of them together so that the animal heat of their bodies may raise the temperature of the house; yet they should not be crowded, or they will not thrive. During the warm season each hen should have at least ten square feet of room, but in winter five square feet may be sufficient. That is, a house ten by ten feet should accommodate ten fowls in the summer, but in the winter season such a house can be used to keep twenty hens with less inconvenience than to put ten of them together in summer. But very little yard-room is needed in winter, as there is nothing that the hens can then pick up; but the poultry-house should be light and made as comfortable as possible, as all kinds of poultry prefer light and cheerful quarters.

Caring for Manure.

The care of manure should follow it from the stable to the field. Assuming that the animal has been fed a well-balanced ration, the manure will contain a fair percentage of nitrogen, that should be counted upon to reduce the original cost of the feed that carried the balancing element of protein to the ration. Whether this element has been bought in some of the by-products of the mills or grown on the home acres, it has been the most expensive one in the feed, and unless the full return of its residual value be secured in the manure, the wisdom of its addition to the ration may be questionable.

Hence, to save all of the value of the manure, it is very evident that all the manure must be saved. Even the smell of it about the stables should be saved, for the odor is produced by the gases being released and escaping into the air, and thus the nitrogen or ammonia is carried off and lost. There is an abundance of nitrogen in the air, so that we need not add any to it. We talk much of trapping it from the air by growing leguminous plants. This is a wise practice, and altogether good farming; but the same wisdom that draws upon the atmospheric nitrogen will be exerted, as I have said, in saving that excreted by our animals.

To save all the manure it is necessary to have water-tight stables, or manure gutters behind the cows, and some absorbent material used to absorb all the liquids, and thus hold them until they are given up to the roots of the growing plants. Where the absorption is complete and rapid there will be but little waste of gaseous elements into the atmosphere, but where the only absorbent is long straw or uncut corn stalks there should be a more active absorbent employed. There are a number of good agents that may be used as absorbents and to arrest escaping value, such as sawdust, shavings, road dust, dried muck, land plaster and acid phosphate. I use the latter, as I regard it as almost as cheap in first cost as the others, and as a fertilizer worth its cost, so that when I have added a ton of the phosphate to my manure-supply I know that I have not only saved much of the original value of the manure, but at the same time added the value of the phosphate.

Farmers often make the mistake of supposing that by mixing large quantities of straw with manure they have improved the manurial value of the straw, and that by allowing the mixture to ferment and rot they have a better fertilizing material. They have a more active or a more readily available one, but unless the decaying and mixing has been done with the greatest care, an essential loss is inevitable. The decay has changed elements, the change of which may or may not have increased their availability, but cannot have added anything to their original value.

Saving and absorbing all the excrement in the stable is not enough. If not hauled directly to the land, it must be guarded from waste by heating, atmospheric absorption and by rain. I recently saw a fairly well-appointed stable, with cement floors, on which all the excrements were saved, but the saved material was then thrown out of openings back of the animals and allowed to accumulate in piles under the eaves of the barn, and from there scattered by the rooting of pigs and tramping down by the other animals.

In another State I lately saw a herd of good cows that were going into winter quarters in bad condition. Their owner complained of short crops, not enough feed, etc., yet around his barns and yards was an accumulation of wasted manure, some of it, I was sure, as old as some of his mature cows.

Much is being written about animal husbandry as the rational means of maintaining the fertility of our lands, but I say unto you that every blade the land produces may be consumed on it by animals, and the land go into starvation if the manure be not saved and intelligently applied. And the cow is not a manure-spreader.—W. F. McSparran, in Farm and Fireside.

More Riots.

Disturbances of strikers are not nearly as grave as an individual disorder of the system Overwork, loss of sleep, nervous tension will be followed by utter collapse, unless a reliable remedy is immediately employed. There's nothing so efficient to cure disorders of the Liver or Kidneys as Electric Bitters. It's a wonderful tonic, and effective nervine and the greatest all around medicine for run down systems. It dispels Nervousness, Rheumatism and Neuralgia and expels Malaria germs. Only 50c, and satisfaction guaranteed by all druggist.



GETS AT THE JOINTS FROM THE INSIDE.

BEGINS WORK with the first dose, cleansing the blood of all the poisonous acids that produce RHEUMATISM, driving out all the dangerous germs that infest the body—that is the way cures are effected by

Rheumacide

Other medicines treat symptoms; *Rheumacide removes the cause*, and, therefore, its

CURES ARE PERMANENT.

Helps the digestion, tones up the system. Sample bottle free on application to BOBBITT CHEMICAL CO., Proprietors, 316 West Lombard St., Baltimore, Md.

FERTILIZERS
VIRGINIA-CAROLINA
CHEMICAL CO.
N.C. SALES DIV.
DURHAM, N.C.

DO YOU WANT THE BEST PROTECTION FOR THE LEAST MONEY?

INSURE IN THE WASHINGTON.

Do you want insurance in a company that puts the largest surrender value on its own policies? Insure in *The* **Washington** of New York.

Do you want insurance in a company that CONTESTS NO CLAIMS? Try *The* **Washington** of New York.

Or do you want an agency for a clean, reliable company that pays its agents best, and has been 44 years in business, and has accumulated for its policy holders $17,000,000? If you do try *The* **Washington** of New York.

J. O. GUTHRIE, State Agent,
nov25-4m Raleigh, N. C.

The Security Life and Annuity Co.
(LEGAL RESERVE.)
Home Office, Greensboro, N. C.

Guaranty Capital . . $100,000.00
(Deposited with the Insurance Commissioner)

The **Policy for the People.**

Our Life Annuity, Disability, and Endowment Policy provides a fixed annual income, payable quarterly in advance, for the Beneficiaries as long as they would be dependent upon the Insured, and for the Insured in old age and disability. It has large Cash, Loan, Paid-up, and extended insurance surrender values. Guarantees a minimum amount to the beneficiary or the estate.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary.
jan22-1y. G. A. GRIMSLEY, Secretary.

MARRIAGES.

BETTS—SPARKS.—At the Methodist parsonage in Mocksville on February 9, 1904, A. L. Betts and Miss Mollie Sparks, both of Mocksville, the Rev. W L. Sherrill officiating.

POPLIN—JONES.—Also by the same, at the same place, on Feb. 28, 1904 Mr. W. E. Poplin to Miss Emma Jones, of Mocksville.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

Resolutions of Respect.

Whereas, in the providence of God, we, the W. F. M., L B. missionary societies of the M. E Church, South, Wadesboro, are called upon to mourn the death of our beloved sister and faithful co worker, Mrs. Minnie Tomlinson; therefore, resolved,

1. That we humbly, reverently and trustingly bow to His good will, leaning for comfort upon Him alone who has said in His word, "My grace is sufficient for you," and "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

2. That we assure the sorrowing loved ones of our sympathy and prayers, in this sore bereavement, and that we will cherish a grateful remembrance of her virtues and labors, and earnestly strive to emulate her devotion to her Lord.

3. That a copy of these resolutions be spread upon our minutes; that copies be sent to the Messenger Intelligencer and the North Carolina Advocate for publication, and that a copy be sent to the bereaved family.

Mrs R A Williams,
Mrs. V W. Boshamer,
Mrs. I H. Horton.

In Memoriam.

VICKERY.—One by one the good old members of our country are being taken from us. Each day the onward march of time reminds us that sooner or later we too must succumb to the last and final enemy, death, when the younger and stronger ones must take their places in the duties of life. True it is sad to think of and know that one who has lived an honest, faithful and devoted life, whose works have always been for the furtherance and promotion of that which is good and useful, must at last lie down and cease in that work and usefulness forever. Yet however great the loss is felt, that mantle which has been worn with such courage and efficiency must be taken up and borne by those who survive. The noble example of Christian life and character of the departed one stands out as a beacon light to guide and direct us through the vicissitudes of this life to the glorious home of the good. The whole life of Sister Annie Vickery was one of faithfulness, honesty and integrity of purpose and steadfastness in every duty both towards her God and her fellowmen.

She was born on November 11, 1819, and lived until January 30, 1904, aged 84 years, 2 months and 19 days.

Her husband, Abeather Vickery, was twice married, she being his second wife. Unto them were born six children, all of whom survive save one.

She was a sister to Mr. S. H. Wiley of Salisbury, N. C., and of Hon. Wm. M. Wiley of Guilford county. Calvin H. Wiley, the great Philanthropist, was also a cousin.

She was a member of the Methodist Church and an earnest worker therein for many years. Her words were not of censure, but of good cheer and encouragement, and many souls have been blessed through her influence and high Christian character. May her friends follow her as she followed Christ and meet in heaven to part no more.

The funeral services were held at Jamestown, N. C , and the interment at Old Union.

A. G KIRKMAN.

Greensboro, N. C., Feb 20, 1904.

CANCER CURED BY BLOOD BALM.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc. have been cured by Blood Balm. Among others, Mrs. B M Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

Distressing Stomach Disease

Permanently cured by the masterly power of "South American Nervine Tonic." Invalids need suffer no longer, because this great remedy can cure them all. It is a cure for the whole world of stomach weakness and indigestion. The cure begins with the first dose. The relief it brings is marvelous and surprising. It makes no failure; never disappoints. No matter how long you have suffered, your cure is certain under the use of this great health-giving force. Pleasant and always safe Sold by L Richardson Drug Co., Greensboro, N. C.

It Saved His Leg.

P. A. Danforth of LaGrange, Ga., suffered for six months with a frightful running sore on his leg; but writes that Bucklen's Arnica Salve wholly cured it in five days. For Ulcers, Wounds, Piles, it's the best salve in the world. Cure guaranteed. Only 25cts. Sold by all druggist.

C. W. BANNER, M. D.

OPPOSITE THE MCADOO HOUSE.

Practice limited to the Eye, Ear, Nose and Throat.

OFFICE HOURS:—9 a. m. to 1 p. m.; 2:30 p. m. to 5 p. m. SUNDAY 9 to 10:30 a. m. given to the worthy poor. je 8-tf

Mother

Lost Reason After LaGrippe.

Daughter Had Frequent Spasms.

Dr. Miles' Nervine Cured Them Both.

Dr. Miles' Nervine is a specific for nervous disorders. It removes the cause and effects a speedy and permanent cure.

"I feel it is my duty to let you know that your medicines have cured my little girl of nine, of spasms. She commenced having them at the age of three. Our family doctor said she would outgrow them but she did not. We took her to another physician who said her trouble was epileptic fits in a mild form. He did her no good either. She was so nervous she could hardly walk. As I had already used Dr. Miles' Nervine and found it a good remedy for myself I commenced giving it to my child. I gave her in all ten bottles of the Nervine and one of the Blood Purifier. That was over two years ago and she has not had an attack since we commenced the treatment. She is no longer troubled with nervousness and we consider her permanently cured. I enclose her picture. My mother-in-law lost her reason and was insane for three months from the effects of LaGrippe. Six bottles of Dr. Miles' Nervine cured her. My sister has also taken it for sick headache with good results. We all thank you very much for your good medicines and kind advice. I don't think there is any other medicine half so good. I send my daughter's photograph so that you may see what a sweet little girl lives out in Arkansas."—MRS. HANNAH BARKETT, Springdale, Ark.

All druggists sell and guarantee first bottle Dr. Miles' Remedies. Send for free book on Nervous and Heart Diseases. Address Dr. Miles Medical Co., Elkhart, Ind.

$1.50 will buy a pair

Dixie Girl Women's Shoes



Made by Dixie Girls

BEST SHOE ON EARTH FOR PRICE

Hard to find a dealer without them. If so, write us, and we will tell you where to find them.

Geo. D. Witt Shoe Co.

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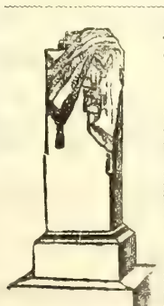
Northbound	Passenger No. 10. Ex Sun	Mixed. No. 70 Daily	Mixed. No. 62
Lv. Chester,....	9:00 a m	8:00 p m	Tues
" Lowrys.....	9 18 a m	8 18 p m.	
" McConnells.	9 28 a m	8 43 p m	Thurs
" Guthries.....	9 33 a m	85 p m	
" Yorkville..	9.49 a m	9:9 p m	Sat
" Clover.....	10 1. a m	10 00 p m	
" Gastonia....	10 38 a m	10:30 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 20 a m	1 10 a m	7 02 a m
" Lincolnton..	11.41 a m	1 0. a m	8 00 a m
" Maiden.....	12 10 p m	2 30 a m	9 20 a m
" Newton....	12.18 p m	2 55 a m	10 00 a m
" Hickory....	12:50 p m	4 10 a m	2 00 p m
" Cliffs.....	1 2 p m	4 40 a m	3 0 p m
" GraniteF'ls	1 36 p m	4 57 a m	3 45 p m
Ar. Lenoir....	2 05p m	5 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63.
Lv. Lenoir ..	2 10 p m	8 10 p m	7 00 a m
" GraniteF'ls	2 58 p m	8 43 p m	8 15 a m
" Cliffs.....	3 08 p m	9 30 p m	9 15 a m
" Hickory.....	3 20 p m	9 50 p m	9 35 a m
" Newton.....	3 45 p m	11 45 p m	11 20 a m
" Maiden.....	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 30 p m	1 10 a m	12 45 p m
" High Shoal	4 52 p m	2 2 a m	2 23 p m
" Dallas.....	5 12 p m	2 55 a m	3 25 p m
" Gastonia....	5 30 p m	3 10 a m	3 55 p m
" Clover ..	5 57 p m	5 10 a m	
" Yorkville....	6 23 p m	6 00 a m	Mon
" Guthries....	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 03 a m	Wed
" Lowrys.....	6 57 p m	7 23 a m	
Ar Chester.....	7 17 p m	8 00 a m	Fri

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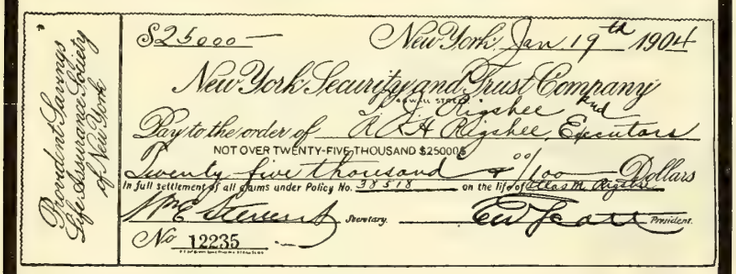
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EDITORIAL.

The Revival Again.

Some have been praying for it, and in some places there are hopeful indications. The waters are stirred, and some poor, sin-cursed victims are getting in by the assistance of tender, sympathetic hands. There is no work so glorious, and the heart of every true minister glows with a fervent desire to see sinners coming home to God.

All the reforms needed will easily come, when we attend faithfully to the one great calling of leading sinners to repentance. This work is fundamental, and no minister can afford to yield to the numerous temptations which beset him to work on some other line, with the belief that the work of soul-saving will take care of itself. The pastor whose work is honored of God, is himself the embodiment of a great conviction, and does not rest till he sees the arm of salvation revealed.

We find in the last issue of the New York Christian Advocate a contribution on this subject by Rev. C. E. Cline of Portland Oregon, which we heartily endorse. He says:

For reasons all too plain the question is everywhere asked, "What has become of the old-time revival?" The answer is, The Church has lost conviction. The revival that swept whole communities into the Church did not come without pungent conviction of its necessity and great feeling.

The churches are doing their work industriously at the present time, much as a bank teller or a street car conductor does his—without feeling. In fact, we have come to think it unmanly to feel. This is the result of a persistent insistence upon the part of the ministry that feeling is no part of pure religion That Christians should live well no one should doubt, but a man without profound conviction and great power to feel does not amount to much as a Christian or as a man. He cannot mount up to high spiritual things. Say what you will, it was the power of feeling that characterized the old-time revival. Feeling deeply, the preacher made others feel. Mere thought never did produce in sinners genuine conviction. It is feeling that persuades sinners; "with the heart" (not the head) "man believeth unto righteousness."

Every great preacher that Methodism ever produced was distinguished as much for power of feeling as for power of thought. Wesley, Summerfield, Simpson, and Marvin all joined great masterly power to think with great masterly power to feel. They saw things clearly and felt divinely what they saw. It was this which gave them power to make others feel the same. Who that ever heard one of these old-time mighty men of God that does not remember the clear vision of things he had and which he expressed in a voice that had tears in it?

It is all very well for ministers to decry feeling in religion who have little conviction themselves, and therefore less power to produce it in others. But it is necessary that a preacher must himself have great power to feel.

Moreover, what has become of the men and women who once in our revivals agonized and wrestled with God at our altars till a great mountain of feeling pressed upon every unconverted soul in the farthest part of the room? It is high time that clear thinking, good living, and deep feeling go to housekeeping again together. The Methodist family has long enough been sad because of so few births and cries in the natal chamber.

Disturbers of the Peace.

The following, from the Western Christian Advocate, will do to put in your hat, to be taken out and read every Sunday morning. If only the sisters could be led to take it to heart:

Have any of our readers ever tried to worship in a church where some nervous or thoughtless individual in the same pew or just in front kept wriggling or fidgeting or scratching the pew-end with his finger-nails, or playing an imaginary snare drum with all the finger-ends of one hand? Well, it is a small thing to think about or speak about perhaps, but it does distract attention from worship and the sermon, and it makes some people have a kind of goose-flesh feeling all over that is far from comfortable. We have known men to balance the foot on the toe, and then keep up for a solid half hour a rapid jiggling of the leg. They were, doubtless, quite unconscious of it, and were completeiy taken up with what the preacher was saying; but, alas for his neighbors who were trying in vain to lose sight of that oscillating knee! One of our exchanges—a very sensible secular paper—gives this piece of free advice to all the distant followers of St. Vitus: "Take a lesson from the heavens, all ye wrigglers and fidgeters! Note how the planets move serenely in their spheres in majestic silence and unspeakable harmony. Then resolve to sit quietly in church, even if you have to put bricks on your feet to keep them still."

We may add to this that due excuses must be made for those unfortunate individuals who find their view of the minister constantly cut off by the vibrations of some enormous Gainsborough hat on a lady in front. He, poor mortal, has to bob his head and crane his neck, first this way and then that. It may be very annoying to those who sit back of him and whose vision he is all the time obscuring. But then the responsibility is not on him. It is on that self-assertive, overgrown, arrogant, boastful hat, that, swollen with its own vanity, profanely and reprehensibly intrudes itself, with its big nodding feather, within the house of God!

Booker Washington Talks Sense.

At the recent Conference of Negroes at Tuskegee, Booker Washington gave his people some good advice. Such advice from a leader of their own race will surely bear good fruit. He said:

"A great many things trouble us in this country. Some of them we can take hold of and cure ourselves. No people can get on their feet till they own land in large or small quantities. Wives, help your husbands to buy land. Some say their wives do not sympathize with them in their efforts to improve. Do you tell your wives of your business? There are plenty of men who would have their own land if they had taken their wives into their confidence, and thereby won their sympathy and help. When you get a piece of land you must not put a poor house upon it. Some of you live in houses that are not fit for a horse to live in. I know a man worth $29,000, who sent me a picture of the house he lived in, and it was not fit to be called a home. Make your homes attractive and do the same with your schoolhouses."

Pulpit Danger Signal.

When a man becomes "liberal" in his doctrinal views, as the world understands that word, he is surely on the road to a barren ministry. And more than this, liberal doctrinal views is but the first step toward a life of lax morals. For there is a close relation existing between what a man believes and what he practices. The hope of our pulpit and of our ministry is found in an uncompromising belief in the divinity of Jesus Christ, in the necessity for regeneration, in the direct witness of the Spirit, in the immortality of the soul, and the other great doctrines of our holy religion. We can not afford to even modify our position on these great questions, much less substitute for them a namby-pamby theology, blondined to suit the tastes of an ungodly and an unregenerate humanity. Thus far the world has been saved through the preaching of the old truths, as Paul preached them, and nothing less radical and drastic will meet the demands of the present day. Away with these mild opiates and narcotics that some smart men are trying to substitute for the old gospel! —Texas Christian Advocate.

EDITORIAL POINT OF VIEW.

Cleveland Vindicated.

In these days when Roosevelt is criticized so much in the South, on account of his attitude to the negro, it has been repeatedly charged that Grover Cleveland dined with a negro. Recently a Mr. Scott, a representative in Congress from Kansas, made the charge publicly in the halls of Congress, giving the name of the negro, time of dining, &c. Mr. E Y. Webb. Congressman from this State, wrote to Mr. Cleveland about the matter, and Cleveland replied at once denying the whole statement. This ought to put that ma ter to rest for "good and always."

* * * *

The Bristow Report.

Another sensation was sprung in Congress, when the Bristow report on the post-office scandal was read An attempt was made to throw mud on a great many congressmen. It is charged that congressmen used their influence to get improper appropriations for post-masters There is absolutely nothing in the charge except that congressmen have advocated increased appropriations at the request of their postmasters, which it seems that the postmasters were not entitled to. No taint of dishonesty or dishonor is suggested. Congressmen say it is a kind of threat from the post-office department to prevent an investigation. But there is great indignation felt in Congress over the matter, and it may be that an investigation will be ordered.

* * * *

Kickers.

The world is full of kickers, men and women who are always growling about something They seldom, if ever, give anybody or anything a good word "The church and the ministry are going to the bad; and the world is growing worse every day," they say.

The kicker is not a constructionist, but an obstructionist. He has no new plan—no better way; but he never likes the plan proposed. He tears down, but he never builds up; and he is never ready to co-operate with others in doing anything. Criticism is the easiest art in the world, and the most useless. Certainly, it does a great deal of harm, unless it is properly directed.

And the world does not admire a kicker. It is calling for men who can do things, not criticize others. The sour man, the kicker, the growler, are all classed as incompetents, and pushed aside as culls.

* * * *

Lynching Bee in Ohio.

At Springfield, Ohio, a few days since, a negro, Dixon by name, was taken from the jail and lynched for shooting a policeman of that city. The crowd, not satisfied with shooting the negro, hung the dead body upon a telephone pole, and riddled it with bullets. The vengeance of the mob was still unsatisfied, and it vented itself in burning the houses of innocent negroes, and in refusing to allow the fire companies to put out the fires. At this writing the Governor of Ohio is about to declare martial law.

Man, with all his boasted civilization is not very far away from the brute creation; and when under the influence of passion his acts are demoniacal.

In this connection, we wish to commend the action of the Governor of Virginia in a recent case, where he put a negro charged with an infamous crime against womanhood under the protection of the military, and in spite of threatened lynching, had the trial conducted in an orderly way where the crime was committed. All honor to those who uphold the majesty of the law.

* * * *

Telephone War in Greensboro.

For some days there has been quite a disagreement between the Bell Company and its subscribers in Greensboro. The company bought out the private line here about six months ago. They say they have been improving the service ever since, although the patrons have been unable to discover the improvement; and now, they propose to raise the rates. Phones in private residences have been renting for $1 50 per month; in the future they will rent for $2.00 Phones in business houses have been renting for $3.00; in the future, they will rent for $3 50.

At a mass meeting held here recently, the patrons decided not to pay the advance; rather than do so, they declared that they would do without 'phone service. There is considerable talk of putting up an independent line.

Monopolies are not good for the people, as a usual thing. There are a few exceptions to this rule, but there should be some methods of preventing extortion. Telephones probably belong to the class mentioned above. One 'phone system is better for a city than two; and two better than three. Those cities which have tried several systems, can testify to the truth of this assertion.

But the people of Greensboro have it within their power to control the situation, if they will. It will take co-operation to do so. Every patron must stand firm. Lack of unity has destroyed every movement made against trusts so far. The people will win out in this fight, if they will only stick together. We shall watch the result with interest.

* * * *

The Mormons in the Senate.

THE whole country is reading with interest the investigation of the Reed Smoot case now pending in the United States Senate. All our readers are familiar with the facts. Reed Smoot has been elected United States Senator from Utah. He is an apostle in the Mormon church, whatever that may mean; and it is charged that he is a polygamist. The investigation now in progress is taking a wide scope; and the usages of the church are being thoroughly ventilated President Smith admitted living in open adultery with his four wives, although since 1890, polygamy has been against the law of that church, as well as the State of Utah. Apostle Lyman has confessed to the same state of facts. Some women testify that they have been married to men with other wives since 1890 by the highest officers in the Mormon church. The testimony shows quite conclusively that the Mormon church was only shamming when it professed to abolish polygamy. If the highest officers in the church are guilty of these breaches of the law and good morals, what can be expected of the ordinary Mormon?

It is hard to say what will be done in the case; partisanry in such matters, generally, have fully as much weight in the decision as justice. Roberts was expelled from the lower house, a few years ago, because he had several wives; but then he had the misfortune to differ from the majority in politics; Smoot is more fortunate; he believes with the majority. In any event, the investigation will do good, if it does no more than to call the attention of the American people to this cancerous growth on the body politic.

* * * *

Temperance Educational Work.

The following appeal has been sent out to ministers by Chairman Bailey:

DEAR BROTHER:—Realizing that our highest work is not in the making of good anti-saloon liquor laws, but the personal saving of men from the curse of drink, the State Central Committee authorizes me to send out this appeal to you—to you as a man interested in saving your fellow-man, and as one enlisted in the great work of saving men from the curse of strong drink.

Our law-forming work will mock us unless we follow it with life-saving work. Our duty is not negative, but positive; we have not only the saloon to close, but the drink evil to cure. The noblest work in the world and the most effective is hand to hand, face to face work.

Our most effective work is done when we persuade a man to quit drinking. It is good to close the dram shop; it is better to close men's lips to drink. Good laws place us where we can do our whole, our highest, personal duty.

We have a great aim—namely, to bring up a generation of boys and girls in North Carolina pledged against strong drink. We want also to save as many drunkards as we can; but we want to do this work of pledging the rising generation as a preventative measure. An once of prevention is worth a pound of cure. A stitch in time saves nine. It is certainly easier to save nine boys from liquor than to save one drunkard.

We are not going to abandon the drunkard. Pledge him when you can and help him along. But let us cut the Drink Evil off from its base of supplies—our boys and girls.

You will join in this work. As a citizen that loves your people; as a man that sides with God, you will give your heart and head to this work af saving men and saving God's will in men.

We want 200,000 pledges in March, April and May. We want the pledges circulated in every community, in every home, in every church and Sunday-school, in every town. I rely upon you to start this movement within the sphere of your influence. You have influence and you have, therefore, responsibilities.

Now let me make my requests definite.

(1) I want your support. Will you pray for this work—not once, but often? if so, will you kindly write me that you will? I have a place for your name.

(2) I send you a form of pledge. Write me how many you want for your community.

(3) Act with other leaders in your community. Preach a temperance sermon. Get up a temperance rally. If possible form a Temperance League—every member a signer of the pledge.

(4) Bring things to pass as rapidly as possible. We want to have the movement going well by March 20th everywhere.

(5) Write a letter on the subject to your county paper.

(6) Utilize churches, Sunday schools, day schools, etc., for this great work of raising up a generation in North Carolina pledged against strong drink. Hoping to hear from you,

Sincerely yours,
J. W. BAILEY.

N. B.—I venture to remind you that we want a General Assembly next time that will strengthen the Watts' Act and pass strong measures for temperance. The Primaries will soon be held. Do not hesitate to make your wishes known to candidates. We want to be sure of a strong anti-jug law, and a law forbidding the manufacture or sale of liquor in towns of less than 500 population.

March 10th, 1904.

CONTRIBUTED.

Congress of Religious Education.

The tenth national Congress of the American Society of Religious Education, held in Washington, D. C., on the 1st, 2nd, and 3rd inst., was a notable event. Twenty-six States, four of them west of the Mississippi River, were represented by delegates who came with a sincere desire to promote the interests in hand. There were ministers, educators, statesmen, physicians and business men representing eleven denominations. The grand theme of the Congress was the "Bible in the Spiritual Life," and the declared purpose was "to inquire what had been done, and with what success and what more could be done and in what better way by the church, the Sunday-school and the college in disseminating Scriptural knowledge for spiritual profit."

This spiritual purpose of the Congress which has dominated the society through all its history, constitutes the one feature by which it is distinguished from all other organizations. At every stage of the proceedings the evangelical spirit was manifest. None of the delegates had any sympathy with certain recent movements to reduce Biblical study to purely intellectual exercises. Throughout it was declared that religious education must be distinctively and thoroughly religious,—it must tend to the promotion of religion. The papers were all cast upon that basis, and the discussions were marked with the utmost reverence.

The presence of Justice Harlan, of the United States Supreme Court, at one of the sessions as presiding officer, and the address of Senator Depew on "The Bible and Civil Government" brought the body into a high state of enthusiasm. The Senator is widely known as an orator and a most elegant gentleman. It is said by those who have heard him many times that he never appeared to better advantage than on this occasion. With wonderful simplicity and power he showed the progress of the nations that had cherished the Bible in contrast with the nations that had but little acquaintance with it. Many of his eloquent sentences were most cordially applauded by his immense audience.

Another highly interesting topic, "Moral Degeneracy from a Medical Stand-point," was presented in an able paper by Dr. Edwin Brush, Superintendent of the Enoch Pratt Hospital, Baltimore, a specialist in nervous and insane difficulties who has a reputation of more than national extent. Dr. Brush is a high grade physician, a member of the Presbyterian church, in full sympathy with the views of orthodox Christians concerning the doctrines of grace, and this fact gave additional weight to his utterances.

The many other admirable papers laid before the congress cannot be mentioned in detail. The Council of seven educators, mostly principals of State normal schools, appointed by the regents for the purpose, rendered a report on "The Training of Sunday-school teachers." The report outlined and commended the plans of the teacher training department of the society which have been before the country for the last fifteen years. These plans are the results of studies and efforts by Dr. J. E. Gilbert, the secretary of the society, who has devoted his entire life to the study of educational processes and who has had under his care many thousands of teachers. The council which now assumes direction has slightly modified the plans and the details may be learned of Dr. Gilbert, at Washington.

The other departments of the Society's work also received attention,—"The Minister's Spiritual Alliance," "The College of Fellows," "The Spiritual Culture Circle," "The Family Culture Union," "The College Bible Union," all of which are in operation, each under a competent council, and all united in promoting the spiritual life by educational processes. Several of these councils have private sessions apart from the sessions of the main body.

The Congress adopted a series of resolutions, recommending certain measures to the Regents, the governing board of the Society. There was a decided expression in favor of erecting a building in Washington to be called "The Bible Temple," to be the home of the society and of other affiliated organizations, the standing evidence of the nation's loyalty to the Old Book, the center of evangelical Christian effort by all denominations. The suggestion of this Temple was made by Judge Chambers and warmly applauded.

It was also resolved to appoint a number of commissions,—one to visit the entire country and hold meetings in the chief cities in behalf of the Scriptures; one to inquire concerning the religious antecedents of criminals and paupers; one to study the existing spiritual condition of the churches, the Sunday-school and the colleges; and one to consider the matter of the Bible in the public schools. Those commissions are to be formed by the regents and are to report their doings to the eleventh Congress to be held in 1905. This highly practical aspect of the Congress under the head of "Advanced Measures," awakened much interest and gave a happy termination to the proceedings.

It is worthy of special mention that President Roosevelt received the Congress on Thursday noon, giving a hearty handshake to each delegate and offering free access to the Executive Mansion. His cordiality and urbanity excited universal admiration.

There was a profound conviction on the part of the delegates that the Congress has been a season of unusual profit, and at the close the separation of the delegates was with regret. Many who had never met before, coming from distant parts, returned to their homes, feeling that they had been brought into a new and delightful fellowship.

A Needed Warning.

BY C. H. WETHERBE.

The spirit of speculation, which has for its object the easy and rapid obtainment of large gains on small investments of money, seems to have spread to great proportions during recent years. Notwithstanding many warnings against this very hazardous undertaking there are many thousands of people who will quickly invest money in some scheme which promises large returns in a short time, only to lose all of their hard savings. The Christian Century of Chicago recently had an editorial entitled, "The Bursting of the Bubble," in which readers were warned against stock speculation and similar investments, and in a later issue of that paper several of its subscribers express their views on the question and also state certain facts. An Indianapolis minister says: "This city has seen and felt both the blowing up and the bursting of one of the greatest of the day. Preachers have sold stock, and some of them have lost the savings of years, and all who have sold stock say, 'I showed my faith by investing.' A number of preachers in this city have dabbled in oil stock, greatly to their sorrow, still more to the sorrow of those who trusted them." The editor says: "A gentleman, connected with one of the prominent banks of Chicago, since reading the article, has brought to our attention some letters which reveal the fact that the extent to which preachers are being used to promote investment schemes is appalling." How many people readily fall into the snare of getting large incomes from small outlays! I have had a number of such chances within a few years, but I have always kept shy of them. Beware of all flattering inducements to get a great deal for nothing!

A Prayer.

O my Father. I have moments of deep unrest, moments when I know not what to ask by reason of the very excess of my wants. I have in these hours no words for thee, no conscious prayers for thee. My cry seems purely worldly; I want only the wings of a dove that I may flee away. Yet all the time thou hast accepted my unrest as a prayer. Thou hast interpreted its cry for a dove's wings as a cry for thee. Thou hast received the nameless longings of my heart as the intercessions of thy spirit. They are not yet the intercessions of my spirit: I know not what I ask. But thou knowest what I ask, O my God. Thou knowest the name of that need which lies beneath my speechless groan. Thou knowest that, because I am made in thine image, I can find rest only in what gives rest to thee; therefore thou hast counted my unrest unto me for righteousness, and hast called my groaning thy spirit's prayer. Amen.—George Matheson.

Our Correspondents.

Vanderbilt Letter.

Perhaps no occasion during the year means more in a spiritual way for the Theological Students of Vanderbilt than the Annual Mission Conference, held under the supervision of Dr. Lambeth, our Missionary Secretary. This conference for the present year convened in Wesley Hall and was in session from Friday night, March 4, to Sunday night, March 6, and was in every respect a most successful and helpful conference. Dr. Lambeth presided. Allow me to say just here that it is simply marvelous what a grasp he has of the industrial, political and social situation in all parts of the world. No nook or corner of the world seems to be unfamiliar to him, and each step in industrial development, intellectual advancement, social reform and national awakening has for him its significance in the possibility of the spread of the gospel.

Such topics as the following were discussed: The Mission Pastor, The Place of Missions in the Sunday-school, The Presiding Elder and Missions, Young People and Missions, Why Every Christian Must Face the Missionary Question, The Situation in Japan Today, Our Educational Opportunity in China, The Significance of the Situation in the Far East, The Epworth League and Missions, Missions in Our Own Cities, The Divine Anointing for Service, Lives of Some Great Missionaries. The subjects were discussed in a masterly way by Dr. Chappel, pastor of McKendree Church here in the city, Dr. Stowe, Presiding Elder of this district, Dr. Winton, Editor of the Nashville Christian Advocate, Dr. Ward, associated with Dr. Lambeth in our mission rooms, Dr. Parker, associated with Dr. DuBose in the Epworth League work, Dr. Hamil, our great Sunday school worker, Dr. Tillett, Dean of the Theological Department of Vanderbilt, Dr. Haden, professor in our Kwansei Gakuin school at Kobe, Japan, who is at home on a vacation, Dr Vance, who has charge of our Methodist College at Soochow, China, and others.

Doctor Brown, professor of Church History here, preached a powerful missionary sermon on Sunday from the text, "And lo I am with you always."

We closed on Sunday night with a testimony and consecration meeting, a service never to be forgotten because of the presence of the Holy Spirit and the burning testimonies given.

Most sincerely yours,
R. S. SATTERFIELD
Vanderbilt Camp s, March 12.

Union Revival Results.

The members of the Minister's Association, Maryville, Tenn., desire to record their faith in Union Revival effort. Running through two weeks of special meetings in January under the leadership of Rev. Walter Holcomb, Maryville witnessed the greatest meeting in its history. The influence was widespread reaching surrounding communities. The business and professional men of the town were thoroughly impressed with the spirit and work of the meeting. The attendance upon the services was large. At times the spacious auditorium of the Presbyterian Church was taxed to its utmost capacity. There were at least 200 conversions and reclamations. The churches have realized a good increase in membership—about 140 additions since the close of meeting.

The church life has been thoroughly quickened.

Religiously speaking the town is no longer, "Old Maryville" but "New Maryville"

The two weeks of revival meeting were but the culmination of a prolonged union effort. We began with a week of prayer and continued with union Wednesday and Sunday evening services for five weeks. Through the entire campaign the ministers and churches worked together as a single man and church. The gains for each church were larger than they would have been with an effort in the separate churches.

The Rev. Walter Holcomb, of Montreat, N. C., made an inspiring leader for the campaign.

We would not over estimate the services of Mr. Holcomb. We could not easily do this. We have never labored with a more successful evangelist. He is a strong, pleasing gospel preacher, simple yet convincing. He will anywhere draw and hold the crowds.

Everybody is drawn to him, yet he does not disarm the pastor when he has gone, in the maintaining of the local work.

We thoroughly believe in union effort for revivals and highly recommend the leadership of Mr. Holcomb. He is a great power in the work. His impression has surely been left upon the Maryville Churches, and upon Maryville College, a strong, high grade Institution of Learning.

Yours for the good of the Master's work.

ROYAL
Baking Powder
Is Most Economical
Because it makes better
and more healthful food.
ROYAL BAKING POWDER CO., NEW YORK.

B. M. Martin, Pastor M. E. Church; H. S. Booth, Pastor M. E. Church, South; G. D. McCulloch, Pastor Presbyterian Church; W. L. Cate, Pastor Baptist Church; S. L. Haworth, Pastor of Friend's Church

Why Methodists Should Promptly Rally to the Aid of G. F. College.

BRO. BLAIR:—The article in last week's ADVOCATE, from the pen of Brother J. S. Betts, shows he is "a chip off the old block," for no man loves his church more—and few are more beloved by the church than his aged father, A. D. Betts His article set me to thinking Well do I remember when the college was first erected—when it was first burned in 1863—its many saintly presidents, shining lights in our church, all gone to their reward, except Dr. B. F. Dixon and Dr. Dred Peacock. Well do I remember the years of toil and prayer spent by dear "Uncle" Jesse Cunninggim, in trying to rebuild its hallowed walls—which call so loudly upon the church—as they stand today blackened and charred by the last great fire! Well do I remember when two of Greensboro's best and wealthiest citizens, were financially crushed, trying to save the college to the church which designed it, and which today needs it more than at any time since its doors were first opened. Those two good men have "crossed over the river!" But their memory is cherished by all who ever knew them. Well do I remember when Rev. Wm. Barringer—than whom no purer or better man ever lived—lost his life by a fall while, under the direction of the Conference, he was superintending its erection! Some of the children and grandchildren of these three men—Rev. N. H. D. Wilson, Rev. Wm. Barringer and Charles A. Shober—still live in Greensboro, and are honored and respected. Can all the prayers, tears and mental agony of the past be forgotten? No! Methodists are builded in nobler moulds—and the college will be rebuilt and again go on in its noble work of educating a Christian womanhood, whose children's children will rise up and call her blessed!

JAS. W. ALBRIGHT.
Asheville, N. C., March 10, '04.

Randleman.

It is now nearly five months since our great revival in Randleman, and we are able to judge of the results which are quite satisfactory.

The power of the gospel to reform and transform a community is fully exemplified here. During the holidays I heard it said by old citizens of this place that they had not seen Randleman so quiet and orderly before. Our prayer meetings have been largely attended.

In addition to the mid-week meeting, the young men have prayer meetings Sunday afternoon, which are well attended. The regular services and the Sunday-schools are all encouraging. There is more general interest in the finances of the church.

The moral tone of the community has wonderfully improved, whereas, one year ago the pastor felt the want of support in contending against the evils of the place. We feel the strength of public sentiment, and have the hearty co-operation of the most influencial men of the town. A real reform is on, and we believe a new era has dawned for Randleman. We are to have an up-to-date graded school building, the contract for which will be let in a few days. There is an awakening in the interest of education,—the outlook is promising.

There are evils yet to contend with, and some of our converts have fallen away, still I feel that we have a large permanent gain. By the time these lines are in print we hope to have an Anti-Saloon League in operation for the protection of our

people against the liquor trafic.

The prospect for a very successful year is encouraging.

Cordially,

L. T. CORDELL.

March 13, 1904.

Trinity College Notes.

The Science Club held its monthly meeting Saturday evening, March 5th. The Executive Committee of the association which makes arrangements for the programme, consists of Professors W.H.Pegram and C. W. Edwards. The secretary of the Club is Mr. Julian Blanchard.

The programme of the last meeting was: 1. Some recent Developments in Transportation. 2. Disintegration of Radio-Active Substances. 3. A Note on the Series Altenating Current Motor.

The literary societies will hold a preliminary contest next Saturday evening to select represenatives for an inter-society debate to be held in May.

Arrangements are being made to erect more seats on the athletic field. The base ball team is hard at work, and promises to be a very fine one.

The catalogue for 1903 1904 is being prepared and will soon be ready for distribution.

The Junior Class has elected Mr. Julian Blanchard, Hertford, N. C , editor of the Archive for next year, and Mr. M. E. Newsom, Jr., Littleton, N. C., business manager. The Archive is issued by the Senior Class, and the officers elected by the present Junior Class will take charge at the close of the present academic year. The assistants are selected by the editor and manager. The present editoral staff has conducted the Archive with great ability, and the Senior Class deserves great credit for the success which the Archive has achieved under their management.

Tragedy Averted.

"Just in the nick of time our little boy was saved," writes Mrs. W. Watkins of Pleasant City, Ohio. "Pneumonia had played sad havoc with him and a terrible cough set in besides. Doctors treated him, but he grew every day. At length we tried Dr. King's New Discovery for Consumption, and our darling was saved. He's now sound, and well." Everybody ought to know, it's the only sure cure for Coughs, Colds and all Lung diseases. Guaranteed by all druggist. Price 50c and $1.00. Trial bottles free.

A Fortune in Eggs.

I get so many letters from my old home about preserving eggs, that I will answer them through your paper. I started 1888 with $36, bought eggs at 8 to 10 cents in summer, preserved them and sold in winter at from 25 to 30 cents a dozen. I preserved eggs 12 years and made $30 000. My niece started in 1894, with $10, which she reinvested each year with the profits, and now she has $16,346, all made from $10, reinvested for eight years You can buy eggs from 8 to 10 cents and sell them from 25 to 30; figure the profits yourself. To preserve them costs a cent a dozen. I can't answer letters as I travel, but any person can get desired information by addressing the PEOPLES' SUPPLY CO. No 5 Moore Block, New Concord, Ohio enclosing a 2-cent stamp; they started me. This is a good business for city or country. C. GREEN.

Good lamp-chimneys one make my name on 'em all.

MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free

MACBETH, Pittsburgh.



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NOTICE.

STATE OF NORTH CAROLINA, Guilford County. } In the Superior Court.

S. A. Ogburn C. J. Ogburn, M. H. Ogburn, Martha E. Masten and her husband, has M. Masten E. W. Ogburn S. A. Ogburn Administrator of M. J. Tatum,
vs.
Tempie Tatum Dodd and her husband, Edward Dodd, and all heirs at law of Tempie Tatum Dodd other than the plaintiffs named in this action. } Service of Summons by Publication.

The defendants above named will take notice that an action entitled as above has been commenced in the Superior Court of Guilford County, N. C., for the purpose of obtaining a decree authorizing the clerk of the superior Court of Guilford County, N. C., to turn over to S. A Ogburn, Administrator of M. J. Tatum (deceased) a certain fund now in his hands which is in the nature of real property and which belongs to the estate of M. J Tatum, deceased; and the said defendants will further take notice that they are required to appear at the April term. 1904, of the Superior Court of Guilford County, N. C., to be held on the 3rd Monday of April being April 18th. 1904. at the Court House in said county of Greensboro, N. C., and answer or demur to the complaint in said action or the plaintiffs will apply to the Court for the relief demanded in said complaint.

This 29th day of February, 1904.

JNO. J. NELSON,
Clerk Superior Court.

mar2-6w

XANTHINE
PROF. HERTZ GREAT GERMAN HAIR RESTORATIVE
BEHIND THE TIMES?

Yes, if You Don't Use Xanthine.

Makes You Look Nice.

Not a dye, but absolutely never fails to restore gray or faded hair to its natural color; prevents dandruff; promotes growth.

You will never regret trying it.

Harmless, Effective, Pleasant.

At druggists. Price, $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, Charges Prepaid, highest testimonials. Write us for circulars XANTHINE COMPANY, Richmond, Va.

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WANTED!--Second hand Pianos and Organs. I buy, sell and exchange any make. I will sell you a new Instrument and take your old one as part pay. A postal card will bring to you prices, catalogues, calendars, and full particulars.
E. M. ANDREWS,
315, 317, 319 Elm St.,
Greensboro, N. C.

Do You Know Me?

—IF YOU DO—

You Will Know That What I Say Is True.

PIANOS.

There are 5 grades of Pianos---There are but 4 in the FIRST grade---and one of them I control the wholesale and retail trade for in the State of North Carolina.

THAT ONE IS THE WORLD - FAMOUS

Kranich & Bach.

FIRST GRADE FIRST CLASS Standard.

Made in five styles--Uprights.
Three sizes in Grands.

The KRANICH & BACH Miniature Grand,
A Parlor Gem. Price same as Upright.

The KRANICH & BACH Concert Grand,
The Artist's Favorite.

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Is made of solid Mahogany, Walnut and Oak, and is furnished in white and gold, or special designs to order.

I want Representatives in unoccupied territory.
Music Teachers given special attention.

E. M. ANDREWS,
FURNITURE
Greensboro, N. C.

The Quiet Hour.

"Our greatest passions can be traced to our meanest instincts, and the fine names we have invented for successful selfishness mean no more in reality than the base ones which we contemptuously bestow on the selfishness which fails."

"Sweet reasonableness," as Matthew Arnold described it, would save from many a blunder, correct many an extravagance, strip away the tinsel from many a fair pretension, readjust our estimate of the value of character and service. It seems to be a prosaic quality, but it is pre-eminently necessary to the wise prosecution of Christian work.

The Easy Yoke

It is better to obey Christ's commandments than to set ourselves against them. For if we will take his will for our law, and meekly assume the yoke of loyal and loving obedience to him, the door into an earthly paradise is thrown open to us. His "yoke is easy," not because its prescriptions and provisions lower the standard of righteousness and morality, but because love becomes the motive; and it is always blessed to do that which the beloved desires. When "I will" and "I ought" cover exactly the same ground, then there is no kind of pressure from the yoke.

Christ's yoke is easy because, too, he gives the power to obey his commandments. His "burden" is such a burden—as I think one of the old fathers puts it—as sails are to a ship, or wings to a bird. They add to the weight, but they carry that which carries them. So Christ's yoke bears the man that bears it.

It is easy, too, because "in"—and not only after or for—"keeping of it there is great reward;" seeing that he commands nothing which is not congruous with the highest good and bringing along with it the purest blessing. Instead of that yoke, what has the world to offer, or what do we get to dominate us, if we cast off Christ? Self, the old anarch self, and that is misery. To be self ruled is to be self destroyed. —Dr. Alexander Maclaren.

The Sin of Unkind Speech

The sin of unkind speech is one of the worst we have to meet and contend with. "One trouble with me," said a young man, confessing his spiritual weakness, 'is that I say nasty things about men. I see so much that I don't like, and I can't help condemning it. And I say a great many things which are not kind." We all do. And we ought not.

Unkind speech is not Christlike. He never said anything unkind about a single soul. He denounced certain classes, but he welcomed and acknowledged the smallest flash of worthiness in individuals even of these classes.

Unkind speech is unjust.—There is more good than evil in our acquaintances. And what we condemn is more than balanced, if we would but see it, by good. And probably the one we condemn is struggling against the very thing we are criticising. And if untrue, how wrong our unkindness is!

Even if true, unkind speech about others harms ourselves. It discloses in us the capacities for what we condemn in others. It confirms our evil and unkindliness of heart. It blunts our sense of generous perception of good. It throws us out of sympathy with the kindly Jesus.

If we intend it to hurt, how can we justify it? If we don't intend it to hurt, why do we run the risk? In either case its reflex influence on us is bad. If it is a harmful act, it will harm us too. If it is a futile act, it will hurt us to have wasted strength on doing it.—Christian Leader.

The Ministry of Sympathy.

Every day we meet persons weighted with care and sorrow of which they do not speak. Their business life is apart from their inner life. It is possible to know them, and know nothing of their feelings. But observant eyes could not fail to see the shadow, and to find the reason for it.

The young clerk with whom you trade every week lost his mother a few days ago. Your evening paper announced the fact, but it didn't tell, what her neighbors knew, that she was the light of the home; that her boys, sometimes discouraged because they got on so slowly in business, took heart again after they had talked with her about it. The young man's eyes glistened when a customer, just as he was turning away, pressed his hand, and said he had heard how much his mother had been to her children.

The man who delivers groceries at your back door had a boy and a girl ill with consumption for a long time. He has sent them both into a better climate, hoping to save their lives; but it is taking all he can earn, and he is afraid he cannot keep them there. A word of interest from you might give him new hope.

The policeman on your street has been laid up for three weeks, though you have not missed him. He is just taking up his duties again, hardly strong enough to go his round. It would brighten his walk to know that you had thought of him while he was ill, and were glad to see him back.

The young woman next door to you has just become engaged. It seems to her that no event ever happened before of such importance, and that no two persons ever cared so much for each other as she and her lover do. But the affair took on an added importance when a neighbor came in to congratulate her. Her heart beat faster, her cheek took a brighter glow, and the world seemed more beautiful than ever. She is more ready to do a kindness to any one than she ever was before because you are glad in her happiness.

There will be times—perhaps have been already—when you will reach out your hand blindly in the darkness of a great shadow, hoping some one will clasp it. The rude or effusive grasp would bring you only added pain, but you know the delicate touch of genuine sympathy which carries healing with it If you have known that unobtrusive ministry, give it to some other.—The Congregationalist.

Drugless Healing

Positive Evidence of the Wonderful Success of a New Method of Curing Disease.

VALUABLE BOOK FREE.

I have perfected a system of healing which affords the sick a means of cure without any of the unpleasant results that follow the use of drugs, and without the danger that attends surgical operations. Hundreds of prominent people in all parts of the country have been completely cured by this system after the ordinary drug doctors had failed to give even temporary relief. This system is in every way true to nature, and is successful in the cure of nearly every form of disease that afflicts the human body.

My system is complete. It embraces the best features of all the most successful methods of curing disease. It is the culmination of an extensive experience in the practice of Hydropathy, Physical Culture, Swedish Movement, Massage, Dietetics and other rational methods. It is not any one of these, but a distinct system of my own combining the virtues of all. Thermo therapy, or the dry hot air bath, is one of the most valuable of therapeutic agents, and is now being adopted by all the larger sanitariums in both Europe and America. I have every facility for giving this treatment in the very best manner and employ it extensively in the cure of obesity, blood diseases, paralysis, rheumatism, and all affections of the joints. Narcotic and alcoholic habitues are successfully treated by my system, and in such cases Therapeutic Suggestion is employed as an efficient auxiliary. For the administration of vibratory massage, massage instruments driven by an electric motor are used. Many of these devices are recent inventions and are very expensive and have never before been seen in this part of the country.

I have written a book entitled "Nature's Way," which explains the philosophy of natural healing. It tells you how disease can be cured without the use of drugs. I will send a copy of this valuable little book free of charge to any reader of the Advocate who will write for it. Don't delay. Write for it today. A postal will bring it.

TESTIMONIALS.

CONSUMPTION.

For three years I was afflicted with a terrible cough, and was so weak that I could not do any work. In November, 1902, my trouble became much worse, and I was compelled to remain in bed for seven months. I had hemorrhages frequently and chills and fever every day. I had no appetite, and my feet and limbs were swollen. All the best doctors in Winston Salem said that I was in the last stages of consumption and could never be cured. I heard of Dr. Biggs' success in curing consumption and went to him immediately. After two or three days I commenced to improve, and in a little while I was able to eat a hearty meal. He soon stopped the fever and chills entirely, and I gained strength every day. When I commenced treatment I could not walk any distance at all, but after ten or eleven weeks I was able to walk three miles without being fatigued. I now feel like a different woman. Because of what Dr. Biggs has done for me, I advise every one who has consumption to place themselves under his direction.

Mrs. J. F. Miller, Winston-Salem, N. C.

STOMACH TROUBLES.

Mrs M S. Jeffreys, 420 W. Bragg Street, Greensboro, under date of September 10th, 1903, writes as follows: "For twelve years I suffered with a severe form of stomach trouble and extreme nervousness. I was treated by the best physicians of this city and other places with no benefit. After taking a course of treatment under Dr. Biggs, my stomach is well, and I do not suffer from nervousness. I take great pleasure in recommending his system of treatment to all."

LUMBAGO.

Greensboro, N. C., January 4, 1904.

I have been troubled for several years with Lumbago, and medicine did me very little good, but last fall I took Dr. Biggs' drugless treatment and found that from the first day I could notice a decided improvement, and after twelve treatments I was better than I had been in several years, and although it has now been seven months since, I am still in good condition. For any form of Rheumatism I would strongly advise any one to give it a trial. Very truly, Henry W. Wharton, Wharton Bros. Bookstore.

Andrew C. Biggs, Non-Medical Physician,
Bell Telephone No. 364. 218 East Washington St., Greensboro, N. C.

Our Little Folks.

Steady and Stick.

A rush is good in its place, lad,
But not at the start, I say,
For life's a very long race, lad,
And never was won that way.
It's the stay that tells—the stay boy,
And the heart that never says die;
A spurt may do, with the goal in view,
But steady's the word, say I;
Steady's the word that wins, lad,
Grit and sturdy grain;
It's sticking to it will cary you thro' it—
Roll up your sleeves again!

O! Snap is a very good cur, lad,
To frighten the tramps, I throw,
But Holdfast sticks like a burr, lad—
Brave Holdfast never lets go.
And Clever's a pretty nag, boy,
But stumbles and shies, they say;
So Steady I count the safer mount
To carry you all the way.

The iron bar will smile, lad,
At straining muscle and thew,
But the patient teeth of the file, lad,
I warrant will gnaw it through.
A snap may come at the end, boy,
And a bout of might and main,
But Steady and Stick must do the trick,—
Roll up your sleeves again!

—Christian Guardian.

There is one thing which money, cannot buy—peace with God and eternal life. No amount of money can secure this. The only legal tender here is faith in Jesus Christ, which includes, by virtue of its nature, its open acknowledgment and a sincere effort to live by his principles. — Rev. Dr. Robert R. White.

Advice on Keeping Positions.

You can hold your position if you fit yourself to its mould, so as to fill every crevice. Be like a cake. At first it is a soft, spongy dough, and is poured into a mould, which it but half fills. As it bakes, it rises, and crowds every dent in the mould. Not contented, it bulges over the top; it makes a cake larger than the mould will hold. So, young man and young woman, be larger than your mould. After you have filled every crease and crevice of your position to advantage, work out at the top. It is the largest cake that brings the most money.

Always keep your promises. Your employer will not ask you to do more than is possible. Remember that an unfulfilled promise is as bad as a downright untruth. Live within your means.—Calcutta Witness.

Be Courteous, Boys!

"I treat him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often go in there and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"Oh! I don't mind; I don't stay long."

"I should call myself a very selfish person if friends came to see me and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then, you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that; but his father, who had listened, now spoke: "A boy or a man who measures his treatment of others by their treatment of him has no character of his own. He will never be kind or generous or Christian. If he is ever to be a gentleman, he will be so in spite of the poorishness of others. If he is to be noble, no other boy's meanness will change his nature." And very earnestly the father added: "Remember this, my boy. You lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self and no boy can drag you down."—Wellspring.

The Boy Who Learned the Way.

He was very young—about thirteen—this boy who spent most of his time in the studios watching the artists draw and paint, and wishing he could do the same.

"What kind of pencils do you use?" he said, one day; and they gave him one of the kind. That night he tried to make a figure he had seen one of the artists draw—it seemed so easy. But he could not do the same kind of work.

"Perhaps I haven't the right kind of paper," he reasoned. "I will get a piece to-morrow."

Even the right kind of paper did not help him any.

"I need a studio and an easel," were his next conclusions. "I have the desire; surely, all I need now are the necessary surroundings."

A few years of impatient waiting passed before he secured the "necessary surrounding;" and when he had them all, and still found it impossible to draw, the truth dawned upon him.

"I know now what is wrong," he cried, throwing down his pencil; "I know nothing of the principles of art I must learn them first."

He was still young when his name as a great painter was known on two continents. He had learned the "principles." A bit of brown paper and a burnt match would then enable him to draw as easily as all the art essentials —Annie Partlan, in Success.

The Cat in the Bag.

Little Arabella Frost was almost asleep; her curly head was nestled on the soft pillow of her brass cot, and the dark lashes rested on her pink cheek. She was almost asleep, but not quite, the little ears were still open; and she heard her mother say to her big brother Joe: "Then the cat is out of the bag."

"What cat, mother?" asked Arabella, sleepily, without opening her eyes.

"Never mind, baby; go to sleep," said the mother.

"What did they put the cat in the bag for?" Arabella asked herself. "It must be a wildcat."

Just then Arabella saw the bag; it was empty. She saw the cat; it looked very wild, and seemed to be biting and scratching many people, and in a great fright she screamed, and woke up.

You see, she had gone to sleep and dreamed about the cat getting out of the bag, and her mother had to take her on her lap to get the little girl quiet again.

The mother then told her that "letting the cat out of the bag" means telling a thing which ought not to be told, and that a story is sometimes just like the cat she had dreamed about; it hurt people when it ran about. "If you hear anything ugly about your little playmates, darling," said the mother, "remember what the cat did when she got out, and tie your bag as tight as you can."—Elizabeth P. Allen.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

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Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by L. Richardson Drug Co., Greensboro, N. C.

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UP-TO-DATE FARMING Tells You How

It is published twice a month, and the price is 50 Cents a year. it tells you how to set your own price on every crop you grow. UP-TO-DATE FARMING has unaided fought for DOLLAR WHEAT, and raised the price from Under 70 Cents to $1.00 a Bushel at Chicago. *If you want $1.00 Wheat, 60c. Corn, 12c. Cotton (never less), 5½c. Hogs, 5½c. Cattle, 35c. Butter and 25c. Eggs the year around, and a profitable price for every other crop, you can get them through UP-TO-DATE FARMING.*

UP-TO-DATE FARMING is elevating agriculture until it will be as profitable as banking, merchandising or manufacturing.

READ SOME LETTERS:

"UP-TO-DATE FARMING was a great surprise to me. Did not know there was such a publication so full of excellent thought and ideas." E. F. CURRIES, Amesbury, Mass. "You seem to have some far-reaching and good ideas about the interests of farmers, as expressed in UP-TO-DATE FARMING." P. B. NEAL, Madison, N. C. "UP-TO-DATE has been a great help to me. The ideas it advocates for farmers are grand. It is an educator that pays large dividends." O. K. TATE, Springville, La. "I am an old reader of UP-TO-DATE FARMING, and will continue to take it because it shows us how to better our condition. No farmer should try to get along without the advice it gives." ELI LAVERSON, Chetopa, Kan. "I have read your UP-TO-DATE for two years, and am delighted with it. I read several farm papers, but UP-TO-DATE is above all others." D. RILEY, Mackville, Ky. "I hardly know what I would do if I missed one copy of UP-TO-DATE. It has been a great help to me." M. C. MAGGS, Clay Centre, Kan.

A GREAT OFFER We want every reader of THIS paper to read UP-TO-DATE FARMING. WE DON'T WANT TO MISS A SINGLE ONE. Therefore we will give you, absolutely free, the following rare and valuable seeds if you send a subscription promptly.

1-4 lb. Yard-Long Corn—Yellow, some ears 25 inches long. Read: "My Yard-Long Corn yielded at the rate of 165 5-7 bushels per acre. I have one ear 25 inches long. The corn is immense. Farmers will now try to raise 200 bushels per acre." J. L. PERKINS, Harrison County, Mo.

1-2 lb. Early Success Potatoes—Earlier than Six Weeks or Triumph. Ready for market in 38 to 40 days. Color white, round, yields twice as much as red Triumphs. We will tell you how to grow 6 to 8 bu. from the ½ lb. A valuable Secret.

1 pkt. White Wonder Watermelon—Shell ½ inch thick, as white and hard as egg-shell. Flesh red, luscionsly sweet, weight 25 lbs. Succeeds everywhere. Don't cross with any other melon. Ripe melons keep 90 days after taking off of the vines without losing their quality.

1 pkt. King of the Mammoth Pumpkin—The largest, heaviest and most productive. Have grown to weigh 250 lbs. Read: "Perhaps the greatest exhibit was 21 pumpkins grown on a single vine. Their average weight was over 50 lbs., and total weight over 1,000. This is the report of my pumpkins as shown at our Farmers' Institute. One vine had 21 pumpkins, as above. The heaviest weighed 82 lbs.; next 80 lbs.; 78 lbs.; 75 lbs., etc." MRS. JAMES A. SEED, Lawrenceville, Ill.

FARMERS, GARDENERS We have made you a wonderful offer. ARE YOU GOING TO EMBRACE IT AT ONCE? Some will say, "I will wait awhile." DON'T! WE MUST have your name NOW! Therefore, if you will send your order as soon as you read this offer, and the addresses of five other farmers, written on a separate sheet, we will send you

A 25c. DUE BILL Good for 25 cents' worth of seeds selected from the catalogue of a farmers for the due bill. Understand, there is no charge for the seeds; the paper is what you pay for.

OUR OFFER For only 50 Cents we will send UP-TO-DATE FARMING twice a month for one year, the rare and valuable seeds mentioned above, and a DUE BILL good for 25 cents' worth of seeds for five addresses of farmers. Or will send

YOURS FREE If you will get up a club of 4 at 50 cents each. That is 5 for $2.00. The free seeds and due bill sent to all. Send promptly.

MENTION THIS PAPER.

I need such a paper as you represent UP-TO-DATE FARMING to be. I am not sending this order for the seeds alone.

..... Name

.....P. O.....State

N C Chris. Advocate

J. A. EVERITT
PUBLISHER, Box 31
INDIANAPOLIS
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North Carolina Christian Advocate.

[Entered according to the Postal Laws and Regulations in the Post-office in Greensboro, N. C., as second class mail matter.]

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Do This Today.

Sit down and make out a list of the post offices in the bounds of your pastoral charge, write them plainly on a postal card, and send to this office. We want this immediately, so we can send out a new set of lists. Where the R. F. D. has superceded an old star-route office, be sure to give us the name of the old office, and the R. F. D. that takes its place, so that we can understand it.

Our Combinations For March.

Advocate and Nashville Christian Advocate,	$3.00
Advocate and Americ'n Farmer,	1.50
Advocate and Farm and Fireside,	1.70
Advocate and Womans' Home Companion,	2 00
Advocate and American Boy,	2.00

Christian Advocate Pub. Co.
Greensboro, N. C.

EDITORIAL NOTES.

REV. Joseph Fry, of Asheboro circuit, removed last week from Asheboro to Cedar Falls, and will make his residence there in the future. Bro. Fry was in the city last Friday and made the ADVOCATE office a pleasant call.

* * * *

THE editor of the ADVOCATE has been somewhat indisposed just at the time much of the editorial work should have been done on this issue, and begs indulgence on the part of readers and correspondents who may be kept waiting a few days.

* * * *

REV. R S. Satterfield, who is now at Vanderbilt University, expects to complete his work there on June 2d, and would like to take some work under some of the Presiding Elders after that date. Write him in care of Wesley Hall, Nashville, Tenn.

WE are glad to hear the expressions of appreciation which come from members of the congregation of First Church, Salisbury, with reference to the ministry of Rev. W. R. Ware. His preaching is attracting large congregations, and the outlook is very encouraging.

* * * *

WE have a lot of nursery stock for sale at the Greensboro Nurseries, Mr. John A. Young, proprietor. Any one wishing to buy can save money by making their purchase through us. Write at once if you are interested. We want to make sale during the next two weeks. Address,

CHRISTIAN ADVOCATE PUB. CO.,
Greensboro, N. C.

* * * *

THE editor of the ADVOCATE preached to the West Market Street congregation last Sunday morning, while Dr. Turrentine substituted for Dr. Battle of the First Baptist church, who is still indisposed. West Market is a great church, and has few equals as a really inspiring congregation. Dr. Turrentine announces a series of meetings to begin next Sunday, in which he will be assisted by Rev. P. J. Carraway.

* * * *

WE have yet about 250 subscriptions to the American Farmer, published at Indianapolis, Ind., to be given away between this and May the 1st, to new subscribers. First come first served. When the number is taken there will be no chance for more. Of course, if you wish to include this you will comply with the terms, pay up all arears and one year in advance, and state expressly that you want the American Farmer.

Pastor's Salaries.

REV. D. ATKINS.

The most important thing of all our church finance is to pay the pastors a reasonable salary, and pay it. To acquire this habit is our first duty. It is largely a thing of habit. After a charge has paid its pastor a few times it may be counted on to do so generally thereafter. Nearly all of our town charges have fallen into this habit. Of the sixty-five town charges in the conference only seven failed to pay in full last year. Of the 192 in the conference, 86 failed to pay in full. There are 127 country charges; only 41 of these paid up—only about one third.

We may account for this discrepancy against the rural charges in two or three ways. (1) The town charges have much more services. The pastor preaches twice every Sunday, conducts the prayer meeting once a week, is in the Sunday-school, and does much personal work. (2) The town charges are better organized, the stewards are business men, and in the habit of business methods; the pastor is with the stewards more in their meetings. (3) It may not seem out of place to say that the pastors in the towns are generally men of more experience and efficiency in finance, and there may be more money in circulation in the towns.

Are these reasons radical, and do they offer insuperable obstacles? By no means. There is something fundamental in them, and in so far as the better conditions in the town can be adopted in the country, the difficulties may be expected to vanish, especially as to more service, more frequent preaching, more personal work, and more experience and efficiency. Let as good a preacher give as much attention to the country church as to the town church and the results will be comparatively as good.

But in the meantime, and things being as they are, what can be done? It is possible to reach a point where it will become the habit of every charge to pay in full. The fact that one third of our rural charges did pay up last year is positive proof that it can be done, and can become universal.

First, we need to get into the spirit and get paying up into the very atmosphere. Then the presiding elders must work it in institutes and district and quarterly conference, generating a healthy enthusiasm and emulation among the churches.

The pastor must hold church conferences, giving the stewards opportunity to bring the matter before the people. The pastor should often meet with the stewards, see that they are organized for work, that the amount is apportioned to the members, and that the best methods are employed. There should be earnest and persistent effort by the stewards to secure a contribution from every member. The pastor should preach on Christian giving, and instil into the minds of all the members an adequate idea of the comparative importance of the kingdom of God, and the members would do well to take up this matter with each other so as to cultivate the right spirit in giving.

There should be systematic giving. "Every man as the Lord has prospered him" is the divine rule—a certain proportion of his income. Then let him give regularly every week or month or quarterly as the church may determine.

When all has been done and there is still a deficiency let the liberal ones join together in liquidating the deficiency. It is far better for a dozen or half dozen to divide among them a deficiency than for the pastor to lose it all, and the charge be brought into disrepute by repudiating its obligations. It is not a question of ability. The people are abundantly able to support the ministry. It is a question of how much they care and of methods adopted.

There is good reason to hope that the entire conference will pay out this year, not on missions alone, but on all the collections ordered by the conference. Let it also pay in full the salary of every pastor.

Untouched By Baltimore Fire.

The building of the Bobbitt Chemical Co., No. 316 West Lombard St., Baltimore, the proprietors of "Rheumacide," the famous remedy for Rheumatism, was saved from the great fire that destroyed most of the business section of Baltimore. Time and again it was threatened with destruction. But "Rheumacide" is still being manufactured and shipped in quantities from the same old stand.

Fire in Chester, S. C., destroyed $60,000.00 worth of property last Saturday night.

CONFERENCE NEWS.

JONES.—Rev. Sam. P. Jones is announced to lecture at Jefferson on the night of the 23rd inst.

GLENN.—Rev. E. C. Glenn and wife went to Lumberton to assist Rev. Z. Paris in a meeting, which began last Sunday.

ARMSTRONG.—Rev. J. F. Armstrong, of El Bethel, assisted Rev. J. W. Ingle in a meeting at Gastonia last week. Mrs. Armstrong accompanied him.

JONES.—A Farmer's Mutual Fire Insurance Association was organized at Statesville last week, and Rev. J. W. Jones, of Mooresville was elected agent for the Association.

DETWILER.—Rev. G. H. Detwiler, we are glad to say, has so far recovered as to be able to be out, and the prospect is good for him to resume work on his district at an early day. He visited Gastonia last week.

CRAVEN.—Last week's Lexington Dispatch had the following item in its Thomasville column: "Rev. J B. Craven, of Cooleemee, spent Monday night here visiting his brother, E. B. Craven. He was en route to Baltimore."

ASHEVILLE.—Last week we found this item in the Asheville Gazette-News: The women of Central Methodist church are holding a series of Tuesday afternoon prayer meetings having in view chiefly the spiritual interest of the congregation.

DETWILER.—Rev. G. H. Detwiler, D.D., presiding elder of the Salisbury district, is announced to preach the annual commencement sermon before the Young Men's Christian Association of the State University this spring.

SHERRILL.—Rev. W. L. Sherrill left Monday afternoon for a few days visit to friends in Lincolnton It is probable that he may not return before next week in which event there will not be preaching in the M. E. Church next Sunday.—Davie Times.

JEFFERSON.—The Jefferson Recorder last week said: All the windows except the memorial windows have been put in the new Methodist church and the flooring is now being put down. The memorial windows have been ordered—one each for Mrs. Hall, Major Neal, Mrs. Addie Neal, John Z. Neal and Mrs. Todd.

PARIS.—Last week's Raleigh Advocate says: "The Lumberton Methodists are engaged in the enterprise of building a new church. The parsonage will be moved back, and a new church, costing $6,000 or $10,000 will be built. A considerable portion of the amount necessary has already been subscribed. We rejoice in the great success of the pastor, Rev. Z. Paris. He has captured the situation, it seems."

BROOKS.—Dr. John R. Brooks and wife, who have been making Louisburg their home during the winter, are spending a short while in Raleigh. Dr. Brooks looks vigorous physically; and seems to have regained in a large measure his health. Both he and his wife have many friends in Raleigh.—Raleigh Christian Advocate.

TRYON STREET, CHARLOTTE.—Evangelist, Rev. D. H. Comann, finished yesterday his protracted services in Charlotte at the Tryon St. Methodist church. He did a great

deal of good. it is said, and one can understand why he did good. The man's face tells what he is. He is bubbling over with love and charity for everybody, and out of his eyes shines a steady purpose to reach out his hand and help the lowliest.—Observer, Monday.

JEFFERSON.—The Record says that the Methodists are hoping to get into their new church by Easter Sunday, and that they are preparing to have a special program on Easter Sunday night.———The young people of Jefferson will give "the District School" on Friday evening, March 25th, proceeds for the benefit of the new Methodist church.

EDMONSON —Dr. William E. Edmonson, the chaplain who was retired from the United States Navy on account of ill health, considers Charlotte the best climate in the world for asthma. He expects to live in the city permanently, and the town is glad to have it so. He and his charming wife have made many friends here.—Charlotte Observer.

KING'S MOUNTAIN.—The Herald last week said: "The King's Mountain Methodist Episcopal Church, South, observed Sunday, March 6th, as 'Bible Day'. The exercises were unusually interesting. One fact brought out was that there are probably five million homes in South America without the word of God. It was also stated that there are more Bibles circulated now in one year, (the number being about eight millions) than during the first eighteen centuries of the Christian era. The congregation manifested their appreciation in an offering of $19.00.

HIGH POINT —The Sam Jones lecture was the largest attended of any similar entertainment ever held in the town. The auditorium was packed from top to bottom. His subject was character and characters, and everyone got his money's worth, to put it straight and true. "Your Uncle Sam" spoke in glowing words of the push and progress of High Point, that he had heard her good name heralded everywhere, but he was amazed at what he had seen with his own eyes; that we had one of the very finest public school buildings he had seen. That in looking over the buildings outside and inside he saw not a glass out, nor a scratch or anything out of place, but found everything tidy as you please, "and to think that the building has been occupied seven years, this seems the more remarkable," said the distinguished speaker. "You people take pride in your public schools and it shows that you've got the right stuff in you." Go it at this rate and in ten years High Point will open the eyes of the world even more so than she is doing today.—Correspondent Charlotte Observer.

Notice.

Please let all of the preachers, delegates and visitors who expect to attend the District Conference at North Wilkesboro notify me at once when and how you expect to come Hope there will be a full attendance. We will take care of you and your horses.

J. B. TABOR.

N. Wilkesboro, N. C., 3 11 '04.

District Conference Notice.

Dear Bro. Blair:—Please announce next week in your District Conference Directory, that the Asheville District Conference will be held August 4th and 7th inclusive at Biltmore. Very sincerely,

R. H. PARKER.

News Notes.

Rev. Dr. A. H. Moment has accepted the call to the pastorate of the First Presbyterian church, in Raleigh.

The sixth annual meeting of the North Carolina Music Teachers' Association will be held in Durham April 4th and 5th.

The State charters the Mocksville Telephone Company, also the Atha Chair Company, of Statesville, the latter having $50,000 capital stock.

A fire in the heart of the business portion of the city of Charlotte, last Friday night occasioned heavy loss by goods being drenched with water.

Plans are on foot looking to the organization of a bank at Walnut Cove. Dr. E. Fulp and other substantial citizens are said to be behind the movement.

The hearing of the Atlantic and North Carolina Railway receivership will be a matter of absorbing interest. It is said that nearly all the lawyers seem to think that the receivership will be annulled.

Mrs. Robert McCrary, of Tyro Shops, Davidson county, was killed instantly last Saturday afternoon at a crossing near Linwood. Her daughter is also fatally hurt. They were driving in a buggy, and got on the track just in time to be struck by the fast mail.

The bill to submit to the voters of the State a constitutional amendment which will disfranchise at least nine tenths of the negro voters of the State passed the Maryland legislature last Friday morning by a strict party vote. The bill originated in the Senate, passed that body, and received the sanction of the house of delegates.

A Washington dispatch, dated the 13th, says: "Senator Tillman, who for a week has had a serious trouble with his throat, is reported to be very much improved tonight and the confident expectation is expressed that he will be able to leave the city for the South during the present week for a period of recuperation. The improvement is due to the relief experienced from the lancing of another abscess.

The Raleigh press correspondent last Monday says: "An arithmetic prepared in 1864 by Prof. L. Johnson, of Trinity College, and printed at Raleigh by Branson & Farrar, has been added by Mrs. Moffitt to the collection of war-time school books, while in the same case she has placed silk made in Chatham county in 1864, and cloth made in Moore county for ladies' dresses.

Dr. R. E. Zachary, a brother of Mrs. T F. Marr, of Charlotte, and a popular physician, died at Wilmington, last Saturday evening. The press correspondent writing from Wilmington, says: Dr. Zachary was held in the highest esteem here and the entire community mourns his loss. Within a few years he has built up a very large practice and was rapidly forging his way to the front rank of his profession in the city."

Raleigh will urge that the Democratic State Convention be held there. Some members of the Executive Committee will urge that the convention be held in Pullen memorial hall, at the Agricultural and Mechanical College. The hall is spacious and very cool, with great windows. It is proposed to serve free lunch in the dining hall below in the same building, this being the largest mess hall in the State. It is further proposed to give delegates to the convention free transportation on the electric cars between the city and the college.

FOREIGN.

The London Times publishes a dispatch from Seoul, dated March 11, in which the correspondent confirms previous reports that it is the intent of Japan to wait until the ice breaks up before making large disembarkations, in order to avoid difficulties on the roads. Some time is likely to elapse before any great achievement is attempted.

Port Arthur was severely bombarded for the fourth time last Thursday by the Japanese fleet under Admiral Toga. Great damage is reported. It is also reported that in a battle between torpedo boats the Russian vessels were badly damaged, and one torpedo boat destroyed was sunk.

Experts in British elections express diametrically opposed forecasts regarding the probable result of the appeal to the country which is now somewhat impatiently awaited by the public. They all agree however, that neither Mr. Chamberlain nor Mr. Balfour on their respective planks of protection or retaliation are likely to be returned to power. The best balanced opinion is that when Mr. Balfour either ends the tenure of the present government or it is ended for him there will be a series of see-saw political evolutions, with the Irish party holding the scales.

District Conference Directory.

ASHEVILLE DISTRICT, at Biltmore, August 4-7.

CHARLOTTE DISTRICT, at Marshville, July 21-24.

FRANKLIN DISTRICT, at Sylva, May 26-29.

GREENSBORO DISTRICT, at Holt's Chapel, July 28 31.

MORGANTON DISTRICT, at Morganton, May 26.

MOUNT AIRY DISTRICT, at North Wilkesboro, March 31.

SALISBURY DISTRICT, at Salem Church (seven miles from Albemarle), July 28 31.

SHELBY DISTRICT, at McAdensville, July 7 10.

STATESVILLE DISTRICT, at Newton, beginning June 2nd.

WAYNESVILLE DISTRICT, at Mount Zion, on the Crab Tree circuit, July 14 17

WINSTON DISTRICT, at Kernersville, June 30-July 3.

Wanted at Once.

Three experienced canvassers—ladies or gentlemen—to solicit subscriptions for the best known magazine in the world today. Subscription price only $1 00 per year, and everybody wants it By co operating, we can make $100.00 per month for six hours work per day. Write immediately.

Box 187,
Greensboro, N. C.

W. R. Smith's College, Lexington, Ky.

Is where hundreds of young men and women have invested from $60 to $90 for an education and are now getting $1 000 and over a year. Read ad. and keep this paper for reference. This is a responsible College In order that your letters may reach this College, address only Wilbur R. Smith, Lexington, Ky.

Frink Lighting.

In the perfecting of modern buildings, many problems have been solved by the Frink system of lighting, well known in lighting churches and public buildings. Some of the recent installations furnish further proof of its efficiency: Madison Ave. Baptist Church, Church of St. Edward the Martyr, Rutgers Presbyterian Church, Church of the Incarnation, Church of the Covenant, New York City; Immanuel Baptist Church, Westminster Presbyterian Church, Yonkers, N. Y.; Church of St. Peter of Alcantara, Port Washington, L. I.; First Presbyterian Church, Wheeling, W. Va.; M E. Church, Morristown, N. J. The New Amsterdam Theatre, probably the handsomest in New York, offers an excellent example of illumination by lights concealed in Frink cove reflectors. The effect is especially fine in the foyer, the fullest appreciation of the decoration of which is made possible only through the skillful handling of the lighting. Progressive merchants everywhere evidence their desire to share the benefits of Frink reflectors by equipping their windows with Frink special patent window reflectors; show cases with reflectors, especially designed for them, and store interiors with special cluster reflectors which are economical and of highest efficiency. Full information concerning any of the above lines may be had by addressing the inventor, patentee, and sole manufacturer, I. P. Frink, 551 Pearl Street, New York City.—Electrical World and Engineer.

A THING WORTH KNOWING.

The Combination Oil Cure for cancer and tumors cures more cases than all other agencies combined. It has the endorsement of doctors, lawyers and ministers who have been cured, as well as hundreds outside the professions. It is soothing and balmy, safe and sure, and the only successful remedy known to medical science. Originated and perfected after twenty-five years of patient, scientific study. Those afflicted, or have friends afflicted, should write at once for free books giving particulars and indisputable evidence. Address, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

Wanted.

A choice Christian home is desired for two sisters, eight and ten years of age, daughters of one of the State's oldest and most respected families.

Address,
WM. B. STREETER,
State Superintendent,
Greensboro, N. C.

Ladies' Home Journal.

I want to know the name of every person who has ever secured subscriptions for the Ladies' Home Journal. Write immediately.

XX, Care Advocate,
Greensboro, N. C.

Distressing Stomach Disease

Permanently cured by the masterly power of "South American Nervine Tonic." Invalids need suffer no longer, because this great remedy can cure them all. It is a cure for the whole world of stomach weakness and indigestion. The cure begins with the first dose. The relief it brings is marvelous and surprising. It makes no failure; never disappoints. No matter how long you have suffered, your cure is certain under the use of this great health-giving force. Pleasant and always safe. Sold by L. Richardson Drug Co., Greensboro, N. C.

The Sunday School.

Lesson for March 20.

Jesus Feeds the Five Thousand.

(Matt. 14. 12-23.)

Order of Events.

This miracle is recorded in all the gospels (compare Mark 6. 10-17; John 6), and with exceptional fullness of detail. Jesus had just returned to Capernaum after a circuit (his fourth) of Galilee. Word was brought Him of the tragic death of John the Baptist (last lesson). Taking the disciples with Him, He entered a boat and sailed across the lake, landing by an open space of upland in the neighborhood of Bethsaida Julias, which stood where the Jordan enters the lake. The chief motive with Jesus was to secure a little respite for Himself and His disciples from the incessant strain of public ministry. The demands upon their time and strength were every day increasing; and at this time, we are told, "there were so many coming and going, that they [the disciples] had no leisure so much as to eat" (Mark 6. 31). The people, however, had no intention of being abridged of their opportunity for blessing. While Jesus and the disciples made way across the lake by boat, the crowd followed the shore, "running afoot," and reaching the landing place just as the boat or boats pulled in.

The Compassionate Saviour.

Verses 13-17. Heard it. That is, heard the news of John's death. Withdrew from thence. The neighborhood of Capernaum, which, during most of His ministry, was His headquarters. A desert place. The place selected seems to have been not a desert exactly, but an open space in the neighborhood of Bethsaida (Mark 6. 32), on "the other side of the Sea of Galilee" (John 6. 1). The multitude. John says, "The great multitude." They followed Him. Mark says, "They ran together there on foot from all the cities, and outwent them." He came forth. From the boat. Had compassion. Luke says, "He welcomed them," and Mark adds the moving reason of His compassion, "Because they were as sheep not having a shepherd." Healed their sick. Mark adds, "And began to teach them many things." When even was come. The Jews seem to have had two "evenings;" the first ended about three, and the second began about five. The time referred to here was probably between those hours. The disciples came. John adds an interesting detail in which the initiative seems to have been with Jesus. Seeing the multitude, He said to Philip, Whence are we to buy bread, these may eat? And this He said to prove Him, for He Himself knew what He would do. Philip calculated that two hundred pennyworth (about $35 of our money) of bread would not be sufficient for the company, while to meet the exigency the other disciples could find only a few pieces of bread and some dried fish, which a lad had brought for his own inevitable hunger. To them there was but one thing to be done—"Send the multitudes away, that they may go into the villages and buy themselves food." Jesus had other plans. He asked the disciples to bring him the lad's loaves and fish; then to take the crowd and divide it into manageable groups. This was done. The people were seated in companies of fifty and of one hundred; the loaves and the fish were put in the hands of the Master.

The Feeding of the Multitude.

18 21. Our Lord's first act was to remind the people, in the usual invocation offered by devout Jews before eating, that all life was dependent upon the goodness and bounty of the heavenly Father. Edersheim gives the traditional formula which may have been recited by Jesus "Blessed art Thou, Jehovah, our God, who causest bread to come forth from the earth."

Thereupon, taking the food, He distributed to the disciples in turn distributing it to the people. And the people did all eat, and were filled, no one complaining of lack either of supplies or of hospitality; and when that which remained over was brought together it filled twelve baskets full—that is, there was enough to fill the wallets of the twelve, who up to this time had been serving the people. The evangelist enumerates the company—5,000 men, with some women and children, who of course could not have been present in any great numbers.

This miracle, like that of the stilling of the tempest, has no adequate "natural" explanation; like that, too, it was a miracle wrought less for the sake of the miracle itself than for the spiritual truth it emphasized. It was a small concern with Jesus that He should be set forth as the Lord of nature; it was a matter of immediate and grave concern that He should be accepted as the Bread of Life by a people needy and eager, but ignorant of the true sources of supply. How beautifully He Himself applies the teaching of the miracle to the spiritual condition of the people! Moses gave the hungering Israelites manna in the wilderness; by that the people were preserved from death and made able to endure the discipline of simple living and absolute trust But Jesus would do even more than that. The wilderness manna served a temporary purpose, and did not make the beneficiary proof against a distate for it. Jesus the Bread of Life would be in everyone accepting Him an abiding supply and a permanent satisfaction. In Him the true believer should never again hunger or thirst, but should have unfailing and abundant provision for every need. It may be admitted at once, and without hesitation, that, to the man who has not had the inner experience of Jesus as the true bread sent down from heaven, the miracle will have little meaning and less force. To discern the meaning and to feel the force requires the condition of the regenerate nature; one must have some experience of the supernatural in himself to recognize its existence in the world about him. The secret of the Lord is with them that fear Him.

The Response.

22, 23. The response was far from promising; it was decidedly threatening. In the presence of such a wonder the crowd became wildly excited. It is not certain that the disciples themselves were wholly untouched by the excitement of the moment. One who could work such a miracle was divinely authenticated. He must be their Messiah. It is apparent from the tenor of the story that some attempt was made to induce Jesus to declare Himself, to put Himself at the head of this company, and to rally Israel to a new allegiance. Such a condition of affairs was fraught with imminent peril. The excitement must be allayed at once. He took the disciples first and "constrained," which practically means He "forced," them to reenter the boat and return to Capernaum; thereafter He quieted the crowd and dismissed them to their several ways in peace; and finally He Himself retired to the upper reaches of the mountain, where alone He spent the night in prayer.—N. Y. Christian Advocate.

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Topic for March 20.

Blessedness of the Divine Forgiveness.

(Ps. 32. 1 7.)

Daily Bible Readings.

Sunday—Confession and Pardon, 1 John 1: 8, 9.

Monday—Denied Sin and Condemnation, John 9: 41; 15: 22 24.

Tuesday—Pardon and the Witness Thereto, Acts 5: 30 32.

Wednesday—God's Way of Forgiveness, Rom. 4: 3-8.

Thursday—Peace and Joy in Pardon, Rom. 5: 1 5.

Friday—The Righteous Walk of the Pardoned, Rom. 8: 1-5.

Saturday—The Kindly Invitation, Isa. 1: 18 20.

The Psalm for to day is the second of the three beatitude Psalms in Book I. (1, 32, 41), which treat respectively of the blessedness of obedience to the divine law, of forgiveness of sin, of charity for the poor. Last Sunday's Psalm showed us the soul looking out upon the majesty of God as revealed in nature and ascribing glory. This is the voice of the soul contemplating God's saving work as experienced within itself. The former emphasized the majesty; this, rather the tenderness of God.

The Keystone of Our Psalm is to be found in verses 1 and 2—a prologue, which has a perfect antiphone in verse 11—the happiness of the forgiven man, who (verse 11) is spoken of as the truly righteous man; the gladness of the guileless man (in verse 11), the upright in heart.

Verse: Happy is he whose transgression is forgiven.

Response: Be joyful in the Lord, and exult, ye righteous.

Verse: Happy is he to whom the Lord imputes not iniquity and in whose spirit there is no guile.

Response: Shout for gladness, all ye that are upright in heart.

I. Forgiveness to Be Personally Sought. (Verses 1-5.)

1. The individualistic character of the Psalm is to be noted. After the general statement of the prologue (verses 1, 2) comes the experience of the pious Israelite who wrote the Psalm. Many of the Psalms and much of the writings of the prophets are national in character. Pious men of Israel were often more conscious of humiliation, and more fearful of impending doom, because of the sins of the nation than their own. (Isa. 1: 3 6) But the individual note, the voice of the heart pouring forth in lyric poetry its own deep experiences when wrought upon by the Spirit of God, cannot be mistaken or confused here and in many other portions of the Old Testament.

2. The first thing the psalmist did was to "keep silence." (Verses 3, 4). The shock of sin is such when first perceived that a true intuition of its awful nature and fatal consequence leads to attempts at concealment. Adam hid himself in the garden when he heard the voice of the Lord. To deny sin seems to be the easier way of disposing of it This is the way with modern fads, such as Eddyism or Christian Science; it is the way with materialistic science and some forms of the philosophy of evolution It is the self-deceiving way of the human heart (Jer. 17: 9; 1 John 1: 8); it is the infidel tendency of the fleshly mind (1 John 1: 10)

3. The hand of God was heavy upon the psalmist while he refrained from confessing. He did not know that he was a transgressor. That much he gained. But he was wasting away, becoming prematurely old, through the internal conflict and anguish. Say what he would, he knew that he had transgressed. Contrast Job's case: say what his friends would. Job knew that he had not transgressed, and that God would one day vindicate him. (Job 27: 5, 6; 18: 25). This is the difference between human judgments based upon ignorance and divine judgments based upon omniscience. The misery of concealment is contrasted with the blessedness of forgiveness, as the sap of a tree with the dryness of a potsherd.

4. The psalmist confessed his sins to God and found forgiveness. Three terms for sin stand over against three terms for pardon. (Cf. verse 5 with Ps. 51: 3 7; Ex. 34: 7.) (1) His transgression, or breaking away from God, he confessed, and God forgave. (2) He disclosed his sin, and God covered it over. (3) He made known his iniquity, and God did not impute to him guilt therefor. St. Paul was struck by this verse as an example out of the very bosom of the Old Testament of God's way of justifying, or making righteous, the sinner. (Rom. 4 2 9.) The forgiveness of sin has always been a gracious act of God's mercy. Men have never, under any covenant of salvation, purchased freedom from guilt by works of their own.

II. To Be Asked for Others as Well as for Ourselves. (Verse 6)

1. Prayer is indissolubly associated with pardon. Confession is a part of all true prayer. Even if unexpressed, the attitude of humble acknowledgment is taken, and the soul bows before the Lord in conscious unworthiness. The consciousness of personal unworthiness is that which drives one to trust alone in God's saving help through the infinite worth of Christ.

2. Prayer reaches beyond the bounds of our personal need, and they who have found the joy of pardon become priestly intercessors for the salvation of others. (James 5: 16; 1 Tim. 2: 1-3.) This law of Christian intercession, Jesus commended by his own example (John 17: 9; Luke 22: 31); and it is just in this intercessory way that the disciple receives the charge (John 20: 21) to remit the sins of others—i. e., they may be brought into the same fellowship through the ministry of prayer.

3. There are seasons of special value for prayer. These are described in our Psalm as seasons when God may be found. These may be recognized at times by the burdening sense of personal need or by awakened concern for others. Such times are the soul's altitudes, and every moment of special access should be redeemed by earnest supplication. (Prov. 8: 35; John 17: 3)

III. The Forgiveness of God Is a Perfect Deliverance. (Verse 7)

1 A hiding place from annoyance and troubles. (Ps. 31: 20.) There is an inward peace and poise of the soul that comes to the forgiven man with profound trust in his Heavenly Father's care and protection.

2. There is also a joy in God that comes not from earthly sources, and is independent of changing conditions: it has its spring in God and is the normal state of the forgiven, trusting soul. Thus deliverance is from foes without and fears within.

"Thou fill'st with songs of liberty
The glad air as I go."

—Epworth Era.

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Another Interesting Mite Box Opening.

Dear Mrs. Crawford:—Would a word from King's Mountain in our missionary columns seem too close home to be interesting? And would it seem presumptious in us to say we have something too good to keep?

Last Sunday afternoon in the church we held our Mite Box opening, and although it was rainy we had a good congregation. This service was to bring in the balance of our pledge money.

After readings by some of the members and music especially prepared for this occasion, the roll was called, each member responding by repeating a verse of scripture and handing in her mite box. This, our pastor said, was the best part of the meeting.

After counting the amount of offerings together with that given us by our friends then and the next day, we found we not only had the expected amount of our pledge money, but five dollars over—enough to make a life member! So now, although the Board is not expecting it, we are going to send in that extra five dollars; and one of the dearest and sweetest of women is to be that life member.

Perhaps some one is wondering how in the world the Board will make use of that extra money. Such an unexpected bulk as that dumped into the machinery of the Treasury all at once will no doubt, cause a belt to fly off somewhere (?). I wonder, too, how much some of us women are going to puzzle our brains this spring when shopping over the need of so and so, and how much will we hesitate when it comes by and by to spending five, ten and fifteen dollars for that spring hat. But be that as it may, we as a society are very much encouraged. Our number, though small, is increasing, and, best of all, our love for this blessed work is growing every day.

King's Mountain is still a battlefield, and each day in a wonderful Book is written our defeats and our victories. Oh, that when that Book is opened and the records are read, each member of our society may hear those blessed words: "Well done!"

MRS. G. D. HERMAN.

Kings Mountain, Mar. 5, 1904.

Items of Interest.

Three of the present graduating class from the Training school have offered themselves for foreign work and will probably be accepted at the approaching meeting of the Board in Jacksonville, Florida, May 18. One comes from the Mississippi Conference, one from Texas, and the third from Louisiana.

A fine woman has also offered herself for work as an evangelist, as well as music teacher. Her course in the Training school has been satisfactory, and she will fill a much needed place in Mexico or Cuba.

Mrs. Truehart writes: "The situation in Korea is serious, but as our workers have been directed to go to a place of safety when necessary, we think no harm will befall them."

Mrs. Hargrove, the recording secretary of the Board, has gone with a large party to attend the World's Sunday School Convention to be held in Jerusalem, and Miss Nina Wilson, of Baltimore, will serve the Board in Mrs. Hargrove's place until her return from abroad.

To know the facts of modern missions is the necessary condition of intelligent interest. India's population is 260,000 000. These have but one ordained missionary to every 350 009. China's population is $382,000,000 They have but one ordained missionary to every 500 000 of population. Japan has 38 000,000; of these 30,000,000 have never heard the gospel. A century of missions, and now we have 6,000 foreign workers and over 30,000 native helpers occupying 500 seperate fields, containing 20 000 mission stations. There are over 1,000,000 communicants, 2,000,000 adherents, 500,000 Sunday School scholars. Yet "a million a month in China are dying without God."

An old Chinese woman once came into a missionary hospital, saying that she would like to see the doctor. On his asking what she wished, she replied: "The mayor of our town has lately been here with you. He was a very bad man; used to cudgel his children, wasted his money at play, and had so foul a mouth that all the waters of the world could not have made it clean. But since he has been with you the tiger is transformed into a lamb, and his wife is full of joy and astonishment. He no longer gives her an unhandsome word, and they live in peace together." "Good news," replied the doctor; "but what now do you wish, my good woman?" "Well," said the woman, "you are to tell nobody, but I too have an unhappy mouth, and I am afraid my daughters-in-law find it none too easy to live with me. Therefore, I have come to beg you to give me some of the medicine that has cured our mayor."—Monatsblatter.

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Perhaps you have read this kind of talk before and have found the remedy talked about a flat failure in your case. If so, you are prejudiced. Knowing that such a prejudice often exists, we give every one a chance to try Vernal Palmettona before they buy. It is on sale at all leading drug stores, but you can try it free of expense. Write us for a free sample bottle today. It will be promptly sent postpaid. If it does you good, it is easy to step into a drug store and get a full size bottle. The druggist will not try to sell you something else If he does he is an exception, for druggists know that Vernal Palmettona is the best remedy of its kind in existence. Vernal Remedy Co., 460 Seneca Building, Buffalo, N. Y.

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Quarterly Meetings.

Asheville Dis't—2nd Round.

R. H. Parker, P. E., Asheville, N. C.

Bald Creek circuit, Bald Creek	Feb.	27 28
Ivy circuit, Barnardsvill	Mar.	1 2
Burnsville circuit, Concord	"	5 6
North Asheville	"	12 13
Bethel	"	12 13
Hot Springs ct., Hot Springs	"	19 20
Marshall circuit, Jewel Hill	"	26 27
Swannanoa circuit, Tabernacle	Apr.	2 3
Old Fort circuit	"	9 10
Hendersonville station	"	16 17
Hendersonville ct, E'neyville	"	23 24
Cane Creek ct., Patty's Chapel	Apr. 30,	May 1
Weaverville station	May	7 8
Weaverville circuit	"	14 15
Central	"	21 22
Haywood St	"	21 22

Charlotte Dist—2d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Chadwick	Mar.	5 6
Brevard	"	13 14
Epworth	"	13 14
Calvary	"	13 14
Pineville, Marvin	"	19 20
Morven, Sandy Plain	"	26 27
Trinity	Apr.	3 4
Dilworth	"	3 4
Matthews, Matthews	"	10 11
Tryon street	"	17 18
Hoskins	"	17 18
Weddington, Union	"	23 24
Waxhaw, Bond's Grove	"	24 25
Ansonville Cedar Hill	Apr 30...	May 1
Monroe circuit, Prospect	"	7 8
Monroe station	"	8 9
Polkton, Hopewell	"	14 15
Wadesboro station	"	15 16
Derita, Hickory Grove	"	21 22
Clear Creek, Mill Grove	"	22 28
Lilesville, Savannah	"	28 29

Franklin Dis't—2d Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Jan	24 25
Glenville circuit at Glenville	Feb.	6 7
Macon cir. at Asbury	"	13 14
Franklin circuit at Oak Ridge	"	20 21
Webster ct. at Speedwell	"	27 28
Dillsboro, Sylva & Scott's Creek	Mar.	5 6
Whittier circuit	"	12 13
Bryson City	"	19 20
Andrews circuit, Tomo'la	"	26 27
Hiwassee circuit at Not a	Apr.	2 3
Hayesville circuit at Bethel	"	9 10
Murphy Station	"	16 17
Robbinsville ct. at Robbinsville	"	23 24

Greensboro Dis't—2d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	Feb.	14
Greensboro, Walnut St	"	14
Randleman, Randleman	"	21
Asheboro station, Asheboro	"	21
Wentworth Bethlehem	"	27 28
Reidsville, Main St	"	28
Reidsville, Ware's Chapel	"	28
Ruffin, Reidsville	"	29
Randolph, Trinity	Mar.	5 6
Greensboro, Centenary	"	13
Greensboro, Spring Garden	"	13
Uwharrie Concord	"	19 20
Greensboro circuit, Friendship	"	26 27
West Randolph, Pleasant Grove	Apr.	2 3
High Point, Washington Street	"	10
High Point, South Main Street	"	10
Asheboro circuit, Lebanon	"	15
Ramseur, Franklinsville	"	16 17
Enterprise, Rehoboth	"	22
Liberty, Bethany	"	23 24
Pleasant Garden, Shady G.,	Apr 30—May 1	

Mount Airy Dis't—2d Round.

J. A. Cook, P. E., Mount Airy, N. C.

Pilot Mountain ct Chestnut Grove,	Mar.	9 20
Rockford ct. at Siloam	"	26 27
N Wilkesboro ct., Union	"	29
Wilkesboro ct., Wilkesboro, (night)	"	29
Stokes ct., Germanton	Apr.	9 10
Jefferson ct. Orion	"	16 17
Heaton circuit, Greenwood	"	20 21
Creston ct. Creston	"	23 24
Watauga ct., Valle Crucis	Apr. 30	May 1
Boone ct., Hopewell	"	7 8
Yadkinville ct., Mt. Pleasant	"	14 15
Mount Airy circuit, Beulah	"	21 22

Morganton Dis't—2nd Round

J. H. West, P. E., Rutherford College N. C.

Morganton station	Feb.	13 14
Connelly Springs c't. at Pethel	"	20 21
Table Rock ct at Linville	"	27 28
Henrietta and Caroleen	Mar.	5 6
Cliffside circuit, at Cliffside		12 13
Marion station	"	19 20
NorthCatawba ct., at Capernaum	"	26 27
Rutherfordton station, Gilboa	Apr	2 3
Morganton circuit Gilboa	"	9 10
Broad River, Gray's Chapel	"	16 17
Forest City at Forest City	"	17 18
Green River at New Hope	"	23 24
Spruce Pine Pine Grove,	Apr. 30...	May 1
Bakersville at Bakersville	"	1 2
Elk Park at Elk ark	"	7 8
Thermal City at Centennial	"	14 15
McDowell at Murphey's Chapel	"	21 22

Salisbury Dist—2d Round.

G. H. Detwiler, P. E., Charlotte N. C.

Concord, Central	Feb.	21 22
Concord, Epworth	"	21 22
Concord, Forest Hill	"	27 28
Concord circuit, Center	"	27 28
Albemarle circuit, Stony Hill	Mar.	5 6
Albemarle station	"	6 7
Salisbury circuit, Providence	"	12 13
Spencer station	"	13 14
Linwood circuit Wesley Chapel	"	19 20
Lexington station	"	19 20
Lexington Mission	"	20 21
Salisbury, First Church	"	26 7
Salisbury, Main Street	"	27 28
New London circuit, Bethel	Apr	2 3
Gold Hill circuit, Liberty	"	3 4
Jacks n Hill circuit New Hope	"	9 10
China Grove circuit, Harris Chap.	"	16 17
Woodleaf circuit	"	16 17
Salem station	"	23 24
Mt. Pleasant circuit, St Paul	"	24 25
Cottonville and Big Lick circuit, Big Lick	April 30..	May 1
Norwood station	"	1 2
Tabor & Vance Mill	"	7 8
East Salisbury station	"	8 9

Statesville Dis't—2d Round.

J. H. Weaver, P. E, Lenoir. N. C.

Granite Falls station	Feb.	20 21
Lenoir station	"	27 28
Lenoir circuit, Harper's Chapel	"	27 28
Statesville, First Church	Mar.	5 6
Statesville, West End	"	5 6
Troutman circuit, Vanderburg	"	5 6
Mooresville circuit at Triplett's	"	12 13
Mooresville station	"	12 13
Caldwell circuit, Cedar Valley	"	19 20
Mount Zion station	"	26 27
Maiden circuit, St. Paul's	Apr.	2 3
Newton circuit, Fair Grove	"	9 10
Catawba circuit New Hope	"	16 17
Statesville circuit	"	23 24
Alexander circuit	Apr. 30	May 1
Stony Point circuit	"	1
Clarksbury circuit	"	7 8
Iredell circuit	"	14 15
Hickory station	"	21 22

Shelby District—2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Feb.	28 29
Bellwood circuit at Palmtree	Mar.	5 6
ElBethel station	"	12 13
King's Mountain station	"	13 14
Mount Holly ct. at River Bend	"	19 20
Bessemer City ct. Concord	"	26 27
Lowesville ct. at New Hope	Apr	2 3
Southfork circuit at Bethel	"	9 10
West End and Ozark, at West End	"	16 17
Gastonia, Main Street	"	17 18
Stanley Creek at Dallas	"	23 24
Lowell circuit at Bethesda	Apr 30,	May 1
McAnensville	"	1 2
Polkville circuit at Elliott	"	7 8
Lincolnton circuit at Pisgah	"	14 15
Lincolnton station	"	15 16
Rock Springs ct	"	21 22
Cherryville circuit at Laboratory	"	28 29
Shelby circuit	June	4 5

Winston Dis't—2nd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Zion	Feb.	13 14
Leaksville and Spray	"	20 21
Madison, Ladford	"	27 28
Stokesdale, Carmel	Mar.	5 6
Walkertown	"	6 7
Southside and Salem	"	12 13
Grace	"	13
Forsyth, Tabor	"	19 0
Centenary	"	20
Lewisville, Doubs	"	26 27
Burkhead	"	27
Summerfield, Center	Apr.	2 3
Danbury, Davis	"	6 7
Kernersville, Vernon	"	9 10
Davidson	"	16 17
Thomasville	"	17
Farmington, Smith Grove	"	23 24
Advance	"	24 25
Davie	Apr. 30...	May 1
Cooleemee	"	1
Mocksville	"	1

District Conference at Kernersville June 30—July 3.

Waynesville Dis.—2d Round.

C.F.Sherrill, P.E., Waynesville, N. C.

Jonathan at Teague's Chapel	Feb.	27 28
Spring Creek at Baldwin's Chapel	Mar.	5 6
Sulphur Springs at Acton	"	12 13
Leicester at Leicester	"	19 20
Clyde at Elizabeth Chapel	"	26 27
Canton at Harmony Grove	Apr	9 10
Transylvania at East Fork	"	16 17
Mills River at Horse Shoe	"	19 20
Brevard at Oak Grove	"	23 24
Crab Tree at Pine Grove,	Apr. 30...	May 1
Waynesville	"	7 8

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Some Sad Facts.

The men of America spend more in one year for tobacco than the whole Church has spent in eighteen centuries to spread the gospel.

Sinners spend more for whiskey in forty-eight hours than all the Churches give to the missions in a year.

The needless use of buttons that women put on their kid gloves would double the missionary contributions.—Union Gospel News.

"Lord Jesus, Come in."

There was a little boy whose heart was touched by the sermon on the words: "Behold, I stand at the door and knock."

His mother said to him: "Robert, what would you say to any one who knocked at the door of your heart, if you wished him to come in?"

He answered: "I would say, 'Come in.' " She said to him: "Then say to the Lord Jesus, 'Come in!' "

Next morning there was a brightness and a joy about Robert's face that made his father ask: "What makes you so glad to-day?"

He replied: "I awoke in the night, and I felt that Jesus was still knocking at the door of my heart, and I said, 'Lord Jesus, come in,' and I think he has come in. I feel happier this morning than I ever was before."

Mission Points About Cuba

Protestant mission work in Cuba is said to have been first regularly organized in Havana in 1881 by two Cuban women returning from the United States. This work was under the direction of the Baptists, and grew rapidly.

In 1880 the Southern Presbyterians established a mission in Santa Clara. Other denominations began work at different points on the island, but the unsettled political conditions and the subsequent wars prevented the extension of the work, and much of it was suspended in 1898.

In 1899, however, with the return of peace, the interrupted work was renewed with greater zeal than ever, and many new agencies entered the field.

Among the first denominations to enter Cuba after the war was the Southern Methodist. For several years they had maintained a mission among the Cubans of Key West; and in January, 1899, just after the American occupation, they established a mission at Matanzas. At that time some 5,000 or 6,000 U. S. troops were stationed in Matanzas, and Mr. Baker, who was in charge of the Methodist mission, did good work among the troops.

The work at Mantazas grew rapidly. A Cuban church was organized, and they soon built a beautiful stone church at a cost of about $10,000. This was the first Protestant church built in Cuba.

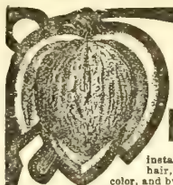
The Methodist work rapidly spread to Havana, Cienfuegos, Santiago, and other points. Schools were established at these various points. The work of the Methodist Episcopal Church, South, has grown rapidly. The latest available statistics show 14 missionaries, including their wives; 2 native preachers; 751 members; 9 Sunday-schools; 522 Sunday-school scholars; 3 Epworth Leagues; 8 organized Churches; 3 day schools with 288 pupils; and the total collection for 1902 was $2,884.57; the total value of mission property is $40,000.—Condensed from Letter of Dr. Wylie H. Forsythe.

The Fruit Appearing.

When in 1894, during the Chino-Japanese war, a large number of Japanese soldiers on their way to China were passing through Hiroshima, Japan, the agent of the Bible Society, Rev. Henry Loomis, asked the authorities for permission to present the soldiers with copies of the Gospels. Although the government has taken a neutral stand on the subject of religion, which when analyzed is rather antagonistic than favorable to Christianity, the General gladly gave permission for the presentation, and not only that, but ordered the soldiers to file past certain stands where a copy could be readily handed to each.

For the purpose a special fine-type edition had been prepared on thin paper, and so small that it was scarcely bigger than a dollar and very little thicker. Many thousands were distributed to the men as they marched to their ships for embarkation, many of them not to return.

There were many cases where these Gospels led to the conversion of the recipient, and doubtless many more which will never come to the knowledge of any man. At the close of the war, on their return home, some of the transports were wrecked in a typhoon, and many dead bodies floated ashore. On no few of these were discovered somewhere tucked away the little Gospels, and almost in every case they were well thumbed and showed the signs of careful and frequent reading. These facts were a touching reminder of the power and attractiveness of the simple word and the unexplained story of that life that lived itself out into men's hearts under the skies of Judea and Galilee.



Mme. Robinnaire's
WALNUT HAIR DYE

Instantly restores faded or gray hair, or whiskers to the natural color, and by its wonderful natural qualities stops falling hair, stimulates growth, nourishes the scalp, cures dandruff, maintains cleanliness and glossiness. Three or four applications a year will keep your hair to its natural color, and keep your scalp healthy. Small size, 25c; four times the quantity 75c—sent anywhere, prepaid. Order direct. For sale at leading department stores and drug stores, but remember the name—Robinnaire's. Send for free booklet.

Jacobs' Pharmacy Co., 80 Whitehall St., Atlanta, Ga.

Mar. 2—4t.

Catarrh Can Be Cured.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, a recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

Three Valuable Remedies.

Cold weather is here and you may have a cold or a croupy child. Take

Helms' Cold and Grippe Capsules.

They cure the worst cases of cold and La-Grippe. Price 25c. box.

Helms' Croupaline

Will cure your child of croup and cold. A box should be in every household. Price 25c.

Helms' Violet VELVET Cream

Will cure chapped hands, face and lips, and keep them smooth, soft and beautiful. Price 25c. box.

Everything in the drug line. If you can't get them from your druggist write me and I will have them stocked. Take no substitute, as they are not as good.

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Potash

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We have books giving valuable details about fertilizers. We will send them free to any farmer who asks us for them.

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Ladies SHIRT WAISTS SILK OR WOOL DRY CLEANED OR DYED 50c
VENABLE DYE WORKS, DANVILLE, VA. WE PAY RETURN POSTAGE

The Farm and Garden.

Co n Still is King.

The new forage crops are numerous, and they receive much attention. Some are valuable, either because they are early, or because they thrive in dry weather, but in the corn belt we probably have nothing superior to corn for a supplementary crop in late summer and fall. It is too late for sole independence, not reaching full feeding value until near maturity, but it gives a great volume of good feed in its season.

Supplementary Crops.

The discussion of the soiling system has done good chiefly in calling attention to the practice of growing some crops to supplement the pasture during August and September, when most pasture-grasses are not doing well. Probably nineteen out of every twenty stockmen and farmers should have pasture fields. Most live stock in this country will continue to gather their own feed in the summer, but there is need of soiling crops on most farms to stop the loss that is so often experienced from short pasturage. We need them to supplement the grass when heat and drought checks growth.

The Legumes.

Canada peas, with oats in the North and cow-peas further south, are numbered among our valuable crops for summer feeding. The former should be planted very early, and as a rule are not satisfactory south of the fortieth parallel of latitude. Cow peas need heat, being a southern bean. They are planted after cold spring rains are past, usually after corn-planting. Alfalfa is a valuable crop wherever it does well, and we are finding that it can be grown on a variety of soils. Another valuable supplemeut to pastures is sorghum. It stands drought better than corn, and the large volume of feed obtained to the acre is nutritious and palatable.

Alfalfa in the East.

Alfalfa is essentially a plant adapted to the semi-arid West, and to land where the soil is deep. Its growth in the East presents difficulties not easy to overcome. Yet there are such reasons, based on its nourishing qualities as a forage crop, and the tonnage that can be grown in favorable localities, that experiments are in progress to determine if it cannot be made a commercial success. In New York State in particular the experiment stations have the subject in hand, and this year will have test-plots sown in various sections of the state.

Alfalfa as a crop can be compared to red clover. In eastern Colorado, where it has its best development, three crops a year are cut, and a yield of five tons an acre is common. The seed is sown usually on land which has been cropped several years. Crops can be cut from the one seeding for ten or twelve years.

It is grown under irrigation, but will thrive on less water than any other crop grown in the semi-arid regions. This is due mainly to the great depth to which the roots penetrate.

Deep soils are best adapted to alfalfa. It reaches its best in Colorado on sandy loam creek-bottoms and rich alluvial soils. Alfalfa blossoms early in June, and is ready to cut immediately after. A difficulty n curing will be found in a country of great rainfall. The second crop begins growth before the first is removed from the ground, and if a rainfall occurs in the interim, often causes trouble by its rapid growth. The second crop is cut about five or six weeks later, and is often as heavy as the first —from one to two tons an acre. The third crop starts at once, and yields about one half as large as either of the other two, but not as good in quality.—A. N. Loomis, in Farm and Fireside.

POULTRY NOTES.

Eggs for Hatching.

Do not be afraid to purchase eggs of pure-bred fowls on account of the fact they may have to be shipped some distance. When eggs are packed properly they can be sent any distance, and will suffer no injury thereby. They have often been sent from the Atlantic Coast to California, and have hatched with good results. The same thing is true regarding the shipping of fowls. They may be sent any distance if cooped properly. Nevertheless, it is not advisable to ship them from the South to the North in the winter time. If the breeder is careful when packing eggs, the buyer will receive them in very good order.

Spring Hatching with Incubator.

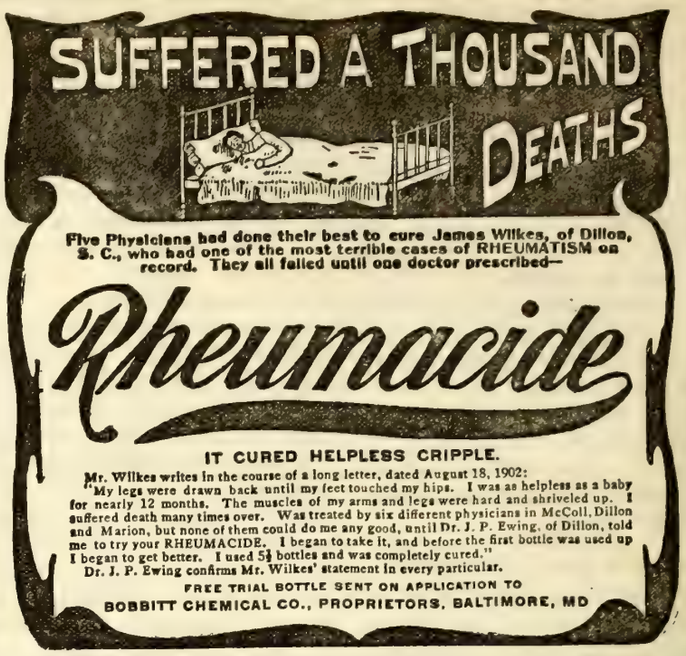
Those who are operating incubators should continue until well into spring, and should also endeavor to have as many chicks hatched before February as possible. Always begin with a small incubator, and to learn well the operator will make no mistake if he begins earlier, as any experience gained previous to the time for hatching out chicks for market will be found valuable. The summer season can be used for learning how to best operate and manage, but every one who has an incubator will find the early months the most suitable for securing the chicks that bring the highest prices.

Failures in Laying.

Sometimes the hens will not give a profit even with the best management. They are subject to lice, molting and other drawbacks at all seasons. Occasionally, even in the winter season, one or two individuals may begin to molt. The discarding of the old feathers and growing the new ones is a severe tax on all kinds of fowls, and they seldom lay during the process, as they cannot produce eggs and feathers at the same time. When feeding fowls, in order to make them lay, use meat—either cheap portions, such as liver or chuck, or the commercial ground—allowing but little grain. Once a week a mess composed of one quart of bran, one quart of ground oats and half a pound of linseed meal will be found beneficial. Never overfeed, and avoid feeding three times a day, allowing meals morning and night only. Warm quarters will induce laying in winter, especially if the food is rich in elements necessary for egg-producing —Farm and Fireside.

Working Overtime.

Eight hour laws are ignored by those tireless, little workers — Dr. King's New Life Pills. Millions are always at work, night and day, curing Indigestion, Biliousness, Constipation, Sick Headache and all Stomach, Liver and Bowel troubles. Easy, pleasant, safe, sure. Only 25c. at all drug stores.





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Our Life Annuity, Disability, and Endowment Policy provides a fixed annual income, payable quarterly in advance, for the Beneficiaries as long as they would be dependent upon the Insured, and for the Insured in old age and disability. It has large Cash, Loan, Paid-up, and extended insurance surrender values. Guarantees a minimum amount to the beneficiary or the estate.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary.
jan22-1y. **G. A. GRIMSLEY, Secretary.**

MARRIAGES.

ZIMMERMAN—BECKEL.—On the 3rd of March, 1904, by Rev. P. E. Parker, at the Methodist parsonage, Arcadia, N. C., Mr. Charles M. Zimmerman to Miss Zella A. Beckel.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

COLLINS.—Cedric Troy, infant son of N. A. and Nannie T. Collins, was born July 14, 1902, and died Feb. 9, 1904, aged 1 year, 6 months and 25 days.

When the Lord takes our little ones we have the blessed consolation of knowing that they are safe with him who said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." May the Lord bless father and mother, and the little brothers and sisters, and bring them, through his grace, to meet again in heaven, is the prayer of their pastor,

G. W. CRUTCHFIELD.

Resolutions of Respect.

Whereas, the Ladies' Aid Society, of Centenary Church, Greensboro, N. C., has lost by death one of its members, Mrs. A. A. Hinkle; be it resolved

1st. That we bow humbly in submission to the will of our Father who doeth all things well

2nd. That we tender our sympathy to the stricken family and assure them that, in their sorrow, we deeply share, and pray that they may in this dark hour realize by blessed experience the riches of the promise, "My grace is sufficient for thee."

3rd. That a copy of these resolutions by spread upon the record of the Ladies Aid Society, that a copy be sent to the bereaved family, and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. E. L. Stamey,
Mrs. M. A. Jeffrey,
Mrs. Ira Erwin,
Committee.

In Memoriam.

Wilber Eugene, son of Joseph G. and Fanny Edwards, was born October 21, 1903, and died December 29, 1903, from the effects of a burn, having fallen into the fire from his mother's arm, the result of a fainting spell, which left her unconscious. Wilber was pulled out of the fire by his 4-year-old sister, Estell, who in trying to put out the flames got her clothes and the beds on fire. She put out the fire from her own clothes, poured water on her mother, rubbed her, and thus aided her restoration to consciousness. She also ran out and secured the assistance of some colored people who lived some three hundred yards distant. A little heroine was Estell!

The funeral was preached by the writer from Rom. 8: 25. Wilber has gone to be with little brother Victor who was drowned a year before. May the Lord sanctify this bereavement to the eternal good of the sorrowing ones.

May the father, mother and sister meet the dear little ones gone before.

W. H. PERRY, P. C.

Annual Seed List.

BEET. (Turnip Root Varieties.)—Extra Early Turnip or Bassano, Early Dark Blood Turnip, Early Egyptian Red turnip, early eclipse Red Turnip, Buist's extra early red turnip. Buist's improved long blood (long variety).

CABBAGE.—Buist's improved late drumhead, Buist's improved late flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Charleston or Large Wakefield, Buist's Early Flat Dutch, Buist's Early Drumhead, Extra Early Express, Early Summer.

CARROT.—Early Half-long Scarlet, Buist's Improved Long Orange.

CAULIFLOWER.—Early Extra Paris.

CELERY.—Golden Dwarf, Golden Self Blanching, White Plume.

COLLARDS.—Georgia, Buist's Cabbage Collards.

CUCUMBER.—Improved Early White Spine, Early Cluster, Early Short Green, London Long Green.

EGG PLANT.—Buist's Improved Large Purple.

KALE.—Green Curled Scotch, Dwarf German Greens.

KOHL RABI.—Early White Vienna.

LETTUCE.—Early White Butter or Cabbage, Early Prize Head, Early Curled Simpson, Big Boston.

MELON (Cantaloupe or Musk).—Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

MELON (Water).—Kolb Gem, Duke Jones, Georgia Rattlesnake, Florida Favorite, Ice Cream, Peerless.

MUSTARD.—Mammoth Curled.

PARSLEY.—Double Curled.

PARSNIP.—Fine Sugar.

PUMPKIN.—Large Cheese.

RADISH.—Early Long Scarlet (short top), Early Red Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip.

SALSIFY (or Oyster Plant).—Buist's Mammoth.

SPINACH.—Buist's Perfection Curled.

SQUASH.—Early Bush or Patty-Pan, Yellow Summer Crook Neck, Boston Marrow.

TOMATO.—Livingstone's Beauty, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top (for Greens).

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An . . . Infant's **Catechism**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

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CANCER CURED BY BLOOD BALM.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, suppurating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B M Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

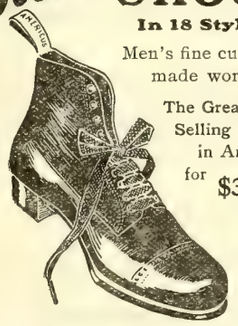
It Saved His Leg.

P. A. Danforth of LaGrange, Ga., suffered for six months with a frightful running sore on his leg; but writes that Bucklen's Arnica Salve wholly cured it in five days For Ulcers, Wounds, Piles, it's the best salve in the world. Cure guaranteed. Only 25cts. Sold by all druggist.

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Too Nervous to Sleep or Rest.

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A shattered nervous system nearly always leads to some affection of the heart, especially where the patient's heart is weak from hereditary or other causes. Dr. Miles' Heart Cure is not only a great heart regulator, but it is a blood tonic which speedily corrects and regulates the heart's action, enriches the blood and improves the circulation. It will build you up just as it did Mr. Crawford whose letter follows, and greatly improve your general health:

"I have been so greatly benefited by Dr. Miles' Nervine and Heart Cure that I freely recommend them as the best remedies for the diseases they are recommended to cure. When I began taking these medicines I weighed scarcely 140 pounds, my nerves were badly shattered and my heart troubled me a great deal. I had pain in my left arm and shoulder, had difficulty in sleeping on my left side, had frequent smothering spells and my heart would flutter and palpitate. I could eat scarcely any kind of food without suffering great distress, and was so restless and nervous that I slept little night or day. Now I am never bothered with my heart, my nerves are steady as a die, I sleep well, eat well and weigh 163 pounds. I am happy now and am trying to make back the money I spent for doctors who did me no good while I was ill."—T. R. CRAWFORD, Center, Texas.

All druggists sell and guarantee first bottle Dr. Miles' Remedies. Send for free book on Nervous and Heart Diseases. Address Dr. Miles Medical Co., Elkhart, Ind.

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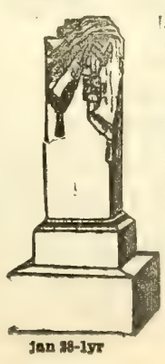
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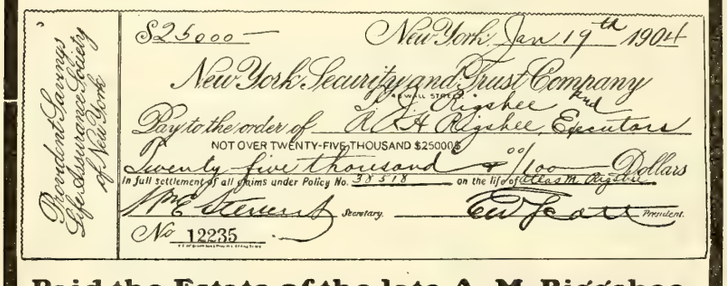
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EDITORIAL.

Better.

"Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the slender, delicate threads
Of our curious life asunder,
And then blame heaven for the tangled ends,
And sit and grieve and wonder."

—Selected.

"Blessed is that servant whom his Lord when he cometh, shall find watching."

Do not neglect the matter of a wholesome administration of discipline. The pastor who is a true Shepherd of the flock always goes with crook in hand, but uses it to guide rather than to smite the flock.

Some of us are missing the greater opportunities for service because our vision is fixed upon distant fields that may never be open to us. Why not enter the fields that are at hand, instead of dreaming of opportunities that may never be within reach?

The pastor who determines upon a spring campaign of evangelistic work in his charge will have the advantage of two chances, if nothing more. One of the best meetings the writer ever held, began at a regular Wednesday evening prayer-meeting at a country church, late in the month of March.

The Sunday-schools that have been ice-bound may now safely venture out and begin the good work so long suspended. We do hope the time may speedily come when we shall have no schools that will think it necessary to disband for any season. Satan never suspends operations; why should the servants of Jesus Christ be less vigilant?

"I Was in Prison and Ye Came Unto Me."

A good woman, whose life has been devoted to work for the aid of the suffering and unfortunate ones, writes from her sick room to urge us not to forget the ones who are in prison. As Easter approaches, the heart of this good woman goes to prison cells where the unfortunate victims of crime and sin languish alone. She begs that Christians be reminded of this opportunity to do the Christly work of visiting these unfortunate ones, speaking kindly to them, and letting them know that Christ came to save.

This reminds us of the callous indifference of multitudes, calling themselves Christians, and yet forgetting that in every prison and alms-house there are those who represent our Lord, in that he said, "Inasmuch as ye did it unto one of the least of these ye did it unto me." Let not those upon whom has come the shadows of poverty or crime feel that there are none who care for them. As the Easter morning breaks with the glad acclaim of resurrection power, may there not be carried into the darkness of the prison cell the light of hope and cheer, inspiring the poor victims with the hope of a resurrection from spiritual death and infamy? Crime is worse than death, and poverty and sickness entail burdens that make life without God an intolerable burden. What a blessing, therefore, to go to these burdened ones and turn their thought to Him who "hath borne our griefs and carried our sorrows."

Ministerial Support.

Last week we gladly yielded a portion of our editorial space to Dr. Dan Atkins, presiding elder of the Winston District, on the subject of Pastors' Salaries. His article was so timely, and the arguments for the payment of salaries in full, so well taken that we feel like exhorting after him this week, and, if possible, clinching the nails.

It is gratifying to find a growing sentiment among those who have charge of the finances of the church, to make it a matter of honor to settle with the pastor in full. This sentiment is also beginning to permeate the whole body of the membership, and we may expect to see it spread more rapidly in the future. The stewards are generally wholesome examples of liberality, and thus, by precept and example, are educators of public sentiment on the subject of ministerial support. Where this is not the case, they should surely be relieved of their responsible office. We have known instances of men in the office of steward, who not only did not promote the spirit of liberality, but actually inveighed against all efforts of the pastor and others to promote this spirit. Such cases are of course comparatively rare, and where they exist there is little or no hope of success.

All this leads us to remark that there are far-reaching causes for our troubles in reference to a liberal and prompt, business-like support of the ministry, and when these causes are traced to the very last analysis it will be found that they emanate from one great, fundamental defect, viz: ignorance of the vital relation between the Church as a divine institution and its membership. It is still true, as in the history of Israel in the time of the prophet, "My people perish for lack of knowledge." This being the case the solution of our problems in this respect is to be compassed by turning on the light To do this we must make more liberal use of the means and agencies established for the dissemination of information. The church paper is the pioneer of intelligence in reference to all the work of the church, and the universal testimony of aggressive and wide-awake pastors and stewards is that there is no difficulty in getting families, where the church paper is read, into line for the support of all the interests of the church. Only a few days ago, a pastor in one of our most difficult fields, wrote: "I can see already a quickening of interest among my people as the result of having the ADVOCATE in so many homes."

Let the word go down the line this year that all the claims of the church shall be met in full, and as Dr. Atkins suggests, let those charged with the responsibility see to it that the people are instructed on the subject of Christian giving.

The War in the East.

This war, like all others, is proving a reign of terror to the unhappy section which has the dreadful misfortune of being the scene of action. Telegrams tell us daily of the hardships of the soldiers, traversing regions of interminable snow and ice; of suffering on account of hunger and disease; of the awful fate of helpless refugees—women and children; as well as the raiding and robbing of the invincible bands, bent on living by rapine and plunder.

With all that may be said, pro and con, there seems to have been too little of sincerity in recent utterances on the part of the Czar of Russia in favor of the settlement of international disputes by a court of arbitration. However, it is not always possible for the head of a great power to have his way with the millions who are subjects of his administration, and there is no doubt that Nicholas has thought far beyond the limits of the public sentiment dominating the average Muscovite, and we must not, therefore, judge him too harshly.

On the other hand, it is evident that Japan is exulting in the conscious pride of a nation just budding into the strength of national manhood, and is impatient to demonstrate her ability to cope with the greatest power on earth. Withal, the conditions are such that it is vain to hope for a cessation of this bloody strife till one or the other is humiliated by defeat. Meantime, let us hope that the other great powers, including our own, may combine their friendly offices and bring about a possible basis of conciliation. War is a dreadful thing, and turns loose all the agencies of evil, so that it is hard to make progress toward the desired end of a universal peace. Let all Christians pray that this dark cloud now enveloping the Far East may soon be dispelled, and that the white-winged messenger of peace may fly again over all the nations. The golden age of the world seen in prophecy is yet before us, when nation shall not rise up against nation, and when men shall learn war no more.

EDITORIAL POINT OF VIEW.

Shall Politics Defeat a Crusade for Righteousness?

It is now openly avowed that the only thing in the way of the expulsion of Reed Smoot from the United States Senate is its possible effect on the political hopes of the Republican party. It is shame enough that such a blight as Mormonism was ever permitted to fall upon any portion of this fair country. But it is a thousand times more shameful to contemplate the wickedness of a political party that would perpetuate itself by giving shelter to such a stupendous abomination. In our judgment there is but one right thing for the United States Government to do, and that is to enforce the law to the letter against polygamy, even if it involve the formal disolution of the Mormon hierarchy. That is what should have been done in the beginning. The theory of religious toleration is gone mad when it is proposed to give shelter to every abomination simply because it is incorporated into a so-called system of religious belief.

The editor of the Western Christian Advocate, in a recent number talks sense on this subject. He says:

"It may be an intentionally partial view of the Reed Smoot case, but if there is any truth at all in the statement recently made that the Republican party in the Senate has been holding the Smoot investigation in abeyance pending the national election, it is time that a protest was raised. The Mormon Church is stated to be a powerful political factor in a number of western States, Utah especially, and to be able to swing the electoral vote of these States as its interest dictates. The question naturally arises, 'Shall party interests in Idaho and Utah be allowed to stand against the popular sentiment of the United States?' No. It would be better to run the chances of these States going Populist or Dowieite than to make any compromise with the polygamists, no matter how considerable a factor they might be. We want nobody in the Senate who has bonds and interests superior to those due the United States. We want nobody in the Senate who subscribes slavishly to an unnational and a barbarian cult. We might as well elect a Turk or a Tartar to the Senate as to retain a Senator whose first allegiance is not to his country. Whatever the success of the administrative party in the next election, we cannot afford to subordinate ourselves to any sect. When any hierarchy grows so powerful as to have an appreciable influence in national affairs, the time has come for some decided stand, and the good women of this country who, though they represent all that is best and purest in the commonwealth, are still not allowed voice in affairs of public weal, should by all means be listened to when a unanimous appeal is made, such as the wives and mothers of our land have recently been making against the Mormon Senator."

* * * *

Meddling in Politics.

There is another hierarchy, older than Mormonism, and capable of giving infinitely more trouble, which will have to be reckoned with ere long, if American institutions are to be preserved. The far-reaching menace of Romanism, as pointed out years ago by Dr. Josiah Strong, is not far apart from that of Mormonism. The great difficulty with either is that it is essentially opposed to American institutions in that allegiance to the church takes precedence of one's allegiance to the State. Just as the Mormon hierarchy binds its subjects first of all to obey the behests of the head of the church, so every Roman Catholic is oath bound in his allegiance to the Pope, and, therefore, can never in the loftiest sense, be free and untrammeled in his relation as a citizen.

This being the case, we may not read with surprise, yet with some degree of solicitude, the following from the editor the Converted Catholic, Dr. J. A. O'Connor:

"The Roman Catholic societies, whose federation Bishop McFaul, of Trenton, N. J., and Bishop Messmer, of Green Bay, Wis., have not only countenanced, but actively promoted, and blessed with the sanction of the church, are preparing for a vigorous campaign this year in the politics of many States, as well as in the struggle for the Presidency. They have begun in the State of New York by sending petitions to Governor Odell against the reappointment of Mr. Charles R. Skinner as State Superintendent of Public Instruction. These societies say they control at least 200,000 votes in this State alone, and these will be cast for those candidates who will most favor their church.

"Of this effort to compel the intelligent American masses to vote in accord with the dictations of the Roman Catholic hierarchy, the words of the psalmist are in place, 'He that sitteth in the heavens shall have them in derision.' "

Again, referring to the recent demand of Archbishop Quigley, in insisting that a certain portion of the public school fund be used for the support of the Roman Catholic parochial schools, the editor of the Religious Telescope, says:

"Bigotry and reason never go hand-in-hand. The former is the very opposite of the latter. * * * *

"In his address, he accused Protestants of refusing to do justice to the Roman Catholic minority because they will not consent to the use of public funds for the support of schools exclusively under the control of his church. It is only his wilful bigotry that prevents him from seeing the injustice and the falsity of his assertion, and the unreasonableness of his demand.

"The fact is, he demands something for his minority which the Protestant majority do not have, and to which they lay no claim whatever. Whoever heard of a Protestant church asking for a part of the public-school fund with which to support its church schools? Almost all Protestant churches have schools—some of them parochial, others in the form of preparatory schools, seminaries, colleges, and universities. What one of these would think of asking for a division of the public school fund for the financial benefit of its particular school? The thought is preposterous.

"The liberal spirit of Protestantism would protest as vehemently against any attempt by any Protestant church, or any number of Protestant churches, to control or secure any of the public school fund as it does against the attempt of Roman Catholics like Archbishop Quigley to secure a part of that fund for the benefit of the schools of his church.

"The maintenance of a system of public education for rich and poor, high and low, and entirely free from any and all sectarian domination—the maintenance of such a system of free education for the benefit of all the children, regardless of race, creed or religion—is an American principle which the people of this country will no more surrender at the dictation of religious bigots like Archbishop Quigley than they would surrender our great and glorious union at the dictation of the slavery oligarchy."

* * * *

A Contagion of Lawlessness.

Every sober-minded citizen must look on the present frenzy of lawlessness with great concern. It has the negro and his nameless crime as a pretext, but the contagion has long since spread beyond the limit of the "one cause" which is said to have originated the reign of Judge Lynch. It is beginning to be realized that no person accused of a grave crime is secure from the violence of the mob till his case is passed upon, especially if he be a man of little notoriety, and without wealth or wealthy friends. Like every misconceived and unlawful method of dealing with a criminal, this method has become a menace to the country and must be stamped out at all hazards.

Referring to the recent disturbance at Springfield, Ohio, the Nashville Christian Advocate says:

"The disposition to punish negro criminals without formal trial is running like an evil contagion through our country. * * * * The whole incident goes to show how easy it is to get together a mob for the killing of a negro, and how necessary it is that the law be always upheld. For if respectable citizens yield to excitement and lynch a black brute for the blackest of all crimes, this is a pretext for vicious men and idle boys to seize upon the first half-way plausible excuse to follow the bad example. There are proportionately many more foreigners in the North than in the South, and the result will be not only less respect for law when a mob is formed but more hatred of the negro. After such incidents as this at Springfield, Ohio, the North ought forever to cease pointing the finger of scorn at the South. Such crimes are not a question of latitude. On the contrary, it is plain that if there were as many negroes in the North as there are in the South there would be even more lynchings."

* * * *

Sane Views on the Race Question.

We have not entered very freely into the discussion of the race question, notwithstanding it has been paramount in many places during the past few months. This has been due to a desire to say nothing which might, by any possible construction, be used to stir up more strife, rather than to allay and quiet public feeling. There is no doubt, however, that the great need is for sober and conservative views to be

held firmly, and that the question be dealt with from a practical rather than from a theoretical standpoint. The country must deal with all such social conditions as they are found to exist, and if a great evil has befallen us, it makes little or no difference who is to blame for it.

The negro is here, and doubtless here to stay, and while many troublesome social problems are in consequence forced upon us, snd many discouraging features of the situation are constantly apparent, the worst thing that can befall us is to allow ourselves to become pessimistic. We need to encourage the public mind with the fact that the case is not altogether a hopeless one, and that there is some good degree of evidence of the fact that the negro is capable of development. When the public decides that he is only a nuisance, then anarchy will make quick work, and there will not only be ruin to the colored race, but the white race will suffer inestimable loss.

Bishop Galloway may be said to represent the true spirit of Christian public sentiment on this question in the South, and we close this with an extract from his recent address before the Methodist Club of St. Louis. He says:

"Nor would I fail to commend the large-hearted philanthropy and open-handed charity, so generously bestowed upon the negroes in the South by some noble brethren of the North. Many have given their sanctified thousands, while others have freely consecrated themselves to the cause of our black brother's uplifting and enlightenment. Their high motives and beneficent offerings are worthy of all commendation and emulation. That plans have not always been wise, and that much honest effort and hard-earned money have gone into a bag with holes could not well have been avoided. The passions of war were yet too fierce, and the bitter memories of the reddened field and open grave were yet too fresh for calm judgment and brotherly conference and wise counsel. But the times of such passion and prejudice ought no longer to be winked at.

"My brothers, you will allow me to repeat here what I have said at home. I give it as my deliberate judgment that there can never be any just and permanent settlement of this stupendous problem that does not enlist the cordial and confidential co-operation of the white people and with whom the negroes must forever dwell, and any policy that tends to excite prejudice and widen the racial chasm postpones indefinitely, in that great section, the final triumph of the Son of Man among the sons of men. If the poor black man is never to have a brother and friend in his Southern white neighbor, one or the other must move out. Enemies cannot live on adjoining lots without perpetual conflict. We must have unity if we are to dwell together.

All true friends of the Negro, North and South, will encourage a spirit of kindliness and confidence between the races. We ought to seek to cement and not separate —to make brothers and not enemies. And I tell you frankly that any preacher or teacher going South, who makes denunciation of former slave owners a part of the negro's education, and apologizes for his presence by anathematizing others for their neglect, had better stay at home. That man was an unwise champion and misguided friend of the negro, who allowed his indignation of their wrong to permit the utterance that in a conflict of races the black man will be no unequal antagonist because 'a box of matches will be equal to an hundred Winchester rifles.'

"My brothers, let us be not too critical of each other or too impatient with the negro. The question requires long patience. The Church and the school, the Bible and the spelling book—will solve this and every other social and political question. I part company with any man, however high in the councils of his country, who discounts the Church and the school as prime factors in every equation.

AMONG THE EDITORS.

A Religion of Ceremony.

Religion is often made a pageant to impress the populace, or it is a becoming ceremony to dignify an occasion. A short time ago high Chinese officials joined in the ceremony which has been handed down in China from time immemorial, of scaring away the fish that was trying to swallow the sun in time of eclipse. Officers of State continue to observe the ceremony, though none believe the tradition on which the ceremony was founded.

So profane men and unbelievers unite in the most comely and impressive forms of worship when it is to grace a State occasion.

There are also many who would spurn the charge of infidelity whose religion is only a ceremony. Lent is kept with great scrupulousness by many a fashionable belle and dame who only hold as real enjoyment those social festivities which are regarded as ill becoming the days which intervened from the resurrection to the ascension of Christ. This is no service of the heart, but a putting on of mourning for the sufferings of the Lord. Many people in our churches want protracted meetings that they, who have been worldly all the while, may have a public religious spell. Many will go miles to sing and pray in such a meeting who will think a man almost crazy to pray in his shop or field. Their religion is a performance, an excitement, not for use but show.—Arkansas Methodist.

The Past--Our Heritage.

The Church of today rests upon foundations laid by other hands. Its faith and policy were largely formed by keen-eyed, devout-souled men long gone to their reward. The crystallized creeds of Christendom represent the concentrated faith of centuries. Revelation itself forbids the neglect of any generation since Abraham's day. If we are on mountain tops of knowledge, faith and love, it is because we have been climbing since we left the shepherd's plains. If we make other heights we cannot ignore our birthright in the strength and position already attained. The history of the fathers must prove our greatest inspiration, for in it we find the record of our past selves. The young man of today can be the strong man of tomorrow only by incorporating the experienced man of yesterday. Our Methodism comes to us from sturdy men of rugged times. Wesley, Watson, Clarke, Fletcher, would be recognized as extraordinary men in any age. The stalwart John Nelson, the fearless Captain Webb, the untiring Asbury, the unwavering McKendree, the invincible Jesse Lee would put to shame the half-hearted apologetic service of many men of this day. We need to study our own Methodist history if we would catch the spirit of the most earnest Christianity yet known to the world. Methodism will live, thrive and prove a power, so long as Methodists are made as the fathers made them. Our fathers were great teachers, at whose feet we do well to sit. We must not live in the past, but the past must live in us. The demand for the new is not always sane. Casting aside the old traditions and evolutionizing the old thought cannot be regarded as signs of progress or great enlightenment. There were masters at the formation of these beliefs which the decades and centuries have been slow to alter. No generation can boast of a special revelation which shall give it power to speak with authority. Let not the Church of today be swept from its feet by the claims of any iconoclast in his onslaught on the old things that have weathered the centuries. The siren voice of the new thought may call louder than the deep tones of the old, but the day always comes when the cry of true wisdom is "back to the old." The sifted truth of bygone years is the only safe basis for proper advancement of the world and its life. Theories, beliefs and traditions cannot be considered sacred and beyond criticism because they have held sway for unnumbered generations. The past should instruct, and inspire, but never dominate. The hope of the future lies with those who can intelligently wield the past with all its wisdom in the solution of the problems of the present that demand untrammeled reason, unquestioned sympathy and a catholic spirit.—Texas Christian Advocate.

A Drowsing Public Conscience.

Private conscience belongs to an individual. Public conscience belongs to a community. A wakeful, alert public conscience is conditioned only by a wakeful, alert private conscience. Yet public conscience may sleep, while private conscience is wakeful to a degree. Fear of criticism, unwillingness to march in a moral parade for fear that those in the doors and windows may cry fanaticism, and saddest of all, a disposition to submit blindly and passively to enthroned iniquity, may cause us to take possession of a really sensitive individual conscience and out of it manufacture a drowsy, shapeless, and almost lifeless public conscience.

The pessimist is not always untruthful. Among sound prophesyings are some bits of truth which, while not always palatable, are always wholesome. We feel confident that there is truth in the charge that the conscience of Christendom, especially in this public, is sleeping strangely and fatally in the presence of certain black, gigantic evils which have reared their horrid crests in the face of purity, honor, and righteousness since the flaming sword was placed at the gate of paradise.—Raleigh Christian Advocate.

It is only when our thoughts go upward that we become Christ like.

Our Correspondents.

The Life That Inspires.

C. F. S.

It is a thought of Horace Bushnell that after reading Emerson one is "disempowered, reduced in tone." The touchstone of a great life is its power to inspire. After reading Paul the mind is invigorated. The heart reaches out for better things None inspire like Christ. The world's greatest intellects have been touched and kindled by the Mind that made the universe. The heart of Christ has warmed and quickened millions of hearts into love and charity. The life of Jesus inspires to great purposes. To dwell in the atmosphere of his presence is to bring the invigorating spring time to the soul.

* * *

Why is the child like the mother? It is much in the mother's presence. It also loves to do many things that are pleasing to the mother. These are two reasons for the likeness But the supreme reason for the likeness is that the mother-life is in the child. Christ-likeness can only come through the life of Christ in us. When once this life is in us, as the child and the mother, we will love to be in Christ's presence and do things that are pleasing to him. Life comes first. Likeness follows life.

* * *

Sin is the acceptance of a lower in the presence and place of a higher ideal. The dissipated man before the barroom has a vision of the bottles and his home. It is a sin to choose the lower. Before every life is the vision of the noble and ignoble. It is sin to choose the lower ideal. Christ both points out the good and inspires as to its acceptance. He is both illumination and inspiration.

* * *

Upon every human being God has bestowed the perilous and precious capacity of character. No order of being lower than man has it. This capacity marks our rank in all the realm of created things. Christ came to set man, and not created things an example. The sunbeam that falls at our feet is as perfect as the ones that fell on the face of the sinless Adam in paradise. A redeemed soul can ever grow in the likeness of Christ. Man's greatest gift from God, together with the Christ who forms and fashions life, is this capacity of character. It is a precious gift. It is a perilous gift. John and Jude, Cain and Abel, Esau and Jacob mark the use and abuse of it.

* * *

What would God care to reign over a universe of stars or all the diamonds that could be piled in the stellar distances, if there be no man in the midst, made in the image of God? Things are God's creatures. Man is his child. The incarnanation shows us the possibilities of our human nature. Christ is the inspiration of every true life.

Tribute to a Noble Woman.

Mrs. Lottie Alberta Thompson-Miller was born near Denver, N. C , April 24th, 1877, and died March 2nd, 1904, at her home in Charlotte. On the 2nd day of May 1894, she was married to Mr. A. A. Miller, who with one child survive her. Her father and mother, Mr. and Mrs. P. A. Thompson, of Denver, also survive.

Sister Miller was fataly burned four weeks prior to her death, and from that time, till relieved by death, suffered untold agony. She stated to the writer a few days before death that she could not remember a single minute since the accident that she was not in intense pain.

She was one of the best women that we ever knew. At the time of her death she was the organist in Dilwortu Methodist Church, and it was her delight to improve the church services by having the very best music possible. In her home she was a model. In the homes of others she was a bendiction. No one could be in her company without becoming better, without having a nobler vision of life.

She loved her church and her Lord, and was constant in their service. Her bright face was always an inspiration to her pastor, and the warm grasp of her hand will cling to us always. She was ready and willing to die, but had a great desire to work for God. The last time we talked with her she stated that if she "could just get well so that she could take her Bible and go about doing good," but at the same time said that God knew better, and she was just resigned to His will. During her intense suffering she said to her father, "It would be so sweet to die and be at rest."

Her remains were taken to the home of her parents, at Denver, and from thence to Bethel Church, and the funeral services were conducted by the writer, assisted by Rev. B. A. York. The church was crowded with sorrowing friends and relatives.

The intense sorrow of that large concourse of people showed the esteem in which she was held in her own community. Even the colored people of Denver visited the home and looked upon the remains, and were heard to say, "Miss Lottie was so good."

This was the saddest funeral that we have ever attended. She was the last child of her parents, two others having been taken several years ago.

We point these bruised and bleeding hearts to our common Father, who is cognizant of all our troubles, who numbers the hairs of our heads, and bid them to follow in her footsteps as she served her Saviour, and after a while they will all meet together in that place where there will be no weeping, and where God, Himself, shall wipe all tears from their eyes.

T. A. Sikes.

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Report of Missionary Institute No. 1, Morganton District.

The Morganton District Missionary Institute number 1, consisting of the charges of Henrietta and Caroleen, Rutherfordton, Broad River, Forest City, Green River, Thermal and Cliffside met in Forest City M. E. Church, South, Thursday March 10, 1904, at 9:30 a. m. Rev. J. H. West, presiding elder of Morganton District presiding. After religious service conducted by Rev. J. D. Arnold, the conference was called to order by Rev. J. H. West, who made an appropriate talk setting forth the object of the meeting.

The following mission fields were discussed: China, by Rev. J. D. Arnold and W. H. Willis; Korea, by Rev. N. R. Richardson. Rev. R. M. Hoyle, pastor of Shelby Station, and Rev. H. L. Atkins, presiding elder of the Shelby District, were introduced and the latter made a helpful talk on Korea.

At 11:30 the Institute adjourned for preaching by Rev. J. D. Arnold, having decided to meet at 2:30 p. m.

AFTERNOON SESSION.

The Institute met at 2:30 o'clock. Rev. J. H. West in the chair. Four mission fields were discussed: Japan, by Rev. J. H. West; Brazil, by Rev. W. O.

Goode; Mexico, by Rev. W. H. Perry; Cuba, by Rev. R. F. Bryant and Rev. L. E Peeler. Full collections means and methods by Rev. W. H. Willis, Rev. H. L. Atkins, Rev. J. H. West. Thursdaynight missionary maps and charts by Rev. W. H. Willis. This was very instructive, and thoroughly enjoyed by all,

Second Day—Friday, March 11, 1904. Rev. J. H. West called the Institute to order at 9:30 o'clock. "Does the great commission lay the obligation of the world's evangelization on every man?" was discussed by Rev. N. R. Richardson, Rev. W. H. Willis, Rev. G. A. McDaniel, Rev. W. O. Goode, Rev. J. H. West, and Rev. W. W. Womack. Rev. W. H. Willis preached at 11:30.

ERIDAY AFTERNOON SESSION.

The following subjects were discussed: "Where does my missionary contribution go, and how much does it cost to send it?" "Do missions pay? If so how?" Rev. J. B. Carpenter, Rev. W. O. Goode, Rev. W. H. Willis, and others took part in the discussions. Bro. Perry occupied the pulpit Friday at 7:30 p m.

The Institute was a success, and we believe will do great good. Every preacher was present, and seems hopeful of securing the missionary assessmeuts in full. The Morganton District is in fine condition.

L. E. Peeler, Secretary.

Trinity College Notes.

Rev. D. H. Tuttle, of Elizabeth City, is conducting a series of religious exercises at the College, having been invited by the Young Men's Christian Association. These meetings are held in the new room which has been fitted up in the Epworth Hall for the use of the Association. Mr. Tuttle is a forceful and earnest preacher, and the services are well attended.

The literary societies have arranged to hold an inter-society debate May 6th. The subject will be: "Resolved, That the history of labor unionism for the past twenty years has shown a predominating tendency favable to the best interests of the United States." The Columbia Society will be represented by Messrs. E. F. Lee and C. J. Harrell; the Hysperian Society by Messrs. E. O. Cole and C. R. Warren.

President Kilgo will spend next Sunday in Concord where he has an engagement to preach.

The lecture committee has arranged the following faculty lectures to be delivered this Spring: "The Progress of Southern Industry," by Dr. J. S. Bassett; "The Simple Life," by Dr. W. I. Cranford; "Some Phases of Literary Criticism," by Dr. Edwin Mims.

A large lot of flowers and shrubbery has been purchased for the purpose of beautifying the campus.



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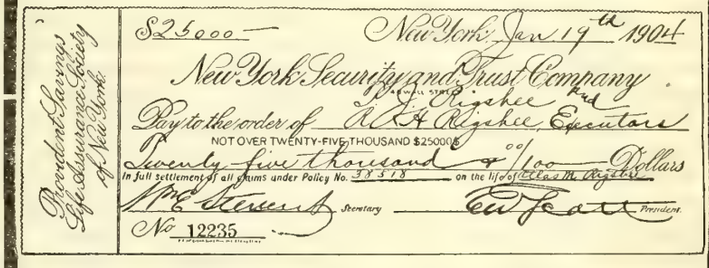
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Bernard of Clairvaux.

Jesus, thou Joy of Loving Hearts!
Thou Fount of Life! thou Light of Men!
From the best bliss that earth imparts,
We turn unfilled to thee again.

Thy truth unchanged hath ever stood;
Thou savest those that on thee call;
To them that seek thee thou art good,
To them that find thee, all in all.

We taste thee, O thou Living Bread,
And long to feast upon thee still;
We drink of thee, the Fountain Head,
And thirst, our souls from thee to fill!

O, Jesus, ever with us stay;
Make all our moments calm and bright;
Chase the dark night of sin away,
Shed o'er the world thy holy light!

"FORGIVE us, Lord, if at any time we have given pence when we should have given silver; if we have given silver when we should have given gold; if we have given gold when we should have given bank notes."

Have we any reason, for our own sakes, to be sad as the close of life draws near? For the sake of those whom we can help we may wish to stay longer; but God's choice of a sphere for us, for our sakes and for others, is far better than ours can be. A faith filled child of God said recently, in view of the nearing close of earth's course: "Surely, it oughtn't to be very hard for us to think of going to heaven at any time!" But while our day lasts, we must work. Only when our Master feels that we have finished his work here have we a right to wish to go home for final rest.

Christ's Property.

"We are the Lord's." Pass this blessed truth around from pew to pew in our congregations, from house to house in the community, and from church to church throughout Christendom. It is leveling truth, but it levels upward. Christians belong to Christ by the Father's gift: "Thine they were, and thou gavest them to me." We belong to Jesus because he hath redeemed us by his precious blood. We are Christ's property also by our own volition, and when we accept him as our Saviour and Lord, and promise obedience to his commandments. This triple claim fixes and fastens his ownership of every blood-bought soul on the round globe.

Living in this world, or dying out of it into heaven, is only one continuous process. Once when I returned from Europe in a sailing packet, we signaled our name to the station on Never-sink Heights, and thence to New York, and speedily a steamer was sent down to tow us into port. In like manner, as the redeemed spirits of true believers come to the end of their life voyage, the only signal that is needed to insure a safe entrance into the celestial haven is: "We are the Lord's!" Many a sail may have been rent by the tempests, and many a spar may have been snapped, but the Divine Pilot will not suffer one of his own to founder in sight of the harbor.

This ownership by Christ brings with it great security. "No man shall pluck them out of my hands;" but it does not follow, therefore, that we may not wickedly throw ourselves out of those hands. Gibraltar is an impregnable fortress to all who abide within its adamantine walls. But what is Gibraltar worth to the presumptuous straggler who strays outside its gates? "If ye abide with me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. If ye keep my commandments, ye shall abide in my love. If a man abide not in me, he is cast forth as a branch and withered." There is a tremendous alarm-bell in the little word "if." The whole question of Christ's possession of us turns on our obedience. The unpardonable sin by which any Christian may forfeit all his claims and wreck all his hopes of heaven, is disobedience to Christ's commandments. The very command of Christ to us to "watch and pray," implies that our safety lies in keeping within the inclosure of obedience. It is said that a sentinel is kept standing at the entrance of the tunnel which leads from Gibraltar, and he has a match in his hand ready to blow the tunnel up in an instant if there should be an insurrection of the garrison. The real danger is from within. There is perfect security for all of us who belong to Christ, just so long as we practice spiritual watchfulness and obedience to our blessed Master.

If we are the Lord's, then are we his representatives before the world. The people of this world think very seldom about God; many of them use his holy name only in a profane oath. They think very little about Jesus Christ, and then only of him as a benevolent personage who went about doing good and was put to death on the cross. What is needed is to bring right before their eyes a living Christ. Nothing can so distinctly impress them as a living follower of Christ who represents Jesus to them, not only on Sunday, but every day and hour through the week, and who sets him forth by copyiug him in his conduct and constant example. It was said of a certain person's religion that it was all straight towards God, but very crooked towards his fellow men. Then the man was an impostor. No man can belong to Christ who does not "let his light shine before men;" the very first condition of discipleship is that we are to be Christ's witnesses. This ownership by our Redeemer must be exclusive. We can not serve two masters. A Christian ought never "to be bad." Our place is not in the world's market, waiting for a bid to our selfishness, or ready for any one to hire us. To every bid, every temptation, every bribe, or every threat, the sufficient answer should be: "I am not my own; I belong to Jesus Christ."—Theodore L. Cuyler, D. D.

When Sickness Comes.

Health and its pleasures have often been praised, but it is not so easy to see the blessings of sickness. Yet the time of sickness is the opportunity for all the finer qualities of the family-life to shine the brightest. For the sufferer there is patience in pain, and cheerful endurance of weakness and weariness, and resignation in being laid aside from the active ways of life. But for the rest of the family, how large the field for the cultivation of the most charming graces! Love flows in its purest and most limpid stream in ministering to the members of the family who may be ill. An air of cheerfulness in the household dispels the despondency which will inevitably at times cloud the sky for the sick one. Patience is required for the doing of the multitude of little things which mean so much for the comfort of the invalid, and yet which sometimes seems to others more numerous than is necessary. And, beside all that must be done, a loving ingenuity in planning pleasant surprises to soften the loneliness and weariness of the sick-room brings a fresh delight to the one who is compelled to look only on four walls day after day. While sickness is not at all to be desired, it need not bring gloom and irritation, but may be made a time of closer knitting of the ties of family love.—The Watchman.

Annual Seed List.

BEET. (Turnip Root Varieties.)—Extra Early Turnip or Bassano, Early Dark Blood Turnip, Early Egyptian Red turnip, early eclipse Red Turnip, Buist's extra early red turnip. Buist's improved long blood (long variety).

CABBAGE.—Buist's improved late drumhead, Buist's improved late flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Charleston or Large Wakefield, Buist's Early Flat Dutch, Buist's Early Drumhead, Extra Early Express, Early Summer.

CARROT.—Early Half-long Scarlet, Buist's Improved Long Orange.

CAULIFLOWER. — Early Extra Paris.

CELERY.—Golden Dwarf, Golden Self-Blanching, White Plume.

COLLARDS. — Georgia, Buist's Cabbage Collards.

CUCUMBER. — Improved Early White Spine, Early Cluster, Early Short Green, London Long Green.

EGG PLANT.—Buist's Improved Large Purple.

KALE.—Green Curled Scotch, Dwarf German Greens.

KOHL RABI.—Early White Vienna.

LETTUCE.—Early White Butter or Cabbage, Early Prize Head, Early Curled Simpson, Big Boston.

MELON (Cantaloupe or Musk).—Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

MELON (Water). — Kolb Gem, Duke Jones, Georgia Rattlesnake, Florida Favorite, Ice Cream, Peerless.

MUSTARD.—Mammoth Curled.

PARSLEY.—Double Curled.

PARSNIP.—Fine Sugar.

PUMPKIN.—Large Cheese.

RADISH. — Early Long Scarlet (short top), Early Red Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip.

SALSIFY (or Oyster Plant).—Buist's Mammoth.

SPINACH. — Buist's Perfection Curled.

SQUASH.—Early Bush or Patty-Pan, Yellow Summer Crook Neck, Boston Marrow.

TOMATO.—Livingstone's Beauty, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top (for Greens).

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Our Little Folks.

Fishes Sensitive to Sound.

The sense of hearing in fishes is still a matter of uncertainty. They have no ears resembling those of the higher animals, but they are sensitive to sound in some degree, although it is doubtful if this can be called hearing. Late experiments by Dr. Zenneck of Strassburg show something of the degree of sensitiveness. The sound of a bell in the water caused roach, dace and bleak to part away if within ten feet, or to show signs of disturbance if within twenty-five feet. When the bell was muffled and in a pail the fish were slightly disturbed.—Exchange.

Uncle Phil.

"Uncle Phil, when you were a boy, did you go to circus shows?"

"No, my boy; we went to see the animals."

"What kind of animals did you see?"

"Oh, all kinds; some that rode bare-back; some that stood on their heads; some that walked tight-ropes, and others that cracked jokes."

"Say, Uncle Phil—you need not speak very loud—but did you go fishing on Sunday?"

"Yes, once."

"Did you catch anything?"

"Did I catch anything! Catch anything! You better believe I did—when I got home. The govenor nearly wore me out."

"Did you ever try it again?"

"No, never—I swore off right then and there."

"Did you play foot-ball when you were a boy, Uncle Phil?"

"Yes, we played it, but we did not work it."

"Did you kill anybody in your games?"

"No; when we wanted to kill something for fun we took our guns and went out into the woods and shot squirrels."

"Do you think the games they play now are wrong?"

"Yes, I do. Killing sixteen ball players in one season is too much."

"Are you going to the big game next Thursday, Uncle Phil?"

"Oh, come, boy, it's time you were in bed."—The Advance.

Her Composition.

Little Zelda was seven years old, and wrote many compositions at school, but one was treasured by parents and teachers, that she might read it when she was older. The subject was a difficult one—"What is a Fable?"

"Why," she said to her teacher, "I know a fable when I see it, but I don't know what it is when I have to say it. It seems very strange indeed. Must my composition be long?"

"Oh, no; short, by all means," answered the teacher. "Only tell what a fable is. You have been reading them. Now simply tell in your own language what a fable is, that is all."

Zelda seemed quite puzzled, but mama smiled, and told her as an encouragement that when she had written her composition she should have a coral necklace.

"Oh, mama, I shall try very hard. I shall think and think until I think it out." She wished for the coral necklace very much, but she also wished to please her mother.

After a time of deep thought and hard study, she brought her composition triumphantly to her teacher, and laid, "There is my composition It was hard, but I have told exactly—just exactly—what a fable is, as you told me to do. I read over my book of fables, and found out all about them."

The teacher took the compo sition from the little girl's hands, and read it. It had one great merit—it was quite short. It read: "A fable is a place where animals talk, which also they do so."

The grown people laughed very much when they read it; but she won the coral necklace, as mama knew she had tried.—Brace Baxter, in Youth's Companion.

Assistant Farmers

"Onions, turnips, beets, tomatoes, peas, celery—my! I guess I'll have as grown up a garden as grandfather's is!" exclaimed Willie, happily, as he named over the different kinds of seeds he was going to plant, as soon as he got the "corner lot" ready for the beds.

Suddenly he stopped digging, and began striking his hoe vigorously into the soft soil.

"What's the matter, Willie?" called grandfather from the onion-bed; "what have you found?"

"One, two, ten, twenty—why, hundreds of them, grandfather, and they'll eat every seed I plant!" exclaimed Willie, excitedly, as he began to cut the soil with his hoe more vigorously than ever.

"Hundreds of what?" and grandfather raised himself slowly from his knees.

"Worms, grandfather, and I'll not have a single little thing come up."

The little fellow's face looked a very picture of despair, as visions of early vegetables—a surprise for father—that he had planned to take back to his city home, suddenly disappeared.

"Why, I never call them worms."

"But they are worms—angle-worms, grandfather."

"Yes, but I never call them so," laughed grandfather at the serious little face. "I call them farmers—my assistant farmers—and the more work I have for them, the better I like it."

"Farmers! Worms, farmers—and work? Why, grandfather, all they do is squirm and wiggle."

"Certainly, that's their work. Don't you see, they angle their way through the soil, and so make it light and loose. They are regular little plows; fertilizing the soil, too, as they plow, so to speak."

"But—but, grandfather, don't they eat the seeds while they are resting?"

"No, indeed; my little assistants don't destroy; they only aid in my crop-raising."

"I didn't know I was going to have some hired help this summer, when you gave me my garden," laughed Willie.

"You're not going to," chuckled grandfather, as he returned to his onion bed; "they work for nothing."—Sunbeam

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" Guthries.....	9 33 a m	8 5 p m	
" Yorkville..	9:49 a m	9:19 p m	Sat
" Clover.....	10 1. a m	10 00 p m	
" Gastonia....	10 38 a m	12:30 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 20 a m	1 10 a m	7 02 a m
" Lincolnton..	11:43 a m	1 0 a m	8 00 a m
" Maiden.....	12 10 p m	2 30 a m	9 20 a m
" Newton....	12 38 p m	2 55 a m	10 00 a m
" Hickory....	12:50 p m	4 0 a m	2 00 p m
" Cliffs.....	1 2; p m	4 40 a m	3 0 p m
" GraniteF'ls	1 36 p m	4 57 a m	3 45 p m
Ar. Lenoir....	2 05 p m	6 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed No. 63
Lv. Leroir ..	2 20 p m	8 0 p m	7 00 a m
" GraniteF'ls	2 58 p m	8 43 p m	8 35 a m
" Cliffs.....	3 08 p m	9 30 p m	9 35 a m
" Hickory....	3 20 p m	9 50 p m	9 35 a m
" Newton.....	3 45 p m	11 45 p m	11 20 a m
" Maiden.....	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 30 p m	1 0 a m	12 45 p m
" High Shoal	4 52 p m	2 2; a m	2 23 p m
" Dallas.....	5 12 p m	2 55 a m	3 25 p m
" Gastonia...	5 30 p m	4 30 a m	3 55 p m
" Clover ..	5 57 p m	5 10 a m	
" Yorkville...	6 53 p m	6 00 a m	Mon
" Guthries....	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 00 a m	We
" Lowrys.....	6 57 p m	7 23 a m	
Ar Chester.....	7 17 p m	8 00 a m	Fri

Connections.

Chester—Southern Ry., S A L and L. & C.
Gastonia—Southern Railway.
Lincolnson—S A L.
Newton and Hickory—Southern Railway.
Trains No 70 and 71 carry Pullman sleeping Car between Chester and Lenoir.

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Sit down and make out a list of the post offices in the bounds of your pastoral charge, write them plainly on a postal card, and send to this office. We want this immediately, so we can send out a new set of lists. Where the R. F. D. has superceded an old star-route office, be sure to give us the name of the old office, and the R. F. D. that takes its place, so that we can understand it.

Guilford County Sunday-school Convention.

This meeting is announced to be held in Greensboro next Saturday and Sunday. Every Sunday-school in the county is expected to be represented. The North Carolina Sunday-school Association has arranged a tour, and will have its representatives here on the above date. There will be a number of attractions, among them two specialists in Sunday-school music. We trust this meeting may be largely attended.

A Letter from the Battle Line.

A few days ago we received a private letter from Rev. R. E. Porter, formerly of this city, but now a missionary working under the direction of our Board at La Gloria, Cuba. While this letter was not intended for publication, we feel that Brother Porter will not object to the liberty we have taken, and the many friends here and elsewhere in North Carolina, who are interested in his work in Cuba, will be gratified to read the extracts which we have made:

LA GLORIA, CUBA, Mar. 8, '04

My Dear Bro. Blair:—Your weekly visit through the Advocate has just been enjoyed. I consider it quite a favor and kindness that you thus visit me. A word from home seldom fails to be appreciated, and especially is it welcome when there is great need for sympathetic words, and so few from whom they may be had But we have made friends here, true and tried friends, who have stood with us at times when we knew not whether we should have even one to publicly endorse our course.

The work here when we came consisted of the regular duties that accompany a station appointment. Since, our work has increased. Now we have four other appointments which necessitated the purchase of a horse. The last or fourth of these additional appointments was made yesterday at the request of one of the leading characters—a Methodist—in a projected colony and city to be called "Palm City"—deriving its name from the large number of "royal palms" that are found in this section of Cuba. There are only about ten, but if those ten can be gotten for God and kept for Him there is no telling the good influence they may exert upon incoming colonists as well as upon the Cubans. Pray that the Lord may bless our labors, and that we may be filled with His Spirit. Oh for the wisdom and love of God that we may guide, strengthen, and in every good way serve these people.

Cuba is a great field for work. My heart is in it, and my hope is to learn the language, and give my life for the salvation of this people. There is such an open field about me, and yet I am not able to preach to those who are ignorant, the riches of God's love. Would that there were more laborers here. And how glad I should be if at least six of our churches in the W. N. C. Conference would support a missionary in Cuba. They could do so, and do it easily, and they would be the better for doing so. The sooner our church awakes to not only its duty but also its privilege in this respect, the better. It seems to me every church and congregation would be greatly benefitted by so doing; and in fact I know it would, because we are always blessed when we heed the commands of the Master. "He that loveth me keepeth my sayings" May we not begin to show a little better the love for Christ which we profess? I trust by all means that West Market shall take such a step. How glad I should be for my home church to be the first to take the lead in such a good work, and such a needed one.

Wish you could come down to Cuba. The climate is delightful, the fruits are delicious, the fertility of its soil is wonderful, and its woods are beautiful.

Let me thank you for the paper. I like to learn of the work that is going on at home.

Sincerely, your brother in Christ,
R. E. PORTER.

Franklin District Conference.

Rev. J. E. Woosley, presiding elder of the Franklin District, requests us to announce that the date of his District Conference is changed from May 26 29 to July 28 31. It is to be held at Sylva, N. C.

It has been decided to establish a stamp deputy's office at Marion.

EDITORIAL NOTES.

REV. R. G. Tuttle and family spent last week in the city visiting relatives. Bro. Tuttle made the Advocate office several pleasant calls, and gave good account of things on his work, the Matthews circuit.

* * * *

REV. Dr. W. W. Bays has removed his family to Charlotte, where he will reside in the future. We are glad to know that his health is entirely restored, and that he is preaching and working faithfully in the interest of Rutherford College.

* * * *

REVS. Edward Edwards, of the Stokesdale circuit, and Rev. C. R. Canipe, assistant pastor on the Summerfield circuit, called on Saterday. They made good report of their work. Bro. Canipe is teaching at Summerfield, in addition to the work of assisting the pastor, Rev. Jno. F. Kirk.

* * * *

PROF. J. A. Bolden, Superintendent of the Boomer High School, Wilkes county, was in the city last week soliciting funds to help replace their building which was destroyed by fire on January 5th. He informed us that they now have half the amount in hand, and that the building will be ready for school to open by August 15th. The new building will cost $2,500.00.

* * * *

REV. J. C. Kilgo, president of Trinity College, passed through the city on last Saturday, on his way to Concord, where he was engaged to preach Sunday. While waiting for his train he made the Advocate office a very pleasant visit. We were glad to find him in good health, fine spirits, and to hear that the college is growing continually. There are now 401 students in attendance.

* * * *

BY invitation of President Hobbs, we had the pleasure of preaching to the College community of Guilford College in the Friends' Church last Sunday morning. The students attended in a body and we had an inspiring congregation. Guilford College is an ideal educational institution. There are 14 members of the faculty, and about 190 students in attendance, and everything seems to be organized into a perfect system. The buildings and grounds are unsurpassed for beauty and attractiveness.

CONFERENCE NEWS.

TURRENTINE.—Mrs. S. B. Turrentine, of this city, was visiting Mrs. M. D. Stockton in Winston last week.

TURNER.—Rev. Harold Turner, of Burkhead church, Winston, returned from a visit to his parents in Asheville last week.

KIRK.—The Battle Grouud correspondent of the Greensboro Patriot last week said: "Rev. J. F. Kirk preached a sermon of great interest at this place Sunday night."

KILGO.—Dr. J. C. Kilgo, president of Trinity College, spent last Sunday in Concord, preaching at Central church in the morning and at Forest Hill in the evening.

SMITH.—We regret to note the illness of the mother of Rev. T. W. Smith, of Concord, at her home in Tallahassee, Fla. Bro. Smith went to Tallahassee last week to be with his mother.

SCROGGS.—Mr. James W. Scroggs, son of Rev. J. R. Scroggs, presiding elder of the Greensboro district, is now a student in the University Law school.

DAVENPORT COLLEGE.—It is announced that Davenport College trustees have the plan for an addition to the college which they intend building during the summer, and have it ready for the fall opening of the school.

LEE.—We learn from Rev. A. D. Betts that Rev. W. B. Lee spent six days with the Lillington Methodists and preached six excellent sermons. Dr. Betts says that his visit was a great blessing to the community.—Raleigh Advocate.

BROOKS.—The friends of Mrs. John R. Brooks, who recently underwent an operation at Rex Hospital in Raleigh, are much gratified to learn that the operation was very successful and she is now rapidly regaining her health —Raleigh Press Correspondent.

CLIFFSIDE —Rev. J. B. Carpenter writes: "Bro. West held my second quarterly conference last Saturday at Cliffside. He is making a fine impression as presiding elder. His preaching is all right and he presides well. Financially Cliffside is on high ground, the pastor's and presiding elder's claims being paid to date."

ROGERS —Dr. H. M. Rogers, a prominent member of the Waynesville church, died on Sunday morning, March 13th. The Courier, referring to his death, says: "Dr. Rogers was a Christian gentleman, a worthy citizen, a man of strong character and one who will be greatly missed from our town and county."

BAILEY'S CAMP.—This place is three miles from Blowing Rock, on the way toward Lenoir. Last week's Lenoir News says: "The Methodist brethren are going to hold a series of meetings at Bailey's Camp school house, beginning March 10. We hope they will have unbounded success and the co-operation of the people.

TUTTLE.—Rev. D. H. Tuttle began a revival meeting at Trinity Park on last Tuesday night. He called to see us as he passed through Raleigh. As usual, his hands are full of work. He has raised all his conference collections. Epworth and Walker Memorial will have their own preacher after June 1st.—Raleigh Christian Advocate.

WEDDINGTON ACADEMY.—Weddington Academy closes nearly one month earlier this year. The exercises will include the 10th, 11th and 13th of April. An interesting programme is being prepared. The regular sermon will be delivered by Rev. G. T. Rowe, of Concord. The literary address will be by Rev. T. F. Marr, of Charlotte, on the following Tuesday.—Cor. Charlotte Observer.

CENTRAL CHURCH, ASHEVILLE.—The Gazette-News said last week: The congregation of Central Methodist church will have services in the court house Sunday, as usual. The roof of the new Sunday-school room is being slated this week and other interior finishings are being effected which which will render the building comfortable for occupancy next week.

WINECOFF.—Rev. T. E. Winecoff is conducting a series of protracted services at the Methodist church commencing last Sunday and to continue

through this week and next. Services are held at night. Rev. J. A. Sronce, of Andrews, was expected to assist, but on account of sickness he was unable to come. We hope much good may come of the services.—Franklin Press.

WEST END, GASTONIA.—The Gastonia Gazette last week had this interesting note: "The protracted meeting which has been in progress at the Loray for the past three weeks, closed Sunday morning at West End church when the pastor, Rev. J. W. Ingle, received twenty one members into the church. There are several others yet to join and fourteen have connected themselves with other churches and denominations in the town. The conversions number seventy-five.

CRAMER.—The following note from Rev. C. M. Campbell, of Thomasville, will be of interest to many of our readers: "Yesterday (Sunday) was the saddest day experienced in Thomasville in many years. We buried Mrs Nellie Cramer Brooks, one of the truest members of the church here, and one of the best loved ladies of the town. The sad news of her death leaped all lines of distinction in church and social life, and touched all with a power that saddened all. How mysterious indeed are the movements of Providence!"

SILER.—The Asheville Gazette-News last week had the following item of interest: "Mrs. Frank Siler, accompanied by her little daughter, Virginia, left this morning for a week's visit to Forsyth, Ga. The Woman's Home Mission Society of the North Georgia Conference holds its annual meeting in Forsyth this week, and Mrs. Siler goes by way of special invitation to deliver a series of three addresses before this body. She will also visit her mother who resides in Forsyth.

CLAYWELL.—We regret to note the death of Mr. James S. Claywell, which occurred at his home at Jonesville on Sunday, the 13th. Bro. Claywell was a pillar in the church for many years, and one of the very best and most useful men of his day. Two of his sisters were wives of the late Dr. W. M. Robey, of the North Carolina Conference. We feel great sympathy for the sister who is left alone, and who has been his life long companion.

FIRST CHURCH, SALISBURY.—The Salisbury Sun of last Wednesday, said: "Rev. W. R. Ware and his congregation at the First Methodist church are preparing for a series of meetings to be held next week and the week following. As a preliminary measure a social gathering was held at the church last night. The main object of this was to get the members of the church better acquainted with each other. It was the first meeting of the kind ever held by this church but it proved so enjoyable and profitable an occasion that it is likely to be repeated soon. At the close of the evening dainty refreshments were served in the Sunday-school room Beginning with the regular prayer meeting tonight preparatory services will be held each evening this week, and on Sunday the series of meetings proper begin.

HENRIETTA AND CAROLEEN.—Rev. N. R. Richardson writes: "The Rev. J. H. West, our new presiding elder for the Morganton district, presides with ease. He has held two quarterly conferences on my charge. He preaches well and is a safe man, I feel sure for the position he is filling so acceptably. We delight to have him in our home. Rev. S. M. Davis lives here and is my nearest neighbor. His health has improved some recently so that he preached in Caroleen last Sunday night while I was at Henrietta church. He is loved by all the people here. Our work is in good condition, save that we need more spiritual power in the church. We expect to commence a series of meetings in Caroleen next Sunday. We are expecting a revival in the church."

BOWLES.—The following item is from the Greensboro Record of last Monday: "A distressing accident occurred at Bessemer public school, two miles northeast of the city, last Friday afternoon, when David, the nine-year old son of Rev. J. A. Bowles, pastor of the M. E. church, South, at Proximity, received injuries which may prove fatal. He and a company of children were playing baseball and he was in the catcher's position. A little girl was at the bat and the teacher, a Mr. Smith, was pitching. Mr. Smith threw the ball and the little girl dodged, the ball striking the boy in the forehead fracturing the skull. The blow rendered him unconscious and he was removed to the home of his parents, near the county home. The news from him today is that he is still unconscious and unable to speak, and the attending physicians consider his condition extremely serious." Many hearts will be lifted to God in prayer for Brother and Sister Bowles in this great trial.

Monroe Circuit.

DEAR ADVOCATE.—This is an excellent work with nine appointments. The people are well-to do and loyal to the church. This work has been paying six hundred dollars. The Official Board raised it to seven. We have completed a large Church of modern design at Bethlehem ready to paint (this church was well on the way when I came to the circuit) The building is paid for and we expect to paint it at once and have it ready for dedication. We expect to repair the church at Trinity this summer. I think the outlook excellent for a good year all around. We have good congregations and the people appear deeply interested. Pray for us.

F. W. BRADLEY.

Tryon Street, Charlotte.

Rev. D. H. Comann has just closed a two weeks' meeting at Tryon St. church. To say that we are pleased with Bro. Comann is putting it mildly. The verdict of those who attended these meetings throughout is: "We have not had a better series of sermons preached in Tryon St. church." As an expounder of the Word Bro. Comann has few equals. And he believes "the Word." His simple faith in Christ and his unqualified acceptance of the Bible as the inspired word of God accounts for the force of his ministry.

I feel that Bro. Comann is in his proper place and that the brethren should not fail to use him. His ministry is especially helpful to the church. Our people were greatly edified and built-up through his ministry.

Bro. Comann has a warm place in the hearts of our people and his return at any time will be welcomed.

T. F. MARR.

Notice.

Reduced rates are granted to Newton on the certificate plan. Take agent's receipt when ticket is purchased. Return ticket will be sold for one-third fare, if 50 should attend with certificates.

The attendance promises to be large. W. H. WILLIS,
Secretary.

News Notes.

Col. William L. Hardin, a veteran drummer, died at his home in Morganton last week.

Mr. S. L. Patterson, commissioner of agriculture for the State of North Carolina, is said to have announced his candidacy for re-election.

A new cotton mill is to be built at Hudson in Caldwell county, with a capital of $80,000 00. Mr. J. D. Moore, of Gastonia, is the promoter.

An artesian well, which will give an abundant supply of good, pure water was finished at the Thomasville Baptist Orphanage last week.

Messrs. W. H. Bower and W. C. Newland, of Caldwell county, are each announced as candidates for the nomination for Congress in the eighth district on the Democratic ticket.

Supt. D. Matt. Thompson has secured Governor Aycock to deliver the annual address to the graded school of Statesville during the closing exercises, which will be held May 15, 16 and 17.

Greensboro was selected unanimously as the place of meeting for the Democratic State Convention, by the Executive Committee at their meeting at Raleigh last week. The Convention will meet on the 23rd of of June, and is expected to be one of the largest gatherings in the history of the State.

Dr. C. L. Raper, Associate Professor of History in the University of North Carolina, a graduate of Trinity College, and at one time Professor in Greensboro Female College, has just issued through McMillan & Company; "North Carolina: A Study in English Colonial Government." The book is highly commended.

At least two hundred men will travel for the two big nurseries here this year. Mr. Young will have nearly a hundred men in the field, while the Lindley nursery will have fully as many if not more. There are no concerns in the South in better condition among fruit growers.—Greensboro Patriot.

The Observer says the elders and deacons of the Second Presbyterian church of Charlotte will give "a banquet" to over 500 people on the night of April 14th. Among the distinguished guests expected are ex Vice President Stevenson and ex-Governor Hardin, of Kentucky, father-in law and father, respectively, of Rev. M. D. Hardin, pastor of the church; Governor Aycock and others.

FOREIGN.

While entering Port Arthur on the 16th, the Russian torpedo boat destroyer Skorri struck upon an unplaced mine and was blown up. Four of the crew were saved.

A St. Petersburg dispatch dated the 17th says: Russia does not regard Corea as belligerent and will not do so until there is evidence that Corea is actively making common cause with Japan. Russia now considers the Corean government as being under duress and that all its acts are void.

Southern Made Shoes

are finding ready sale in the Southern, Southwestern and Middle States, and are growing more and more in favor.

An order for a large Southern Shoe Store was placed by the manufacturer, from its Boston office, a few days ago, for $11,500.00, the product of the 9th Street Factory of Geo. D. Witt Shoe Co., Lynchburg, Va., for the popular brand of "Dixie Girl" and "Roxie Ward" shoes.

This dealer buys for three large shoe stores and will sell in the course of a year from $30,000 to $40,000 of the 9th street factory shoes.

No language can make a stronger argument, for the splendid value of this line of goods, than the above facts.

The cuts of these two ladies' shoes, may be seen weekly in this paper, and it will pay you to read the advertisements setting forth the advantages over other rival brands.

The "Dixie Girl," the best shoe on earth at $1 50 retail, and the "Roxie Ward," the equal of any $2.50 shoe for $2.00, are pet names in the South.

The name "Americus" stands for the best $3 50 man's fine shoe sold in the South, which is also advertised in this paper, and deserves your careful consideration.

Ask your dealer to show you these specimens of art in footwear; noted for perfection in fit—beautiful in style—absolutely solid leather made.

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The Sunday School.

Lesson for March 27.

Quarterly Review.

We are under obligation to Arnold's Practical Lesson Commentary for a large part of the following summary. It is an excellent help for teachers.

During the quarter we have studied the life of Christ from his youth to the third year of his public ministry. The first year is called the year of obscurity, because of the little recorded about him. The second the year of popularity, and the third the year opposition and death. His popularity reached its height at the feeding of the five thousand.

1. Topic: Jesus Among the Doctors. Place: Nazareth and Jerusalem. Jesus grew and became strong like other children. At the age of twelve, he went with his parents to the Passover feast. On the return trip, the child is left behind; found in the temple with the doctors of the law, asking and answering questions; all are astonished; his parents gently reprove him; he tells them he must be about "his Father's business"; returns with them to Nazareth.

2. Topic: Preparing the Way of the Lord. Place: Wilderness of Judea. Tiberius Cæsar, Roman emperor; Pilate, governor of Judea; Herod, tetrarch of Galilee; Annas and Caiaphas, high priests. John preached repentance in the wilderness; baptized in Jordan; insisted that they bring forth fruits unto repentance; thorough reformation required; pointed to the Messiah.

3. Jesus Overcoming Satan. Place: Mount Quarantania. Jesus goes from Nazareth, in Galilee, to be baptized of John. John shrinks; Jesus urges; the heavens are opened; the Spirit descends like a dove upon him; voice from heaven; led into the wilderness; fasts forty days and nights; afterwards hungers; is tempted by Satan: Command stones to be made bread; cast thyself down; worship me.

4. Topic: Christ and His Gospel. Place: Nazareth. Jesus in the synagogue on the Sabbath day; reads Isa. 61: 1, 2; applies the scripture to himself; he can save the poor, the broken-hearted, the captives, the blind, the bruised; they question regarding his lowly birth; he cannot heal these because he is not received; justifies his course by Elijah and Elisha; they think he puts them lower than the heathen; try to kill him; he escapes.

5. Topic: The Miraculous Draught of fishes. Place: Sea of Galilee. Jesus walking by, people pressed upon him; entered Peter's boat and taught, while they stood on the land; commanded Simon to "launch out into the deep" for a draught; Simon soon obeyed; multitude of fishes inclosed; Peter beckoned James and John to assist; both ships were filled; the disciples were astonished. They left all, and followed Christ.

6. Topic: Christ Healing Diseases. Place: Capernaum. Jesus in the synagogue on the Sabbath; teaches the people; they are astonished at his doctrine; Jesus casts out an unclean spirit; fame spread abroad; Peter's mother in-law healed; when the sun was down he healed and cast out devils.

7. Topic: Christ's Power to Heal and Save. Place: Capernaum. A great crowd at the door; a paralytic brought; the roof torn up; the bed let down; Jesus saw their faith; "Thy sins be forgiven thee"; the scribes reason; he speaketh blasphemies; Jesus answers them; which is easier to say, Arise, or thy sins be forgiven? the cure; the people amazed. They glorify God, saying, "We never saw it on this fashion."

8. Topic: Reasoning About the Sabbath. Place: Capernaum. On the Sabbath, the disciples plucked grain and ate it to satisfy hunger; the Pharisees find fault; Jesus justifies their course by David's eating show-bread, and by the priests' work on the Sabbath; he healed a man with a withered hand; they would lift a sheep out of a pit on the Sabbath day, and a man is better than a sheep.

9. Topic: True and False Religion. Place: The Mount of Beatitudes. After a night of prayer and after choosing his twelve apostles, Jesus preached the Sermon on the mount to his disciples and the crowds. He shows that mere profession is not sufficient; we must be doers of the Word and not hearers only, the one who hears and does is likened to a wise man who built his house on a rock and when the storms came it stood; the one who hears and fails to do is like a foolish man who built on the sand, and when the storms came his house fell.

10. Topic: The Power and Authority of Christ. Place: Sea of Galilee. Jesus is asleep; a great storm arises; they awake Christ to save them; he arises, rebukes the wind, and says unto the sea, Peace, be still; he gently reproves them for their weak faith; they are astonished at Christ and the miracle.

11. Topic: Herod's Great Crime. Place: Machærus. The death of John occurred about the time the twelve returned. Herod Antipas was ruler of Galilee and Perea. When he heard of the mighty works of Christ, he said, "John is risen." John had rebuked sin in high places. This is necessary for, allowed to go unrebuked, the sin is made popular, and the moral sense of the community is deadened. Herod's course brought disaster to himself.

12. Topic: Feeding the Multitude. Place: The northeast coast of the Sea of Galilee. God can supply bread where it is least likely to be found. Five thousand are fed, besides women and children; twelve baskets of fragments are gathered. The people are about to make Jesus a king, but he had no ambition for worldly glory. He prayed nearly all night on the mountain alone, and between three and six o'clock went to his disciples, walking on the waves.—Religious Telescope.

"Stop your groaning" Rheumacide will cure you, and make you feel ten years younger. Get it at your druggist's.

Itch on human cured in 30 minutes by Woolford's Sanitary Lotion. This never fails. Sold by L. Richardson Drug Company.

NOTICE.

STATE OF NORTH CAROLINA, Guilford County. } In the Superior Court.

S. A. Ogburn C. J. Ogburn, M. H. Ogburn, Martha E. Masten and her husband, has M. Masten E. W. Ogburn S. A. Ogburn Administrator of M. J. Tatum, vs. Temple Tatum Dodd and her husband, Edward Dodd, and all heirs at law of Temple Tatum Dodd other than the plaintiffs named in this action. } Service of Summons by Publication.

The defendants above named will take notice that an action entitled as above has been commenced in the Superior Court of Guilford County, N. C., for the purpose of obtaining a decree authorizing the Clerk of the Superior Court of Guilford County, N. C., to turn over to S. A. Ogburn, Administrator of M. J. Tatum (deceased) a certain fund now in his hands which is in the nature of real property and which belongs to the estate of M. J. Tatum, deceased; and the said defendants will further take notice that they are required to appear at the April term 1904, of the Superior Court of Guilford County, N. C., to be held on the 3rd Monday of April being April 18th 1904, at the Court House in said county of Greensboro, N. C., and answer or demur to the complaint in said action or the plaintiffs will apply to the Court for the relief demanded in said complaint.

This 29th day of February, 1904.

JNO. J. NELSON, Clerk Superior Court.

mar2-6w

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Topic for March 27.

Christian Missions in Japan.

(Ps. 72; Isa. 45: 22, 23)

Daily Bible Readings.

Sunday—The Promised Universal Benefactor, Gen. 22: 15 18.

Monday—The Hope of David's House, 2 Sam. 23: 3-5.

Tuesday — The Typical King, 1 Chron. 29: 20 25.

Wednesday—The Religious Duty of Rulers, 1 Chron. 28: 9 11.

Thursday—Restoration and Permanence, Ps. 89: 20.

Friday—Messiah's Peaceable Dominion, Zech. 9: 9, 10.

Saturday—The Perfected Kingdom on Earth, Rev. 21: 1 7.

Last week we had a beatitude Psalm for our lesson; this week a Messianic Psalm. The former had the sweet savor of the inner sanctuary and its incense of communion; it had to do with personal religion. This is redolent of the incense of the triumph and looks abroad at the world-wide deliverance wrought by Messiah in a redeemed society. It is a missionary lesson. The reign of Solomon, or some other king, is used as a type, and the king himself is idealized. The Psalm may be entitled: The Reign of the Righteous King: with Some Characteristics of His Kingdom.

I. An Invocation of the Divine Wisdom and Righteousness for the King. (Verse 1.)

Similarly David prayed for Solomon (1 Chron. 29: 19), and Solomon, oppressed by a sense of his own insufficiency, prayed for wisdom to govern righteously (2 Chron. 1: 10). Not the good Hezekiah, not the sensual Solomon, nor any king of Israel, ever fully realized this ideal of righteous judgment. The greater Son of David, the Inheritor in David's royal line, alone possessed the spirit without measure and judged righteous judgment.

II. Characteristics of the Kingdom Summarized. (Verses 2 5).

1. Where the gospel prevails, justice is done to all. There is no oppression of the poor and lowly. The rights of men as men are respected, and their station, be it high or low, constitutes no ground of partiality or prejudice. The discovery of the inherent rights of men is in the gospel, and Christ's conception of society is of a brotherhood of man.

2. Power is a sacred trust. "The mountains"—the stronghold of warriors—"bring peace," not immunity in violence. Wealth is a mere instrument of beneficence, and they who possess it regard themselves as the Lord's stewards. Position, influence, authority, are conditions not of self-aggrandizement, but of service. The righteous King will break in pieces the oppressor. It is not necessary to give this Psalm a late date of Israel's misfortune in order to account for the frequent reference to the needy and oppressed. Oriental and all non-Christian society groans under the rod of the oppressor from the despot on the throne to the petty tyrant of the village.

3. The fear of the Lord is the basis of all civil and social righteousness. The permanence of the rule of the righteous king is in religion. The beast is in men, and, unless overcome by the Spirit, will be ever reappearing in various forms of tyranny and vice.

III. The Righteous Reign Will Be Attended by Beneficent Results. (Verses 6, 7.)

As the showers come down with refreshing and life giving effect, the gentle condescension of the King shall be with benefits and peace. Solomon's reign became a burden by reason of its extravagant magnificence; but the reign of the true Prince of Peace will be a conferring of grace and blessing upon, not an exacting of, his subjects. Heathen religions are a burden, the service of Christ loads with benefits. Compare, for example, the weary round of unrelieved toil, the lot of the Indian pariah or the Chinese cooly, with the limited hours of work and Sabbath rest enjoyed by the wage-earner in gospel lands.

IV. The Domain of the Righteous King Is to Be World-Wide. (Verses 8, 11)

1. The Bible knows of no such selfish, unbelieving conception of the reign of righteousness as limits it by geographical metes and bounds.

"Christ for the world we sing;
The world to Christ we bring."

The Christian does not know any process by which he can justify the withholding of the inestimable benefits of the reign of Jesus in human society from any part of the human race. "The dwellers in the wilderness" shall own the gentle rule of Jesus. Moral deserts are to blossom as the rose. It is a mean, low, unbelieving, narrow view of Christ that would claim His mercies for self and deny them to others. To do so indicates the possession of a nature in which self is deeply intrenched, and which has not yet learned obedience to the law of love.

2. The difficulties and oppositions to the extension of the kingdom of God shall give way and become utterly submissive to the purposes of the gospel. Hoarded wealth shall furnish the sinews of the holy war; brain and learning shall grapple with ignorance and degeneracy, and shall overcome. The lust of power that drives nations to war shall open the way to the remote fastnesses of sin. (Verse 9.) The psalmist could in imagination see the kings of the distant West (Tarshish), Arabia (Shebat),and Ethiopa (Sheba), submitting to Messiah.

"Jesus shall reign where'er the sun
Does his successive journeys run."

V. The Relief and Salvation of the Oppressed and Needy Are the Chief Characteristics of the Messiah's Rule in the Gospel-Conquered Lands. (Verses 12 15.)

1. These characteristic effects of the gospel are seen in every land to which the gospel has gained admittance. It is true that even in our own long-favored country all oppression has not ceased, but it is unquestionable that the ideals of Jesus are gradually leavening the whole lump. There is no dispute as to what is right, and that the right will prevail is certain. The first fruits are being gathered in every land. Such is the transforming power of the gospel in the most degraded society that an unbeliever confessed that the missionary's lesson was an enchanted wand.

2. The inner life of conversion to God, nourished by prayer and kept true by gratitude, is always found in connection with this redeemed society. There have been well meaning, but unwise, attempts to reform society from within itself. This is putting the effect for the cause. It is the inner transformation of individuals that brings in the kingdom. Hence the missionary labors by humane works, by education, by every means, to accomplish the conversion of the heathen. It is to bring them good tidings of a Saviour that he comes. This cannot be made secondary in mission work, but must be paramount —Epworth Era

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Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Our Ambitions for the Year and How We May Accomplish Them.*

* Paper read by Mrs. W. D. Pemberton at the March meeting of Central Church Auxiliary, Concord.

The Woman's Missionary Movement is one of the most significant as well as the most portential agencies in the progress of the world toward Christ.

It is significant because it marks woman's emancipation from her own ignorant conception of herself, and her high place in the mighty forces of evangelization. It is portential, since she brings with herself her possibilities and endowments for up lifting the race of man, and at the same time she brings in her arms the children, whose training and special development, physically, intellectually and spiritually, rest largely with her. How marvelous that woman was so slow to recognize her worth! Many centuries passed still leaving her unacquainted with God's grandest purposes. Like the muck-rake man in Bunyan's dream, she spent her time in raking the straw and dirt, never looking up to see the glittering crown the angel held so near ready to place upon her in celestial beauty as soon as she raised her head. In a measure she has ceased to rake the straw and dirt, and with enlarged vision not only looks up, but beyond. God has touched her with his power. The whole world has been embraced in the faith that honors God, in the faith that having heard, believes God no respecter of persons. This thought inspires her soul and nerves her hand to work for the salvation of the world. She sees no distinctions, but labors for the African, the Mongolian, the wild tribes of America as well as the Caucasian of the table-land of Asia Minor and their descendants who now cover Europe and America.

This wonderful thought of God so clearly seen in revelation was ignored for ages. Woman's part in the command to disciple the nations was not clearly understood 'till the dawn of the last century. And today we thank God he has given us a strong, irresistible desire to evangelize every tongue and tribe, and opportunities as wide as the world and privileges as high as heaven, and realizing this we must believe that God is leading us in our missionary movement, and that the near future is destined to witness the greatest progress that has ever been witnessed in the great missionary fields of the world. Therefore, let us set our aims for the year high, and never stop till we have reached them. We should strive to increase the membership of our Society. How splendid it would be could we add the name of every woman in Central church to our list! How our President's heart would swell with joy. Some writers have said that the Woman's Foreign Missionary Society was divinely ordained, and when we see how necessary woman is to the conversion of heathen women, we cannot doubt it. Yes, a woman's voice must speak to them, a woman's hand must touch them, or they cannot be reached

The Society commends itself to us by its simple terms of membership. By so little, it promises to do so much. Only think of it! For two cents a week we are permitted to join with noble women all over this land, and together clasp hands and unite in prayers for the conversion of the world.

Here, in our own Conference, we have the circle of thirty. Proud do we feel that several shares have been taken in our own Society, and we only trust that God may open up the way for more to join in this grand and noble work. The first step toward our advancement must be to have a larger vision of Christ and the needs of a Christless world. Their need is an extensive one. Over one thousand millions of souls in darkness. Can we grasp the number? No indeed! Think of them today living in darkness and ignorance, steeped in superstition and idolatry, in degradation and corruption. See what a load of shame, sorrow, sin, pain and suffering, as they live and move on in silence to the tomb. And remember they do not have those powers of resistance which we have as the result of Christian heredity and Christian environment. Seeing as we do the needs of the heathen, we realize fully that to have a knowledge of Christ is to incur a tremendous responsibility to those that have it not. We have received this great heritage not to appropriate it to our own exclusive use, but to pass it on to those that have it not.

We must have a clearer understanding that we may know what God wants us to do in helping Him to carry out His great plans and purposes, and when we attain this we will want to do and give more. It is said, that at the present time, one thing that hinders the progress of God's kingdom, is the lack of funds. Doors are open and workers are ready to enter them but necessary funds are not forth-coming. So, let us give all we can this, our New Year. And here let me say everything vital to the missionary enterprise hinges on prayer. Prayer and missions are as inseparable as faith and works; in fact, Dr. Mott has said that prayer and missions are faith and works. Jesus Christ has taught us by precept, example and command that the deepest need in the missionary enterprise is prayer. The missions that have had the largest and most enduring results, have been those in which prayer has had a prominent part. Therefore, we have no right to expect any success this year unless we first ask God's divine help. While we want to increase our membership, still our hope and confidence for our success this year must not be in the extent and perfection of our organization, not in the strength of our numbers, nor in the enthusiastic movements forward and inspiring watch-words, "not by might, nor by power, but by my Spirit, saith the Lord."

In the last analysis, the source of power in things spiritual is God, and the energies of God are released in answer to prayer. The doors of China swung open in answer to prayer. The most difficult portions of India, Japan and the Dark Continent yielded to this pressure. The Turkish Empire has been laid bare as a result of prayer. The Zenanas of India, which it was predicted could not be opened, had their doors swung ajar in answer to prayer. And, as we pray, we must toil for the Master, and hold up the hands of our faithful President in every way. Every deed we do will only tend to keep our religious life from decay. It will not only preserve the life from decay, but augments its power. Our faith becomes stronger, our hope brighter, our love more abundant. We need have no fear that the constant tax upon Christian character will diminish its resources. The more we do for others, the larger the outlay of our talents in spheres of thought, and the greater amount of comfort and strength we receive in return. Let us bear in mind if our ambitions for the year are high and expectations bright, responsibility is correspondingly great The work is before us. A door is never opened without a command to enter. Into every whitened field our Lord calls both reaper and gleaner. "Go ye into all the world" is the standing order of heaven, never to be repealed until the last conquered banner has been furled and the last lost sinner redeemed.

Quarterly Meetings.

Asheville Dis't—2nd Round.

R. H. Parker, P. E., Asheville, N. C.

Bald Creek circuit, Bald Creek	Feb.	27 28
Ivy circuit, Barnardsvill	Mar.	1 2
Burnsville circuit, Concord	"	5 6
North Asheville	"	12 13
Bethel	"	12 13
Hot Springs ct., Hot Springs	"	19 20
Marshall circuit, Jewel Hill	"	26 27
Swannanoa circuit, Tabernacle	Apr.	2 3
Old Fort circuit	"	9 10
Hendersonville station	"	16 17
Hendersonville ct. Edneyville	"	23 24
Cane Creek ct., Patty's Chapel	Apr. 30,	May 1
Weaverville station	May	7 8
Weaverville circuit	"	14 15
Central	"	21 22
Haywood St	"	21 22

Charlotte Dist—2d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Chadwick	Mar.	5 6
Brevard	"	13 14
Epworth	"	13 14
Calvary	"	14 15
Pineville, Marvin	"	19 20
Morven, Sandy Plain	"	26 27
Trinity	Apr.	3 4
Dilworth	"	3 4
Matthews, Matthews	"	10 11
Tryon street	"	17 18
Hoskins	"	17 18
Weddington, Union	"	23 24
Waxhaw, Bond's Grove	"	24 25
Ansonville Cedar Hill	Apr. 30...	May 1
Monroe circuit, Prospect	"	7 8
Monroe station	"	8 9
Polkton, Hopewell	"	14 15
Wadesboro station	"	15 16
Derita, Hickory Grove	"	21 22
Clear Creek, Mill Grove	"	22 28
Lilesville, Savannah	"	28 29

Franklin Dis't—2d Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Jan	24 25
Glenville circuit at Glenville	Feb.	6 7
Macon cir. at Asbury	"	13 14
Franklin circuit at Oak Ridge	"	20 21
Webster ct. at Speedwell	"	27 28
Dillsboro, Sylva & Scott's Creek	Mar.	5 6
Whittier circuit	"	12 13
Bryson City	"	19 20
Andrews circuit, Tomotla	"	26 27
Hiwassee circuit at Notla	Apr.	2 3
Hayesville circuit at Bethel	"	9 10
Murphy Station	"	16 17
Robbinsville ct. at Robbinsville	"	23 24

Greensboro Dis't—2d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	Feb.	14
Greensboro, Walnut St	"	14
Randleman, Randleman	"	21
Asheboro station, Asheboro	"	21
Wentworth, Bethlehem	"	27 28
Reidsville, Main St	"	28
Reidsville, Ware's Chapel	"	28
Ruffin, Reidsville	"	29
Randolph, Trinity	Mar.	5 6
Greensboro, Centenary	"	13
Greensboro, Spring Garden	"	13
Uwharrie Concord	"	19 20
Greensboro circuit, Friendship	"	26 27
West Randolph, Pleasant Grove	Apr.	2 3
High Point, Washington Street	"	10
High Point, South Main Street	"	10
Asheboro circuit, Lebanon	"	15
Ramseur, Franklinsville	"	16 17
Enterprise, Rehoboth	"	22
Liberty, Bethany	"	23 24
Pleasant Garden, Shady G.,	Apr 30—May	1

Mount Airy Dis't—2d Round.

J. A. Cook, P. E., Mount Airy, N. C.

Pilot Mountain ct. Chestnut Grove	Mar.	19 20
Rockford ct. at Siloam	"	26 27
N. Wilkesboro ct., Union	"	29
Wilkesboro ct., Wilkesboro, (night)	"	29
Stokes ct., Germanton	Apr.	9 10
Jefferson ct. Orion	"	16 17
Ile ton circuit, Greenwood	"	20 21
Creston ct. Creston	"	23 24
Watauga ct., Valle Crucis	Apr. 30	May 1
Boone ct., Hopewell	"	7 8
Yadkinville ct., Mt. Pleasant	"	14 15
Mount Airy circuit, Beulah	"	21 22

Morganton Dis't—2nd Round

J. H. West, P. E., Rutherford College N. C.

Morganton station	Feb.	13 14
Connelly Springs ct., at Bethel	"	20 21
Table Rock ct. at Linville	"	27 28
Henrietta and Caroleen	Mar.	5 6
Cliffside circuit, at Cliffside	"	12 13
Marion station	"	19 20
NorthCatawba ct., at Canernaum	"	26 27
Rutherfordton station, Gilboa	Apr	2 3
Morganton circuit Gilboa	"	9 10
Broad River, Gray's Chapel	"	16 17
Forest City at Forest City	"	17 18
Green River at New Hope	"	23 24
Spruce Pine, Pine Grove,	Apr. 30...	May 1
Bakersville at Bakersville	"	1 2
Elk Park at Elk Park	"	7 8
Thermal City at Centennial	"	14 15
McDowell at Murphey's Chapel	"	21 22

Salisbury Dist—2d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	Feb.	21 22
Concord, Epworth	"	21 22
Concord, Forest Hill	"	27 28
Concord circuit, Center	"	27 28
Albemarle circuit, Stony Hill	Mar.	5 6
Albemarle station	"	6 7
Salisbury circuit, Providence	"	12 13
Spencer station	"	13 14
Linwood circuit Wesley Chapel	"	19 20
Lexington station	"	19 20
Lexington Mission	"	20 21
Salisbury, First Church	"	26 27
Salisbury, Main Street	"	27 28
New London circuit, Bethel	Apr	2 3
Gold Hill circuit, Liberty	"	3 4
Jackson Hill circuit New Hope	"	9 10
China Grove circuit, Harris Chap.	"	16 17
Woodleaf circuit	"	16 17
Salem station	"	23 24
Mt. Pleasant circuit, St Paul	"	24 25
Cottonville and Big Lick circuit, Big Lick	April 30..	May 1
Norwood station	"	1 2
Tabor & Vance Mill	"	7 8
East Salisbury station	"	8 9

Statesville Dis't—2d Round.

J. H. Weaver, P. E, Lenoir, N. C.

Granite Falls station	Feb.	20 21
Lenoir station	"	27 28
Lenoir circuit, Harper's Chapel	"	27 28
Statesville, First Church	Mar.	5 6
Statesville, West End	"	5 6
Troutman circuit, Vanderburg	"	5 6
Mooresville circuit at Tripletts	"	12 13
Mooresville station	"	12 13
Caldwell circuit, Cedar Valley	"	19 20
Mount Zion station	"	26 27
Maiden circuit, St. Paul's	Apr.	2 3
Newton circuit, Fair Grove	"	9 10
Catawba circuit New Hope	"	16 17
Statesville circuit	"	23 24
Alexander circuit	Apr. 30...	May 1
Stony Point circuit	"	1
Clarksbury circuit	"	7 8
Iredell circuit	"	14 15
Hickory station	"	21 22

Shelby District—2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Feb.	28 29
Bellwood circuit at Palmtree	Mar.	5 6
ElBethel station	"	12 13
King's Mountain station	"	13 14
Mount Holly ct., at River Bend	"	19 20
Bessemer City at Concord	"	26 27
Lowesville ct. at New Hope	Apr	2 3
Southfork circuit at Bethel	"	9 10
West End and Ozark, at West End	"	16 17
Gastonia, Main Street	"	17 18
Stanley Creek at Dallas	"	23 24
Lowell circuit at Bethesda	Apr. 30,	May 1
McAnensville	"	1 2
Polkville circuit at Elliots	"	7 8
Lincolnton circuit at Pisgah	"	14 15
Lincolnton station	"	15 16
Rock Springs ct	"	21 22
Cherryville circuit at Laboratory	"	28 29
Shelby circuit	June	4 5

Winston Dis't—2nd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Zion	Feb.	13 14
Leaksville and Spray	"	20 21
Madison, Ladford	"	27 28
Stokesdale, Carmel	Mar.	5 6
Walkertown	"	6 7
Southside and Salem	"	12 13
Grace	"	13
Forsyth, Tabor	"	19 0
Centenary	"	20
Lewisville, Doubs	"	26 27
Burkhead	"	27
Summerfield, Center	Apr.	2 3
Danbury, Davis	"	6 7
Kernersville, Vernon	"	9 10
Davidson	"	16 17
Thomasville	"	17
Farmington, Smith Grove	"	23 24
Advance	"	24 25
Davie	Apr. 30...	May 1
Cooleemee	"	1
Mocksville	"	1

District Conference at Kernersville June 30—July 3.

Waynesville Dis.—2d Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Teague's Chapel	Feb.	27 28
Spring Creek at Baldwin's Chapel	Mar.	5 6
Sulphur Springs at Acton	"	12 13
Leicester at Leicester	"	19 20
Clyde at Elizabeth Chapel	"	26 27
Canton at Harmony Grove	Apr	9 10
Transylvania at East Fork	"	16 17
Mills River at Horse Shoe	"	19 20
Brevard at Oak Grove	"	23 24
Crab Tree at Pine Grove,	Apr. 30...	May 1
Waynesville	"	7 8

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

My Methodist Girl.

She goes to church both morn and night;
Lose her?—they couldn't stir;
She leads the choir with voice of fire,
And I walk home with her.
She is my altar and my shrine,
She is my Sabbath day;
Ah! she is the blessedest, dear little Methodist
Ever knelt down to pray!

The ladder of life is far and high,
Its top the heavens among;
And every day in her winsome way
She helps me up a rung.
I kiss the hand that steadies me—
I'll hold it soon for aye—
For she is the blessedest, dear little Methodist
Ever knelt down to pray!

—Selected.

Here and There.

Mrs. McDonell has lately been visiting the Home Mission schools in Florida and Georgia. She gives an interesting account of this trip in the March number of Our Homes. As the paper is too long for our columns, I would advise every member of the Society to secure a copy and read the article carefully. Allow me, however, to make this extract: "Some of the fruit of Home Mission work, as I gleaned from inquiries, may be summed up in the fact that eighty-one per cent of the native ministers of Cuba were converted in the United States, and fifty per cent of these preachers were converted in our own Southern Methodist Church, while a number of them are the students of our Home Mission schools."

* * *

In the face of the sickening cruelties that have lately been perpetrated on certain of the negro race it is a restful thing to think of the good that is being done for the negroes. Mrs. McDonell reports Paine Annex as doing well, and we may expect a wide-spreading result from such effort. The girls are taught cooking, sewing, laundry work, setting and serving a table, besides the usual textbook course.

* * *

Miss Bruce is doing deaconess work in Ybor City. She has charge of a night school for Italians in her own home, and does evangelistic work among Cuban women. She tells Mrs. McDonell there is room for three others like herself to work along these lines. Where are the deaconesses to supply the great demand?

* * *

The Nashville Advocate has the following note: "Miss Bennett and Mrs. McDonell spent several days in Dallas last week and the week before. Their addresses to the Home Mission Societies were highly appreciated, and they received many social courtesies."

* * *

The Live Oak Home Mission Society, Florida, celebrated their pastor's silver wedding in beautiful style. Many valuable presents showed the love and good will of these church workers for their preacher.

* * *

One of the Home Mission Societies of New Orleans will raise $1000 to aid in building a new church for the Parker Memorial congregation

* * *

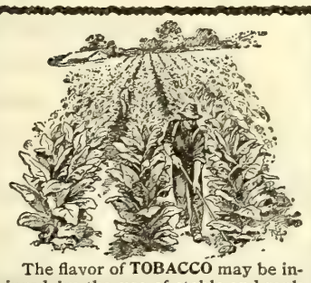
MEETING OF THE BOARD.

The Woman's Board of Home Missions of the M. E. Church, South, will hold its sixth Annual Meeting at Kansas City, Mo., April 15-23.

* * *

NEW AUXILIARIES.

Whenever new auxiliaries are formed we would be so glad to have news of it. Again let me beg that I be notified of it, and that a Superintendent of Literature for the auxiliary be elected promptly. Let me still again emphasize the fact that Mrs. Creveling and the auxiliary superintendents are supposed to be in touch with each other. Through this channel news of local interest is expected to be conveyed.



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The great Indigestion and Sour Stomach remedy. Perfectly harmless! Unequalled for Nervousness and Brain Fag.
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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary.
jan22-1y. G. A. GRIMSLEY, Secretary.

THIS PAPER offers excellent advantages to advertisers.

The Farm and Garden.

Between the Plow Handles

What man in all the universe of God
Has better right to look aloft and say,
"I'm partner with the Lord; I turn this sod
To feed his hungry children day by day."
With all his plentitude of sun and rain,
And whispering winds from out the ardent South,
He needs the whistling plowman's cheerful strain
And sinewy arm to fill each waiting mouth.
Who plows a field says to despairing souls,
"Hope is not dead; look up and see the sun."
Who plants, believes that he who suns control
Shall bless the labor thus in faith begun.
Kings of the earth are they who plow and sow
If in that work they do their very best.
No need to envy poor rich men who go
About their greedy quest, but crave for rest.
Sweet sleep is given to him who tills the soil,
And sweeter peace of mind, because he knows
That no man's poorer for his fruits of toil,
Ingathered from the bounty heaven bestows.

—Unknown.

The Farm Orchard.

GEO. W. BROWN.

Be careful of the orchard. It is an improvement on the farm that should stand through years of pleasure and enjoyment.

There is no place about the farm that fills the cup of pleasure so brimming full as beneath the boughs of the bearing apple trees. If you have it yet to plant, look well to the selection of trees. High sounding titles do not always produce the best fruits. The old standbys of your neighborhood are reliable.

This is told often, but told well. Don't set the young tree in a meager hole in a tough sod, neither in an uncultivated soil. Fit soil as you would for a crop of corn. The young trees came out of a similar tilth in the nursery row. With such planting they have a chance to do their part. They should be cultivated often. Not deeply. Surface stirring is best. After the first year spread manure some distance about the base of trees. Aim to induce the spreading of root system. If the trees get a firm hold on the soil they are not easily blown over by heavy winds. Then keep the tops thinned well from the very start. Avoid removing larger limbs than can be cut off smoothly with pruning shears. Many orchards owe their destruction to careless methods of pruning and unnecessary use of the ax and saw. Many trees go to pieces from abuse by their owner. A bearing tree once lost takes years of patient waiting to be replaced. Try in every way to preserve the orchard. If it is the grown orchard you have, prune it carefully. If forks have been allowed to form, as sometimes they will, and danger of splitting is imminent, see if you cannot insert a brace in the form of an iron rod with head and thread nut. This method will hold a tree together for years and preserve its usefulness. Wind breaks will be a necessity of the future. The young orchard should have its wind break planted even before the orchard trees are started. Evergreen hedges are most effective, but quite hard to grow. Many deciduous trees make good wind protection and grow more rapidly than the stately evergreen.

Good Advice to Cotton-Planters.

The United States Department of Agriculture has issued a circular to the cotton planters in the South-west, containing the following timely advice, which is especially applicable wherever the boll-weevil has made its appearance:

"Plant early, and secure seed from as far north as possible. Better replant than to defer planting and have the crop mature late. The practice of some planters of making two plantings, to avoid all the work of chopping (thinning out) thrown into a short period, is a very bad policy from the weevil standpoint.

"Under the identical conditions, early cotton of improved varieties has invariably yielded from two to three times as much as native cotton under the same conditions, and in many cases much more. Planted at the same time, the early varieties begin to bloom from twelve to eighteen days sooner than native cotton.

"Fields of early cotton of either native or improved varieties have almost invariably yielded twice as much as late planted ones."—Exchange.

The Duty of the State.

The State should offer encouragement of a practical sort. While its experiment stations and forestry boards or associations are spreading information, the individual landowner should have taxes remitted on every acre of timber-land. As a nation we can afford to let all taxation rest upon other forms of property than the forests we need so badly to exercise control on our climate and our streams of water, and to supply us with timber. But the State should go further. Wherever there are large bodies of land so nearly worthless that they can be bought for a trifle an acre, and yet are adapted to tree-growing, such land should be acquired by the State for its own future welfare, and men trained in forestry should be put in charge of them. In such care these denuded acres would gradually be covered with valuable timber; young trees would be started from seeds, and some protection from forest-fires would be secured. In time the State's forests would be a source of income, though this is a secondary consideration so far as the State's efforts to renew forests are concerned —David, Farm and Fireside.

There are those who acquire the habit of helping others, of comforting, of adding cheerfulness and strength, wherever they go. To those who thus give much is given in return —contentment, trust in God, confidence in their fellowmen, sweet hopes, peaceful memories —James Freeman Clarke.

Working Overtime.

Eight hour laws are ignored by those tireless, little workers — Dr. King's New Life Pills. Millions are always at work, night and day, curing Indigestion, Biliousness, Constipation, Sick Headache and all Stomach, Liver and Bowel troubles. Easy, pleasant, safe, sure. Only 25c. at all drug stores.

IT MAY TOUCH THE HEART



Rheumatism Is Treacherous and Delay May Prove Fatal.

GET IT OUT OF YOUR SYSTEM NOW.

Rheumacide

Will do the work quickly, effectively and without any injury to the digestive organs. In fact, it will leave you in much better condition every way, for it cleanses the blood of poisonous lactic and uric acids that cause rheumatism, kidney troubles, indigestion, boils, chronic constipation and catarrh, and the germs that leave one an easy prey to malaria and contagious blood poison. It is not only the greatest blood purifier, but hundreds of relieved sufferers testify that it does one thing that no other remedy does—

CURES RHEUMATISM.

"GETS AT THE JOINTS FROM THE INSIDE."

AT ALL DRUGGISTS.

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CHEMICAL CO.
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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

ENGLISH.—John J. English was born June 1st, 1841, and departed this life Feb. 13th, 1904, being 63 years, 8 months and 13 days old.

Brother English joined the Methodist Episcopal Church, South, at the early age of 8 years, and although quite young in the cause he continued to grow in grace and in the knowledge of the Lord Jesus Christ, and lived a consistent member of the same church until his death, being a member for 55 years, and at last dying a triumphant death, to join that church above where death shall come no more.

Brother English was first married in 1865 to S. A. E. McCall, and lived with her until death took her away in 1888. He was afterwards married to Rachel Eliza McIntosh with whom he lived a happy and peaceful life until his death.

Peace to his ashes, and may the richest blessings of God abide with sister English and the five children who are left to mourn his death.

"Servant of God, well done,
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy."

J. B. HYDER, P. C.

STEED.—Elizabeth C. Leach was born March 14, 1833, and died March 2, 1904. In early life she was converted and joined the Methodist church at Trinity, N. C., of which she remained a true member until the time of her death.

On November 1, 1866, she was married to Mr. B. F. Steed, who died three years ago. Sister Steed is missed by the church here and by all her friends. She had many friends here and elsewhere who loved her very much because of excellent womanly and Christian traits of character.

Sister Steed was a sister of Mrs. Prof. O. W. Carr and of Mrs. Irene Craven, widow of Dr. Craven, a former President of Trinity College. She leaves one son to feel the loss of a mother's love and care.

May the Lord guide, bless and comfort each heart bereaved by this providence.

ALBERT SHERRILL.

LUTZ. — Callie Mittie Lutz was born Oct. 1, 1887, was converted during August 1900, was received into the membership of the Methodist church the same year by Rev. J. H. West, and died at her home in Gaston county Nov. 25, 1903.

A short life on earth, yet hers was a life well lived. She was a faithful daughter and sister, and was true to her profession as a Christian. Ever after conversion she testified to a sweet experience, and in the closing hours she called father, brothers and sisters to her and begged them not to weep for her, and said, "I'm going to a fairer and better world."

Within a few months mother and daughter were taken from a happy home, but we believe that all is well with them. Even by gathering the loved ones to himself God is preparing us a place, a home.

E. W. FOX.

In Memoriam.

Crissie J. Hill, wife of John W. Hill, was born March 13th, 1864, and died at the Sanitarium in Salisbury on the 28th day of February, 1904, aged 39 years, 11 months and 15 days. On the 9th day of November, 1882, she was united in marriage to her surviving husband, and to them have been born eight children. All are living. She professed faith in God and connected herself with the church at this place in the year 1885, and under the ministry of the Rev. R. T. N. Stephenson.

All during her married life she proved herself a worthy helpmeet and a devoted mother. But when the hand of affliction was placed upon her, and she was informed of the fact that she must undergo a surgical operation, and that she might not survive the operation, then it was that her faith in God was not satisfactory to herself, and she began at once to set her house in order Friends visited her and held prayers and conversed with her on spiritual things, when soon her acceptance with God was an unmistakable fact, and she had the blessed assurance that she was a child of God, and could say "Thy will be done," and when she bade her family "farewell" for the last time, she left the assurance that though she did not return to them, that they by living godly lives could meet her in the sweet beyond.

She did not fear death, but expressed a desire to live that she might show to all an exemplary Christian life, and help to lead her own and others to Christ, but God called her up higher, and she is now waiting at the beautiful gate to welcome husband, children and friends. May God comfort the sorrowing husband and children, and again unite them as one unbroken family in His kingdom.

W. N. ELDER.

Tragedy Averted.

"Just in the nick of time our little boy was saved," writes Mrs. W. Watkins of Pleasant City, Ohio. "Pneumonia had played sad havoc with him and a terrible cough set in besides. Doctors treated him, but he grew every day. At length we tried Dr. King's New Discovery for Consumption, and our darling was saved. He's now sound, and well." Everybody ought to know, it's the only sure cure for Coughs, Colds and all Lung diseases. Guaranteed by all druggist. Price 50c and $1.00. Trial bottles free.

Distressing Stomach Disease

Permanently cured by the masterly power of "South American Nervine Tonic." Invalids need suffer no longer, because this great remedy can cure them all. It is a cure for the whole world of stomach weakness and indigestion. The cure begins with the first dose. The relief it brings is marvelous and surprising. It makes no failure; never disappoints. No matter how long you have suffered, your cure is certain under the use of this great health-giving force. Pleasant and always safe Sold by L. Richardson Drug Co., Greensboro, N. C.

$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than $100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. $1. Sold by L. Richardson Drug Co., Greensboro, N. C.

CANCER CURED BY BLOOD BALM.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B M Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

It Saved His Leg.

P. A. Danforth of LaGrange, Ga., suffered for six months with a frightful running sore on his leg; but writes that Bucklen's Arnica Salve wholly cured it in five days. For Ulcers, Wounds, Piles, it's the best salve in the world. Cure guaranteed. Only 25cts. Sold by all druggist.

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Mental

Strain Affected General Health.

Doctor's Doses Weakened Stomach.

Dr. Miles' Nervine Cured Me.

Dr. Miles' Restorative Nervine brings rest and sweet sleep to the tired brain worn out with the cares and anxieties of the sick room. Read the following:

"I have always been healthy with the exception of a touch of rheumatism since my age came on, up to the time of my husband's last illness some years ago. I assisted in nursing my husband for nearly three months when he departed this life and the mental strain I think caused my trouble. Aside from extreme nervousness my trouble commenced with sore throat and neuralgia. My physician gave me purgative doses which weakened me very much and my stomach for a time seemed inactive. Mental strain and the dormant condition of my stomach soon told upon my general health. I had little appetite and was soon forced to stay in bed a greater part of the time. Within a week after the time I began taking Dr. Miles' Restorative Nervine and Tonic I was up about the house. I continued their use until completely cured. My faith in Dr. Miles' Remedies has been strengthened by experience of other people, our daughter having used Restorative Nervine with splendid results in a case of paralysis and a friend to whom I sent a box of the Anti-Pain Pills reports that she has been completely cured of neuralgia by their use. I know of a number of others whom your medicine has helped in a large degree. I wish you continued success." —MRS. FRANCES COFFMAN, Dayton, Va.

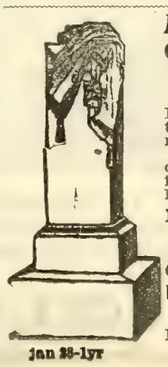
All druggists sell and guarantee first bottle Dr. Miles' Remedies. Send for free book on Nervous and Heart Diseases. Address Dr. Miles Medical Co., Elkhart, Ind.

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From the manufacturer to the customer. No middle man.
This cut represents our No. 37—4 feet 10 inches high, weight 1350 lbs.
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MURPHY, N. C.
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As a Beacon Light



Vitæ-Ore points the way for storm-tossed sufferers to a haven of Health and Comfort. If you have been drifting in a sea of sickness and disease towards the rocks and shoals of **Chronic Invalidism,** Port your helm ere it be too late, take heed of the message of **Hope** and **Safety** which it flashes to you; **stop drifting** about in a helpless, undecided manner, first on one course and then another, but begin the proper treatment immediately and reach the goal you are seeking by the route **so many havo traveled with success.** Every person who has used **Vitæ-Ore** is willing to act as a **pilot** for you, each knows the way from having followed it; attend their advice, **follow the light** and be cured as they have. **Can you afford to disregard it? Read our Special Offer to readers of the CHRISTIAN ADVOCATE.**

YOU ARE TO BE THE JUDGE.

Vitæ-Ore is a natural product—as natural as the sunshine, the air you breathe, the water you drink or the food you eat. It is a God-made remedy containing iron, sulphur and magnesia as made in Nature's laboratory, and supplies to the body these elements which are lacking in disease and restores all the bodily organs to a normal, healthy condition. Read our Special Offer to every reader of the Christian Advocate.

Vitæ-Ore is a natural Mineral Spring in concentrated form. One package is equal in medicinal strength and curative value to 800 gallons of the most powerful efficacious mineral water drank fresh from the springs. It is the most potent and powerful antiseptic constitutional tonic, blood, brawn and brain builder, flesh maker and health restorative ever discovered. It gives tone to the system and imparts new life, strength and vitality. It is a germ destroyer, system fortifier and kills the nidus of the disease. Read our Special Offer to every reader of the Christian Advocate

Vitæ-Ore strikes the disease at its root, entirely eradicates every vestige or trace and the patient is cured to stay cured As a Blood Purifier it is without a peer. No other remedy can equal it It supplies nature with the elements to build health into diseased bodies. It is the ideal tonic for Weak and Anæmic Men and Women Its use makes the watery, impoverished blood become strong and virile, and as it comes through the veins imparts the color of health to the face, a sparkle to the eye and strength and vigor to the system. When Vitæ Ore has done its work you will feel like a new being. Read our Special Offer to every reader of the Christian Advocate.

Women Are you afflicted with any of the innumerable diseases which are so common and prevalent among your sex? We cannot mention them in this small space, but let us assure you that Vitæ Ore is the true "Balm of Gilead" to every sufferer and the many diseased conditions which unfit women for the full enjoyment of life and its duties may be at once alleviated and permanently eradicated by the use of this wonderful remedy. Read our Special Offer to every reader of the Christian Advocate.

Men are you afflicted with any of the diseases peculiar to men? Have you in ignorance wronged and abused your body so that nerve power and vitality are wasting? Is Debility taking the vim of and fire of youth? Above everything else you need **Vitæ-Ore.** In these conditions it proves to be a powerful tonic, a reviver, a vitalizer, restorer, force-builder It is not a temporary stimulant, but builds up from the bottom by putting each organ, tissue, muscle and ligament in a healthy condition. Read our Special Offer to every reader of the Christian Advocate.

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OLD PEOPLE—For the aged there is nothing better than Vitæ-Ore. The loss of appetite and general breaking down of the digestive organs is delayed, the blood purified and enriched, the vital organs are strengthened, and a peaceful old age may be enjoyed by the use of this great natural remedy without drugs.

Your Story

Will Be Like Hers.

A CURE AND ALWAYS A CURE.

Sarah A. Chappell Wrote for It, Tried It, Judged It, and Is Not Sorry. Why Not You?

BAXTER, MO.

I take pleasure in telling what Vitæ Ore has accomplished for me. I had suffered seven years with a severe Stomach Disorder and Indigestion, the trouble dating from the year 1897, and have doctored and used patent medicines all the time. I began a treatment with Vitæ-Ore sometime ago, and have at this time taken in all four packages, and feel almost as well as I ever did in all my life. I do hope that all suffering women can be induced to try this wonderful medicine as I did and be cured as I have If it was not for Vitae Ore I surely would not have lived much longer, as I had about given up all hopes, but now I feel that life is worth living—I am so well and cheerful I recommend it among my friends, finding it a great pleasure to do so and feeling that it is my duty as a recompense in some measure for the great good it has done for me I know that Vitae-Ore is what it is claimed to be, and only wish that all afflicted will give it a trial



SARAH A. CHAPPELL.

Sent on 30-Days Trial

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Christian Advocate

REV. H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

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EDITORIAL.

The imprisoned lark its anthem sings
To the bit of blue above;
And the soul confined, while it longs for wings,
Looks up with a song of love.
—George Bancroft Griffith.

The Easter Morning.

There is nothing in child-life that brings more joy than the Easter Morning, Christmas not excepted. The joy of Christmas may be more hilarious, but not so serene and calm. The fact is, all nature combines to give emphasis to the thought of a resurrection from the dead, and not only the child, but people in all stages of life, feel the bounding sensation of this conscious new life. The voices of nature, so long hushed by the ice-bound winter, are beginning to chime in the glad, new song, and bursting bud and blooming flower speak together of the power that is able to bring life again into the dead.

While we enter, therefore, into the joy of another Easter, let us not fail to interpret the deeper and profounder lessons of this World's Anniversary. It can hardly seem an accident that the anniversary of the resurrection of the Son of God should occur at this season. The revival of nature, when winter begins to relax her cold and icy grasp, the earth giving up her dead in a thousand forms of insect and vegetable life, gives emphasis to the great central doctrine of the Christian system, and the tongues of nature all proclaim HIM as "the Resurrection and the Life."

With all the forms of resurrected life about us, teeming in earth and air, we can more fully appreciate the Apostle's appeal, "Why should it be thought a thing incredible * * * that God should raise the dead?" Nature, restored by the touch of an unseen power, putting on again the garments of life and redolent with the charm of spring time, is the unanswerable argument in reply to the fool who says in his heart that there is no God. It is, moreover, sufficient reply to other fools who are perpetually asking, "How are the dead raised up, and with what body do they come?" With the ever-recurring demonstration before his eyes, he fails to see that that which he sows is not quickened except it die. The farmer sows his wheat and never doubts that at the appointed time the life principle in the apparently dead husk will assert itself, and that tender blade and stalk and ear, and the full harvest at last, will reward his toil. But, in the face of this, he can see no hope that if a man die he shall live again—that this mortal shall put on immortality. Why accept the one, with all of its inexplicable mystery, and reject the other?

With the faith inspired by the promise of God's word, and by the example of our Lord Jesus Christ, who rose again from the dead, let us stand by the graves of our loved ones this Easter Morning, and exult in the assurance that "If Jesus died and rose again from the dead, even them also which sleep in Jesus, will God bring with him."

Our Korean Letter.

DEAR ADVOCATE:—I have been too busy to write to you for months past and hardly have time now, but the fact that we are in the country which is now drawing the attention of the world is reason enough that I should let you have a few lines at least. The first battle of the Japan-Russia war was fought in the Chemulpo harbor on the 9th of February. This was only about thirty miles from Seoul and the report of the big guns was distinctly heard in this city. The result was a complete victory for the brave little Japanese, and so it has been in every conflict since, with the exception of one ship being lost. The Russians have lost some eighteen ships either sunk or so badly damaged that they are not fit for use. Thus the Japanese have put a good part of their fleet out of business. This will not be news to most of your readers as the papers at home have long since published all these facts and I am sorry to say much that is not fact. We have received a paper from Cincinnatti with the picture of one of our lady Missionaries with the statement that she was at the seat of danger etc. etc. While the fact is that she was in no more danger at the time of the writing, and has not been since than the editor of the paper who wrote the story which caused that good woman's mother many sleepless nights. Such men and such reports are a disgrace to the news paper profession. Why will people rush into print with such reports before they have good reason to believe them?

All of our Missionaries, and all the other foreigners in Korea are safe and in no immediate danger from the war. The ladies and children are being called in from the out-stations so that in case of danger they may be more easily protected. Our United States Minister, Hon. Horace N. Allen is taking every reasonable precaution so that we have nothing to fear on that score. He has assured me that he has ships now ready to convey all the United States citizens to a place of safety as soon as any necessity of transfer arises. I have not lost a minutes sleep on account of the war nor has any one else in Korea that I have heard of. We are sorry for our friends in the home land who have been so disturbed about our safety. Please do not believe all that you see in the news papers about Korea and the war.

This reminds me of a big lie that was started in the home papers some months ago in regard to the Queen of Korea. It has again appeared with the same old story only they now say she is dead and send out her picture with all the old lie over again. The story says that the Queen of Korea was the daughter of a Presbyterian Missionary by the name of Brown from the State of Ohio, in all of which there is not one word of truth, no Missionary by that name having ever worked in this field, and no American woman has ever been in any way connected with the King of Korea. I think our Church papers should expose all such falsehoods and put to shame the papers which delight in publishing such stuff. The fact that has probably called out this story and the report of the death of "Queen Emily" is that an old woman who was the widow of a former King of Korea died in the palace some weeks ago. This woman was more than seventy years old and had been a widow since she was about twenty years of age. Her death has put the entire kingdom into mourning. So that every where one goes and on every man one meets in this country the signs of mourning are to be seen. White is the color for mourning, and so all the men have changed their black hats for white ones, except in the case of those who are too poor to buy a new white hat, and these have pasted a piece of white paper on the top of their hats as a sign that they are in mourning for the mother of their kingdom as this old lady was called by many of them. It is not only the white hat that must be worn but the clothes must also be white, and in case of all officials and people who can afford it the material of the clothes is linen or grass cloth, which is the regular mate rial of which a Korean gentleman's clothes are made while he is in mourning for his father or mother. In this case this mourning costume will be worn for twelve months. Although the death occurred early in January the funeral will not take place till some time in March. Nevertheless the parties who are to take part in this funeral are now drilling and holding rehearsals on the streets daily.

Let all of our friends be much in prayer that out of this conflict will come a great blessing to the infant Church in Korea.

Cordially yours,
J. ROBT. MOOSE.

Goodness and love mould the form into their own image, and cause the joy and beauty of love to shine forth from every part of the face. When this form of love is seen, it appears ineffably beautiful, and affects with delight the inmost life of the soul.—Swedenborg.

EDITORIAL POINT OF VIEW.

Mormonism a Peril.

Senator Dubois, of Idaho, a member of the Senate Committee investigating the Reed Smoot case, recently said: "The solution of the Mormon problem must be made here and now or the whole country will suffer and the foundations of its government will be weakened Before this hearing is concluded the country will learn that the States of Utah, Idaho, Wyoming, and to a large degree Colorado and Oregon, are threatened with a terrible curse likely to spread beyond the West and Southwest unless it is checked."

Surely the country will not fail to listen to men of the standing of Senator Dubois, and we hope the present agitation of this matter may lead to a popular movement for the final overthrow of this abominable system. Can it be that religious toleration is to be our peril, and that this is the Trojan Horse which is finally to unload the world's iniquities upon this nation?

* * * *

The Downfall of Sully.

Daniel J. Sully, for some months the head "bull" of the Cotton Exchange, and the one whose financial achievements were the main factor in the great rise in the price of cotton, went to pieces on the 18th of this month. Like all his predecessors in the mad purpose to control the great staple, he has gone down with many of the victims of his desperate game on top of him. The country at large may not feel so keenly the effect of this, but many individuals who had nothing to start with, and who were made to feel rich the while, have awoke to find themselves as poor as when they began. Such an experience will leave them with a bad taste in their mouths for some time to come. There are other individuals who invested the little they had and are now poorer if not wiser; and the whole country, to some extent, feels the effect.

It is remarkable how such things fail to correct the gambling mania. The same men will be found about the pit again, and will risk all with the hope of retrieving past losses. This cotton exchange is nothing but a stupendous gambling organization, and men of conscience should be warned to let it alone. The New York Christian Advocate rightly says:

"The grounds on which we have brought the subject before our readers are that gambling pure and simple should be exposed; that honest people wishing to get money to live on in old age—if they do not already know—may learn the folly of going into a den of lions with their little savings; that persons who are making a good living by their business should hesitate long before investing their capital on rapid rises or falls where they cannot control it."

* * * *

The Duty of Citizenship.

We are not in politics, and have no thought of championing the cause of this party or that. However, as a religious journal we have our relation to governmental affairs as to all other matters, and we shall not hesitate to tell Isreal what she ought to do in reference to the obligations of citizenship. Every man who is entitled to exercise the right of suffrage is a factor in determining what sort of government we shall have, and it is all nonsense to talk about keeping out of touch with these things to avoid contamination.

Religion was never designed for the cloister, and the world has little use for a recluse. If, therefore, our ideas of religious purity are such as would lead us to separate ourselves from the practical matters of life, such as commerce, manufactures, government, and the like, it would be better for the world if we were to depart and be at rest. Such religion and such religious products are an encumbrance to the world. The Lord is not the author of it, and Jesus Christ did not endorse it when he said, "Render, therefore, unto Caesar the things that are Caesar's, and unto God the things that are God's."

In view of this, it behooves every citizen to consider well the responsibilities of citizenship. In a government like ours, where the citizen is acknowledged to be sovereign, this is especially true. In its moral phase, the government is the output of its citizenship, and we must not complain of unjust and unrighteous legislation and administration of law, if we fail to make ourselves felt in the councils which select the men who are to legislate and bear rule among us.

In a few weeks the primaries and conventions will be held. Let good citizens attend these and give their party leaders to understand that only morally good men may expect to command the support of good men at the polls. Let there be no uncertain sound. This year, in particular, let good citizens in North Carolina make themselves felt in no uncertain way in reference to the maintainance of the laws already in force against the liquor traffic, and see to it that representatives are committed to take no backward step.

Let there be no fear of contamination by a little mixing in politics. The politics of our country will not suffer by mixing in all the good moral citizenship in its management, and no good man need suffer because he takes active, intelligent interest in such things.

* * * *

Notes of the Russo-Japanese War.

THE war in the East is the all absorbing topic at present. There are many and serious reasons why we in America should look on the movements of the contending forces with no small degree of interest. The results will no doubt vitally affect our interests as well as the interests of the world's civilization.

We find a very thoughtful communication in the Northwestern Christian Advocate, evidently written by one well acquainted with the situation, from which we make the following extracts:

"The press of the United States has done the public good service in calling attention to Russia's friendship during all the history of this nation. And it is certain that our giant friend across the Pacific has rendered the people invaluable services in our times of deepest distress. It was in the court of Russia John Paul Jones, our first admiral, found heartiest support. Again, in 1863, Russia prevented the recognition of the Confederate states government by European governments. And later, she sold us a vast domain in Alaska for $7,200,000, which in one year recently yielded to our citizens nearly $50,000,000 in gold. Now to forget all these services and turn away from her without one word of solicitude, would be an instance of ingratitude. America has not been guilty of this, as the facts will prove.

"Take one line of action alone: The whole course of the United States government in China has been dictated by the truest friendship for Russia. And if she had listened to the representations from Washington regarding the open door in Chinese markets, the evacuation of Manchuria, and joined forces with England, America and Japan, to secure a reform of the crying evils from which the Chinese suffer, there would have been no war. It seems to me that America is as genuinely the friend of Russia as ever, only Russia has rejected our wise friendship and, in parting company with the United States, her age-long friend, has plunged into a course which can only terminate in humiliation for her.

"While on this subject of Russia's isolation, if the attitude of America proves annoying to her, how much more so must the attitude of France astonish her—the old ally and creditor, carrying over 9,00),-000,000 francs of Russian bonds. Yet France is compelled to tell Russia there are some things she cannot do. And if France cannot keep company with Russia how can the United States be expected to do so? The neutrality of the American government is genuine and it is wise. It means that no hostile act against either of the belligerents will be tolerated on American soil. At the same time it is clearly within the limits of neutrality to discuss the issues which are involved, to canvass the comparative merits of the contestants and to hold to certain personal views on all these questions. Faithful are the wounds of a friend and deceitful are the kisses of an enemy. American friendship is far better expressed in a frank, honest parting company at this time—we standing still on our formal neutrality if Russia is determined to plunge on in an unwise course, than it would be to encourage her in lines of policy which can only bring ill fortune to all concerned.

"America possesses an instutition which is unknown to Russia and probably incomprehensible to her statesmen. It is called Public Opinion. It consists of a concensus of the views of the masses of our people on the moral worth of and utility of any given policy of the state as it affects the lives and property of the people. It is a tribunal, a sort of high judiciary, to which, when formulated as the will of the people, even the president in the White House finds it wise to bow. Public Opinion has as its mouthpiece the myriad-tongued Public Press, which may speak fearlessly with none to intimidate or forbid. We would recommend to Russia the adoption of this splendid institution of civilization —Public Opinion and a Free Press. As a force in national life it is far superior to a penal Siberia."

The Temperance Forces.

The open weather of March has revealed that our temperance forces are in flourishing condition. There are no signs of reaction, but on the other hand the awakening has become general and our workers are more aggressive and earnest than ever

—than even during the struggle in the General Assembly. The movement is permanent. It will continue to go forward.

We not only have campaigns of great importance on foot in some of our leading cities, but there is unusual activity in the counties. We have good organizations at work in many of them, and more recently active steps have been taken or planned for in Iredell, Buncombe, Yadkin, Lenoir, Pitt, Rowan, Durham, Cleveland, Chowan and other counties.

I hope the friends of the cause will bear in mind that elections will be unlawful within ninety days of the general election in November. And I would warn them to consider carefully the wisdom of calling an election outside of the ninety day limit in places where our cause may become involved in the party issues and antipathies incident to campaign year. I should say that in elections later than June our cause is likely to suffer.

On the other hand, I make bold at this stage of the year's progress to warn our friends in every party and in every county that it is their duty to labor for the nomination of men who will uphold the Watts' Act and the Anti-Jug law and take the advanced step of protecting our smaller towns. A word now is worth twenty petitions next February. We do not want, however, any Anti-Saloon League tickets. Remember this is not a political party and must never be.

I find a great demand for the pledges and much good personal work is going on. Our great opportunity is to save the rising generation. We shall not only fail in our aims, but we shall convict ourselves of weakness of judgment and zeal if we content ourselves merely with demanding appropriate laws. Each of us has a personal duty, and now is a good time to go about it.

Let us have rallies of the Leagues throughout the State. And let the forces everywhere press the cause of personal temperance.

Sincerely,
J. W. Bailey, Chmn.

March 25, 1904.

CONTRIBUTED.

The Value of the Preacher to Society.

BY REV. J. A. BOWLES.

Chancellor Day, of Syracuse University, said at the Young People's Missionary Conference, at a recent meeting, that it costs $15,000,000 to support the preachers of the gospel and $25,000,000 to support the pet dogs of this country. I am not surprised at this statement, but it put me to thinking. It raised this question in my mind: After all what is the value of the preacher to society?

I have heard it sneeringly said that it takes too much money to support the preachers. We candidly admit, without a thought of apology, that it does cost a great deal to support the ministers of the gospel. Fifteen million of dollars is an enormous sum, especially from a preacher's point of view. It is enough to establish a modern city with great stores, banks, hotels, electric lights, street cars, water works, mills, factories, graded schools, colleges, libraries, churches, railroad and mailing facilities, and with a dozen or two of preachers, and four times that many pet dogs.

Yet in view of all this it is a well-established fact that no class of men of equal ability and educational qualifications and the same amount of hard, honest work are so poorly paid for their services. This is said in no spirit of complaint, but I invite any one who will to weigh the assertion and compare the facts.

A QUESTION.

Is not the good work in which the preachers are engaged—a work which is purely for the moral, intellectual, and spiritual welfare of society—worth transcendently more than it costs? One consecrated preacher of the gospel in a community is worth more than a half-dozen policemen and the cost is much less. Let the gospel the preachers preach be put into practice and you will have no need of policemen. The great aim of the gospel is to lift men above the level where policemen go to arrest and to arraign violators of the law. Civil courts cost this country vastly more than the preachers of the gospel with the pet dogs thrown in for good measure.

BUT CONSIDER

The material, the moral, and the religious benefits accruing from the work and influence of the preachers. The gospel of Jesus has spread its elevating and saving power all over the world. Witness its spread in Europe and America. In whatever land Christianity has been established, it has been largely done through the faithful services of the preachers. It was through the labors and sufferings of the Apostles that Christianity was established in the Roman Empire. Through a like agency Christianity was planted all over Europe where it has wrought such splendid results. Christianity has dotted our own fair land with churches. From sea to sea their steeples may be seen pointing heavenward. In these temples over one hundred thousand preachers stand every Sabbath to pour gospel light and salvation upon millions of inquiring minds and point dying men to a living Christ. In these temples more than ten million of Sunday-school children gather every Lord's Day to be instructed and built up in the elements of Christian manhood and womanhood, besides millions of souls are converted annually in these temples and trained for a blessed immortality.

WHO LEAD?

But who were the chief leaders in the building of all these churches? By whom were all these Sunday-schools organized? The answer promptly comes, unquestionably the preachers of the gospel. Preaching is the one great force that keeps churches and Sunday-schools alive and active. Silence them and spiritual death will sweep over our land.

BESIDES ALL THIS

Look at the intellectual value of the preachers to society. They establish Schools and Colleges and they are the best friends education has. Harvard University was established by Rev. John Harvard, D.D. Trinity College, the pride of every true Methodist heart, was established by Rev. Braxton Craven, D.D. These are but two examples—others are abundant. The preachers are the great leaders in all enterprises and institutions of society looking to the civilization and elevation of the race, and they are unequivocally against everything that antagonizes these enterprises and institutions of church and State. A preacher is at once driven from the pulpit and stigmatized if he advocates anything that demoralizes society—and of right he should be.

WORTH MORE THAN IT COSTS.

Therefore, if it does cost much to support the preachers, we should also consider the good accomplished to society by them. Money spent in this way is the best spent money for the good of the community. All right-minded men thus view the matter. Railroads grant reduced rates to preachers in recognitien of their worth. Merchants make liberal discounts as an estimate of their value to society. Money spent in the support of the ministry is like good seed sown in good ground, but money spent on pet dogs is like seed sown upon the wayside.

Greensboro, N. C.

Our Washington Letter.

The Baltimore Conference of the Methodist Episcopal Church, South, which comprises the State of Maryland, the District of Columbia and a portion of Virginia, holds its next annual session in the historic little city of Alexandria, Va., next week beginning on March 30. Our senior Bishop, A. W. Wilson, will preside over the deliberations of this body. The four churches of this city—Mt. Vernon, Epworth, Marvin and West Washington—all expect to have full reports and a good representation at this conference. Only one change in the pastorate of these churches is anticipated—that of Rev. W. L. Dolly who has served his fourth year at Marvin.

The Epworth League of Mt. Vernon has recently held a very interesting entertainment which was well attended and highly enjoyed by the large crowd present. There are more than 200 members in our League, including some excellent talent which renders an evening entertainment less difficult to get up than is the case in many of our churches. On this occasion a Colonial entertainment was given in which there were appropriately costumed representatives of the thirteen original States as comprising a part of the programme. The Junior League which has a membership of about 40 little folks also had an enjoyable entertainment one evening recently.

A large part of the membership of Mt. Vernon was almost suddenly brought to grief last evening at the announcement of the sad death of Hon. Chas. W. Thompson, Representative in Congress from the 5th Alabama district, which occurred at the Metropolitan hotel about 4 o'clock. Being in the 44th year of his age. Mr. Thompson was in the prime of life, and died as he lived a devout Christian and a member of the Southern Methodist Church. Just one week prior to his death he attended three services at Mt. Vernon, and in the Sunday school class of Judge Chambers of which he was a member made a most forcible speech on the lesson, and when the proposition was made that the class raise $50 00 for missions he cheerfully gave one-tenth of the amount.

A special train leaves tonight over the Southern with a Congressional Committee together with Rev. Forrest J. Prettyman, of Mt. Vernon, and many other friends for Tuskeegee, Ala., where the remains will be buried on Wednesday.

His valuable services and good deeds will be greatly missed both in his State and in this city.

Washington, D. C., March 21, 1904.

Our Correspondents.

The Goal.

MARY GROOME.

If only I knew the end of it all!
But what matters it to me?
Who can tell when the last rays fall
What hue the clouds of tomorrow will be?
The secret of wondrous beauty
Revealed in the soul of man,
Does it speak only of duty;
The mighty Master's plan?
Is it only striving, not finding?
Are all those laws only binding
Chords that cut thro' and darken
The flesh of our feelings? Would he
Ask aught that his son did not do,
And keep back the power of en during?
In the light of Omnipotent glory
A peace will come to our breast,
And weary thoughts, trouble and sorrow will flee.
On the morrow we'll rest.

Winston District.

D. ATKINS.

So far as expressions indicate there is complete adjustment and harmony between pastor and people on every charge, and every pastor has taken hold of his work with an unusually high and intense purpose; this ought to be the best year of the District's history. Our aspiration financially is, pastor's salaries all paid in full, all the conference collections in full, with a good surplus for missions, and maybe some other things. Spiritually we have set no limit to the Holy Spirit. We hope to make full proof of our high commission.

In Winston, our work was, perhaps never in better condition. Congregations are large and growing. Our two new churches, Southside and Salem, now constituting a charge are growing and hopeful. They have started out with monthly payments to the pastor, and are meeting it remarkably well. At Centenary the organ as been removed from the front gallery to a platform in rear of the pulpit which is a very great improvement, which gives great satisfaction to the congregation. The great auditorium is full at every morning service, often needing ing the galery, and nearly full at the night service. There is much enthusiasm in the church They are paying their pastor monthly.

Burkhead has reached a point of development when a more commodious and commanding house of worship is almost a necessity, and plans are being agitated for a forward movement in that part of town. Grace is more hopeful than it has been for some time. The Sunday school is growing very rapidly, and is excellent. The most rapid development I have ever known in church work is at Leaksville and Spray. They have gone far beyond their most sanguine expectations. We have an elegant auditorium at Spray, which will seat 500 or 600, and it is generally full, sometimes packed. We will soon occupy the very handsome new church in Leaksville, which will cost about $6,000. It will be a beautiful church.

Hitherto there has been a vacancy to us in Rockingham county lying between Dan river and Haw river, and between Madison and Wentworth of 150 or 200 square miles. We have this year occupied this territory, and have preaching at about six new places. The congregations attending our services are large, and the outlook is most encouraging.

Advance which was cut off from Farmington charge last conference starts out with a $600 salary for the pastor. They have bought a first rate house for a parsonage. They pay the pastor monthly. Leaksville and Spray has never failed to pay their pastor in full every month. Most of the charges in the dis trict are falling into this habit Something good might be specified of every charge and every pastor. Thomasville is planning and working for a new church. Kernesville has the money subscribed to greatly improve their church. They are building a new church at Danbury, and doing something good every where. Some of us will attend the mid year missionary meeting. We expect to hold two Missionary Institutes and perhaps three. One at Farrington, one at Madison and possibly at Leaksville.

Notes from Asheville Methodism.

DEAR BRO. BLAIR:As Secretary of the Asheville Methodist Ministers' Association I am directed to give a few notes from our city's Methodism. We have seven churches (including the suburbs) with about two thousand members, and eight preachers, including the pastors of the three suburban churches and our beloved Presiding Elder who lives just without the city. Thus eight of us are near enough to meet in conference at least fortnightly.

The four churches within the city limits contain about 1,500 members and require all the time of their four pastors. Our Methodism is advancing steadily; all its interests are being preserved and enlarged. The most beautiful harmony exists between the pastors and the congregations. Any special blessing received by any one is a living inspiration to all. There is power as well as peace in this unity. May no scism ever sever these societies in their spirit, purpose and effort!

Brother Siler and Central Church are getting on finely. He is happy in his work and hard at it. His congregations are splendid when it is considered that for nearly two years they have had no church home; and, besides, during this time they have lost by fire their fine pipe organ, hymn books and etc. This homelessness, we are happy to say, is now at an end, for the first service in the new church will be held next Sunday morning (March 27) in the beautiful Sunday-school room. The pastor will protract the meeting from the first service. May this be a season of great spiritual quickening and mighty revival power! Being thus launched on revival waves may this magnificent ship gain the harbor with many precious lives. Haywood Street Church and Rev. A. T. Bell "were lovers at first sight;" they seem now to be engaged. The church is thriving and the pastor rejoicing. All departments of the church are prospering. The Sunday-school is fine, congregations are large, while the midweek prayer-meeting numbers 75 and 80 regularly. The Leagues are over-leaping all former limits. They purpose to be model Leagues. They have just purchased and almost wholly paid for a splendid $325 piano, and their meetings are largely attended and full of interest. The Epworth League is not a fifth wheel or a dead issue at this church: it is a mighty right arm of power. Oh, for more right-armed Leagues.

Brother Crutchfield and his good wife are being greatly blessed of God at Chestnut St., or North Asheville Church. The ladies are banding together and reaching out to greater service in the mighty work of women in the church. Already nearly $1000 have been paid on the church debt. Some important interior changes have been made in the church which greatly improve its appearances and convenience. This pastor and wife are members of that rather too small class of folks described by "the more you know them, the better you love them."

Bethel—best wine last—is progressing. The stewards at the first quarterly meeting raised the salary of the pastor from

ROYAL
Baking Powder

Makes the food more wholesome, and more nutritious to both brain and muscle.

I have given the Training Table to the Cornell University for five years very satisfactorily, and am certain that much of the success has depended upon the quality of articles used. In baking powder, I use the Royal, for it is undoubtedly the best. I have occasionally given others a trial, and have demonstrated to my satisfaction that there is but one always reliable, always making perfect, delicious and wholesome food, — The Old Reliable "Royal."

(Mrs.) Amelia Morey Atkins.

$600 to $700 which was most kind of them, and greatly appreciated by him. Our city's Methodism needs now one great thing:—a mighty soul-saving, spirit-filling revival which will bring a faith—salvation—to be contended for, and which will "not stand in the wisdom of men, but in the power of God." Join us in prayer for this:—Matt. 18: 19

JNO. W. MOORE.

Asheville District.

We are just coming out of a long and rather severe winter, and if indications are to be trusted, may now plan for a constantly aggressive work, without interruption, till conference. It is almost impossible,except in the towns,to make any very substantial headway in any church enterprise, while winter is on. The utmost you can hope for, as a rule,is to meet the appointments and project plans to be consummated later, and all this our preachers have done, with commendable fidelity. In fact, during my nearly four years on the district, I have never had a more heroic class of men. Plyler at Weaverville, secured all his assessments, the first Sunday after conference and Moore at Bethel, soon afterwards, and all are looking and planning to that end. Besides the magnificent Central church, in Asheville, whose Sunday-school room will be ready for occupancy, next Sunday, one church is in process of erection on the Hot Springs circuit—one parsonage on the Bald Creek circuit while plans are making for the building of three churches on Ivery circuit, and one at Old Fort, the last to cost from $2000 to $3000. As to our schools, I am glad to report, the last installment on the Bald Creek Academy debt, cancelled, and that brother Plyler is moving energetically to the raising of the $2200 (which with the other money promised) wipes out the long standing debt on Weaverville College As to the increase on the ADVOCATE subscriptions, while they are not, what they ought to be, we have tried, and feel the editor will appreciate the effort, as we appreciate the paper. And now, while it may seem a long time in advance, we shall confidently expect you, brother Blair, to be with us, at our District Conference, August 4 and 7 inclusive, at Biltmore.

R. H. PARKER.

Asheville, N. C , March 24, 1904.

Trinity College Notes.

The commencement program has been completed, and is today given to the public.

The Commencement Sermon will be preached Sunday morning, June 5th, by President William DeWitt Hyde,Bowdoin College, Brunswick, Me. The Baccalaureate Address will be delivered Tuesday morning, 11 o'clock, by Dr. Frank C Woodward, Richmond, Va.

Mr. Goodwin Davis Ellsworth, '80, Washington, D. C., will make the Annual Address before the Alumni Association.

Tuesday evening representatives of the Senior Class will speak.

Wednesday Commencement Exercises will occur and the Commencement Address will be given. The speaker for this hour will be Professor Francis Greenwood Peabody, of Harvard University, Cambridge, Mass.

Wednesday evening a reception will be given in honor of the Graduating Class.

The Alumni Association will hold its regular meeting Tuesday afternoon, and the Executive Committee of the Association has decided to have an Alumni dinner in honor of Col. J. W. Alspaugh, of Winston, a member of the Board of Trustees and the oldest living graduate of the College.

Chief Marshal, Julian Blanchard, has appointed as Assistant Marshals, Henry Gilbert Foard, Wilmington; William H. Pegram, Jr., Durham; Robert R. Roper, Roper; Abner K. Murchison, Mocksville; Thomas M. Stokes, Bamberg, S. C.; Alfred C. Goodman, Durant's Neck.

Chief Manager, Angier B. Duke, has appointed as Assistant Managers Paul Webb, Elizabeth City; George B. Cooper, Henderson; Cecil B. Arthur, Morehead City; Frank S. Boddie, Durham; John W. Hutchison, Charlotte; Frank A. Ogburn, Monroe.

The Asheville District Missionary Institute.

Will be held at Hot Springs, N. C., Wednesday and Thursday, April 13-14. The preachers of the district will please read carefully the following programme, and conform themselves to it.

PROGRAMME.

Wednesday, 9 to 9:30 a. m. Opening exercises by R. H. Parker.

Topic I —The missionary obligation. (1) Its Scriptural basis. In New Testament teaching. In apostolic life. 9:30 to 10, G. W. Crutchfield. (2) Its human elements. Gratitude. Smypathy. 10 to 10:30, L. B. Abernathy.

Topic II.—How may we awaken in our people, a sense of this obligation? (Two things are necessary.) (1) Information. (2) A genuinely religious life. 10:30 to 11, Frank Siler.

Preaching at 11 a m., by A. T. Bell.

AFTERNOON.

2:30 p. m.—Opening exercises, by D. B. Hyder.

Topic III. Our agencies for reaching the people. (1) The Pulpit. 2:15 to 2:45, J. W. Campbell. (2) The Sunday-school. 2:45 to 3:15, T. R. Wolfe. (3) The Epworth League 3:15 to 3:45, J. T. Peeler. (4) Missionary Literature. 3:45 to 4:15, M. Y. Self

Reports from preachers, ss to what has been done towards raising the assessments.

Preaching at 7½ p. m., by D. M. Litaker.

THURSDAY.

9 to 9:15—Opening Exercises by W. B. Lyda.

Topic IV.—The Record of our Church.

(1) Fields occupied. (2) Our forces—Missionary and other workers. (3) Our Contribuiontions, 9:15 to 9:45, A. W. Plyler. (4) Progress of our church in the past year. In the past ten years, 9:45 to 10:15, D. M. Litaker.

Organization of District Forces—10:15 to 10:45—J. W. Moore.

Preaching at 11 a. m —Frank Siler.

AFTERNOON.

2:30 to 2:45—Opening Exercises by J. D. Gibson.

Topic V.—(1) What ought we to do this year ? As a church ? As a conference ? As a district ? (2) What can we do ? What will we do ? 2:45 to 3:15. C. H. Neal, J. W. Moore.

Report from each preacher as to what shall be done on his charge this year, in the way of raising his assessments.

Preaching at 7½ p. m. by C. H. Neal.

Program. Mid-Year Meeting, Newton, April 5-6, 1904.

TUESDAY.

10.30 A. M.—Devotions.

10.45—Organization.

11.00—Why we are here, Dr. James Atkins.

11.15—Address, Rev. W. B. Lee, of Brazil.

AFTERNOON.

2.30—Devotions, Rev. J. E. Woosley.

2.45—Missions in Western North Carolina, why? Dr. J. H. Weaver.

3.00—Home Mission Expenditure Justified by Results, Rev. J. H. West.

3.10—Some Strategic Points in our Home Mission Work, Rev. J. R Scroggs.

3.20—Open Discussion.

3.35—Efficiency in the Home Field, as in the Foreign Field Essential to Success, Rev. Parker Holmes.

3.45—How Can our Forces now in the Field be Made More Efficient, Dr. G. H. Detwiler.

4 00—Open Discussion.

4.15—How Can we best Utilize our Ministerial Strength in Cooperation with Domestic Mission Workers? Rev. W. M. Bagby.

4.30—Open Discussion.

EVENING.

7.30 — Experience Meeting, (Topic; My Missionary Convictions), Rev. W. R. Ware.

8 00—Sermon, Rev. H. L Atkins.

WEDNESDAY MORNING.

9.00—Devotions, Rev. Jno. W. Moore

9.15—Our Present Educational Policy in Home Mission Field, Inadequate, Rev. H. K. Boyer.

9.30—The Remedy, Rev. J. A. B. Fry.

9.45—The District Institute. (a) What is its Value? (b) Alone, or with Other Meetings? (c) Elements that Make Success, Rev. H. H. Jordan.

10.05—Open Conference.

10.15—The Circuit Mass-Meeting.

(1)When the Pastor is Indifferent, what? (2) Elements that Make Success. (3)Outline of a Model Program, Rev. R. M. Courtney.

10.35—Open Conference.

10.45—Dissemmination of Literature.

(1) What is worth while? (2) Methods of Distribution, Rev. H. M. Blair.

11.00—The Sunday-School and Missions.

(1) As an Educational Agency. (2) Relation to Fall Collections, Rev. H. C. Sprinkle.

MISCELLANEOUS MATTERS.

11.30—(1) The Living Link, Rev. W. M. Curtis.

11.40—(2) Influence of Specials, M. D Stockton.

11.50—(3)Legitimate Expense, C. H. Ireland.

WEDNESDAY AFTERNOON

2.00—Devotions, Rev. B. F. Hargett.

2 45—The Presiding Elder's Relation to Missions.

(1) His Personal Attitude. (2) How Make the Most of his District Secretary? (3) How Help his Pastors? Rev. J. A. Cook.

LAST YEAR'S EXPERIENCE.

3.15—(a) "One Thing that Brought Success," Presiding Elders who paid out.

3.30—(b) "One Thing that Caused our Failure," Presiding Elders whose Districts failed.

3.45—Methods Used in Other Conferences, by Conference Secretaries Present.

4.15—Open Conference.

4.30—Report of Committee on Resolutions

Adjournment

Spruce Pine Circuit.

DEAR. BRO. BLAIR: — Last Wednesday night we closed our meeting at Mt. Vernon, which resulted in twenty-five professions and reclamations, and the church in general greatly revived, so much so, that we believe our people here will go right to work and build a new church, a thing that has been needed here for many years. Brother Jno. W. Moore, of Bethel church Asheville, assisted us in the meeting, and we feel that he by the help of the Lord did a great work for our people at this place.

D. R. PROFFITT.

The Quiet Hour.

"Hope Deferred."

HENRY W. JESSUP.

Be patient, weary one; His ways are
not as thine.
His mills grind slowly.
Yet if He mark the sparrow's fall,
much more He seeth thine,
He thinketh on the lowly.

Wait patiently for Him; eternal are
His plans,
And thee He useth.
The Master Workman will not break
His tools,
Yet thee He bruiseth?

Still trust in Him: Thy prayer un-
answered seemeth?
But it was heard.
And shall be answered—lo! the prom-
ise gleameth
Clear in His word.

Then wait and trust—so shall He
give to thee
Thy heart's desire.
Though He defer it till thy gold's
refined
In cleansing fire.

—[The Christian Work.

Divine Illumination.

Some men think that religion is nothing but feeling, and that all light comes from science. We believe in and advocate the study of science. The mind is greatly enlarged and improved by science. Science has done wonders for the world. But they are mistaken who imagine that religion hampers the intellect. God is light. The more of God one has in his soul the more light he has. The Spirit of God touches, awakens, quickens, and enlightens the intellectual faculties. The genius of many great men has been awakened not by science, but by religion.

What was it that awakened the genius of John Bunyan and made him great? What prepared him to produce one of the most fascinating and powerful books in human language? It was not science, but religion. What was it that awakened the genius of Saul of Tarsus? What illuminated the mind of Isaac Watts, of Charles Wesley, of John Milton? It was not science, but the Spirit of God. Some of the chief builders of nations owed their illumination to religion. It was the Spirit of God that took them up out of obscurity and ignorance and stimulated them to great things.

When the Spirit of the Lord enters into the heart of a man and takes full possession he is made to see that the Almighty has endowed him with wonderful powers for some noble use. When one is truly born of God he begins to think and study, his faculties begin to unfold, and he begins to use them in the service of God and humanity. In almost every great revival of religion some great soul is brought up out of obscurity and darkness and turned into the way of service and light. Great ministers, great teachers, and great authors have received their first impulse toward great things from the touch of the Holy Ghost. Jesus was the light of the world, and through contact with Him men become lights in the midst of a perverse generation. Many bright lights have risen on the darkness of this world, but the brightest of all have been those which were kindled by the Gospel of our Lord Jesus Christ and the Spirit of the living God.

America's Interest in the Orient.

The Rev. John R. Hykes, D. D., is the agent of the American Bible Society in China, and no man has a better right than he to speak, out of a full knowledge of the conditions, with authority concerning the complications in the Far East. He says:

"America owes so much to the Bible that it can not afford to withhold it from a people with whom it is bound to come into closer and closer relations. The Eastern question more deeply and intimately concerns us than we perhaps at the moment realize. It is in the Orient that the United States must look for a market in the near future. The construction of the Panama Canal will bring the Eastern seaboard in close touch, commercially, with the millions of China, and the question as to whether the United States shall control the trade with Eastern Asia will press for a settlement. The conflict which is now going on concerns the United States just as much as it does Japan or Russia. We may be entering upon the inevitable conflict which is to be fought out in China, and over China, as to whether the Slav or the Anglo-Saxon shall dominate Eastern Asia. There can not be any doubt as to which it ought to be. The Anglo-Saxon race stands to-day for the highest type of civilization, the purest form of Christianity which the world has ever seen. It is a pertinent question which confronts us. There is a 'yellow peril,' but the teachings of the greatest of all books can and will take the danger out of it. Shall the Chinese have it?"—Western Christian Advocate.

A Few Hints to Young Ministers.

We trust it will not be considered immodest or out of place in us to give a few hints to our younger brethren in the ministry, particularly as we have been requested to do so. We are not to be considered as playing the role of Sir Oracle, as posing as a teacher of Homiletics or Pastorial Theology. We simply desire to offer a few practical suggestions drawn from our own experience and observation. When one has been over fifty years in the sacred office, he must have learned something of its duties and demands, and of the best methods of meeting them; unless, indeed, he be among those whom William Pitt, Earl of Chatham, described in his memorable reply to Sir Robert Walpole. The latter twitted him with his youth and inexperience. Sir William replied: "I have yet to learn that youth is a crime, but have not to learn that some men grow fools in spite of experience."

First, we call attention to the proper culture and control of the voice. Nothing is more important to effective delivery than distinct enunciation, and a well-regulated modulation of the voice. Many young preachers make the mistake of raising their voices to a high and unnatural pitch, under the impression that they can be better heard, or that their vehemence of manner will make their utterance more impressive. Neither is the case. A lower tone, with distinct articulation, is greatly to be preferred to a louder and harsher one. The latter grates upon the auditory nerve with a repellant and rasping sound. Some preachers scream out their sermons as though one-half of their hearers were deaf, and the other half had to be startled from their listlessness by vocal thunder. This overstraining of the voice is sure to irritate the organs of speech and impair their functions. Many a young preacher has ruined his voice for life by excessive exertion of it in his early ministry. We were conversing a few weeks ago with a young ministerial friend of another denomination who deplored his imprudence in this regard. He could scarcely speak above a whisper, and his voice was so hoarse and indistinct that it was difficult to understand what he said. He had been in the habit of speaking in the loudest tone he could command, and now he could scarcely speak at all.

In speaking, do not begin in a loud tone, but in a medium and moderate one, but not too low to be heard. It is a good thing to command the attention of your remotest hearer at the outset. To do this it is not necessary to speak as though you were shouting to the stars. It is astonishing how far a distinct, natural tone of the voice may be heard. Sam Jones never strains his voice. He speaks without exertion; and yet he can be heard in the most distant parts of a hall containing 5,000 persons or more.

Do not fall into a monotonous style of speaking. It is sure to have a somnific effect upon your hearers. Observe those rising and falling inflections, which are the instinctive expressions of thought and feeling. They come unstudied, if only you will be yourself and let nature speak.

No Methodist minister should ever have the "clergyman's sore throat," as it is called. An extempore style of speaking, requiring a constantly erect posture, favors a healthful development of the lungs and voice. A minister who habitually reads his sermons bends his head, and compresses the vocal cords, causing more or less irritation of the throat and bronchial tubes.—Baltimore and Richmond Christian Advocate.

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An... Infant's **Catechism**

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Our Little Folks.

"You Can't Cheat God."

Ned took his cousin Grace to keep him company while he worked at a job he had to perform.

"I don't think you're doing your work very well," she said. "It looks to me as if you were slighting it."

"That's all right," laughed Ned. "What I'm doing will be all covered up, you know."

"But isn't that cheating?"

"Maybe 't is, after a fashion,' answered Ned. "But it isn't like most cheating, you know.

"That's not the way to look at it," said Grace. "If it's cheating its cheating; you know that. You can't excuse it because it isn't the worst kind of cheating."

"But the man don't know it," said Ned.

"He may not," said Grace, soberly, "but God will. You can't cheat God."

Ned stopped work and went to thinking. Presently he said: "You're right. I'm glad you said that Grace. I'm going to begin over. There shan't be any cheating this time."

Ned undid what he had begun and began again—began right—and I know he felt better. I hope he will always remember that no one can cheat God.—Herald and Presbyter.

Paraphasing a Joke.

A big, good-natured farmer was awaiting the suburban train, accompanied by a handsome Gordon setter. Two sons of Britain stood near him. The dog strayed away from his owner, who was reading a newspaper.

"Hey!" called the farmer. "Come here, Locksmith," and the dog immediately ran to his feet.

One of the Englishmen approached the farmer.

"May I ask," he said, "what you called that dog?"

"Locksmith," said the farmer.

"And why, pray?"

"Because, every time I kick him he makes a bolt for the door."

There was a general laugh, in which the Englishman joined.

When he returned to his companion, he remarked:

"Most extraordinary name that man over there calls his dog."

"What?" asked his friend.

"Locksmith," replied the first Briton.

"And why such a name?"

"Because, he says, every time he kicks 'im, he runs out of the 'ouse!"

The Way to Spell Content.

The second president of the United States—John Adams—used to relate the following incident, showing how a wise father conquered a boy's disinclination to study:

When I was a boy I used to study Latin grammar; but it was dull and I hated it. My father was anxious to send me to college and, therefore, I studied the grammar till I could stand it no longer; and, going to my father, I told him that I did not like to study and asked for some other employment.

My father said, "Well, John, if Latin grammar does not suit you, try ditching—perhaps that will. My meadow yonder needs a ditch, and you may put by Latin and try that."

This seemed a delightful change and to the meadow I went. But soon I found ditching harder than Latin and the first forenoon was the longest I ever experienced. That day I ate the bread of labor and glad was I when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it.

I dug next forenoon and wanted to return to Latin at dinner, but it was humiliating and I could not do it. At night toil conquered pride and, though it was one of the severest trials I ever had in my life, I told father that if he chose I would go back to Latin grammar.

He was glad of it, and if I have since gained any distinction, it has been owing to the two days' labor in that ditch.—Selected.

A Sweet Low Voice.

"If the rising generation of American girls is not taught to use the speaking voice properly, we shall develop into a race of unconscious, unintentional shrews. If some rich woman wished to bring upon her head the blessings of posterity, she should endow a chair of voice development which would not necessarily include singing lessons," so says Miss Helen Lord, one of the fine singers of the day.

"Listen to the penetrating feminine voices all around us, shrilling, almost shrieking in head tones. And I am sure that not one of those women realizes that her remarks are being heard all over the room. If she did, she would talk less of personal matters. Ride on the elevated trains or on open surface cars, and your head will ache more from the piercing voices of the women around you than from the combined din of train and street. Have you ever had a telephone ring in your ear because the woman at the other end of the wire was using head tones in talking? It is frightful.

"The true root of evil is that American women either can not or will not use her speaking voice properly. Hundreds of dollars to cultivate a singing voice but not one cent nor a jot of her time to improve her speaking voice! Massages and lessons in physical culture to develop a plump throat, but not five minutes a day to enlarge her chest. And yet a gentle voice is a woman's most effective weapon.

"If a woman will stand squarely before her glass, with her shoulders back, her head high, while she slowly inflates and empties her lungs, she will secure excellent chest development. Then let her give the sound of double O (oo) as the lungs are emptied, but in rich, low tones, which she feels comes straight from the chest, or, as one woman expressed to me, from the pit of her stomach, and she will have taken the first step in developing a pleasing speaking voice.

"Next let her take the same position and count up to ten as slowly as possible while emitting one long breath, steadily increasing her chest expansion. Then let her practice her new speaking tone on her family, seeing how deep she can place her voice and yet be heard distinctly by members of the home circle. When on trains or walking on the street let her aim be to strike a voice tone below the din, and not above it, so low, in fact, that it rings like a second or alto part in singing. She can then be heard as distinctly as if she tried to shout above the roar of street traffic, and her voice will lose that penetrating shrill quality which is the hall mark of the ill-bred woman."—The N. Y. Tribune.

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" Lowrys	9 18 a m	8:8 p m.	
" McConnells	9 28 a m	8 43 p m	Thurs
" Guthries	9 33 a m	85 p m	
" Yorkville	9:49 a m	9:19 p m	Sat
" Clover	10 1. a m	10 00 p m	
" Gastonia	10 38 a m	2:30 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 20 a m	1 0 a m	7 02 a m
" Lincolnton	11 43 a m.	1 0 a m	8 00 a m
" Maiden	12 10 p m	2 30 a m	9 20 a m
" Newton	12:8 p m.	2 58 a m	10 00 a m
" Hickory	12:0 p m	4 0 a m	2 00 p m
" Cliffs	1 2 p m	4 40 a m	3 0 p m
" GraniteF'ls	1 36 p m	4 57 a m	3 45 p m
Ar. Lenoir	2 05 p m	6 00 a m	5 20 p m

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" Cliffs	3 08 p m	9 30 p m	9 5 a m
" Hickory	3 20 p m	9 50 p m	9 35 a m
" Newton	3 45 p m	11 45 p m	11 20 a m
" Maiden	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 30 p m	1 0 a m	12 45 p m
" High Shoals	4 52 p m	2 2. a m	2 23 p m
" Dallas	5 12 p m	2 55 a m	3 25 p m
" Gastonia	5 30 p m	4 0 a m	3 55 p m
" Clover	5 57 p m	5 10 a m	
" Yorkville	6 3 p m	6 00 a m	Mon
" Guthries	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 0. a m	Wed
" Lowrys	6 57 p m	7 23 a m	
Ar Chester	7 17 p m	8 0 a m	Fri

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Rev. Frank Siler, Asheville, N. C.
F. Stikeleather, Asheville, N. C.

Office: 108½ W. Washington St.

Making an Editor Feel Good.

The path of the editor is not always smooth. It is commonly understood that he is the target for every critic, and that to take a passing whack at him is no crime against the peace and order of society. The editor of the ADVOCATE has had a few samples only of "hot stuff," and has an idea what it is, but has been agreeably disappointed to find that the public generally has been so considerate of his feelings, and so kindly disposed. Moreover, the last few weeks have brought us so many expressions of kindly interest and of appreciation of our work, that we feel it our duty to make this public acknowledgment of their kindness. It has been impossible for us to write a personal letter to each one, and we hope, therefore, all who have written us kind expressions will accept this instead.

It will be difficult for the reader to fully understand what all this means to the editor. To a man whose supreme convictions have been along the line of preaching the gospel to save sinners and edify believers, the work of an editor is particularly trying. So often his feeling is that of one groping his way in the dark, and not certain of effectual service. Without the immediate moral support felt by the regular pastor and the consciousness of that charming relation known only to a pastor, the experience is one of desolation. How refreshing, then, for a good Christian woman, sending her renewal, to add a line like this: "You are giving us a good paper, and I want to express my appreciation"; or for a good man to say, "I am very much pleased with it, and mother thinks there is none like it." Or this, "your editorials are read with great profit. They are timely and to the point. I always enjoy them."

With almost daily expressions like this and hundreds of new subscribers going on the lists, we are thanking God and taking courage. We are thankful to these kind friends, thankful to the preachers who are helping us so nobly, and, above all, thankful to God who, we believe, is wonderfully answering our prayer for an enlarged field of usefulness.

EDITORIAL NOTES.

Rev. W. B. Lee attended the Durham District Conference at Graham last week, and preached in Durham Sunday. Brother Lee is making full proof of his ministry while on his vacation.

* * * *

The tourist party of the State Sunday-school Association held a mass meeting in the Smith Memorial Building last Sunday afternoon. There were interesting addresses and good music.

* * * *

Judge A. L. Fitzgerald is a candidate to succeed Senator Stewart, of Nevada. The Judge is a native of Rockingham county, this State, and is a brother of Bishop O. P. Fitzgerald. He was one of the most appreciated guests at the re union here last October.

* * * *

Rev. S. B. Turrentine is conducting a meeting at West Market street church, assisted by Rev. P. J. Carraway, who is doing some very forcible and helpful preaching. The meeting has been going on for more than a week, and there has been good interest among those attending.

* * * *

Rev. Ira Erwin, of Centenary Methodist church, this city, will begin a meeting on next Sunday, in which he will be assisted by Rev. J. P. Rodgers, of Asheboro station. Brother Rodgers has been very successful in revival work, and we trust he may be a great blessing to the Centenary congregation. He will arrive on Monday.

* * * *

Last week our neighbor, the Raleigh Christian Advocate, issued a special Warrenton District Edition. It contained the pictures of the presiding elder, Rev. G. F. Smith, and all the pastors of the district. Withal, it was a very creditable edition, and one that will be likely to be preserved as a valuable keepsake among the people of that section.

* * * *

We have received from the Robert Harding Company, Richmond, Va., a copy of the new quarterly cloth-bound edition of Pell's Notes on the International S.-school lesson, also a copy of the monthly edition. This plan is unique, and this vest pocket arrangement is a great convenience. To hundreds of our readers we need not even mention the merits of these notes, when it is known that they are the product of the heart and brain of Rev. Edward Leigh Pell, a Tar Heel, now of the Virginia Conference. There are none better.

* * * *

We are glad to see that the way is opening for Rev. D. H. Comann in our largest and most influential churches. He has recently spent a week or more with the Tryon street congregation in Charlotte and is now with Rev. W. R. Ware, at first church, Salisbury. There is no estimating the good done by this consecrated man in every congregation he visits. It is a style of evangelistic service greatly needed. In fact, the larger city churches are greatly in need of just the sort of service Brother Comann is rendering. For edifying, uplifting and fixing the faith of the Christian people, there is nothing that a pastor can do that will give better results than a week or ten days of this man's service. There are few men more attractive in the pulpit, and his expositions of the vital doctrines of Christianity are seldom surpassed. We are not surprised to hear of the good effects of his work in Charlotte and Salisbury.

Western North Carolina Conference Brotherhood.

ASSESSMENT NO. 19.—Rev. Jesse H. Page. Received three dollars each from Rev. Messrs. T H Pegram, P J Carraway, J J Renn, E P Green, T H Edwards, Albert Sherrill, H H Jordan, C M Anderson, C P Moore, J R Moose, T A Boone, W H Cooper, N M Modlin, R C Craven, A R Bell, J M Rowland, J C Troy, J J Eads, W B Lyda, W R Ware, J D Buie, M A Smith, W H Perry, S T Barber, J M Rice, J F England, G D Herman, G W Callahan, A S Raper, R W Pickens, J P Rodgers, J E Woosley, L W Crawford, J M Downum, T F Glenn, T B Johnson, Jno R Brooks, J S Nelson, A T Bell, W F Womble, F L Townsend, L P Bogle, F W Bradley, C C Thompson, L E Stacey, W V Honeycutt, E N Crowder, Chas A Wood, J W Wheeler, C M Pickens, P L Terrill, C A Drum, R H Parker, T E Wagg, J H Bradley, Z Rush, Thos E Winecoff, J N Huggins, E G Pusey, G F Kirby, A G Gantt, T F Marr, A W Jacobs, J A Cook, J A J Farrington, J A Wiggins, B Willson, W S Hales, J D Arnold, H L Atkins, W M Bagby, J A Bowles, J W Bowman, J H Brendall, A J Burrus, Chas W Byrd, W W Bays, W M Biles, C M Campbell, W S Cherry, R G Barrett, L T Cordell, C H Caviness, B F Carpenter, G W Crutchfield, R M Courtney, J A Clark, D H Comann, G H Detwiler, J P Davis, T S Ellington, L A Falls, B F Fincher, J E Gay, J J Gray, T J Gattis, G G Harley, Parker Holmes, M H Hoyle, R M Hoyle, D M Litaker, V L Marsh, J W Jones, Jno W Moore, W L Nicholson, J C Keever, P E Parker, Jno M Price, N R Richardson, D S Richardson, J R Scroggs, R D Sherrill, J A Sronce, J T Stover, M T Steele, R M Taylor, R G Tuttle, M H Vestal, J H Weaver, Jas Willson, F H Wood, J H West, D Atkins, H F Chreitzberg.—Total, 124.

One dollar each from Mrs G W Ivey, Mrs J V Barringer, and Messrs. Jas E Wyche, T V Goode, W H Watkins, J F Craven, J O Forrester, J A Odell, W R Odell, T C Smith, C W Tillett, B D Heath, J B Ivey, Niel Lee, G F Ivey, J S Carr, F Stikeleather, W G Fortune, C A Bray and J G Freeland.—Total 20.

Total amount, $392.00.

Five members have requested that I hold open this call a few days longer. When they remit the total assessment will be $407.00. With the exception of the five above noted this list shows the total membership of the Brotherhood at this date. I have duly notified every member but have failed utterly in getting response from a number. Some have the chronic habit it seems of not noticing such reminders. I have written and mailed 229 postal cards besides letters for this assessment.

I will be glad to correct any errors that may be found in this list.

Respectfully,
H. F. CHREITZBERG.

Visit to Davenport College

Dear Brother Blair:—A little over a month ago it was my privilege to visit Lenoir and spend a week in Davenport College. I thereby enjoyed two pleasures in one. First, that of sojourning in this beautiful and prosperous little city; and second, of witnessing the excellent work now being done in the college.

Much is always said of the ideal location of any College building. Davenport needs no recommendation of this character for all who have visited it concur in the opinion that it is the finest they ever beheld.

Dr. Chas. C. Weaver and his able associates are doing very thorough work in all the departments, and a finer, healthier or happier student body it would be hard to find anywhere.

The presence and influence of Rev. and Mrs. J. H. Weaver is a benediction to the homelikeness of the institution.

One hundred and eighty students have been enrolled this year, sixty of whom make their home in the College Building. Many of these are from a distance as far east as Elm City, and west as Haywood county.

It is no longer a question of securing patronage, says President Weaver, but one of larger accommodation.

Last summer extensive additions were made to the building, and at a meeting of the Trustees held recently it was decided to still further enlarge.

The plans as adopted look to the erection of a west wing to the present structure. It is to accommodate seventy-five more girls and have in it a commodious chapel, society halls, music rooms and library. The work is to be finished during the coming summer so as to be ready for the opening in September.

With splendid accommodations, an excellent faculty, an aggressive Board of Trustees, and a largely increasing patronage Davenport is no longer an experiment but an institution which will do a service for Western North Carolina Methodism unsurpassed by any school within the Conference bounds. HAROLD TURNER.

Winston, N. C., March 23, 1904.

Notice.

I am anxious to secure one copy each of the Western North Carolina Conference Journal from 1890 to 1896, inclusive, and will pay a reasonable price for same. Any one having any or all of these copies to dispose of, will please write me.

GEO. L. HACKNEY,
Asheville, N. C.

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CONFERENCE NEWS.

BROOKS.—Rev. Jno. R. Brooks and wife are still sojourning in Raleigh.

SHELBY.—The Star says: "The new electric chandeliers for the Methodist church arrived a few weeks ago and have been installed."

SHERRILL.—Rev. W. L. Sherrill preached a fine missionary sermon Sunday at the M. E. Church from 2nd Cor. 8:7.—Davie Times

FRANKLIN.—The services continue at the Methodist church nightly through this week. Rev. Mr. Wine coff is doing some excellent preaching.—Press.

NORWOOD.—Rev. E C. Glenn is now engaged in a meeting at Norwood, with the pastor, Rev. G. G Harley. He closed a meeting at Lumberton a few days ago with fine results.

WEST.—Rev. J. H. West, Presiding Elder of the Morganton District, filled the pulpit at the Methodist church Sunday morning and night. He preached two excellent sermons. —Marion News.

BREVARD STREET, CHARLOTTE.—A series of meetings now in progress at Brevard Street Methodist church will continue through the week. Preaching every evening at 7:45 by the Rev. A. R. Surratt.—Charlotte News.

SELF.—Rev. Marvin Y. Self, of the Hendersonville circuit, spent Wednesday night in the city leaving yesterday morning for his home at Lincolnton for a few days rest. His friends here were glad to greet him. —Gastonia Gazette.

SPRAY.—The protracted meeting in the Methodist church at Spray closed Tuesday night. There were a number of conversions. Pastor Stanford was ably assisted in the meeting by Rev. Mr. Bransford, of Danville —Leaksville Gazette.

ERWIN.—Miss Mattie Erwin, sister of Rev. Ira Erwin, pastor of Centenary church, this city, died at her home near Waco last week. Bro. Erwin has the sympathy of many friends in this sad dispensation of providence.

DAVENPORT COLLEGE.—Rev. Dr. Chas. C. Weaver, president of Davenport College, wrote the Charlotte Observer last week as follows: "Please say in your paper that Davenport College has no baseball team, as it is a school for young women exclusively. The reporters seem prone to confuse our school with a school for boys located here.

SHORE.—Rev. John H. Shore, of the North Carolina Conference is a native of Forsythe county, and has many friends who are readers of the ADVOCATE, and who are interested in his success. He was assisting in a meeting at Edenton street, Raleigh, last week, and one of the city papers said of him: "He is known as one of the strongest ministers in the Methodist church, and is a very forceful and entertaining speaker."

SHERRILL.—We regret to announce the death of Mrs. Barbara Henderson Sherrill, wife of Mr. S. P. Sherrill and step mother of Rev. W. L. Sherrill, which occurred at her home in Lincolnton on the 24th. Mrs. Sherrill was a member of the Methodist church, and the funeral exercises were conducted by her pastor, Rev. R. M. Courtney. She was an exemplary Christian, loved by all.

LINNEY.—Mrs. R. Z. Linney, wife of Hon. R. Z Linney, of Taylorsville, and sister of Rev. R. T. N. Stevenson, of the Western North Carolina Methodist Conference, died at her home in Taylorsville last week.

STAFFORD.—We sympathize with our Brother E. J. Stafford, of this city, who was called to attend the funeral of his father at Kernersville, last week. His mother passed away only a few weeks ago.

DETWILER.—Rev. G. H. Detwiler is announced to preach the Baccalaureate sermon at Oak Ridge, on the 18th of May. We can assure the Oak Ridge people in advance that they are to have some uncommonly good preaching.

MARION.—The press correspondent writing from Marion says: "The Methodist congregation is looking around for a good site to build a new church on. They are dissatisfied with the location of the present church and hope to secure a better one and begin the erection of a new church at an early date."

ATKINS.—Rev. H. L. Atkins, presiding elder of the Shelby district, has been preaching in the Methodist church here this week. Mr. Atkins is one of the strong preachers of his conference, and has been doing some fine preaching this week. His sermon of Tuesday night on church building was specially fine. His sermon last night was addressed to young people.—King's Mountain Herald, 16th.

TRIPLETT.—Rev. T. L. Triplett, who preached us two good sermons, returned to Mooresville Wednesday. He has many warm friends in this section. He has promised to help us get up a big picnic and Children's Day at Amity this summer. It seems to me he preaches fully as well as he did when I first heard him at Wesley's chapel during a meeting thirty years ago.—Amity cor. Statesville Landmark.

BOONE CIRCUIT.—Rev. B F. Hargett, writes: "We have been frozen up here all winter, and my work is so scattered I could not meet the people. We are now getting into the work more fully. Our people have been exceedingly kind to us during the very severe winter. They are a noble people. We are looking forward to a good year's work. Our prospects are bright, and through the blessings of our Lord, we hope to make gains in every way possible. Our highest aim is the salvation of precious souls, and full collections for all purposes. Pray for us. May the good Lord greatly bless you this year in your great work for Him.

NEWS NOTES.

Mr. Frank H. Richardson, editor of the Atlanta Journal, is dead.

Ten thousand dollars has been subscribed to build a hospital in High Point.

The temperance forces of Winston Salem have organized an Anti Saloon League.

The Durham District Conference met at Graham, N. C., last Wednesday and continued until Sunday.

Gov. Jefferson Davis has been nominated by the Democrats of Arkansas for governor of that State.

The appropriation of $142,000 to the Southern's fast mail, which was strenuously opposed, passed Congress a few days ago by a vote of 88 to 80 So No. 97 will be continued.

Manetta Mills, Lando, S. C., was burned Monday. Loss $100 000. It was fully insured. The factory employed about 125 hands.

Fifty acres near Lake View, Moore county, have been given to the King's Daughters as a site for a reformatory for young white criminals.

A $100,000 wholesale hat store has been organized at Charlotte. It will be known as the Williams-Porter Company, and will be one of the largest hat stores in the South.

Mr. George P. Pell, of Winston, has been selected as clerk to the Code Commission, consisting of Messrs. T. B. Womack, W. B. Rodman, N. Y. Gulley.

The Senate, on the 22nd inst., ratified a treaty between Cuba and the United States, signed May 22nd, 1903, embodying the Platt Amendment and defining the future relations of the United States and Cuba.

Judge Chas. H. Simonton has issued an order setting the trial of W. E. Breese and J. E. Dickerson for the June term of the United States Court in Charlotte. Judge B. F. Keller, of West Virginia, will hold the court.

The House Committee on the Judiciary voted to impeach Judge Charles Swayne, of Florida, by a vote of 5 to 4. Two reports will be presented to the House, one favoring impeachment and the other adverse thereto.

Mr. W. R. Grace, former Mayor of New York, died at his home in that city on the 21st inst. Mr. Grace was a very benevolent man, and was noted for his liberal contributions for the relief of the famine in Ireland many years ago.

There was a collision on the Southern Railway at Leftwich, Va., between No. 38, known as the Washington and Southwestern Limited, and a freight train. No loss of life resulted, but the engine of No. 38 was badly damaged.

The negroes in Texas have bolted the regular Republican conventions, and sent delegates of their own to the National Republican convention. The whites also held a convention, and so there are two sets of delegates, both claiming to represent the Republicans of Texas.

Dispatches from Kansas City, Mo., say that Higginsville, Mo., has been wrecked by a hail-storm. Fifty buildings were wrecked and one man killed, while several others were badly wounded. The streets were covered with debris of the shattered buildings.

K. S. Finch, the orator in the A. & N. C. Receivership suit was given a hearing before Judge Clark, and bound over to court. It is supposed that Finch and McBee will be tried in the Superior Court of Wake county for conspiracy this week. A bill of indictment has been sent in, but the grand jury has not acted upon it as yet.

United States Senator Burton, of Kansas, has been convicted by a jury of receiving compensation to protect the interests of the Rialto Grain and Securities Company. The jury deliberated 41 hours There was an appeal taken and no sentence was pronounced. If the verdict is sustained Senator Burton will lose his seat in the Senate, and be deprived of the right of ever holding public office again.

On March 24th a great storm swept over a part of Illinois and Indiana. The town of Indian Harbor, Ill., was the greatest sufferer. Eighteen residences were destroyed, about twenty five people injured, and one man killed. Hammond, Ind., was badly damaged also.

FOREIGN.

Gen. Kuropatkin, the great Russian chieftain, has reached the seat of war and has assumed command.

On March 27th the civil administrator informed all the foreign cousuls that Viceroy Alexieff had placed the city and port of New Chwang under martial law.

The Japanese have made another futile attempt to block the entrance to Port Arthur. They sent in four merchant steamers, supported by six torpedo boats. They were discovered by the Russian searchlights and driven back.

Sir Edwin Arnold, the author, died in London March 24. He was born June 20, 1832. Although Sir Edwin suffered of late years from partial paralysis, he was not taken seriously ill until last week. Sir Edwin continued his literary work until quite recently, his last writing being in connection with the Russian-Japanese war in which he was greatly interested.

London, March 26.—The Daily Telegraph prints a dispatch from its correspondent at Shanghai which says that the Empress Dowager has negatived a proposal made by General Yuan Shi Kai and General Ma that China conclude an open alliance with Japan, in view of Russia's repeated violations of Chinese territory west of the Liao river.

District Conference Directory.

ASHEVILLE DISTRICT, at Biltmore, August 4-7.

CHARLOTTE DISTRICT, at Marshville, July 21-24.

FRANKLIN DISTRICT, at Sylva, July 28-31.

GREENSBORO DISTRICT, at Holt's Chapel, July 28 31.

MORGANTON DISTRICT, at Morganton, May 26.

MOUNT AIRY DISTRICT, at North Wilkesboro, March 31.

SALISBURY DISTRICT, at Salem Church (seven miles from Albemarle), July 28 31.

SHELBY DISTRICT, at McAdensville, July 7 10.

STATESVILLE DISTRICT, at Newton, beginning June 2nd.

WAYNESVILLE DISTRICT, at Mount Zion, on the Crab Tree circuit, July 14 17.

WINSTON DISTRICT, at Kernersville, June 30-July 3.

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Remember, you get it absolutely free by sending a postal to Vernal Remedy Co., 460 Seneca Building, Buffalo, N. Y.

John A. Young is making his last call for patrons spring of 1904. Those wishing to avail themselves of his spring offer should order at once.

The Sunday School.

Lesson for April 3.

Jesus Visits Tyre and Sidon.

(Mark 7: 23-37.)

Order of Events.

The visit to Tyre and Sidon follows closely upon the feeding of the five thousand (Lesson XII, last quarter), and was undertaken as a respite from the hostility of the Jewish leaders, which had been newly quickened by the discourse on the bread from heaven. The ready faith of the Canaanitish woman must have been balm to the soul of Jesus, who for months had been contending with the obtuseness of the disciples and the open opposition of the scribes and Pharisees.

The Conversation.

27, 28. Compare Matt. 15. 22-27. Taking two accounts together, we have this: To the woman's petition Jesus at first "answered not a word" (Matthew). The petition was renewed and with persistence. Then the disciples interfered, "send her away, for she crieth after us." To this Jesus replies (to the disciples directly, to the woman indirectly), "I was not sent but unto the lost sheep of the house of Israel." To which the woman, in great distress, said, "Lord, help me!" Then Jesus (to the woman), "Let the children first be filled; for it is not meet to take the children's bread and cast it to the dogs." To which the woman, "Yea, Lord; even the dogs under the table eat of the children's crumbs." Whereupon her faith was commended and her petition granted.

The Aim of the Conversation.

The incident is peculiar as exhibiting our Lord apparently reluctant to do good. And yet there is nothing in the details of the incident which makes it necessary for us to believe that the reluctance was more than apparent. But why the show of reluctance? One of course cannot be sure of the answer; but that it was intended as a lesson to the disciples is not unreasonable. And what lesson? Why, what but the lesson of the catholicity of the Christian spirit. It has been conjectured that our Lord was but putting into words the thoughts of the disciples. Had she been one of their faith they might have made her cause theirs; but she was a detested Canaanite, a renegade, a dog. What fellowship could there be with her? Her touch was defilement. "You say," says Jesus, interpreting their thought, "that salvation is of the Jews and for the Jews; that I was not sent but to Israel; that it is not fitting to take Israel's portion and give it to dogs. Very well, but see how 'the dogs' receive the truth. By Israel I have been substantially rejected; see now the faith of this Gentile! I am sent to those who will receive Me, whether Jew or Gentile; and if you are to be followers of Me in truth and in deed you must make room in your thought and heart for all such." The memory of this scene and of the lesson it was intended to teach could not have been without its effect upon Peter, when that ardent follower was confronted with the problem of Cornelius.

The Return.

31-37. Our Lord's sojourn in Phœnicia could not have been of long duration. According to Mark, He must have penetrated the very heart of this Gentile territory, coming "through" Sidon to the Sea of Galilee, and visiting the territory lying east and northeast of the lake known as Decapolis, or the region of the "ten cities." Here was brought to Him a deaf man, who had also an impediment of speech; and him He cured. For him the disciples interceded (verse 32), and even prescribed "the laying on of hands." Jesus, however, took him aside privately and healed him by prayer and by touching the ears and tongue. Restoring the man to his friends, Jesus charged them that they should tell no man, but the more He charged them so much the more a great deal they published it. And there He wrought many wonderful works.

Reflection and Instruction.

1. The most un-Christlike thing is the religious narrowness which would limit the grace of God to one's Church, one's faith, one's race.

2. There is permanent warning in the attitude of the Jewish leaders toward Jesus. It is quite possible for the religion of the letter to war against and defeat the religion of the spirit.

3. Christ has a response for all the needy who, feeling their need, come to Him for help.

4. When prayer is at first apparently denied it is not because God does not hear, but because God is answering your faith that He will answer as is best for you. The delay to the woman but made her faith clearer to herself and to the others; she herself was enriched by the Lord's commendation, while the disciples were given the unforgetable lesson of a noble faith flourishing in an alien soil. To all succeeding generations she has been an encouragement to the truly devout to continue instant in prayer, to pray and not to faint.

5. The answer to prayer may be otherwise than we ask, but it is never otherwise than we should desire did we know all. The cup may not be taken away but the angel will be sent to strengthen; the thorn in the flesh may not be removed, but grace sufficient will be bestowed.—N. Y. Christian Advocate.

More Riots.

Disturbances of strikers are not nearly as grave as an individual disorder of the system Overwork, loss of sleep, nervous tension will be followed by utter collapse, unless a reliable remedy is immediately employed. There's nothing so efficient to cure disorders of the Liver or Kidneys as Electric Bitters. It's a wonderful tonic, and effective nervine and the greatest all around medicine for run down systems. It dispels Nervousness, Rheumatism and Neuralgia and expels Malaria germs. Only 50c, and satisfaction guaranteed by all druggist.

Fruit Trees.



LAST CALL for Spring 1904 While a great many have availed themselves of the low price I made on fruit trees yet I have great quantities to dispose of that must be dug from blocks that I wish cleared The cool nights have kept this stock in excellent condition for planting But you should order at once as a few warm days would cause this stock to start growth

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NOTICE.

STATE OF NORTH CAROLINA, Guilford County. | In the Superior Court.

S. A. Ogburn C. J. Ogburn, M. H. Ogburn, Martha E. Masten and her husband, has M. Masten E. W. Ogburn S. A. Ogburn Administrator of M. J. Tatum,
vs.
Tempie Tatum Dodd and her husband, Edward Dodd, and all heirs at law of Tempie Tatum Dodd other than the plaintiffs named in this action. | Service of Summons by Publication.

The defendants above named will take notice that an action entitled as above has been commenced in the Superior Court of Guilford County, N. C., for the purpose of obtaining a decree authorizing the Clerk of the Superior Court of Guilford County, N. C., to turn over to S. A. Ogburn, Administrator of M. J. Tatum (deceased) a certain fund now in his hands which is in the nature of real property and which belongs to the estate of M. J. Tatum, deceased; and the said defendants will further take notice that they are required to appear at the April term, 1904, of the Superior Court of Guilford County, N. C., to be held on the 3rd Monday of April being April 18th, 1904, at the Court House in said county of Greensboro, N. C., and answer or demur to the complaint in said action or the plaintiffs will apply to the Court for the relief demanded in said complaint.

This 29th day of February, 1904.

JNO. J. NELSON,
mar2 6w Clerk Superior Court.

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Back to Oxford. (Can be had only in the set.) By Rev. J. H. Potts.

Korean Sketches, $1.00. By Rev. J. S. Gale.

Betrayed Trust, .75. By Rev. W. T. Mclure.

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Topic for April 3.

Witnesses of the Resurrection.

(Acts 2: 22 32. Easter Psalm, 30.)

WITNESSES OF THE RESURRECTION.

The resurrection of Jesus is the foundation stone of Christian belief. The inspiration of the prophets, the veracity of the gospels, the truth of the apostolic teaching, are bound up with this far-reaching fact. The efficacy of the gospel, the adequacy of faith, the deliverance from sin, the hope of glory, depend upon Christ's having risen from the dead. The Christian Church is built upon the foundation of a risen life. Take that away, and the whole structure falls. Every Sunday is a memorial of this act of God the Father in raising Christ from the dead, and one Sunday of the year the Church especially celebrates the anniversary of Christ's resumption of his redeeming life after having laid it down in atnoing death.

I. THE LIFE AND DEATH OF JESUS ARE INDISPUTABLE HISTORY.

By history we mean the ordered and classified narrative of past events, as these have been derived from sources proved to be trustworthy after the most rigid criticism. The scientific historian has tests of truth by which imposture is detected and fact established. For example, when the Book of Mormon speaks of herds of cattle roaming the plains of pre historic America we have proof that it was written by one unaware, or forgetful, of the fact that domestic animals, except dogs, were not found in America previous to its discovery by Europeans; just as poor Chatterton's forgeries were detected by the use of a pronoun that had not come into the language at the alleged date of the writings. The cleverest liar will inevitably be exposed. Truth is, at last, vindicated.

The leading facts of the gospel narrative are absolutely unquestioned by historians of whatever religious opinion, of whatsoever view of the nature of Jesus. The one excuse for doubting anything in the Gospels is the assertion that the miraculous is not to be believed because contrary to common experience. But that is to beg the whole question. It is certainly not impossible for God, who made, sustains, and governs the universe, to change, recombine, enter again into creative relation with the world he has made. Whether he has done so or not depends upon no man's little opinion, but upon the evidence which he has seen fit to give.

II. THE RESURRECTION WAS A SUBJECT OF PROPHECY, AND WAS TESTIFIED TO BY MANY WITNESSES.

1. The passage quoted by Peter (Ps. xvi. 8-10) expressed the hope of the prophet psalmist—a hope shared in by many pious Israelites—that God would not leave him in the grave, but would rescue his flesh from corruption. (Cf. Ps. 49: 15; 73: 23-26.) This hope, as far as any proof was concerned, had never been justified. David's tomb was evidence to the contrary. Hope must, then, center in another, in whom the eternal life, like the career and character of the ideal King, should be realized. Messiah should rise from the dead, and in him should Israel's hope be fulfilled.

2. But the prophecy of Jesus, not here cited, is perfectly explicit (1) in applying to himself the Old Testament prophecy (Luke 24: 27, 44), and (2) in the foretelling his sufferings and death (Luke 9: 22; 18: 31-34).

3. The resurrection is testified to by witnesses. St. Paul gives a partial list of the appearances of Jesus after his resurrection (1 Cor. 15: 5 7), but the Gospels record five or six other appearances not mentioned by Paul. The complete catalogue is as follows: To Mary Magdalene alone (Mark 16: 9); to Mary and the other women (Matt. 28: 9); to two disciples on the way to Emmaus (Luke 24: 13; Mark 16: 12); to Peter about the time of the setting out of the two (Luke 24: 34; 1 Cor. 15: 5); to the eleven, Thomas being absent, as they sat at meat (Mark 16: 14; Luke 24: 36; John 20: 19; 1 Cor. 15: 5); to James during the interval between Easter and its octave (1 Cor. 15: 7); to the eleven, Thomas being present (John 20: 26; 1 Cor. 15: 7); to seven disciples on the shore of Gennesaret (John 21: 1); to the eleven in Galilee (Matt. 28: 16; Mark 16: 15); to over 500 brethren (1 Cor. 15: 6; identical with Matt. 28: 16, according to some, according to others dependent upon the testimony of Paul alone); and to the disciples just previous to the ascension (Luke 24: 50; Acts 1:6).

What appear to be discrepancies are due (1) to the necessary compression of the narrative—Luke, for example, crowds Easter day within twenty-six verses; (2) the independent standpoint and specific purpose of each writer—Matthew dwells chiefly upon the majesty and glory of the resurrection; Mark insists upon it as a fact; Luke as a spiritual necessity; St. John as a touchstone of character (Westcott, introduction, pp. 31off); consult Farrar's "Life of Christ," Volume II., page 432. But among all seeming variations the great central fact of the resurrection and its principal features "stand out all the more sure." (Meyer's Commentary on John.) The great fugue of the first Easter tidings has not come to us as "a monotonous chorale," and mere boyish criticism cannot understand the common feeling and harmony which inspire the multitudinous vibrations of those joyous voices. (Lange.) If Jesus did not rise from the dead, no event is certain, and all testimony is utterly untrustworthy. But he did rise!

"Come! see the place where Jesus lay,
And hear angelic voices say:
Alleluiah! Christ the Lord is risen to-day."

III. Every One Who Has Experienced the New Birth Is a Witness to the Resurrection.

St. Paul testifies that, last of all the apostles, he saw the risen Christ. (1 Cor. 15 8; 9: 1.) This was probably not less than four years after the ascension, but he claims equal validity for his testimony. Our testimony is, like that of St. Paul, more to a spiritual experience that has come through faith in Christ than to an observed fact. But the fact and the experience go together.

The saving work of the risen Christ in our nature is a fact of experience equally certain with any other fact. An experience of Christ's saving power puts the believer on the same plane with the apostles, and makes his testimony effective. (1 John 1: 3, 4; Col. 3: 1; 1 Pet. 1: 3.)

The outpouring of the Holy Spirit, the great feature of the foretold day of the Lord (Joel 2: 28, 32), is that which witnesses within the believer to the certainty of the resurrection. "Being exalted by the right hand of God, he hath poured forth this."—Epworth Era.

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feb 12-1y

Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Fourth Quarterly Report of the W. F. M. S., of the W. N. C. Conference.

DISTRICTS.	Dues.	Pledge.	F. Bumpass Memorial.	Mem Fund.	Scholarship.	Cont. Expense.	Isabella Hendrix School.	20th Century Fund.	Bible Women	TOTAL.
Asheville	$35 10	218 92			$	8 50	$			$ 252 52
Charlotte	145 65	492 39	10 50			14 75				662 69
Franklin	12 10	25 00								37 10
Greensboro	84 63	558 79	8 50		36	10 60	100			798 52
Morganton	28 70	68 25	2 50			2 75				102 20
Mount Airy	10 40	7 00				25				17 65
Salisbury	62 31	315 75	1 50			5 45		25 00		409 51
Shelby	64 80	208 75	2 40		40	3 75			60	317 70
Statesville	39 60	205 9	1 66			1 25				308 42
Waynesville	14 50	69 35				4 60				88 45
Winston	58 85	118 84	3 65			8 80				180 14
Total Adults	556 04	2268 45	30 71		$ 76	60 70	$ 100	25 0	60	3174 90
Light Bearers	216 20	511 11		6 25	120	22 00				875 56
Total	772 24	2777 56	30 71	6 25	$196	82 70	$ 100	25 00	60	4050 46

Frances Bumpass Memorial on hand	$19 35	Paid for printing Minutes	$ 61 05
Scholarship Fund on hand	4 00	Paid Statesville District Secretary	4 45
Conference Expense on hand	145 36	Paid Winston District Secretary	3 00
Collected for Conference Expense	82 70	Paid Conf. Corresponding Secretary	5 00
Collected for Memorials	6 25	Paid Conference Treasurer	5 00
Collected for other purposes	3,961 51	Paid Treasurer Memorial Fund	6 5
		Paid General Treasurer	3,980 71
		Sent direct to General Treasurer	4 15
		Conference Expense Fund retained	149 56
	$4,219 17		$4,219 17

MRS. P. N. PEACOCK, Treasurer.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Worthy of Emulation.

Next to the successful winding up of the work of the old year, nothing is more important than to take up that of the new with deeper interest, renewed zeal and purpose to do still greater things. The paper published last week has voiced, we trust, the sentiment of every society, and may we not hope that many letters shall come to these columns like unto this inspiring one from Concord Central Auxiliary?:

Dear Mrs. Crawford:—The Woman's Foreign Missionary Society of Central M. E. Church, Concord, N. C., has not been idle but, on the contrary, we have been "up and doing," and so proud are we of our record that we want you and the other missionary workers to rejoice with us.

In the first place, our society is very fortunate in having a most efficient corps of officers, from President to the agent of the Woman's Missionary Advocate. These are all consecrated, Christian women and indefatigable workers. We have raised for all purposes the past year $223 40, have issued seven life certificates, paid Contingent Fund in full, and increased in membership. The best part of it all is, this money has been contributed as "Free-will and Thank Offerings." No entertainments of any kind have been given to meet our obligations; but each member has deemed it a privilege to give (and most cheerfully has it been done) to this great cause.

We are planning great things for the future. Have already a regular prepared program of work and this year we will study China and India. Our first meeting was held with Mrs. W. M. Fisher, March 14th, 1904, and after the devotional service, business and missionary drill, a most excellent paper on "Our Ambition for the Year" was read by Mrs. Dr. Pemberton followed by an interesting article from the Woman's Advocate read by Mrs. E. F. Correll. These papers were both helpful and entertaining; and we hope that as we, at each meeting learn more of these benighted lands, the love of Christ may constrain us to do greater things for those who sit in darkness.

MRS. W. R. HARRIS.

A Lesson from the "Five Loaves."

One has said that "the hope of the world's salvation is in the wonderful power of God in multiplying the 'littles.'" Our own experience in the work of our Woman's Foreign Missionary Society is an amplification of this truth. It has been through the "littles" mainly that our Society has done her work, until what was once called the "penny royal" Society grew into larger gifts as the love of Christ constrained them.

And then this follows also, that "the numbers, the wealth, and the power of Christians are enough for the salvation of the world, if they will distribute what God gives them."

Another lesson learned through the five loaves, is "that our duties and our privileges are not measured by what we can do of ourselves, but what God can do through us." I am so glad He has not left it to me to determine just what the results will be from my imperfect work, but that I am to faithfully obey His command to aid in sending, since I cannot go, assured that ours is a privilege that angels might covet in being allowed to be co workers with God in envangelizing the world.

Jesus might have commanded manna from heaven to fall in order that the thousands might be fed, but he chose rather to confer this honor on his disciples. He who could speak a world from naught, could have saved the heathen world without our help, but he knew the mighty, up lifting power that would come to us spiritually through thus giving to others of our service, time and means. For the fountain that gives of what it receives is kept "fresh, clear and beautiful," the malarious bog keeps all that flows into it and is "foul and reptile haunted."

"Earthly arithmetic says, Give and want, Heavenly arithmetic says, Give and grow rich." Our spiritual life is strengthened just in proportion as we help others. The Church gains power at home by what it gives to missions. We grow in grace as we grow less selfish. I know of no better motto for us as laborers in His vineyard this fiscal year than to give until we feel it, and then to give until we don't feel it.

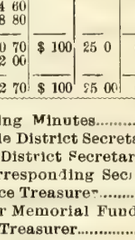
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Quarterly Meetings.

Asheville Dis't—2nd Round.

R. H. Parker, P. E., Asheville, N. C.

Bald Creek circuit, Bald Creek	Feb. 27 28
Ivy circuit, Barnardsvill	Mar. 1 2
Burnsville circuit, Concord	" 5 6
North Asheville	" 12 13
Bethel	" 12 13
Hot Springs ct., Hot Springs	" 19 20
Marshall circuit, Jewel Hill	" 26 27
Swannanoa circuit, Tabernacle	Apr. 2 3
Old Fort circuit	" 9 10
Hendersonville station	" 16 17
Hendersonville ct, Edneyville	" 23 24
Cane Creek ct., Patty's Chapel	Apr. 30, May 1
Weaverville station	May 7 8
Weaverville circuit	" 14 15
Central	" 21 22
Haywood St	" 21 22

Charlotte Dist—2d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Chadwick	Mar. 5 6
Brevard	" 13 14
Epworth	" 13 14
Calvary	" 13 14
Pineville, Marvin	" 19 20
Morven, Sandy Plain	" 26 27
Trinity	Apr. 3 4
Dilworth	"
Matthews, Matthews	" 10 11
Tryon street	" 17 18
Hoskins	" 17 18
Weddington, Union	" 23 24
Waxhaw, Bonds Grove	" 24 25
Ansonville Cedar Hill	Apr. 30...May 1
Monroe circuit, Prospect	" 7 8
Monroe station	" 8 9
Polkton, Hopewell	" 14 15
Wadesboro station	" 15 16
Derita, Hickory Grove	" 21 22
Clear Creek, Mill Grove	" 22 23
Lilesville, Savannah	" 28 29

Franklin Dis't—2d Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Jan 24 25
Glenville circuit at Glenville	Feb. 6 7
Macon cir. at Asbury	" 13 14
Franklin circuit at Oak Ridge	" 20 21
Webster ct. at Speedwell	" 27 28
Dillsboro, Sylva & Scott's Creek	Mar. 5 6
Whittier circuit	" 12 13
Bryson City	" 19 20
Andrews circuit, Tomotla	" 26 27
Hiwassee circuit at Notla	Apr. 2 3
Hayesville circuit at Bethel	" 9 10
Murphy Station	" 16 17
Robbinsville ct. at Robbinsville	" 23 24

Greensboro Dis't—2d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	Feb. 14
Greensboro, Walnut St	" 14
Randleman, Randleman	" 21
Asheboro station, Asheboro	" 21
Wentworth, Bethlehem	" 27 8
Reidsville, Main St	" 28
Reidsville, Ware's Chapel	" 28
Ruffin, Reidsville	" 29
Randolph, Trinity	Mar. 5 6
Greensboro, Centenary	" 13
Greensboro, Spring Garden	" 3
Uwharrie Concord	" 19 20
Greensboro circuit, Friendship	" 26 27
West Randolph, Pleasant Grove	Apr. 2 3
High Point, Washington Street	" 10
High Point, South Main Street	" 10
Asheboro circuit, Lebanon	" 15
Ramseur, Franklinsville	" 16 17
Enterprise, Rehoboth	" 22
Liberty, Bethany	" 23 24
Pleasant Garden, Shady G., Apr 30—May 1	

Mount Airy Dis't—2d Round.

J. A. Cook, P. E., Mount Airy, N. C.

Pilot Mountain ct Chestnut Grove	Mar. 9 20
Rockford ct. at Siloam	" 26 27
N Wilkesboro ct., Union	" 29
Wilkesboro ct., Wilkesboro, (night)	" 29
Stokes ct., Germanton	Apr. 9 10
Jefferson ct. Orion	" 16 17
Heaton circuit, Greenwood	" 20 21
Creston ct. Creston	" 23 24
Watauga ct., Valle Crucis..Apr. 30	May 1
Boone ct., Hopewell	" 7 8
Yadkinville ct., Mt. Pleasant	" 14 15
Mount Airy circuit, Beulah	" 21 22

Morganton Dis't—2nd Round

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Feb. 13 14
Connelly Springs ct. at Bethel	" 20 21
Table Rock ct. at Linville	" 27 28
Henrietta and Caroleen	Mar. 5 6
Cliffside circuit, at Cliffside	" 12 13
Marion station	" 19 20
North Catawba ct., at Capernaum	" 26 27
Rutherfordton station, Gilboa	Apr 2 3
Morganton circuit, Gilboa	" 9 10
Broad River, Gray's Chapel	" 16 17
Forest City at Forest City	" 17 18
Green River at New Hope	" 23 24
Spruce Pine, Pine Grove, Apr. 30	May 1
Bakersville at Bakersville	" 1 2
Elk Park at Elk Park	" 7 8
Thermal City at Centennial	" 14 15
McDowell at Murphey's Chapel	" 21 22

Salisbury Dist—2d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	Feb. 21 22
Concord, Epworth	" 21 22
Concord, Forest Hill	" 27 28
Concord circuit, Center	" 27 28
Albemarle circuit, Stony Hill	Mar. 5 6
Albemarle station	" 6 7
Salisbury circuit, Providence	" 12 13
Spencer station	" 13 14
Linwood circuit Wesley Chapel	" 19 20
Lexington station	" 19 20
Lexington Mission	" 20 21
Salisbury, First Church	" 26 27
Salisbury, Main Street	" 27 28
New London circuit, Bethel	Apr 2 3
Gold Hill circuit, Liberty	" 3 4
Jacks n Hill circuit New Hope	" 9 10
China Grove circuit, Harris Chap.	" 16 17
Woodleaf circuit	" 16 17
Salem station	" 23 24
Mt. Pleasant circuit, St Paul	" 24 25
Cottonville and Big Lick circuit, Big Lick	April 30..May 1
Norwood station	" 1 2
Tabor & Vance Mill	" 7 8
East Salisbury station	" 8 9

Statesville Dis't—2d Round.

J. H. Weaver, P. E, Lenoir, N. C.

Granite Falls station	Feb. 20 21
Lenoir station	" 27 28
Lenoir circuit, Harper's Chapel	" 27 28
Statesville, First Church	Mar. 5 6
Statesville, West End	" 5 6
Troutman circuit, Vanderburg	" 5 6
Mooresville circuit at Tripletts	" 12 13
Mooresville station	" 12 13
Caldwell circuit, Cedar Valley	" 19 20
Mount Zion station	" 26 27
Maiden circuit, St. Paul's	Apr. 2 3
Newton circuit, Fair Grove	" 9 10
Catawba circuit New Hope	" 16 17
Statesville circuit	" 23 24
Alexander circuit	Apr. 30...May 1
Stony Point circuit	" 1
Clarksbury circuit	" 7 8
Iredell circuit	" 14 15
Hickory station	" 21 22

Shelby District—2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Feb. 28 29
Bellwood circuit at Palmtree	Mar. 5 6
ElBethel station	" 12 13
King's Mountain station	" 13 14
Mount Holly ct. at River Bend	" 19 20
Bessemer City at Concord	" 26 27
Lowesville ct. at New Hope	Apr 2 3
Southfork circuit at Bethel	" 9 10
West End and Ozark, at West End	" 16 17
Gastonia, Main Street	" 17 18
Stanley Creek at Dallas	" 23 24
Lowell circuit at Bethesda	Apr 30, May 1
McAnensville	" 1 2
Polkville circuit at Elliots	" 7 8
Lincolnton circuit at Pisgah	" 14 15
Lincolnton station	" 15 16
Rock Springs ct	" 21 22
Cherryville circuit at Laboratory	" 28 29
Shelby circuit	June 4 5

Winston Dis't—2nd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Zion	Feb. 13 14
Leaksville and Spray	" 20 21
Madison, Ladford	" 27 28
Stokesdale, Carmel	Mar. 5 6
Walkertown	" 6 7
Southside and Salem	" 12 13
Grace	" 13
Forsyth, Tabor	" 19 0
Centenary	" 20
Lewisville, Doubs	" 26 27
Burkhead	" 27
Summerfield, Center	Apr. 2 3
Danbury, Davis	" 6 7
Kernersville, Vernon	" 9 10
Davidson	" 16 17
Thomasville	" 17
Farmington, Smith Grove	" 23 24
Advance	" 24 25
Davie	Apr. 30...May 1
Cooleemee	" 1
Mocksville	" 1

District Conference at Kernersville June 30—July 3.

Waynesville Dis.—2d Round,

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Teague's Chapel	Feb. 27 28
Spring Creek at Baldwin's Chapel	Mar. 5 6
Sulphur Springs at Acton	" 12 13
Leicester at Leicester	" 19 20
Clyde at Elizabeth Chapel	" 26 27
Canton at Harmony Grove	Apr 9 10
Transylvania at East Fork	" 16 17
Mills River at Horse Shoe	" 19 20
Brevard at Oak Grove	" 23 24
Crab Tree at Pine Grove, Apr. 30	May 1
Waynesville	" 7 8

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

That's right, Mr. Blair! When these little boys have the croup or their mother has any extra aches and pains you will please be so good as to fill up the Home Mission column; and, whatever you do, be sure to put in Foreign Missionary items! Maybe it will cause Home Mission women to become more deeply interested in Foreign Missions, and vice versa. Keep this up and, perhaps, finally the church women of W. N. C. Methodism will be ready to say as Mrs. Wightman said when, from her standpoint as member of the Foreigh Board, she spoke of the Home Mission Society: "What it has done, we have done, for it is we and we are it."

* * *

THE NEGRO IN OUR KITCHEN.

Miss Bennett has a Sunday afternoon Bible class of negroes in her Kentucky home, numbering two hundred.

Mrs. Branner teaches regularly in the Waynesville jail, blacks and whites alike. How many of us have their Spirit? I do not mean the spirit of self-sacrifice which gives up ease and time to these people, but I mean the friendly interest, the sympathy, the realization of the tremendous obligation resting on the white race to help the black.

I sometimes hear very bitter things said of the negro because the speaker has found serious faults in many of the race, but we are not to condemn all for the failings of even a great majority. There are some honest negroes. There are some virtuous negroes, and it becomes us to recognize this fact, and to do all we can to increase the number who are honest and virtuous. We too often fail to see that the sinning negro woman is as great a menace to white civilization as to the black's upward progress.

The cook who stays in our kitchen a great part of her time —we usually wish to keep her there all the time—is often better protected than when in her own home or in a factory. But this protection is of a negative sort. When temptation comes she may not be stronger than when she came to us. We need not preach to her—too much talking is not always wise—but we can show ourselves friendly, ready to be interested in the best welfare of the girl. If she can read we may give her helpful things to read.

They are not all incorrigible. I have been in bed much of this winter and have had faithful service from a young negro girl. She has necessarily had access to a greater part of the house and its contents yet I have not known her to take a thing not belonging to her. She has been kind and cheerful. I could not ask her to do more than she has done for me. It's an old question, that, "Am I my brother's keeper?" and we have no record that the Almighty has ever answered it otherwise than by saying: "What hast thou done?"

* * *

EASTER.

We are strange creatures—we women.

Somehow Easter, a time for the most beautiful thoughts of all the year, became associated with the idea of new clothes. A natural fancy, one would think, since the earth itself is donning its springtime wear, and nature suggests a new and more glorious blossoming forth—a rising from the tomb of dead things, a putting behind us the dreariness of wintry things, a resurrection to light and beauty. But lo! we lose sight of the spiritual aspect of Easter, and become a slave to the fact of new clothes. The Easter bonnet and dress become a tyrant to crush the woman's higher aspirations.

You may be able to make these preparations without worry. Your purse may be sufficient to admit of free outlay but you are setting for other women an example of an inappropriate custom. Not rightly does this honor the Risen Lord.

RELIEF IN SIX HOURS.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by L. Richardson Drug Co., Greensboro, N. C.

A Remedy for Epilepsy.

Out of deep sympathy for our readers who are afflicted with epilepsy, we wish to give the following information:

Our son suffered from this dreadful disease from childhood and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicine he used the worse he became. Somewhat over two years ago we heard of a doctor who had after thirty years of hard study, found a cure. As hopeless as our case was we decided to try this doctor. One of our ministers from there wrote us that he was personally acquainted with the doctor, and knew of the most incurable cases some of which were of thirty and forty years' standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none; the last two spells which he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to any one who may inquire.

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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

REV. GEO. G. SMITH, Macon, Ga.

The Farm and Garden.

Fowls that are kept in confinement should have plenty of light and food that is nutritious and easily digested, and plenty of grit and a good dust bath.

The proper and frequent grooming of work horses is too little done by farmers who do not appreciate the importance of the work. It may appeal to you, when we assert, without fear of contradiction, that a well-groomed horse works better and requires less food than a horse kept in a filthy condition. Proper grooming means proper circulation of the blood and opens the pores of the skin. Where circulation has become impeded, and the pores of the skin are blocked up with the filth, the animal is out of sorts and cannot work with normal vigor, nor can it derive the due amount of nutriment from its food; hence it is tempted to eat more than other horses.

Fruit-growing is now a perpetual warfare against insect pests and fungus diseases. Most of these troubles have been imported from older countries where they have prevailed for ages, until the people have nearly starved—in fact, have starved by thousands, because they lacked the knowledge, or the energy, to combat these enemies. Many of these enemies of the fruit growers have become naturalized, and now destroy annually millions of dollars' worth of fruit. It will henceforth require an energetic use of such measures of protection as scientific investigation may approve, in order that fruit growing may continue to be a profitable industry. We have seen healthy looking Elbertas, Chinese clings, and several other varieties of peaches where almost every peach rotted either before or immediately after ripening. These trees were not sprayed. This disease was brown rot. In the same orchard many peaches were spoiled by worms of several kinds. Neglected trees everywhere have suffered severely.—Farm and Ranch.

What will the harvest show? What was it last year? The actual profits of the farmer in 1902 were in the neighborhood of $2,000,000,000. Not so bad for 5,000,000 farmers, one would say—a trifle of $400 each, writes a correspondent of the Saint Louis Globe-Democrat from the Western wheat fields. How many professional men, or even storekeepers, can say as much? Mind you, this is clear profit, above all expenses. Siuce last year 6,000,000 acres of new land have been plowed up in the Southwest, and this year is producing its first crops. These crops are not large, by any means, but serve to increase the profits. Last year we raised 2,500,000,000 bushels of corn and and 600,000,000 bushels of oats. The earnings on the farms of this country last year were $5,200,000,000. Of this sum $400,000,000 was paid out to the workers of the field. Several million men and women went into the harvest and worked three months gathering in the cereals. It is a more gigantic task than any other single industry presents—that of harvesting the grain.

Diphtheria Contracted from Old Clothing.

The necessity for thorough and careful disinfection of houses and clothing after infectious diseases is shown by an incident which recently occurred in a small Ohio town. A child died of diphtheria, and its mother packed its clothing away in a chest. The mother died fifteen years afterward. Recently the granddaughter opened and handled the contents of the chest, and was immediately taken ill with diphtheria, although there did not exist a single case of the disease in the village.—The Medical Age.

POULTRY NOTES.

Practical Poultry-Keeping.

Because a farmer selects a breed of fowls instead of continuing with common stock is no reason for supposing that he has resorted to "fancy fowls." While a few of the well-known breeds may be more ornamental than useful, there is nothing at all "fancy" in the standard breeds as they are plain in plumage and also bred strictly on utilitarian lines. Every flock should consist of pure bred fowls, because each breed possesses characteristics of its own. However, what are termed "show birds" are not always the best of their kind for practical purposes, as they are selected more for their external appearance than for qualifications. It is but proper for every one having a flock to endeavor to combine beauty and utility, as it will cost no more to have beautiful birds than to keep scrubs; but never sacrifice a prolific layer because she may possess an insignificant defect, such as loss of a point on the comb, a spot on the earlobe or a colored feather on the back. One may take a male and female, hatch two or three dozen chicks from the mating, yet among the whole number only one or two will be classed as "show birds;" nevertheless, as they will all have the same parents, the discarded birds will be just as well bred as those selected.—P. H. Jacobs in Farm and Fireside.

Separate the Breeds.

If the fowls are running together, this is the time to separate them if eggs from pure breeds are desired for hatching. It will do no harm to allow birds of different breeds to be together if separation is made early in the season. Economy of food requires that all unprofitable members of the flock be removed, so as to give the others more room, for which reason, after the hatching season is over, the males should be the first to be gotten rid of.

White Leghorns for the Farmer.

What is more beautiful than to see a well-kept farm stocked with White Leghorns, with their bright red combs and golden plumage? I do not think that there is any better breed of fowls for the farm than the White Leghorn. They will pick up most of their living upon a farm and are such fine layers. I have always heard the saying that "the breed that lays is the breed that pays;" so it is with the farmer. He should have good layers, for eggs are a good price the year round.

Another good quality about the White Leghorns, they are hardy and grow fast from the time that they are hatched. They make fine broilers and roasters at a few weeks old.—A Poultryman, in Progressive Farmer.

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REV. J. R. WHEELER, a noted Methodist minister, of Reisterstown, Md., writes enthusiastically of RHEUMACIDE, which cured him. He is 75 years old and has been in the ministry 50 years.

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WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary.
jan22-1y. G. A. GRIMSLEY, Secretary.

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MARRIAGES.

TRUELOVE — RAYFIELD. — At the home of the bride's mother, Mrs. Sallie Rayfield, in Cherryville Township, on March 17th, 1904, Mr. Wm, H. Truelove, of Bessemer City, N. C., and Miss Dora Rayfield, Rev. T. S. Ellington officiating.

MELTON—WELLS.—By the same, on March 20th, 1904, at the home of the bride's father, Mr. Jonas Wells, at Bessemer City, N. C., Mr. A. K. Melton and Miss Nannie Wells, both of Bessemer City, N. C.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

PAGE.—Prof Fred Page died at his home at Eldorado, N. C., March 16th, 1904, aged 42 years. His death was caused from a bruise on the leg, "He being blind run against a wagon."

He suffered much, but bore it patiently, believing that all things work together for good to them who love the Lord.

He was a consistent member of the M. E. Church at Macedonia. A noble life nobly lived is the churche's noblest heritage. The burial services were conducted by Rev. G. W. Henderson, and loving friends laid his body to rest beside his two children. He leaves a devoted wife and four children to mourn their loss. I would point the bereft family to Him who does all things well.

N. M. THAYER.

PENLAND.—Mrs. Martha Elizabeth Penland, (nee Moore), daughter of Mr. and Mrs. L L. Moore, was born August the 12th, 1862, in Haywood county, N. C.

Professed religion and joined the M E. Church, South, Sept 1873, of which she lived a worthy member to the day of her death. She was married to Rev. R. H. Penland March the 4th, 1886, and died at her parsonage home at Harmony, Iredell county, N. C., on Feb. 18th, 1904.

The deceased was a woman of wonderful firmness of character, always standing for the right, even to her own hurt. Her parents bear testimony to her devout Christian life in her girlhood, and after marrying Bro. Penland, realizing the larger field of responsibility and usefulness, she readily conformed her life to its new environments and became the happy helpmeet of her husband in his labor of love, and yet with all her love for the work of her husband, the richest fragrance of her christian life was given to the home. She was to all intents a wife and mother. The father and children can testify to the truth of this statement, and the broken home today stand in proof of their loss. Her parents, brother and sister Moore, though not surprised, were strickened by the news of her death, and today their cry is as "Rachel's weeping for her children and refusing to be comforted because they are not." To all, parents, brothers, sisters, husband and children there comes this assurance: "In my father's house are many mansions" There is room for all where she has gone. May we all be found worthy to gather where there is no death and where family ties are never broken.

Her friend and former pastor,

W. A. THOMAS.

In Memoriam.

WILLIAMS. — Mrs. Rhoda Ann Williams (nee Alexander,) was born July 16, 1823, in Buncombe county, N. C., and died March 14, 1904, in Asheville, N. C., aged 80 years, 7 months and 28 days.

"Aunt Rhoda," as she was known by all, was converted in early life and joined the Methodist church, and lived a consistent life till her death, thus obtaining the promise: "Be thou faithful until death and I will give thee a crown of life."

Often has the writer seen a heavenly radiance upon her face as she sat in front of him in Bethel church. Sometimes she would shout aloud. To such characters the church and state owe more than they can ever pay. If I believed as much in degrees in heaven as some do, I should believe such saintly women as "Aunt Rhoda," my mother, and others of this class, would occupy the highest seats. O, that I may be permitted to even sit at their feet!

I have no thought that the passion of malice had invaded the sacred precinct of her heart for years, if ever. She loved everybody, and spoke kindly of all.

She has gone from us, and her face will be sadly missed in home and church, but her life and character abides to bless the world.

Her husband and son died before she did; but she leaves a daughter who showed a rare degree of devotion to her now sainted mother. In this age of neglect upon the part of children to parents, it is refreshing to find one so devoted as Miss Lula was to her mother. May the God who said, "Honor thy father and mother," abundantly bless her.

C. C. THOMPSON.

Tragedy Averted.

"Just in the nick of time our little boy was saved," writes Mrs. W. Watkins of Pleasant City, Ohio. "Pneumonia had played sad havoc with him and a terrible cough set in besides. Doctors treated him, but he grew every day. At length we tried Dr King's New Discovery for Consumption, and our darling was saved. He's now sound, and well." Everybody ought to know, it's the only sure cure for Coughs, Colds and all Lung diseases. Guaranteed by all druggist. Price 50c and $1.00. Trial bottles free.

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"It is with the greatest pleasure that I recommend Dr. Miles' Nervine and Heart Cure. I only wish that I could tell every sufferer how much good they have done me. Last winter I had a severe attack of La-Grippe, which left my heart in a very bad condition. I could not lie down for the smothering spells that would almost overcome me and the feeling of oppression around my heart. I had not been so that I could lie on my left side for a long time. I got your Heart Cure and took three bottles. I have no trouble now with my heart and can lie on my left side as well as my right. Formerly I had suffered for years with nervous prostration. I had tried so many remedies that I had got clear out of heart of getting anything that would help me. The nerves of my heart were so affected that sometimes it would lose beats so it would seem to stop altogether. It was on the advice of a lady friend that I tried your Restorative Nervine. I felt better after the first few doses and two bottles of Nervine and one of Heart Cure made me feel like a new person. My heart is all right and my nervousness is all gone. I never fail to recommend it to others afflicted as I was."

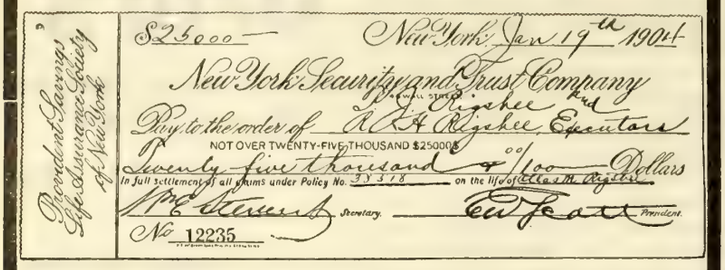
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ESTABLISHED 1855. GREENSBORO, N. C., APRIL 6, 1904. VOL. XLIX., NO. 14.

EDITORIAL.

If grief could have its will,
All days were dark and chill,
The spring would never come;
The flowers would never bloom;
The birds would never sing
At rest or on the wing.
Rest, troubled spirit, rest;
God knoweth what is best.
—J. W. Chadwick.

Mount Airy District Conference.

Editoral Correspondence.

The ice is broken now, and henceforth we may expect a goodly number of our District Conferences to be held early in the year, and the congestion of these important gatherings in July and August will be relieved. Thanks to some of our aggressive sub Bishops for this helpful innovation.

The Mount Airy District Conference convened in the town of North Wilkesboro, on last Thursday, March 31st. Rev J. A. Cook, the presiding elder, was in the chair, and W. M. Wall, of Mount Airy, was elected secretary. All the traveling preachers of the district were on hand except Rev. B. F. Hargett, of the Boone Circuit; Rev. S. W. Brown, of Holton Circuit, and there were a goodly number of local preachers present, besides about the usual proportion of the lay delegates.

I regretted not being able to reach the conference till Friday afternoon, but I feel sure that the ADVOCATE interest had not suffered, and I was given a wide berth on Friday and Saturday, and came away gratified with the hearty reception and cordial treatment accorded me and the interest represented. Brother Cook always makes sure of a good chance to give proper emphasis to the important matter of circulating the conference paper, and I was doubly fortunate in this instance in having been so long familliar with the Mount Airy District as to know personally almost all who were in attendance.

I found routine business almost completed, and the conference with plenty of time for full and free discussion of all important questions coming up in the form of committee reports, and this not only relieved the conference of the rush and strain so often experienced in the closing hours of a conference session, but gave zest to the exercises and deliberations of the body. What a pity that we so often consume the bulk of these occasions with dry and desultory reporting, and sometimes allow them to degenerate into a boring and intolerable inquisition.

This first District Conference set things going at a high pitch, and we trust it may prove an inspiration to the whole conference. The reports showed salaries almost to date, and 89 per cent. of the missionary collections secured, while 34 per cent. has already been paid in, and the word was passed down the line that this year Mount Airy District will take her place among those paying those claims in full.

Some good revivals have been held, and quite a number have been received into the church, notably in the section west of the Blue Ridge.

L. D. Cole of the Boone Circuit was granted license to preach, and T. J. Houck and J. H. Green were recommended to the Annual Conference for admission on trial in the traveling connection. The delegates elected to represent the district in the next Annual Conference, are F. D. Hackett, of Wilkesboro; J. B. Horton, of Watauga; W. M. Wall, of Mount Airy and Rev. C. C. Williams, of Elkin.

The next session of the conference will be held at Pilot Mountain.

There was a lively and helpful discussion on Friday afternoon, when Mrs. Dr. Woltz, of Pilot Mountain, was introduced to the Conference and represented the work of the Woman's Home Mission Society. Her talk brought out others and it was evident that this important work is taking hold of the church.

On Friday evening there was held an educational meeting, and a very fine address was delivered by Rev. S. B. Turrentine, D. D., pastor of West Market Street Church, Greensboro. The address made a profound impression, and was followed by a presentation of the claims of Greensboro Female College by Mr. C. H. Ireland and Miss Nannie Lee Smith. Large drawings of the plans for reconstructing the buildings were exhibited and the plans of the trustees for rebuilding fully explained, and a collection was taken amounting to $625.00. There was a large audience present and they responded in a way that gives great hope for this important enterprise.

Altogether, this first District Conference has set the key-note high in every particular, and others will have to move rapidly if they keep up the pace.

Mount Airy District is one of wonderful resources and possibilities, and Methodism is making fine progress in almost all that section, and in no place more than in North Wilkesboro. From a little, struggling band ten years ago with not a church building, and apparently little prospect of development, we have grown to be a strong congregation, with good church and parsonage, and with strength sufficient to support their own pastor in the near future. Rev. J. B. Tabor, the pastor, is serving his third year, and is in great favor among his people.

North Wilkesboro always gives a conference royal entertainment, and did not fall below her standard in this instance. It is a place that one always desires to visit again. The climate, the hospitality of the people, and the beautiful mountain scenery make it a place of many attractions.

We regret that want of space forbids a fuller account of this interesting occasion.

H. M. B.

Motives.

It is the motive that determines the worth of an action. It is not the doing of it, it is the motive that prompts the doing. There is a likelihood of some good work being swept away at the last, for the reason that the motive behind it all was unholy, perhaps selfish. It is possible to be selfish in sacrifice. Jesus spoke of some almsgivers who already had their reward—there will be no other. Why? For the reason that they gave alms expecting immediate recognition and praise—and they got it; so they had their reward. If the motive in service be love, there is the continuous reward of love's sweet service, and the calm consciousness that it merits the favor of him who was love incarnate. It is a serious matter, this,—the question of motive; we might be startled if we really understood the hidden springs that prompt much service for God and the world. Paul's motive, his propelling force, was a clear love for the Christ; he gave himself to Christ because Christ had so unstintingly given himself to Paul. There is perfect union, perfect service, because it has its roots in perfect love.—Baptist Union.

Would that it were possible for the heart and mind to enter into all the life that glows and teems upon the earth,—to feel with it, hope with it, sorrow with it,—and thereby to become a grander nobler being! Such a being, with such a sympathy and larger existence, must hold in scorn the feeble, cowardly, selfish desire for an immortality of pleasure only, whose one great hope is to escape pain! No. Let me joy with all living creatures, let me suffer with them all: the reward of feeling a deeper, grander life would be amply sufficient.—Richard Jefferies.

It is that vanished one who changes all things so for us by adding his goodness to the unseen side of things. We can never know the whole of a friend's blessing until he has died. We speak of circles broken by death, but a circle is really incomplete until some of the friends sit out of sight.—W. C. Gannett.

If our life were indeed hid with Christ in God, if we could realize anything of the height and depth of that mysterious life, we should be kept in peace, even though the sea should roar and all its fullness.—Maria Hare.

CONTRIBUTED.

Letter From China.

BY REV A P. PARKER.

Your readers are no doubt kept well informed in regard to the progress of events in the Far East. The long expected War has actually begun. Much to the surprise of the Russians and in fact to many of the foreign residents in the Far East. Japan has struck her foe with great rapidity and destructive force. The attack on Port Arthur and the destruction of four or five Russian men-of war, including two of their largest battleships, was indeed a great surprise to everyone. Since the excitement of the first few days after the opening of hostilities a lull has come and but little further news has come to hand in regard to the progress of the War. It appears that another attack was made on Port Arthur by the Japanese torpedo boats on Saturday night the 13th instant, during which two more Russian gun-boats were torpedoed, but the damage done to them is not yet known. So far as can be gathered it appears that Japan is sending troops to Korea in large numbers with the intention of invading Manchuria through that country. The Russians are sending large numbers of troops to the Yalu River on the northern boundary of Korea, and as the Japanese will move north, it is probable that the first great battle on land will be fought somewhere in the northern part of Korea. Japan will, of course, seek by every means in her power to obtain complete command of the sea. If she can do this she will transport troops across the sea to Manchuria direct; but for the present although a number of Russian war vessels have been destroyed, there are still enough remaining to make it dangerous for Japan to attempt to transport troops across the sea. Your readers will no doubt hear of some decisive movements on the part of both sides ere this letter reaches you.

In the meantime we are glad to know that China is to remain neutral. All the principal countries concerned, including Japan and Russia, have about agreed to respect China's neutrality. This will keep the war out of China proper and thus prevent the disturbance and uprising among the people which would be sure to follow any Russian or Japanese invasion of the country. So long, therefore, as this neutrality is maintained, the missionaries throughout the country will be safe and the friends in the homeland need have no apprehension of any danger to the workers in the various parts of the country. There are, of course, many elements that make for disorder in China, but we may be sure that the officials everywhere will be on their guard to keep in check any secret societies or rowdy element who may seek to take advantage of this war to raise disturbances in the country. Indeed we have news already that the officials along the Yangtsze Valley are taking special precautions to guard against any outbreak by the secret societies. Troops have been stationed at various important points throughout the provinces bordering on the Yangtsze river, and the local officials have received stringent orders to be on the lookout for any who may seek to raise disturbances of any kind. The lesson of 1900 has been burned into the minds of the Chinese and they will not easily incur the displeasure of western governments again. The officials do not relish the idea of another foreign invasion and they will do all in their power to prevent any occasion for such another invasion.

I was very much interested in hearing the Rev J W. Lowry of the American Presbyterian Mission, Pao-ting fu, tell, a few days ago, of the progress of the work in that region. He says their chapels are filled with hearers and large numbers of enquirers are coming to them constantly. Many of these enquirers he finds are coming to them in order to gain support in their conflict with the Roman Catholics. He said that recently some fifteen villages in the neighborhood of Pao-ting fu had combined and sent in a long list of names headed by the scholars and gentry of the villages desiring to be enrolled as candidates for baptism. Practically the whole population want to join the Church. The principal reason for this move he finds to be the persecutions of the Roman Catholics, and these Chinese are looking about for some means to resist the encroachments of the Catholics Of course the missionaries have to be very careful in receiving such candidates. The missionaries tell them plainly that they cannot hope to receive any help in law-suits or in connection with the officials in any way. Mr. Lowry says they have established special enquirers' classes Twenty or thirty or more of these enquirers come up from the country to Pao-ting-fu and stay there ten days, paying their own expenses for food, while the missionaries give them daily instruction in the Bible and hold meetings with them. When the ten days are over, these enquirers return home and another class comes. They give fifty days of the winter time to this special work and Mr. Lowry says that while many of them first enroll themselves in the hope of getting some material benefit they by this means become interested in the truth and many of them are soundly converted. He says that one of their best and most thoroughly converted men was a Boxer leader during 1900. He told Mr Lowry that although he was a Boxer leader, he never actually committed murder himself and that he was really forced into the movement by the persecutions of the Roman Catholics and his bitterness against them. He is now thoroughly converted and is a most earnest an effective worker.

Thus the great work goes on; the people are being converted and are turning to the Lord in large numbers everywhere. Let prayer go up from the home church for more workers to enter the open doors in this great field.

Transfer of Membership.

BY REV. D. ATKINS.

Among the duties of a preacher-in-charge is this: "To furnish every one removing from his charge with a certificate in the following form." This statute will bear some construing as to whether it is permissible or obligatory or merely regulative. To a strict constructionist it means that the pastor must not wait to be asked for a certificate but must hunt up the departing ones and provide them with a certificate, that their removal from the locality is the basis for removal of membership. Most pastors construe such negotiations somewhat liberally, and exercise judgment and common|sense in carrying them out. This is doubtless the better way. There may be cases in which neglect of this duty may be admissible, but such cases are rare.

When members of the church leave the locality of a church they should see the pastor and get a certificate, and when they arrive at their new home should give it to the pastor at once. It will serve as a good introduction, and it shows an interest in the church and appreciation of membership in it. Our church is connectional. It is everywhere one, and this transfer is not in any sense an interruption of one's membership in the church. There are advantages to the church, and the member in keeping this matter always well up.

There are many instances in which persons moving cannot be induced to remove their membership. There are the old associations, the cemetery, perhaps, and other things which bind them to the old church. Sometimes a pastor will so far forget himself as to advise a member to allow his name to remain on the old list. This is wrong.

Also members in a city should in most cases belong to the church of their denomination nearest. If it is a small church, go in and help make it strong. No one should join a large church rather than a small one out of any sentiment of luxury or cheapness or social concern. There should be enough of the missionary spirit in any one to lift him above any such considerations.

Certificates are designed for the transfer of a member from one pastoral charge to another within our own denomination and not to convey our members into some other fold. When a member wishes to leave our church for any reason, the proper thing is to withdraw. In such cases withdrawn is the proper record.

My First Conference.

BY REV. A. M. CHREITZBERG, D. D.
(In Southern Christian Advocate)

You ask something concerning it, 87th Psalm, and we are ready to comply with (Egypt) Babylon; Philistia and Tyre. But they are your request. How appropriate to our work. The foundation of Zion, and the glorious things spoken of the city of God. Mention was made of Rahab (Egypt) Babylon; Philistia and Tyre But they are all gone while Zion abideth. And what joy that it may be said of "this man and that man that he was born there." Such a birth place and lineage cannot be excelled in any heraldry. Gladly may they say: "All my springs are in thee." What a continuity between the Old and the New! Jesus said, "If any man thirst let him come unto me and drink." This may be tested by prince or peasant. To all the blind comes the cry: "Arise, he calleth thee." Why not try him and find out by happy experience his truthfulness?

In the year A. D. 1838, Cokesbury was the then school of the prophets, a small affair compared with others since, but everything must have a beginning. Thereabout giants had once their dwelling. What say you to Stephen Olin, of Tabernacle fame? of George Dougherty? and Joseph Travis? The last named as P. E., on hearing Olin preach his first sermon,

thought he had been "cribbing" but la!-la! he was soon convinced by crazing the crowd with the daughter of Herodias' dancing. Would that the society folks could hear the like now. And what shall we say of the Marions, Shackelfords, Williams, Connors, Hodges about Cokesbury then? Just nothing, their record with God and their reward on high.

Four youths in the end of 1838 left Cokesbury for Conference to be held in Cheraw 1839. Z. W. Barnes located 1853, John S. Thomason located 1843, E. L. King died 1875. The other is on the retired list of the Conference yet. That last after being licensed to preach was told he must do so the next day. Had he been ordered to create a world he could not have been more surprised. The P. E. was on horseback, and of course prepared for flight. The youth said: "Bro Bass—but, but, see brother—" "Go long Molly" as he switched the mare, was his sole reply. That youth learned to "obey orders even if he broke owners." He did his best, but it need scarcely be written it was a poor do. And would they send him back to do it over an entire year? Those people were long suffering for they endured it, paying him his full quarterage and traveling expenses, nevertheless

This brings us to our first Conference, January 8, 1840 It was held in the basement of Trinity Church, Charleston, S. C. A long, low, dark, almost underground affair. Quite a change made thereabout lately. It might stir sepulchral dust could some of the old Methodists see the like. Why, they tell me the good sisters can spread a feast—a new (?) service of cabas—for the stewards if they wished to. Nor would it hurt the finances could this generally obtain,—it would be worth being a steward to fare that way. They even went so far as to have a "burnt offering" in their new temple. Not a bad example for other churches to follow. In the early days in building temples brick and mortar were at a discount. "Living stones, inscribed with Jesus name," more in demand. But with advancing prosperity it don't hurt if these clothed, well fed, and in their mind, be found sitting at the feet of Jesus, Ascetism don't belong to this gospel age, if all things be received with thanksgiving.

The officiary of this 54th session of January 8, 1840, were Thomas A. Morris, Bishop, Wm M Wightman, Secretary. Membership 26 974 whites, 24,630 colored. Present membersnip near 80,000, whites alone. The body there met was remarkable. William Capers had long been and then was the Magnus Apollo. Samuel Leard left this picture of him. Meeting him in the city when his salary was only three and not the higher numerals either, Caper's greating was: "My heart is fixed" (pronounced in two syllables). O, God my heart is fixed. I will sing and give praise." He once thanked God for a thrip to buy a fish to entertain his P. E. And dwelt at an earlier day in that tumbled down parsonge in Columbia, long since happily destroyed.

My dear sir, such men never worshipped mammon. Far beyond money's worth, they heroically lived and died. "Uplifting?" Wish you could hear such preach. You cannot now, yet being dead they still speak.

The other leaders, English, Bass, Betts, Tally, Spain were in the world's estimate only ordinary men, but as legates of the skies honored of heaven. Wightman and Smith were just coming, even then polished shafts. W. A. Gamewell saintly and pure, just budding into greater usefulness. The fervent evangelist, Durant, the polyglotic Pickett,both mighty in building up Zion. Old Lewis Scarboro (known as old ironsides), Jackey M Bradly, and many more were tilling with successful care Immanuel's lands. They all wrought well and fell on sleep. Time would fail to tell of the entire body. All of the 105 who received appointments in 1840, save one, are gone. He is amazed at being left alone. And he thinks often how rich the worship in that upper sanctuary which he longs to join. And yet, the living so long and doing so little troubles him often. And were it not for the atonement he would be hopeless.

But others are worthy of note,—Belin, Moore, Coburn, Nettles, Wilson, Minnick and the like. In the great world nothing to boast of, in common parlance only "negro preachers." The eclat attendant on foreign work not theirs, although they dared death in is miasmatic a field of labor. It is singularly true but little observed, that the entire following of early Methodism was apostolic in its order—typed in Cornelius the Centurian, Simon the tanner, and Paul the tent maker—all lightly esteemed by the sanhedrim and out of favor in Caesar's household, yet known and honored of God. All could say with Peter: "Silver and gold have I none, but in the name of Jesus of Nazareth, rise up and walk." And they did too. Metaphorically, thousands like the cripple sprang to their feet, "walking and leaping and praising God." Can there be any doubt of this?

Of the men above named many thought their doing of the smallest order. Preaching to negroes and catechising negro children, training them in the fear of God. To what good? many asked. But see here neighbor (mind this was sixty years ago) I will tell you what they did. They reared a generation to whom men on the fire line could entrust their wives and daughters with no fear of evil. Can the same be said of the generation since taught in the schools? No. Red handed murder and leering lust makes Southern hearts tremble for woman's safety. Under my window in Columbia passes hundreds of young Africa taught in the classics, the proteges of Northern philanthropy, with a brass band and ribbons streaming. It is an effort to uplift a race. God grant that such training may make for righteousness, but pride and passion are poor teachers of love to God and man. Another uplifting is seen in numbers of men fat and oily, with "Rev." at one end of a name and double d's at the other. Respectable and covered with broadcloth—enough to make an angel weep. Ah well! such is life One of these noted as a politician in the days of reconstruction, was buried but recently. Politics failing him he said (with an oath) he'd have to take to preaching. And so he did. "Sic gloria," etc.

In the forties under Methodist training in the South the galleries were crowded with devout Africans and there were many among them to whom life and property might be safely entrusted. Old Castile Selby I saw often when a child, none more saintly, who prayed William Capers back to life when all thought him dying of yellow fever.

There was another class of men in that Conference room of whom many (not knowing that inward consolation) thought they had seen their best days. They were Jenkins, Moore, Dunwoody, Dannelly and Pierce. There they sat quietly unobserving and likely unobserved. We younger ought to have strewn their pathway with flowers—"pansies for thoughts and rosemary for remembrance." But—too busy with our own little budding flowerets, didn't—the Lord forgive us for it. On their dying there was a little hubbub, flowers and tears, but nothing more. Lately some young preachers put up a tablet to the memory of one of them. But I'll tell you brethren there's something awaiting them—turning many to righteousness their coronation will be just splendid, else the divine rememberance will be at fault. Like Zebulon and Naptali they "had jeoparded their lives unto the death upon the high places of the field" and now could sing with Deborah, "O, my soul thou hast trodden down strength." For what was Sisera's army compared with the world, the flesh and the devil under their feet. They had done well in their day, but now though like old Priam, their arms were palsied, their hearts were warm with love to God and man. "Of course they were duly and heavily pensioned in their age?" Not as we ever heard of, yet truly none of them ever came upon the parish, for the promise: "the righteous never forsaken nor their seed begging bread," was theirs.

But it is time to close this article. The impression made upon a youth of twenty years by that Conference was marked. Reared in the lap of Methodism, nothing nothing but a deeply spiritual religion could satisfy. Ritualism and sacredotalism decried that as cant, fanaticism or worse. But veneer and varnish, show and shoddy, could not compare with love and joy and peace with God through our Lord Jesus Christ: "Christ formed in the heart the hope of glory charmed much more." In this faith he is minded to die, and humbly says with the Shulamite: "Until the day break and the shadows flee away I will get me to the mountains of myrrh (penitence) and te the hill of frankincense (praise) Nothing more becoming to a pardoned sinner than penitence and praise.

Woman's Board of Home Missions.

The Woman's Board of Home Missions of the M. E. Church, South, will hold its sixth annual session April 15 23 in Troost Avenue Church, Kansas City, Mo. Names of all officers, delegates, and visitors expecting to attend this meeting should be sent at once to Mrs. Z. M. Williams, 3117 Lydia Avenue, Kansas City, Mo.

As the place of meeting is west of the Mississippi River, there will be required in order to secure reduced railroad rates an attendance of one hundred holding certificates of standard form purchased from starting point. We can hardly hope for so many, but the delegates are advised to secure certificates so they can be used in case the attendance should warrant the reduction. Correspondence of weeks with railroad authorities has not been able to secure reduction because the required number could not be promised.

MRS. FRANK SILER,
Recording Secretary.

Our Correspondents.

The Great Companion.

C. F. S.

Jacob in his dream saw Christ at the head of the ladder. He is the crown and consummation and Lord of all things material and spiritual. He is also the Great Companion. He is at the head of the ladder with every soul at each step as he climbs.

* * *

When Prof. Clifford said "the Great Companion is dead," a light passed out of His life. Earth, sea, and sky were no longer the same. "I am the light of the world." There a light in the heart when this Light is in the heavens.

* * *

Pale and weak, worn with many travels, smitten with forty African fevers, bearing an ineffaceable wound from an encounter with a lion, Livingston said before a London audience that the secret of his stay and support was the sense of God's presence, and integrity of the promise, "Lo, I am with you always."

* * *

In one sense the body is the home of the soul. In another sense it is not: We cannot go out and come in at will. The body is a part of man. The incarnate Christ wears forever His glorified body on the throne: Perfect man and perfect God He is an Elder brother. He can sympathise with us.

* * *

The prophet Hosea presents a picture of man praying for corn and oil; the corn and oil asking the soil for nutriment; the earth looking to the heavens for sunshine and shower; and the heavens praying to God for these gifts. What harmony and unity! We pray best when we harmonize with God's plans and providences. In unity is strength. Christ gathers in one all these prayers, and makes them effectual at the throne.

* * *

Few if any prayed with Abraham for the preservation of Sodom. All the Jewish people joined with Easter in prayer and fasting. On the day of Pentecost they were "all together with one accord." The pastor needs his official board and all of his members to join with him in prayer for pentecostal scenes and effects.

* * *

The duty is doubtly difficult and delicate when the wife stands alone in the home for piety. There should be a concurrence of the whole family to ends and aims that are religious.

We may be sure there was a crop when man, the corn, the soil, and the heavens all prayed concurrently and constantly to God. No home should be divided in religion. That is a home of piety and prayer when all the family meet in love and loyalty about the family altar.

My Observation and Conclusions.

Having always been a great lover and observer of preachers from Brother Norman's pastorate on our home charge till now; and ever wanting to be like the best; I have found my opinion of preachers and their methods.

I have heard preaching in the humblest country church and in the best of city churches; I have heard the little circuit preacher and the the fine schollarly station preacher. I have heard good preaching in the country as well as some which was not so good; and in the stations I have heard both good and poorer preaching.—Successful preaching is successful soul-saving. It is more the feeding of the soul than of the intellect. It is more the saving of sinners than the pleasing of congregations. It is more honored of God than praised by men.

I have observed the circuit preachers methods in revivals, in finances and in other interests of the church; and the station preacher has been observed in these matters just as closely. And from these observations I have concluded, first, that the average circuit preacher is a much more successful financier than the average station preacher; notwithstanding the popular notion to the contrary. My own experience is that whenever I have called on a station preacher to assist me in taking a collection I have been disappointed in the results.

My opinion of why the stations report better than circuits on finances, is as Dr. Atkins says in his first two reasons, first there are more services and the pastor is in all services; then there are men used to business methods who use business methods and they handle more money; then the cities and towns know better what it costs a preacher to live than people do who raise their supplies at home and thus have little conception of what it means to buy every little article of food etc., sometimes at very high prices. The average layman in a station knows his preacher can't live comfortably on a small salary while the average country member can't see why a preacher can't live well on two or three hundred dollars. The member in the country has not more in money than this and he does not count in his vegetables and meats and wood etc., at market prices.

It takes a better financier to succeed on such a charge than it does on the station.

I have served one station and am now serving my fifth circuit, and can say truthfully, multiply the difficulties of the one station church by the number of churches on a circuit and you will come near seeing just the difference. For instance this circuit with its seven churches has almost seven times as much work to be done to bring up the finances as the station which I served last year. Sometimes I have more difficulty in getting twenty-five dollars out of a small church than I had to get the full assessment at Walkertown.

Now I repeat, it takes a better financier to bring up the circuits.

Then I believe the average sermon preached by the average circuit preacher is far better for soul saving purposes than the average sermon preached from the station pulpit. And measured by God's rule, I believe it to be the better sermon. I know the station preacher is considered by the city and the country, by preachers and laymen, as the better preachers Some stations would almost if not quite refuse to accept a pastor who was just from a circuit. But here is not so much difference after all, and if by some means unknown to the public there could be an exchange of station and circuit preachers the world would wake up presently to find that many who are not now known would be among the best.

Why, I find that many people seem to think that I have a less important charge than I had last year because this is a circuit. Some laymen and even some preachers have seemingly looked on me as somewhat more inferior than before because my work is in the country. I never had a better opportunity of doing work for God, and His help I expect to do better preaching than I did as a station preacher. For their own spiritual good as well as the spiritual good of the station charges, many who have served stations for years ought

HEALTH
is the
Most Important

No one can tell good baking powder from bad merely by the appearance;

The price is some guide, but not an infallible one;

Some cheap brands may raise the dough, yet contain unwholesome ingredients.

There is one safe, sure way, i. e., to follow the recommendations of the

U. S. GOVERNMENT ANALYSTS,
THE HIGHEST AUTHORITIES ON HYGIENE
THROUGHOUT THE WORLD,
THE BEST HOUSEKEEPERS EVERYWHERE—

ROYAL
BAKING POWDER
ABSOLUTELY PURE

to be sent into the country. There are some towns in which there has not been a revival in years. If some man who has been honored of God in revivals in the country, and who cares more about saving souls than about just suiting his congregation, could get hold of these towns we would hear of many being brought to the Lord.

We all need more Holy Ghost religion, and if we, of both the pulpit and the pew, in the city and in the country were doing and suffering God's will perfectly we would never hear of any difference being considered between God's children.

S. T. BARBER.

In Memoriam.

Mrs. Dorcas Allen Linney, daughter of James F. and Mrs. Clarisa Allen Stephenson, died at her home in Taylorsville, N. C., March 25th, 1904.

She was a sister of Rev R. T. N. Stephenson of the W. N. C. Conference and Dr. J. W. Stephenson of Monroe, N. C.

Miss Dorcas Stephenson and Hon. R. Z. Linney were married in 1864. Six children were born to them, viz : Dr. R. Z. Linney, Jr , F. A. Linney, Esq., Mrs. Isidora Hendren, and Mrs. Luola Deal, Miss Hester Linney and Miss Blanche Linney. These children, with their father, survive the departure of this good woman.

Sister Linney gave herself to God and joined the church in early girlhood. Her piety was deep and her love for the church was strong and steadfast. Hers was an intelligent Christianity. She knew and believed the doctrines and history of the church.

She was of a family of intellectual people and connected with the most prominent families of a large section of country. Those families were all members and adherents of the Methodist Church. They owned and studied the works of Wesley, Watson, Fletcher and Clarke. This rich spiritual food produced a generation of mental giants. This is what planted and maintained that stalwart Methodist type of Christianity found in north Iredell, Alexander and Caldwell counties. In the points of intellect, piety and force of character, sister Linney was one of the front rank.

Hon. R. Z. Linney has become one of the most distinguished men of the State, both as a lawyer and politician. How much of this is due to the strong intellect of his Christian wife, I do not know, but doubtless much. The children are marked for distinction. A noble parentage is a blessing when children prove themselves worthy of it.

Sister Linney's home was always open and cordial hospitality and good cheer waited those who entered it. The ministers of the gospel were always gladly welcomed and entertained, not only at bountiful tables, but with rare feasts of intellect and flow of soul. For the last ten years of her earthly life, her health was bad. She was a woman of fine physique and impressed one with the force of her character on sight. The deepest of those impressions were confirmed on fuller acquaintance. Faith in God gave her heart a buoyant hope for the salvation of her husband and children.

She is gone to return no more. Her going marks the progress of the passing of the generation of Methodists who were informed in the doctrines of Methodism as taught by the founders. That generation will soon all be gone. Will there ever be another? This is sad to me. Our membership may be well informed. But to me there are no sermons equal to Wesleys ; no theology equal to Watson, Fletcher and Ralston; no commentary equal to Dr. Adam Clarke's and Benson's. This is not because I am not acquainted with these classes of theological literature by other authors. But because of the superiority of these over others. I might add there are no hymns equal to the Wesleys.'

These authors with their own work and lives furnished the spiritual food for Sister Linney and her generation. Will the books of these founders of Methodism ever be in demand to be studied by the members of the Methodist Church? We ought to have Wesley's Sermons published in tract form and scatter them out by the thousands. Their worthiness has been demonstrated in the product of character. The subject of this article is an example.

J. C ROWE.

March 30, 1904.

Bryson City and Bushnell Circuit.

DEAR ADVOCATE:—Allow me to present to the friends a few items from Bryson City and Bushnell circuit.

We were kindly received and nicely "pounded." Our second quarterly conference was held at Maple Springs on the 19th and 20th of March, and was well attended, and a very harmonious meeting it was. Our presiding elder Rev. J. E. Woosley is fast becoming a favorite with our people. He preaches a plain straight gospel with power. He looks well after the Sunday-school interests. We are organizing Sunday-schools on this round where there has been no Methodist schools heretofore. We have only two that have withstood the winter storms, but are hopeful of three or four more this quarter I believe the Sunday-school work to be one of very great importance. Let us press it.

Our people have paid off a mortgage on the parsonage in Bryson City amounting to $121.-75. We are expecting to secure all the benevolence this year. The time is about on us to redeem our pledges made to secure Brevard Industrial school as a connectional school. Our Epworth League at Bryson City proposes to aid me in paying the pledges of fifty dollars made at our annual conference. Brother Woosley mentioned the matter at our quarterly meeting and I received in cash $1.26 and subscriptions by Brother J. O. Bailey and A. P. Bailey $1 25 amounting to $2 51. If our own people do not see the need of this Industrial institution I am glad it is to be looked after by those who have broad connectional ideas who will enlist the church in its behalf.

I have been right sick nearly a month, so much so that the doctor put me on liquid diet ten days, and I failed to fill 11 of my regular appointments, this being the longest sickness that I have had in sixteen years of my ministry. God has chastened me and I trust raised me up for better and more acceptable service. I am thankful to be at work again. "Pray for us."

May the richest blessings of health and happiness attend all our brethren, and may this year be fraught with great revival power in all the land.

Fraternally,

A. W. JACOBS.

Morganton District Missionary Institute No. 2.

The Morganton District Institute No. 2, embracing the following charges—McDowell circuit, North Catawba circuit, Marion station, Morganton station, Morganton circuit, Connelly Springs circuit, Table Rock circuit—met at Glen Alpine March 24 25, 1904

After religious exercises by Rev. J. H. West, Presiding Elder, he stated the object of the meeting.

It being the time of day for a sermon by Rev. R. D. Sherrill, Bro. Sherrill gave us a good sermon on the "Mission of the Church."

"The Missionary Fields—When and by Whom Organized," N. M. Modlin. Six foreign fields with 260 missionaries.

"Encouraging Notes of Progress," W. H. Willis.

"Our Home Mission Work."

1. "Conditions that make Home Missionary Work Necessary Within our Borders," was discussed by Rev. J. H. West.

2. "Evidences of Progress," by Rev. W. G Mallonee.

"Every Christian under Obligation," was discussed by S M. Asbury.

"Effective Missionary Sermon —the Aim, Proper Material, Helpful Circumstances," was given by Rev. R. D Sherrill. Aim, to save the people. Proper material, the work of God and fresh facts from the field.

"Dissemination of Information" was discussed by Rev. J. O. Shelley. Bro. Shelley not being well, the pulpit was filled by N. M. Modlin

"Full Collections, How Accomplished," was discussed by Revs. J. D Carpenter, C. P. Goode, and Bro Bill Halliburton. Bro. Halliburton said the "black" must come off the Morganton circuit. I believe it will come off the Morganton district.

"Charges that Failed in the District, Probable Causes," was discussed by R. D. Sherrill, J. H. West, W. H. Willis, N M. Modlin, W. G. Mallonee.

One cause, late collections.

Ought to take them early in the year, because some might die or remove, and not have the opportunity to give.

Ought to take them before the special meeting season because the Lord says if we will bring all the tithes into the storehouse he will open the windows of heaven and pour out a blessing such as there shall not be room enough to receive it.

"Missionary Talk with Missionary Charts," W. H. Willis.

The Institute was a success. I think all who attended it enjoyed it and were benefited.

Bros. West and Willis said it would be hard to tell which was the better of the two, No. 1 or No. 2.

The rain kept many of our people away, but the Lord was there.

N. M. MODLIN, Sec'y.

Laurel Springs Circuit.

You may state in your paper, that Laurel Springs charge is moving along very well. We have held 3 meetings since conference, resulting in 38 profes sions of faith in Christ, quite a number of accessions, and the outlook is more hopeful along all lines than at any time during the history of this circuit. The ADVOCATE ought to be in at least 30 homes, and when more of our people go to reading their church papers I feel sure that a great awakening will take place here. Pray for us.

Yours sincerely,

T. J. HOUCK.

The Quiet Hour.

One Easter and Another.

IDA CLIFTON HINSHAW.

The town clock had but a few minutes since ceased striking three. On the morning air, from afar off, came weird strains of music, heavenly in its glad sweetness.

How strangely unreal it sounded to the man listening wonderingly in the utter darkness of his room! He arose and groped his way to one of the high windows and flung wide open the blinds and knelt on the hard floor peering forth.

But the broad street below lay deserted. A faint breeze was stirring. The electric light at the corner cast wavering shadows on the surrounding buildings.

Nearer and nearer came the sound of music, until in a loud, triumphant pean of praise, it burst forth under his very window.

One by one the musicians came in sight, weirdly fantastic figures in the faint light.

Ah! how could he have forgatten that tomorrow was that glad festival called Easter, and that these men were proclaiming to the world a glad message of peace and tenderness, according to a time honored custom in their church?

As the musicians moved away and the music became fainter and still fainter, until it died driftingly away into one mellow chord of delicious sweetness, he closed the window.

For a long time he lay thinking of the music, which had stirred within him the thought that he was home again as nothing else could

Home! Magic words! Somewhere, not discernible in the darkness and not far distant, lay an elm bordered street, which divided this town in which he was now from an ancient town of beauty—the home of his boyhood, and Her.

Twenty years had come and gone since he a boy of twenty had gone with musicians along the streets of the two towns.

It was just before that Easter, ever alive in his memory, on a beautiful Sunday, that Mary, his sweetheart, had been confirmed. He could see her now, as she stood before the altar in her simple white frock. As if it were yesterday, came back to him the look of wrapt devotion in her lustrious black eyes. How heavy the air had been that Sunday with the odor of lilies and violets. And the greenness, the intense glossiness of the many, many palms!

And the music. How often in those long dreary years in far away Australia, had the organ's sonorous tones, mingled with the plaintive notes of the violin, echoed in his heart, homesick for a bit of cheer in a strange land.

Ah! thank God, those dreary years of grinding toil, and ugly fever which had claimed as a victim his one friend, in that far-away country, and homesickness, were all over. He is home again, and ere many hours have elapsed he will see her again—Mary Pfaff. She will be changed, perhaps her hair is tinged with gray, but he cares not, he loves her with an intensity that has grown with the years.

For several months he has not heard from her. Her letters had never been many, for letters traveled more slowly in those days that he was away, and her time had been filled with the care of an invalid mother and an orphaned nephew.

She had written him once that she still loved him tenderly, but that he must forget her and find some woman whose life was unhampered to share his love. "Luck" had come to him only by hard toil, and then bitter reverses had come, and he had had to start all over again. But now they could be married and Mary should have every luxury that money could buy. They would be doubly happy for all these years of toil and separation.

But—hark! With mellow cadence the church bell is carolling forth from the old church tower. He arises and turns on the light, for day is not yet at hand, and hurriedly dresses. As he runs joyously down the hotel steps he joins the throng of eager men and women hastening in the dim light of night and coming day mingled, to the quaint old church, where as a boy he worshiped that morning in the long ago.

He seats himself near the back of the church, and watches eagerly for Her! Here and there is a familiar face, but how changed are the most of them, and how gray are some of the men whom he left boys. He does not see Mary. He feels that, no matter how changed she may be, he will know her.

Thus begins the simple, impressive Moravian service, and the music pours forth in an anthem of glorious, perfect sweetness.

By and by the service is ended. The congregation move slowly out, and follow the choir and band of musicians, who lead by the minister go reverently down the street until they come to a long grass bordered cedar lined avenue, which they enter. Soon the great gates of "God's acre," where many sleep to await the last great Resurrection, was reached, and they group themselves about the central walk where, under the shadow of mighty cedars, the minister prays. The people solemnly respond.

There is a strange awed hush over the quaint old grave-yard, where rich and poor alike lie buried, with only a slab to mark their last resting place, for death has leveled all.

Dawn is slowly breaking, as it did that glorions Easter long, long ago, when the chant begun "The Lord is risen," has kept alive in the hearts of men new hope. There is an odor of many violets and roses, and lilies in the air. No grave is neglected, everywhere are flowers.

The strangers and townspeople have all gone at last. From grave to grave John Lewis slowly wanders, reading here and there a name he used to know and love.

The sun has risen and is shining gloriously now, and one long radiant burst of sunshine is athwart his mother's grave as he reaches it. There is a great heap of duskily purple violets scattered over the grave, where his mother "lies asleep." The ache has never quite gone from his heart, that telling her good bye, when she went "to that far away land" has caused, but somehow the glorious sunshine, with its suggestion of hope, and the violets, her best loved flowers, placed, he feels, by Mary in loving remembrance of this mother for his sake whom she believes so far away, softens his grief.

As he turns to leave the graveyard he sees an old man rise from a plot near him where there is a newly made grave. He thought himself entirely alone, so absorbed has he been that he has not noticed the old man's entrance, an old white haired man whom he recognizes as the old grave-digger. Ah! he was old when he went away, and yet he lives, while younger men have fallen by the wayside. Truly life is planned strangely!

He remembers the old man's cottage—it had been owned by Mr. Pfaff, Mary's father, and the great cherry trees in Spring, a mass of white plumy blossoms. He has a wreath of these blossoms with him now, as he kneels and puts them between a bunch of violets and a pillow of white roses.

He crosses over and joins the old man, who looks up a trifle startled, but with no glance of recognition.

"Whose grave is this, my good friend?" he asks slowly.

"Mary Eugenia Pfaff," he answers, as the tears trickle slowly down his withered cheeks; "she died suddenly on Friday last."

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mar 16-ff

Our Little Folks.

Easter Time.

The little flowers came up through the ground
At Easter time, at Easter time;
They raised their heads and looked around,
At happy Easter time;
And every pretty bud did say,
"Good people, bless this holy day,
For Christ is risen, the angels say,
At happy Easter time!"

Three Greatest Events of 1904.

The three greatest events actually scheduled for 1904 so far as the United States is concerned, are, a beginning in the construction of the Panama Canal, the holding of the Louisiana Purchase Exposition, and the presidential campaign.—Leslie's Weekly.

Where Easter Lilies Come From.

Only those who have been fortunate enough to have visited Bermuda at the time when the vast fields of lilies are in full bloom can realize the rare beauty and fragrance of these lovely flowers, for, with acres upon acres of their snowy blossoms spreading away as far as the eye can reach, and the caressing tropic wind wafting the heavy fragrance across one's nostrils, the effect is almost intoxicating. It is a rare and wonderful sight, and one never to be forgotten, for nowhere is the lily so beautiful as in its native islands, under the bland and tender skies of the semi-tropics. The flowers are bigger, purer, sweeter, and the sunshine of the islands is so dazzlingly clear and white that it fairly glorifies the lilies bending on their graceful stems.

The lilies are shipped from Bermuda in three forms—the bulbs, the budded plants, and the cut flowers, this last named form having been employed only of recent years, the fast express service making it now possible. The lily plants are shipped in huge crates, and the florists pot them upon their arrival here, carefully "feeding" them for several weeks before putting them upon the market. The plants are received in various stages of growth, the last shipments before Easter being of plants in full bloom, ready for an immediate market.—Leslie's Weekly.

Joy's Easter Present.

The Richardson children always had spending money for Christmas. Papa always planned that they should. But they were not always quite so sure of their money at Easter, for all depended then upon the state of papa's pocketbook, and papa's pocketbook was as liable to change as is an April day and, who can wonder, seeing that there were six little Richardsons.

The little Richardsons never made any great preparations for Easter. They just exchanged presents among one another; in fact, they had few playmates besides themselves, and I really do not think they needed many, do you?

Now the little Richardsons were sitting in the twilight, talking the matter over, and this is what Bertha said—Bertha was the oldest of the group: "I don't mind so much not having presents for the rest of you, but I'm sorry to have nothing for the baby, long's this is her first Easter."

"And that is just what I was thinking," put in Theresa. "And Joy is such a sweet baby, too."

"The sweetest that ever lived," observed Fred, "and when I'm a man she will have all the Easter presents I can buy—rattles and worsted dolls—yes, and rubber ones, too."

"Oh, you funny boy," said Lennie, with a laugh. "When you are a man Joy will be a woman, almost a woman anyway, and what in the world will she be wanting of those things then?"

"Sure enough!" said Fred, "but I mean I will get her anything she wants then. I'd get her something for Easter now, too, if Easter wasn't to-morrow, and that gives a fellow no time at all for such things."

It was not long before bedtime, and that meant no more feeling bad because of a lack of Easter gifts for the morrow.

"Just make the best of it, dears," said the sweet-faced mother the next day as she kissed her darlings good morning, as one by one they came down the stairs into the dining room.

"Well, I don't see but we will have to," said Bertha, with a wise look on her pretty face, "And what's the use of complaining anyway, we have the baby and that is something we did not have last year."

"Then she is our Easter present, isn't she?" said mamma.

"Yes, and isn't she a beauty?" exclaimed Lennie. "Now isn't she?"

Yes, she surely was a beauty as she sat in a corner of the room in her pretty willow high chair and said "Goo-goo" to each brother and sister who drew near, or puffed out her tiny lips as if to frighten them off.

Fred was the last of the five to go up to Joy to give her a kiss. As he did so, she opened her mouth and he saw something white in there. Yes, something very little and very white.

"Oh, she's got it! she's got it!" he exclaimed, beginning to prance about like a jumping jack.

"Got what?" asked the others almost all together.

"Got an Easter present," answered Fred. "Hurrah! Yes, she's got it, and she has none of us to thank for it either."

"Oh, I know, I know, I know," shouted Bertha, and up to the high chair and the baby she rushed.

"It is a tooth, mamma," cried Theresa; "Joy's first tooth."

"And she couldn't have had a better Easter present," observed Bertha.

"Well, I guess she will think so when she gets to biting candy with it," said Lennie.

Then each of the brothers and sisters must feel in that wee, pink mouth and let the baby bite him or her with her one new tooth. That bite did not hurt them at all and Joy seemed to like it.

And that Easter, which had promised to be not quite so nice as the bygone Easter Sabbath, was the very best of all; and the only thing you could get the little Richardsons to talk on for the whole day was Joy's new tooth, until at last Fred said: "If we make such a time over one tooth, I don't know what we will do when she has a whole mouthful."—Alice May Douglas.

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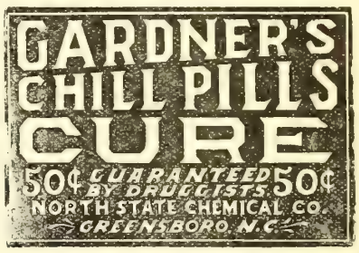
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Northbound	Passenger No. 16. Ex Sun	Mixed. No. 70 Daily	Mixed. No. 62
Lv Chester,	9:00 a m	8:00 p m	Tues
" Lowrys.....	9 18 a m	8 18 p m.	
" McConnells.	9 28 a m	8 43 p m	Thurs
" Guthries.....	9 33 a m	8 5 p m	
" Yorkville .	9 49 a m	9:9 p m	Sat
" Clover.....	10 1 a m	10 00 p m	
" Gastonia....	10 28 a m	10 50 a m	6 00 a m
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 20 a m	1 0 a m	7 02 a m
" Lincolnton..	11 43 a m	1 30 a m	8 00 a m
" Maiden.....	12 10 p m	2 30 a m	9 20 a m
" Newton....	12 18 p m.	2 55 a m	10 00 a m
" Hickory....	12 30 p m	4 0 a m	2 00 p m
" Cliffs.....	1 2 p m	4 40 a m	3 0 p m
" GraniteF'ls	1 35 p m	4 57 a m	3 45 p m
Ar Lenoir....	2 05 p m	5 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63.
Lv. Lenoir ..	2 50 p m	8 0 p m	7 00 a m
" GraniteF'ls	2 58 p m	8 43 p m	8 5 a m
" Cliffs.....	3 08 p m	9 30 p m	9 5 a m
" Hickory....	3 20 p m	9 50 p m	9 35 a m
" Newton.....	3 45 p m	11 45 p m	11 20 a m
" Maiden.....	4 03 p m	12 15 a m	10 p m
" Lincolnton	4 31 p m	1 0 a m	12 45 p m
" High Shoal	4 52 p m	1 32 a m	2 23 p m
" Dallas.....	5 12 p m	2 55 a m	3 25 p m
" Gastonia...	5 30 p m	4 20 a m	3 55 p m
" Clover ..	5 57 p m	5 10 a m	
" Yorkville....	6 3 p m	6 00 a m	Mon
" Guthries....	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 00 a m	Wed
" Lowrys.....	6 7 p m	7 23 a m	
Ar Chester.....	7 17 p m	8 0 a m	Fri

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A Bright Star Disappears.

The beautiful Easter-tide brought sorrow and sadnesss to North Carolina journalists and thousands of friends, who had learned to love the genial city editor of the Charlotte Observer. On Saturday evening, at 7.20 o'clock, Mr. Isaac Erwin Avery died in his room at Charlotte, of heart failure, having been ill only a few hours. As city editor of the Observer, he had won such distinction as few men of his age ever enjoyed, and it is not an exaggeration to say that he was one of the brightest men ever connected with the press of North Carolina

Mr. Avery was unmarried, though he was engaged to Miss Johnson, of Birmingham, Ala., and they were to have been married on the 28th of this month. He was the son of Judge and Mrs. A C. Avery, of Morganton, to whom the profound sympathy of a host of friends will be extended in this great bereavement.

Easter at West Market.

One of the prettiest sights we have seen lately, we saw last Sunday evening at West Market Street Methodist church in this city. The Sunday-school of that church rendered a special Easter program that night. The pulpit had been removed and the little people occupied the stand; and to see from one hundred to one hundred and fifty children singing Easter melodies, and in their midst the beautiful Easter lilies was a sight worth a day of one's life. The selections were good and well rendered; the exercises were just about the right length, and the large audience went away delighted. Those who managed the matter deserve credit.

The Hepburn-Dolliver Bill

The following is the text of this bill as now amended by the House Judiciary Committee, and on which they have agreed to make a unanimous favorable report:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all fermented, distilled, or other intoxicating liquors or liquids transported into any State or Territory for delivery therein or remaining therein for use, consumption, sale, or storage therein, shall, upon arrival within the boundary of such State or Territory, before and after delivery, be subject to the operation and effect of the laws of such State or Territory enacted in the exercise of its police powers to the same extent and in the same manner as though such liquids or liquors had been produced in such State or Territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise.

"Sec. 2. That all corporations and persons engaged in interstate commerce shall, as to any shipment or transportation of fermented, distilled, or other intoxicating liquors or liquids, be subject to all laws and police regulations with reference to such liquors or liquids, or the shipment or the transportation thereof, of the State or Territory in which the place of destination is situated, and shall not be exempt therefrom by reason of such liquors or liquids being introduced therein in original packages or otherwise; but nothing in this Act shall be construed to authorize a State or Territory to control or in anywise interfere with the transportation of liquors or liquids intended for shipment entirely through such State or Territory and not intended for delivery therein."

The amendment in the bill is in the latter part of Section 2, and reads: "or to control or in any wise interfere with the delivery in any State or Territory of any bona fide interstate commerce shipment of liquors or liquids, intended for the sole personal use of the original consignee, and not intended for sale in any said State or Territory in violation of the laws thereof."

Referring to this amendment, the Legislative Superintendent of the Anti Saloon League, says:

"Practically none of the States are attempting to interfere with bona fide shipments for personal use and that right seems to be granted by the Constitution of the United States in the case of Vance vs. Vandercook (170 U. S. Rpt.), and, therefore, it looks as if we concede nothing essential, but, by permitting that amendment to go in, we get a unanimous report from the Committee."

We trust that the bill, as amended, will get through, and this will be a long stride in the direction of the final overthrow of the liquor evil.

EDITORIAL NOTES.

Rev. R. L Fruit, of Elk Park has been appointed by the presiding elder to take charge of the Sparta circuit, recently made vacant by the retirement of Rev. C. A. Ross.

* * * *

The Mid-Year Missionary Meeting is in session at Newton as we go to press. We will give a full account of this interesting occasion in our next issue.

* * * *

REV. Dr. G. H. Detwiler, of Charlotte, will preach the annual sermon this year at Oak Ridge commencement, which takes place May 18th and 19th.

* * * *

The announcement has been made that Revs. Sam. P. Jones and George R. Stuart will hold a gospel meeting here during the first two weeks in May. The meeting will be held in the Banner Warehouse. We trust that much good will be done.

* * * *

Rev. J. Walter Long, of the Rockford circuit, has been transferred by the presiding elder to the Wilkesboro circuit, to fill the vacancy caused by the suspension of Rev. T. E. Weaver, and Rev. Miles H. Long has been placed in charge of the Rockford circuit. We feel that this is a wise arrangement, and will provide for the very best care of both charges.

* * * *

At the Mount Airy District Conference, the Committee on Missions in their report, recommended concurrence in the suggestion of Rev. W. R. Ware, made recently through the ADVOCATE, that there be held a South Atlantic Missionary Conference Such a meeting is now being arranged for at Waco, Texas, in connection with the meeting of the General Board of Missions at that place in May. As that is so far away, we feel that Bro. Ware's suggestion of a South Atlantic meeting, should be seriously considered, and we trust the Board may be induced to take it up.

* * * *

"David Bowles, the nine-year-old son of Rev. J. A. Bowles, who was seriously hurt in the head two weeks ago by being struck with a baseball, was discharged as cured from the city hospital this morning, where he had been most tenderly and well looked after ever since the accident."

The above appeared in the Charlotte Daily Observer of last Sunday which was an incorrect report. David is still in the city hospital, but he is rapidly convalescing and will be able to leave the hospital this week. He has had every attention possible since he has been in the hospital from the tender and sympathetic managers and nurses, and the very best medical and surgical treatment from Drs. Long, Turner and Meadows.

* * * *

We clip the paragraph below from the Orphans' Friend that we may commend the example of Mr. Caesar Cone. Reader, "Go thou and do likewise," but here is the clipping:

The recent little paragraph in the Orphans' Friend pertaining to our needs in the way of cotton goods was seen and responded to by our friend, Mr. Caesar Cone, of Greensboro. He has sent four hundred and forty six and a quarter yards of denim. Mr. Cone is one of the liberal contributors to the work of the Oxford Orphan Asylum. We have reason to believe that a response to that little notice of our needs will come from other kind and generous North Carolina cotton goods manufacturers. Thank God that He inclines the hearts of men toward the orphan child. He confers a blessing upon those who obey the divine prompting and give, and upon those who accept the gift, the aid.

Program of Weddington Commencement.

April 10th, 11 a. m., sermon by Rev. G. T. Rowe.

April 10th, 8 p. m , not filled.

April 11th, 10 a. m., recitations and declamations by Primary and Intermediate grades.

April 11th, 8 p. m., annual concert.

April 12th, 9:30 a. m., recitations and declamations by young men and ladies.

April 12th, 11 a m , address by Dr. Marr.

April 12th, 8 p. m., exercises by school.

The Commencement Exercises of Littleton Female College will begin on Sunday, May the 22nd, with a sermon before the Faculty and students of the College, by Rev. G. F. Smith, Presiding Elder of the Warrenton District. On Wednesday, the 25th, Dr. C. W. Byrd, of Atlanta, will preach the Annual Sermon in the College chapel. The Commencement Address will be delivered on Thursday, the 26th, by Rev. R D. Smart, D.D., of Norfolk, Va. In place of the usual Annual Address on Missions before the Y. W. C. A., there will be, this year, a series of three addresses on Missions. These will be delivered by Bishop A. W. Wilson, of Baltimore, Md., on the evenings of April 12th, 13th and 14th.

The catalogue of the A. & M. College, just issued, shows 521 students, as follows: Agriculture 140, Civil Engineering 74, Mechanical Engineering 77, Chemistry and Mining 22, Textile Industry 42, Mechanic Arts 73, Shop, drawing, etc., 18. States represented 7, Foreign Countries represented 2, Counties in North Carolina represented 85. Tuition $20 a year. Board $8.00 a month. 120 scholarships. Summer School for teachers July 4 to August 4th. Address President Winston, West Raleigh, N. C.

A despatch from Gainesville, Ga., April 2d, says: Dr. E. S. Avis, president of the Georgia Agricultural College, of Dahlonega, Ga., died today of pneumonia. Dr. Avis has been president of the college for two years. He is formerly of Massachusetts, where his body will be shipped for burial.

CONFERENCE NEWS.

GLENN.—Rev. E. C. Glenn will begin a meeting at Burlington on the 4th Sunday in April.

ROWLAND.—Rev. J. M. Rowland recently assisted Rev. W. L. Hutchins in a meeting near Mount Airy.

THOMASVILLE.- The correspondent of the Davidson Dispatch last week said: Protracted meetings are in progress this week at Fair Grove. Rev. C. M. Campbell, the pastor, is conducting the meeting.

BREVARD STREET, CHARLOTTE.—Last night was one of the best of all the services in the Brevard street Methodist Church revival yet held. Two young men were happily converted at the altar, a number of others asked for pravers. These services seem to be reaching the young men especially.—Charlotte News.

WAGG.—Rev. T. E. Wagg preached a very fine sermon at the Main street M. E. Church Sunday morning. He took for his text, "And when they came to Jesus they saw that He was dead already." His words were quite impressive to the attentive congregation present.—Semi weekly Review.

LENOIR.—The Methodist church had a very narrow escape from fire last night. Just as the last hymn was being sung the chandelier, containing eight lamps, fell and blazed up in the annex, which adjoins the main church with only sliding doors between. The congregation rushed for the door, and the connecting doors were raised and with carpet and some overcoats the oil was smothered out, and water was carried from Mr. Harper's and put out the rest of the fire. The chandelier was entirely demolished, carpet burned and half a dozen overcoats, but no one was hurt getting out, even if many did jump out of windows. A few persons were cool enough to keep the crowd back and avoid a rush at the door, which would have very probably resulted more serious to some of the congregation.

NEWS NOTES.

The Senate has confirmed the nomination of Thomas E. Wallace as postmaster at Wilmington.

Two persons were killed and a dozen others injured at Pottstown, Penn , by a collision between an express train and a freight, last Saturday night.

E. Spencer Blackburn was nominated by the Republicans of the Eighth District for Congress, at their convention at Wilkesboro last Friday. It is said that the anti Blackburn men will bolt.

The Robeson County bar has refused to make out a calendar for the April term of court in that county because Judge R. B. Peebles is to preside. The reason assigned is the alleged unfairness of Judge Peebles.

Six persons were killed and five fatally injured by an explosion in the factory of the Dixon Squib Company, at Priceburg, Penn , one day last week. The explosion was caused by a girl's throwing a squip into a stove.

Mr. P. H. Winston, of Spokane, Washington, died last week. He was a brother of President G. T. Winston, and Judges R. W and F. D. Winston, of this State, and quite a brilliant man. At the time of his death, he was editor of Winston's Weekly

Mr. I. E. Avery, city editor of the Charlotte Observer, died in that city last Saturday night from heart failure. He was about 32 years of age, the oldest living son of Judge A. C Avery, and one of the most brilliant paragraphists in the State.

The Charlotte Observer reports the organization of a company at Caroleen and Henrietta for the building of a new cotton mill at Caroleen The new plant will manufacture yarns and will have 10,000 spindles. Work upon the building will begin immediately. The persons interested are mostly the stockholders in the Henrietta Mills, Mr. R R. Hayes being the chief promoter.

The Charlotte Observer of the 3d says: The Wadesboro Cotton Mill, at Wadesboro, was yesterday placed in the hands of a receiver, the president of the mill, Mr. W C. Hardison, being appointed receiver. The liabilities are less than $50,000, while the assets will amount to $150,000. The princ'pal creditor is the First National Bank, of Wadesboro.

The City National Bank, of this city, has recently purchased the Katz Building opposite Hotel Guilford. The old building will be torn down, and a handsome five story building will be erected in its stead. The new building will be the home of the bank, and the rooms not so used will be rented for office purposes. The contract has already been let, and the work will begin at once

In a debate last Friday night between the Universities of North Carolina and Georgia, North Carolina won. The query was, "Resolved, That labor unions are inimical to our industrial development " North Carolina had the affirmative of the question, and was represented by Messrs. I. C Wight, of Clinton, and A. H. Johnston, of Asheville. Georgia had the negative and was represented by Messrs. A. G. Golucke, and W. W. Patterson, of Athens, Ga.

The Internal Revenue tax of 6 cents a pound on leaf tobacco is eliminated by the terms of a bill on which favorable action was taken today by the internal revenue sub committee of the House on Ways and Means. The bill ordered favorably reported to the full committee is the substitute measure suggested by Commissioner Yerkes and takes the place of the Gaines bill to abolish the tax on both leaf tobacco "and twisted tobacco." Mr. Yerkes saw administrative difficulties in the way of abolishing the tax on the twist but none on the natural leaf of "tobacco in the hand," as it is termed. This relief has been sought by the Southern tobacco raisers.

FOREIGN.

New Chwang, March 30.—The United States gunboat Helena has received orders to proceed for Shanghai. She will take away all Americans who desire to leave New Chwang.

Amsterdam, April 2.—A dispatch to the Telegraaf from Kota Raja announced that a column of Dutch troops operating in Achin (northern Sumatra), engaged a strongly entrenched body of Achinese in the Gajocloeas district, with the result that 541 Chinese were killed. The Dutch lost three men killed and had twenty five wounded.

St. Petersburg, April 3.—As soon as the Neva is clear of ice the battleship Souvaroff and Slava, in course of construction at the Baltic Works, the battleships Borodina and Orel, at the Franco-Russian Works, and the cruiser Meleg, and the transport Kamtchatka, at the new admiralty yard, will be sent to Kronstadt for completion. The cruisers Seemchug and Izumrud and the battleship Sissoi Veliky and Imperator Alexander III, are already there and are being prepared for commission. These ships will form part of the fleet which is destined to re-inforce Vice Admiral Makaroff's fleet next summer.

Paris, March 31.—The first civil tribunal of the Seine to day decided in the case of the republic of Colombia against the Panama Canal Company in favor of the defendants. The complaint of Colombia is not receivable, and the plaintiffs are to pay costs of the action. This decision has the effect of removal of the legal obstacles in the way of the transfer of the canal concession from the company to the United States. The decision is a lengthy document, fully reviewing all the early circumstances of the concession, and setting forth the various acts of the Colombian Congress, the treaties, etc., particularly, articles 20, 21 and 22 of the treaty of March 20, 1878, whereby the company acquired its rights.

Tokio, April 3.—The advance guard of the Japanese army in Northwestern Korea occupied the town of Senge Cheng yesterday afternoon without opposition. Senge Cheng is on the Pekin road 18 miles west of Cheng Ju and about 40 miles south of Wiju When the Japanese drove the Russians out of Cheng Ju last Monday the Russians withdrew in two columns, one going over the Koak San road and the other over the Peking road. The Japanese advance from Cheng Ju was made very rapidly. It was anticipated that the Russians would resist this advance, but they failed to do so and it is not probable there will be any further opposition south of the Yalu river. Cheng Ju, because of its superior natural surroundings, is the strongest place between Ping Yang and Wiju. Besides these natural advantages there is an old Korean fort there which, had it been defended with spirit, would have been hard to take. The Japanese are gratified at the comparative ease with which they drove the Russians from this fort. Russian patrols are reported to be in the country east of the Peking road, but it is not probable that there is any considerable force of Russians in that section. The patrols are withdrawing gradually to the northward toward Yalu. It is reported that the ice on the Yalu is well broken up and in the future the river must be crossed either in junks or pontoon bridges.

Trinity College Notes.

Messrs. Howard and Frizzelle left today for Oxford, Ga., where they will represent Trinity in an Inter Collegiate debate with Emory College next Saturday evening. President Dickery, of Emory, will preside, and the judges will be Chancellor Hill, of the University of Georgia, President Snyder, of Wofford College, and Mr. Clark Howell, Editor of the Atlanta Constitution.

President Kilgo left today for South Carolina where he has an engagement to preach and deliver an address.

Proiessor Durham spent last Sunday in Charleston where he spoke before the Y. M. C. A.

College exercises will be suspended Saturday morning and will be resumed Tuesday morning. This is given as an Easter holiday.

The Athletic Association has elected Mr. E. C. Perrow captain of the track team, and Mr. Raymond Browning manager. Arrangements have been made to have a meeting in Raleigh with Wake Forest and A. & M. to take place sometime during the latter part of the month.

A Great Southern Enterprise.

In the South's great strides in diversified manufactures, nothing attracting more attention, and deservedly so, than the wonderful growth of the large shoe manufacturing enterprise of Craddock-Terry Company, Lynchburg, Virginia. This firm started in its present location in the quiet and picturesque city of Lynchburg, located among the foot hills of the Blue Ridge, and almost within the shadow of the famous Peaks of Otter, some fifteen years ago, and by combining push, enterprise, and close application, have built up what is conceded to be one of the great shoe businesses of the country. This result has not been accidental, but has been due directly to a determination of the management to find out just what the people of the South wanted, and to furnish it in the most attractive form, and at the lowest possible price consistent with honest values. They are represented today throughout the South by a corps of thirty five intelligent, active, and aggressive salesmen, who are gentlemen of character and integrity, and in whom the merchant can impose implicit confidence. A high standard of commercial integrity permeates every department of the Company's large and expanding business.

The Southland Factory, owned and operated by the Craddock-Terry Company, is the largest and best equipped shoe manufacturing plant in the entire South, and in fact is conceded to be the model shoe factory of this country. Here are made the famous Southland Belle, Southern Girl, Autograph, and Virginia Dare Shoes for women. It is claimed that they are the best in America at the popular retail prices of $1 50, $2 00, $2.60, and $3 00 respectively.

There is no section of this great and glorious country advancing in diversified manufactures more rapidly than our beloved Sunny South, and we take a patriotic pride in recommending the enterprise of such a company as is the subject of this sketch, who are contributing so largely to the progress of our section.

District Conference Directory.

ASHEVILLE DISTRICT, at Biltmore, August 4-7.

CHARLOTTE DISTRICT, at Marshville, July 21-24.

FRANKLIN DISTRICT, at Sylva, July 28-31.

GREENSBORO DISTRICT, at Holt's Chapel, July 28 31.

MORGANTON DISTRICT, at Morganton, May 26.

SALISBURY DISTRICT, at Salem Church (seven miles from Albemarle), July 28 31.

SHELBY DISTRICT, at McAdensville, July 7 10.

STATESVILLE DISTRICT, at Newton, beginning June 2nd.

WAYNESVILLE DISTRICT, at Mount Zion, on the Crab Tree circuit, July 14 17

WINSTON DISTRICT, at Kernersville, June 30 July 3.

The Sunday School.

Lesson for April 10.

Peter Confesses the Christ.

(Mark 8: 27-38)

Order of Events.

From the region of Decapolis (last lesson) Jesus journeyed to Magadan or Dalmanuth, the exact location of which is unknown. Here took place the discussion with the Pharisees and Sadducees, who demanded a miracle in proof of His claim to be from God (Mark 8: 10 21) Then followed the journey to Bethsaida, where a blind man was healed (Mark 8: 22-26), after which Jesus and the twelve set out for the north. On the way, just before reaching the city of Cæsarea Philippi, occurred the incidents of the lesson.

In the North Country

Verses 27, 28. Again Jesus finds Himself in pagan or semi-pagan territory. Here He is, for the time, safe and free from the hostility of the Jewish leaders, which every day grows in bitterness and malice. The conversation with the twelve indicates the mood of the Master. Has He made any impression at all upon the people? Has He even made any impression upon His immediate followers? "Who do men [Luke has "multitudes"] say that I [Matthew has "the Son of man"] am?" The answer is prompt but varying: "Some say John the Baptist; others, Elias; still others, Jeremiah or one of the prophets." Some impression He has made. The answers may not be adequate, but they show at least some appreciation of His extraordinary person and work. The multitudes are in advance of their leaders in spiritual penetration. To the leaders Jesus was a stirrer up of sedition, a wine-bibber and glutton, and had a demon. But to the people He had that ineffable quality of divinity which made Him to them as one of the great dead come to life again, one of the master spirits of the world reincarnated. Such testimony is "a tribute to the immortal element of mystery in Jesus which they had felt, and which the world has always felt."

The Confession of Peter.

29, 30. Turning to the twelve, Jesus asks pointedly, "But who say ye that I am?" Whereupon Peter, answering for himself no doubt, but echoing the thought of the others, said, "Thou art the Christ" ("of God," says Luke; "the Son of the living God," says Matthew). In trying to realize the full content of Peter's saying one cannot disregard the injunction of the Master which immediately follows (verse 30; Matt. 16: 20; Luke 9: 21), or the rebuke administered to Peter himself which came soon after (Matt. 16: 23; Mark 8: 33). Peter manifestly spoke better than he knew. He declared what was the essential truth—the Deity of Christ; and upon this truth, experienced and confessed by men, Christ would build His Church. But the truth, in Peter's mind, was bound up with some very human and Jewish notions of the Christ. The notion of Peter (and indeed of the twelve), which was also that of the people with respect to Messiah, was that Messiah should come with show of power and work deliverance for the elect nation from their political oppressors. For Jesus to have encouraged that notion, and for the disciples to have proclaimed it as the idea accepted by Jesus as to Himself, was simply to precipitate the Passion or to prevent it by the substitution of an attempted national and political movement in its place. Hence the prohibition that "they should tell this to no man" (verse 30).

The Suffering Messiah.

31-33. To discipline and perfect Peter's crude notions about Messiah Jesus sets before him and his companions the spiritual method of his conquest. Jesus would owe His dominion over the hearts of men not to the power of the sword, but to that of sacrifice; not to a rule founded upon their passions, but to one in which passion was brought into captivity to the law of love and purity. He predicts the Passion with great particularity. He sees it all with the most painful minuteness. The scene of it is to be the holy city itself, for which He would have died, for which, indeed, He does die. The sufferings are to be many and varied, culminating in death; and His enemies are those who ought to have been His friends and His supporters, the elders, the chief priests, and the scribes. This, then, is to be the end of it all! We cannot wonder that Peter should protest. Death of the Leader meant to him death of the movement, with all its promise of hope and help. "That," he says in effect to Jesus, "is no way to obtain mastery of men. For that one must live and fight and conquer." In these words came up again before the mind of Jesus the old temptation of the wilderness, in which He was to have the kingdoms of this world and the glory of them if He would worship Satan. The rebuke was instant and sharp: "Get thee behind me, Satan; thou art a stumbling-block unto Me, for thou mindest not the things of God, but the things of men"—that is, Peter was for worldly as against Godlike methods.

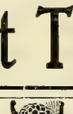
The True Discipleship.

34 38. Yes, Jesus sees the cross before Him, with all its dreadful suggestion of shame and anguish and apparent defeat. But He is not for a moment in doubt of His duty. He long ago accepted the will of the Father, even if it involved the cross. And to that which He has accepted for Himself He calls His followers. "What shall it profit a man to have the kingdoms of this world and the glory of them, if he forfeit his mission in life and despise the favor of God? Whoever will come after Me, let him deny himself and take up his cross and follow Me." The full force of the words here is somewhat abated by the translation. The true disciple must (1) actually obliterate himself, and (2) be prepared to face without flinching the most extreme forms of shame and loss, and (3) then continue without wavering the exacting course of a personal following of Jesus. This is a noble call to lofty living. It takes a royal soul to give the call, and a noble soul to hear and obey it.—N. Y. Christian Advocate.

More Riots.

Disturbances of strikers are not nearly as grave as an individual disorder of the system Overwork, loss of sleep, nervous tension will be followed by utter collapse, unless a reliable remedy is immediately employed. There's nothing so efficient to cure disorders of the Liver or Kidneys as Electric Bitters. It's a wonderful tonic, and effective nervine and the greatest all around medicine for run down systems. It dispels Nervousness, Rheumatism and Neuralgia and expels Malaria germs. Only 50c, and satisfaction guaranteed by all druggist.

Fruit Trees.



LAST CALL for Spring 1904 While a great many have availed themselves of the low price I made on fruit trees yet I have great quantities to dispose of that must be dug from blocks that I wish cleared The cool nights have kept this stock in excellent condition for planting But you should order at once as a few warm days would cause this stock to start growth

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NOTICE.

STATE OF NORTH CAROLINA, Guilford County. In the Superior Court.

S. A. Ogburn C. J. Ogburn, M. H. Ogburn, Martha F. Masten and her husband, has M. Masten E. W. Ogburn S. A. Ogburn Administrator of M. J. Tatum,
vs.
Temple Tatum Dodd and her husband, Edward Dodd, and all heirs at law of Temple Tatum Dodd other than the plaintiffs named in this action.

Service of Summons by Publication.

The defendants above named will take notice that an action entitled as above has been commenced in the Superior Court of Guilford County, N. C., for the purpose of obtaining a decree authorizing the Clerk of the Superior Court of Guilford County, N. C., to turn over to S. A. Ogburn, Administrator of M. J. Tatum (deceased) a certain fund now in his hands which is in the nature of real property and which belongs to the estate of M. J. Tatum, deceased, and the said defendants will further take notice that they are required to appear at the April term 1904, of the Superior Court of Guilford County, N. C., to be held on the 3rd Monday of April being April 18th 1904, at the Court House in said county of Greensboro, N. C., and answer or demur to the complaint in said action or the plaintiffs will apply to the Court for the relief demanded in said complaint.

This 29th day of February, 1904.

JNO. J. NELSON,
Clerk Superior Court.

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Topic for April 10

The Priceless Gospel.

(Matt. 13: 44 46.)

The kingdom of heaven bulked large in the teachings of Jesus as given in the synoptic Gospels. What precisely that kingdom was he never defined, as he was not dealing in dry systems, but in vital reality. We shall do well to follow these parables of the kingdom—the appropriate form for conveying the lesson—and shall at the conclusion of our study find ourselves in possession of a true conception of the kingdom, founded, full, and conformed with the great thought of Jesus.

I. The Kingdom of Heaven Is the Greatest of All Treasures.

1. The absolute value of divine things is taught by these two parables. Other things are not valueless, but their value is relative. In themselves they are not final. The field in which the man found the hid treasure possessed a value because it held the treasure; the great pearl was doubtless in a casket of great beauty, exquisitely wrought with oriental tracery and lacquer work; but without the pearl it would have been a disappointment. The finder bought the field only because he had found the treasure in it; the casket or setting of the pearl is not even mentioned.

2. The kingdom of heaven is of supreme worth because all other values consist in their relation to it. Just as coal and iron are of greater value than sparkling diamonds and glistening gold because of their enormous contribution to the well-being of man, the arts of civilization, and the advance of human life, common things have a value just in proportion as they contribute to the higher life of man. Thus the staple of our life is toil; but toil is valueless, save as it sustains life, and thus makes possible those higher things of the social and moral affections. No wonder there is a revolt on the part of labor everywhere against the industrial system that absorbs the toilers' strength and fills his time with the drudgery which contributes only to sustain a cheerless existence.

3. The culmination of life is in the possession of the kingdom of heaven. Elsewhere in the teachings of Jesus (Matt. 13: 47 50) a social idea of the kingdom is developed. Here it is seen more specifically in relation to the individual who, perceiving its value, omits no exertion that he may obtain its benefits. The search of the merchant would be forever in vain did he not find the great pearl; the man who found the treasure in the field would have failed to attain wealth but for that discovery. (1) As a fact of personal experience, the kingdom within is the realization of all our seeking after the highest and best—the consciousness of peace with God, reconciliation, and the divine favor, without which all happiness is vitiated and, at last, fails to satisfy. Every life which is not essentially Christian is a disappointment, and ends in a sense of failure. Whatever may have been its attainments or obtainments, it profits nothing. It is an anticlimax and a failure to gain true riches. (2) As a state of society the kingdom among men is the only realization of the golden hopes of the face. One may not selfishly shut himself from his kind, and seek the salvation of his own soul with no concern for the good of society. The pearl is that of human association which fulfills Christ's law in human relationships; in which all things are governed by love and the good of others becomes a stronger motive than one's own gain.

II. It Is Priceless, Being the Purchase of Christ's Love.

1. The treasure of the parables, however man's exertion may have entered into the seeking, was not of his providing. The pearl had been formed by the processes of nature and the treasure had been hidden by an unknown hand perhaps ages before it came to light. Thus it was the divine love revealing itself in Jesus Christ, apart from human merit, above human ability, before man's seeking, that formed the goodly pearl and buried the treasure.

2. It is this divine character which constitutes the supreme value of the kingdom. It is divine and heavenly in its origin. By comparison with all earthly good it shines out in supreme splendor and unmatched worth. Though provided apart from our effort, the precious treasure was not without great cost. The humiliation of Christ, the seeking love of God, and the interceding of the Holy Spirit are the price, not once for all paid, but continually being paid that the kingdom of heaven may belong to men, and that they may enter therein.

III. To Attain the Kingdom of Heaven We Must Give Up All.

1. The exchange is one of ideals of value, rather than of things possessed. The parable, of course, must represent exchange in the term of ordinary transactiona. On the surface it appears to be purely commercial. In each case one gives up all his property that he estimates to be worth more. If this were all there is of it, seeking and finding the kingdom would be a purely selfish transaction. But the entrance into the kingdom is a renunciation of self (Matt. 16: 24); hence this barter cannot be the heart of the parables. The kingdom of heaven does not come to us with the proposal to give our time that we may gain eternity; to give up our pleasure here that we may gain more pleasure in some future state; to renounce our own will that we may, by and by, have what we will. This were a degradation of the teaching of the Master. The reason the man sold all he had that he might buy the field containing treasure was that he counted the field of greater worth; so the merchant esteemed the great pearl of value superior to all that he possessed.

2. The parables represent two aspects of giving up. (1) One is that of the finder of treasure, who immediately upon finding it recognized what he had been unconsciously seeking. This is the man who, through lack of knowledge, has never had the opportunity to come to Christ and devote himself to the service of the kingdom. He perceives at once that Christ is the One who alone can satisfy and fill his deepest life with lasting good. There is no moment of hesitation about what he will do. He will joyfully give up all, for he has found the true riches. (2) The other is that of the man who has been consciously seeking, it may be most painfully, Christ and the kingdom. Perhaps every system of theology and philosophy has been investigated with minute toil and care; every recommendation of priest or teacher of religion has been followed with scrupulous precision. He has been often disappointed. Now he has found Christ. Here is the pearl of great price. He knows at once that this is the fulfillment of all his heart's desire, the satisfaction of his utmost longing. Give up all! He desires only Christ and the inner life of God in his soul. —Epworth Era.

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Department of Western North Carolina,
GREENSBORO, N. C.

feb 12-1y

Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

"If you and I today
Should stop and lay
Our life work down, and let our hands
fall where they will,—
Fall down to lie quite still,—
And if some other hand should come,
and stoop to find
The threads we carried, so that it
could wind,
Beginning where we stopped; if it
should come to keep
Our life work going,—seek
To carry on the good design,
Distinctively made yours or
mine,
What would it find?"
—Exchange.

The article in last week's issue, "Lessons from the Five Loaves" lost much of its value, we fear, from not being credited to its author, Mrs. Jno. R. Brooks. Her messages are always full of inspiration, and we hope the motto she gives for the new year may abide with us: "Give till you feel it and then give till you don't feel it."

We always regret typographical errors, especially in contributed articles, but it is generally understood that such errors will sometimes occur, and it is hardly necessary to call attention to them.

An Easter Thought.

A little child on returning from an impressive Easter service looked up into her mother's face and said, "Mamma, I wish sometime there would be a resurrection I could see!" And the mother told her that could never be until she went to heaven. But that mother pondered, and as she pondered this thought evolved itself: Cannot I make a "resurrection that she can see" possible? Can I not let my little child, through her daily prayers and her faithful gifts, be the means of permitting some other little child's otherwise dead soul to become "risen with Christ" and "to seek those things which are above"?

There will be "resurrections we can see" if we keep the Lord Jesus' command and "preach repentance and remission of sins in his name among all nations." What an added joy might enter into our next Easter worship if we could have the consciousness that during the year we had been the actual means, through God, of making the resurrection of a soul possible.

God bless all deep resolves that come to us this Easter day! And grant that all the year we work and pray to bring out into life and light some soul now dead,—a "resurrection we can see," instead of waiting till we reach the other shore, where all such opportunities are o'er.—Alice F. Firman, in Life and Light.

A Summer School for Women's Foreign Missionary Societies.

Many a woman has been carrying the burden of the missionary society with a constant sense of inadequacy; many another has declined to serve as an officer in her local church society because she has had no training. These and all other women who believe that this work of the kingdom is the most important and far-reaching department of the church will welcome the summer school. It is to be held at Northfield, Mass., July 12 19, under the auspices of Women's Boards of all evangelical denominations. During this week classes will be held in which the study of our next year's text-book, Dux Christus, An Outline Study of Japan, will be conducted by the ablest leaders. Lectures and discussions on the best way of carrying on our meetings, suggestions for programs, plans for work among children and young women, exhibits of literature, maps and lesson helps, addresses by prominent missionaries and leaders at home, and other valuable assistance, will be given. Northfield is too well known to need comment. The charming New England village, with its circle hills and the peaceful Connecticut Valley; the hill with its splendid buildings; Roundtop hallowed by memories of Mr. Moody and the mighty missionary movement which has been so fostered here,—all these attractions invite you to come and spent a week on this mountain top of missions.

Some one wrote to Chaplain McCabe and asked him to take stock in a silver mine of astonishing richness. As a reason the writer said, "Much of the profits will be consecrated to the cause of missions." The chaplain said: "I am working two good mines now. One of them is the mine of self-denial, far over in the valley of Humiliation. The other is the mine of consecration, entered over on the heavenly side of the brook Penial. There are riches enough in these two mines to convert the world."

THERE IS A CURE

for every stomach trouble, including all forms of indigestion or dyspepsia, catarrh of stomach and flatulence in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

This remedy will cure any case of constipation, to stay cured, so that you are free from that trouble in a week.

The name of this remarkable remedy is Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine).

Any reader of the North Carolina Christian Advocate may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, 460 Seneca Building, Buffalo, N Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of the bowels, congestion of the kidneys, and inflammation of the bladder. One dose a day does the work quickly, thoroughly and permanently.

This remedy for sale by all leading druggists.

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Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by L. Richardson Drug Co., Greensboro, N C

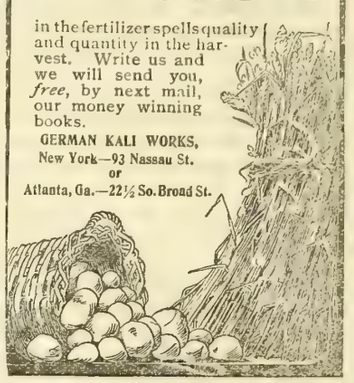
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Potash

in the fertilizer spells quality and quantity in the harvest. Write us and we will send you, *free*, by next mail, our money winning books.

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Quarterly Meetings.

Asheville Dis't—2nd Round.

R. H. Parker, P. E., Asheville, N. C.

Bald Creek circuit, Bald Creek	Feb.	27 28
Ivy circuit, Barnardsvill	Mar.	1 2
Burnsville circuit, Concord	"	5 6
North Asheville	"	12 13
Bethel	"	12 13
Hot Springs ct., Hot Springs	"	19 20
Marshall circuit, Jewel Hill	"	26 27
Swannanoa circuit, Tabernacle	Apr.	2 3
Old Fort circuit	"	9 10
Hendersonville station	"	16 17
Hendersonville ct., Etneyville	"	23 24
Cane Creek ct., Patty's Chapel	Apr. 30,	May 1
Weaverville station	May	7 8
Weaverville circuit	"	14 15
Central	"	21 22
Haywood St	"	21 22

Charlotte Dist—2d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Chadwick	Mar.	5 6
Brevard	"	13 14
Epworth	"	13 14
Calvary	"	13 14
Pineville, Marvin	"	19 0
Morven, Sandy Plain	"	26 27
Trinity	Apr.	3 4
Dilworth	"	3 4
Matthews, Matthews	"	10 11
Tryon street	"	17 18
Hoskins	"	17 18
Weddington, Union	"	23 24
Waxhaw, Bond's Grove	"	24 25
Ansonville Cedar Hill	Apr. 30...	May 1
Monroe circuit, Prospect	"	7 8
Monroe station	"	8 9
Polkton, Hopewell	"	14 15
Wadesboro station	"	15 16
Derita, Hickory Grove	"	21 22
Clear Creek, Mill Grove	"	22 28
Lilesville, Savannah	"	28 29

Franklin Dis't—2d Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Jan	24 25
Glenville circuit at Glenville	Feb.	6 7
Macon cir. at Asbury	"	13 14
Franklin circuit at Oak Ridge	"	20 21
Webster ct. at Speedwell	"	27 28
Dillsboro, Sylva & Scott's Creek	Mar.	5 6
Whittier circuit	"	12 13
Bryson City	"	19 20
Andrews circuit, Tomo'la	"	26 27
Hiwassee circuit at Not a	Apr.	2 3
Hayesville circuit at Bethel	"	9 10
Murphy Station	"	16 17
Robbinsville ct. at Robbinsville	"	23 24

Greensboro Dis't—2d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	Feb.	14
Greensboro, Walnut St	"	14
Randleman, Randleman	"	21
Asheboro station, Asheboro	"	21
Wentworth, Bethlehem	"	27 28
Reidsville, Main St	"	28
Reidsville, Ware's Chapel	"	28
Ruffin, Reidsville	"	29
Randolph, Trinity	Mar.	5 6
Greensboro, Centenary	"	13
Greensboro, Spring Garden	"	3
Uwharrie Concord	"	19 20
Greensboro circuit, Friendship	"	26 27
Wes. Randolph, Pleasant Grove	Apr.	2 3
High Point, Washington Street	"	10
High Point, South Main Street	"	10
Asheboro circuit, Lebanon	"	15
Ramseur, Franklinsville	"	16 17
Enterprise, Rehoboth	"	22
Liberty, Bethany	"	23 24
Pleasant Garden, Shady G.,	Apr 30—May	1

Mount Airy Dis't—2d Round.

J. A. Cook, P. E., Mount Airy, N. C.

Pilot Mountain ct., Chestnut Grove	Mar.	9 20
Rockford ct. at Sloan	"	26 27
N. Wilkesboro ct., Union	"	29
Wilkesboro ct., Wilkesboro, (night)	"	29
Stokes ct., Germanton	Apr.	9 10
Jefferson ct., Orion	"	16 17
Ilerton circuit, Greenwood	"	20 21
Creston ct., Creston	"	23 24
Watauga ct., Valle Crucis	Apr. 30	May 1
Boone ct., Hopewell	"	7 8
Yadkinville ct., Mt. Pleasant	"	14 15
Mount Airy circuit, Beulah	"	21 22

Morganton Dis't—2nd Round

J. H. West, P. E., Rutherford College N. C.

Morganton station	Feb.	13 14
Connelly Springs c., at Bethel	"	20 21
Table Rock ct. at Linville	"	27 28
Henrietta and Caroleen	Mar.	5 6
Cliffside circuit, at Cliffside	"	12 13
Marion station	"	19 20
North Catawba ct., at Capernaum	"	26 27
Rutherfordton station, Gilboa	Apr	2 3
Morganton circuit, Gilboa	"	9 10
Broad River, Gray's Chapel	"	16 17
Forest City at Forest City	"	17 18
Green River at New Hope	"	23 24
Spruce Pine, Pine Grove,	Apr. 30...	May 1
Bakersville at Bakersville	"	1 2
Elk Park at Elk Park	"	7 8
Thermal City at Centennial	"	14 15
McDowell at Murphey's Chapel	"	21 22

Salisbury Dist—2d Round.

G. H. Detwiler, P. E., Charlotte N. C.

Concord, Central	Feb.	21 22
Concord, Epworth	"	21 22
Concord, Forest Hill	"	27 28
Concord circuit, Center	"	27 28
Albemarle circuit, Stony Hill	Mar.	5 6
Albemarle station	"	6 7
Salisbury circuit, Providence	"	12 13
Spencer station	"	13 14
Linwood circuit, Wesley Chapel	"	19 20
Lexington station	"	19 20
Lexington Mission	"	20 21
Salisbury, First Church	"	26 27
Salisbury, Main Street	"	27 28
New London circuit, Bethel	Apr	2 3
Gold Hill circuit, Liberty	"	3 4
Jacks n Hill circuit, New Hope	"	9 10
China Grove circuit, Harris Chap.	"	16 17
Woodleaf circuit	"	16 17
Salem station	"	23 24
Mt. Pleasant circuit, St. Paul	"	24 25
Cottonville and Big Lick circuit, Big Lick	April 30...	May 1
Norwood station	"	1 2
Tabor & Vance Mill	"	7 8
East Salisbury station	"	8 9

Statesville Dis't—2d Round.

J. H. Weaver, P. E, Lenoir, N. C.

Granite Falls station	Feb.	20 21
Lenoir station	"	27 28
Lenoir circuit, Harper's Chapel	"	27 28
Statesville, First Church	Mar.	5 6
Statesville, West End	"	5 6
Troutman circuit, Vanderburg	"	5 6
Mooresville circuit at Tripletts	"	12 13
Mooresville station	"	12 13
Caldwell circuit, Cedar Valley	"	19 20
Mount Zion station	"	26 27
Maiden circuit, St. Paul's	Apr.	2 3
Newton circuit, Fair Grove	"	9 10
Catawba circuit, New Hope	"	16 17
Statesville circuit	"	23 24
Alexander circuit	Apr. 30...	May 1
Stony Point circuit	"	1
Clarksbury circuit	"	7 8
Iredell circuit	"	14 15
Hickory station	"	21 22

Shelby District—2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Feb.	28 29
Bellwood circuit at Palmtree	Mar.	5 6
Elbethel station	"	12 13
King's Mountain station	"	13 14
Mount Holly ct. at River Bend	"	20
Bessemer City ct. at Concord	"	26 27
Lowesville ct. at New Hope	Apr	2 3
Southfork circuit at Bethel	"	9 10
West End and Ozark, at West End	"	16 17
Gastonia, Main Street	"	17 18
Stanley Creek at Dallas	"	23 24
Lowell circuit at Bethesda	Apr 30,	May 1
McAnenville	"	1 2
Polkville circuit at Elliots	"	7 8
Lincolnton circuit at Pisgah	"	14 15
Lincolnton station	"	15 16
Rock Springs ct	"	21 22
Cherryville circuit at Laboratory	"	28 29
Shelby circuit	June	4 5

Winston Dis't—2nd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Zion	Feb.	13 14
Leaksville and Spray	"	20 21
Madison, Ladford	"	27 28
Stokesdale, Carmel	Mar.	5 6
Walkertown	"	6 7
Southside and Salem	"	12 13
Grace	"	13
Forsyth, Tabor	"	19 0
Centenary	"	20
Lewisville, Doubs	"	26 27
Burkhead	"	27
Summerfield, Center	Apr.	2 3
Danbury, Davis	"	8 7
Kernersville, Vernon	"	9 10
Davidson	"	16 17
Thomasville	"	17
Farmington, Smith Grove	"	23 24
Advance	"	24 25
Davie	Apr. 30...	May 1
Cooleemee	"	1
Mocksville	"	1

District Conference at Kernersville June 30—July 3.

Waynesville Dis.—2d Round.

C.F. Sherrill, P.E., Waynesville, N. C.

Jonathan at Teague's Chapel	Feb.	27 28
Spring Creek at Balewin's Chapel	Mar.	5 6
Sulphur Springs at Acton	"	12 13
Leicester at Leicester	"	19 20
Clyde at Elizabeth Chapel	"	26 27
Canton at Harmony Grove	Apr	9 10
Transylvania at East Fork	"	16 17
Mills River at Horse Shoe	"	19 20
Brevard at Oak Grove	"	23 24
Crab Tree at Pine Grove,	Apr. 30...	May 1
Waynesville	"	7 8

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

The Unforgotten Song.

The years have taught me many things,
But none so sure as this;
That shelter, solace, joy, and strength
Are always where God is.

So now, when hope and courage fail,
And only fear is strong,
My heart will sing, as in the past,
An unforgotten song.

God is my refuge and my strength,
I will not be afraid;
And though the night be wild and dark,
I meet it undismayed.

—Marianne Farningham.

The Call for Deaconesses.

The cry for deaconesses goes up from many cities—how is the demand to be met? O that the young women of our church would take hold of the Home Mission Society long enough to become familiar with its work and our needs! Surely there the hearts of many would turn to this great vocation. There are three women, Mrs. L. P. Sansby, Miss Maria Elliot and Miss Mamie Olsen who will be consecrated as deaconesses this spring. This will make nine women in all instead of the hundred needed.

* * *

REVIVAL AT SUE BENNETT.

Porf. Lew is says: "It would do your soul good to be here and realize how potent is the influence for good that goes out from this school, year by year." Are we not abundantly repaid for any effort we may make for the good of the Society when we know that our funds are repaid in coin like that?

* * *

WHAT ARE WE TO DO?

With the opening of the Panama Canal the flood of immigration will be likely to set toward the Southern cities. Shall we, the women of the Southern Methodist Church, arouse to the dangers which follow in the wake of the foreign immigration, and rally to the Home Mission Society, the one organization among us which plans to help Christianize these people?

Shall we take a broad view of life and its responsibilities? or shall we let the day's social round—the call, the game, the prize-winning and all that limit our activities?

What is it to be a Christian? "And what doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God?" If we love mercy shall not we be ready to help in these good deeds? If we do justly shall not we see to it that somewhat of our time and means goes out toward the needy and the neglected?

GROUND FOR HOME MISSION WORK

There are more Germans in Chicago than in any city of Germany except Berlin. There are more Italians in New York than in Florence. 130,000 people came to the United States from Russia last year, 215,000 from Austria. Hungary, 240,000 from Italy. The law of self preservation would indicate that the Church and all its machinery should be up and doing.

Small Causes of Defeat.

I begin my day's work some mornings perhaps wearied, perhaps annoyed by the multiplicity of trifles which seem too small to bring great principles to bear upon them. But do you not think there would be a strange change wrought in the petty trifles which all our lives, of whatever texture they are, must targely be composed of, if we began each day and task with that old prayer: "Rise Lord, and let thine enemies be scattered?" Do you not think there would come a quiet in our hearts and a victorious peace to which we are too much strangers? If we carried the assurance that there is One who fights for us into the trifles as well as into the sore struggles of our lives, we should have peace and victory. Most of us will not have many large occasions of trial and conflict in our career; and if God's fighting for us is not actual in regard to the small annoyances of home and daily life, I know not for what it is available. There are more deaths in skirmishes than in the pitched field of a great battle. More Christian people lose their hold of God, their sense of his presence, and are beaten accordingly by reason of the little enemies which come down on them like a cloud of gnats on a summer's evening, than are defeated by the shock of a great assault or a great temptation, which call out their strength and sends them to their knees to ask for help from God —Dr. Alexander Maclaren.

A Card of Thanks

BRO. BLAIR:—Please permit me to say, in this public way, that we most highly appreciate the many kindly letters of sympathy received from our friends all over the State, concerning our dear boy David who was so seriously hurt a few weeks ago. It has been impossible for me to write a personal letter to each one assuring them of our appreciation, and we hope all who have written us kind expressions of sympathy will accept this method of thanks instead.

J A BOWLES.

SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, free of any charge, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about twelve cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—that is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer will not be made again. Address

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W. A. TURK, Pass Traffic Mgr., WASHINGTON, D. C.

S. H. HARDWICK, Gen'l Pass. Agt., WASHINGTON, D. C.

The Farm and Garden.

Get Rid of Unprofitable Fowls.

Are there any "dead birds" in your flock? asks Mirror and Farm. It does not pay to compel four or five good hens to support the others of the unprofitable fowls. It is not advisable to keep a rooster for every 10 hens, but keep only one and confine him, with the proper number of hens, in a plat, so as to use eggs only from that flock, and do not feed any males not necessary to be kept. All the fat hens that eat their share and do not lay are "dead heads" and should not be supported. The practical poultryman will keep nothing that does not pay for its own support. It is better to have six good laying hens than to keep 25 that give only a fourth the number of eggs that the entire lot should lay.

A Forward Step by the Department of Agriculture.

A distinct step forward has been made by our State Board of Agriculture in the election of Prof. H. H. Hume, as Horticulturist of the Department. Heretofore our trucking and fruit growing interests have not had the attention they deserved at the hands of the Department, and the creation of this new office and the election of Prof. Hume to fill it means much for these important branches of agricultural work.

Prof. Hume is a native of Canada, but has for five years occupied the chair of horticulture and botany in the Florida Agricultural College. In this position he has made a special study of trucking and vegetable growing for Northern markets. He will assume his new duties in North Carolina May 1st, going at once to the Eastern counties for work with strawberries, cabbage and potatoes. In the spring he will devote himself almost entirely to trucking problems, while in summer and fall he will look after the fruit interests of the central and western counties and attend farmers' institutes. Prof. Hume will also direct the horticultural tests at the several State test farms.

The truckers and fruit growers of the State are to be congratulated on this forward step of the Department.

The Cropping System in the South.

The bar against any real development of agriculture in the South today is the ruinous cropping system. So long as the tenants merely take a piece of land for the purpose of growing a crop of cotton year after year, just so long will the lands of the South be run down and rendered more and more unproductive.

The only way out of this is the total abolishment of this ruinous system—or rather lack of any system. When men with means realize the great profit that may be made in real farming with cotton, and adopt a good system of farming and a rational tenant system, the cotton country may be made to blossom as a rose.

But to get real tenant farmers, the farms must be provided with dwellings and outbuildings suitable for real farming, and where men of means and intelligence will be willing to live. The little cabins and log hovels for mules are the bane of improvement, for no one will occupy them but the negro croppers or men too poor and unintelligent to be entrusted with the care of the land.

During the past winter I visited a section in Maryland where the efforts of one man have changed the whole agriculture of the county. The late Wm. McKinney, of Queen County, Md., died a few years ago with an assessment on the tax books of his county of one million dollars in real estate, all of which he made since the war in farming with tenants. There are now on the McKinney estate forty-two farms, each with a good equipment of buildings and each occupied by an intelligent farmer. All are cultivated on share rent. The rotation is corn, wheat and clover in a three-year rotation. The costs are as nearly as possible divided between landlord and tenant, the tenant being required to keep stock enough to eat the roughage, for which the landlord gets the manure as rent, the grain crops being divided. No hay nor roughage of any sort is allowed to leave the farm, and all manure belongs to the farm, and must be regularly applied to the corn crop. The wheat is the great money crop, though corn is also sold. The system involves the getting of tenants who have stock and means for farming. The landlord pays for one half the lime applied every four or five years and half the fertilizer for the wheat, which is generally only acid phosphate.

The result is that the farms have rapidly increased in productiveness and landlord and tenants have both done well, and the farms are in constant demand by men who are able and willing to farm well. The same system is extending through the neighboring counties. In the adjoining county of Kent, Capt. Andrew Woodall has been following the same system and now has thirty-five farms and is known as a millionaire.

In the South a similar system could be made to bring far greater profits to landlord and tenant because our cotton crop is the best money crop in the whole country when properly grown. Just as in Maryland they now look upon thirty bushels of wheat per acre as the minimum crop, so in the South with good farming the bale per acre would soon be considered the minimum instead of the maximum crop.

There is a greater opportunity for the profitable investment of capital in good farming with cotton than in any enterprise that the moneyed men of the South can engage in. With a good short rotation of crops and the intelligent use of our great renovating and forage crop, the cowpea, instead of talking about the corn and small grain crops as "supplies" they would soon become of such proportion as to become real money crops to pay all the costs of the production of the cotton. If men could become millionaires in the growing of wheat at the prices ruling in late years since the war, how much more rapidly could they become millionaires in the cultivation of cotton in an intelligent system! But to start a real tenant system that will attract real farmers, the farms must have farm houses and barns in place of the cabins and log hovels. There are fortunes waiting for men of means in this. Who will start it in the South?—W. F. Massey, in Progressive Farmer.



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WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125 00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

Resolutions of Respect.

Whereas, God in his infinite wisdom, has seen fit to remove, by death, our sister, Lottie Thompson Miller; therefore, be it

Resolved 1. That we, members of Dilworth Sunday-school, do deeply deplore the loss of one so young, so sweet and so earnest, but we know "of such is the kingdom of heaven."

2. That we give this public expression of our sorrow, and while we cannot understand why God took her, still we know He doeth all things well.

3. That we extend to the family in this dark hour of bereavement our heartfelt sympathy, and hope they may be comforted by Him who is infinitely merciful and who does not willingly afflict.

4. That a copy of these resolutions be spread upon the minutes of our Sunday school, and to the Christian Advocate and Lincoln Journal for publication, and a copy be sent to the bereaved family.

Mrs. Flynn Henderson.
Mrs. J. T. Cody.
Miss G. Gibson.

In Memoriam.

Decay lurks amid the sweetest flowers and robs them of their fragrance and beauty: so death, in like manner, blights our fondest hopes when he bears the brightest gems from the sacred endearments of home. Onie Anna Lowrey, daughter of S. A. and M. J. Lowrey, died of typhoid fever on the evening of Aug. 28th, 1903, aged 15 years, 8 months and 24 days, near Oak Ridge, N. C. She leaves a mother, five sisters, four brothers, and a number of relatives and friends to mourn their loss. She professed faith in Christ at 12 years of age, and joined the M. E. Church, South, where she remained a faithful member until her death. She was so patient during her sickness and suffering which lasted for seven weeks. A few days before she died she begged of her mother not to weep, that she would find a place. Onie has been taken, but will not be forgotten. She was a lovely girl of beauty and promise; popular with everybody that knew her; devoted to the Sunday-school, and her bright eye and cheerful face a real inspiration to her loved ones. Oh, how we all miss her! Her father preceded her to the better world 13 months and 4 days prior to her death. She sleeps the dreamless sleep near papa in Oak Ridge church-yard, from which she will bye and bye awake and rise to her home of perfect rest in "the land that is fairer than day."

"A light from our household is gone,
A voice we loved is still—
A place is vacant in our hearts
That never can be filled."

HER AUNT.

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"Just in the nick of time our little boy was saved," writes Mrs. W. Watkins of Pleasant City, Ohio. "Pneumonia had played sad havoc with him and a terrible cough set in besides. Doctors treated him, but he grew every day. At length we tried Dr King's New Discovery for Consumption, and our darling was saved. He's now sound, and well." Everybody ought to know, it's the only sure cure for Coughs, Colds and all Lung diseases. Guaranteed by all druggist. Price 50c and $1.00. Trial bottles free.

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It Saved His Leg.

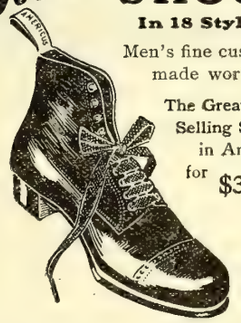
P A. Danforth of LaGrange, Ga., suffered for six months with a frightful running sore on his leg; but writes that Bucklen's Arnica Salve wholly cured it in five days. For Ulcers, Wounds, Piles, it's the best salve in the world. Cure guaranteed. Only 25cts. Sold by all druggist.

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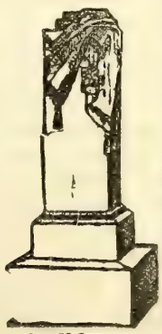
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A Correction.

In a recent issue of the "North Carolina Baptist." A writer from Surry county in an article made the statement that there were "25 Baptist churches and 15 Methodist churches of all kinds in said county."

The records show 29½ Methodist churches in Surry county. I make this correction in order that the Methodists of Surry county may not be done an injustice.

J. M. ROWLAND.

A Word by Way of Reminder.

The brethren who were kind enough to assume various amounts, at the last session of the Annual Conference, for the Brevard Industrial School, are earnestly urged to send in the money at the earliest possible day.

The General Board of the Woman's Home Mission Society is to hold its annual session in Kansas City, Mo., April 15th, and we desire to make as full a report as possible at that time. As it takes but one time to do this important work, why not do it now instead of later, and thereby establish one of the greatest interests of our Conference?

Send the money to Mrs. F. E. Ross, Greensboro, and she will give receipts.

The General Board accepted the Brevard School only on the condition that this money should be raised. Let us fulfill promptly and fully our part of the agreement.

Let us fulfill promptly and fully our part of the agreement.

M. J. BRANNER.

President W. H. M. Society, W. N. C. Conference.

The Asheville District Missionary Institute.

Will be held at Hot Springs, N. C., Wednesday and Thursday, April 13-14. The preachers of the district will please read carefully the following programme, and conform themselves to it.

PROGRAMME.

Wednesday, 9 to 9:30 a. m. Opening exercises by R. H. Parker.

Topic I.—The missionary obligation. (1) Its Scriptural basis. In New Testament teaching. In apostolic life. 9:30 to 10, G. W. Crutchfield. (2) Its human elements. Gratitude. Sympathy. 10 to 10:30, L. B. Abernathy.

Topic II.—How may we awaken in our people, a sense of this obligation? (Two things are necessary.) (1) Information. (2) A genuinely religious life. 10:30 to 11, Frank Siler.

Preaching at 11 a m, by A. T. Bell.

AFTERNOON.

2:30 p. m.—Opening exercises, by J. B. Hyder.

Topic III. Our agencies for reaching the people (1) The Pulpit. 2:15 to 2:45, J. W. Campbell. (2) The Sunday-school. 2:45 to 3:15, T R. Wolfe. (3) The Epworth League 3:15 to 3:45, J. T. Peeler. (4) Missionary Literature. 3:45 to 4:15, M. Y. Self

Reports from preachers, ss to what has been done towards raising the assessments.

Preaching at 7½ p. m, by D. M. Litaker.

THURSDAY.

9 to 9:15—Opening Exercises by W. B. Lyda.

Topic IV.—The Record of our Church.

(1) Fields occupied. (2) Our forces—Missionary and other workers. (3) Our Contribuiontions, 9:15 to 9:45, A. W. Plyler. (4) Progress of our church in the past year. In the past ten years, 9:45 to 10:15, D. M. Litaker.

Organization of District Forces—10:15 to 10:45—J. W. Moore.

Preaching at 11 a. m.—Frank Siler.

AFTERNOON.

2:30 to 2:45—Opening Exercises by J. D. Gibson.

Topic V.—(1) What ought we to do this year? As a church? As a conference? As a district? (2) What can we do? What will we do? 2:45 to 3:15. C. H. Neal, J. W. Moore.

Report from each preacher as to what shall be done on his charge this year, in the way of raising his assessments.

Preaching at 7½ p. m. by C. H. Neal.

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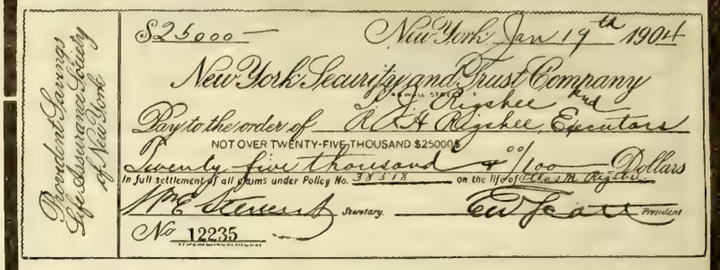
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North Carolina Christian Advocate

REV. H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., APRIL 13, 1904. VOL. XLIX., NO. 15.

EDITORIAL.

The Preacher An Evangelist.

The tendency in recent years has been to drift away from the original Wesleyan idea that the preacher should endeavor to combine the pastoral and evangelistic qualifications for the work assigned him. Because of this the work has suffered, and, more than all, the preachers have suffered loss in that they have missed the only opportunity to develop into a full-orbed efficiency in their holy calling. Every one who has had experience knows that evangelistic work is essential to the development of the best pastoral tact, and that it affords the finest opportunity for the cultivating of that close fellowship so essential to the greatest usefulness as a pastor.

The editor of the Central Methodist has written so well on the subject, of "The Preacher His Own Evangelist," that we gladly give place to his editoral as expressing what we wanted to say. He says: "That is the preacher's business. He is not sent to a charge to preach at stated times simply, for the entertainment of the people, but to urge them continuously, if need be, to better lives and holier lives. He is sent to call sinners to repentance, not occasionally, but any time, we may say all times. He need not call them always in exactly the same way, but that is to be the chief thought in his mind and the burden of his heart. All his preaching is to be to that one end. And if his ministry does not result in the religious uplift of his people and the repentance and conversion of sinners, he would do well to look again into his own heart and see if the whole purpose of his life is to save souls and glorify God, regardless of the opinions of men or the difficulties that may oppose him. If it is not, he has lost the spirit of his call to the ministry.

"Not only the preacher, but the people also must have this high ideal of a preacher's life and work. They must look on him as God's messenger, filled with his Spirit, and sent to evangelize, not the world in general but that particular part of the world where they are now located. He is sent to them, and they must hear and heed.

With these truths before us, we do not see why the preacher should not often hold his own meetings. If his life is right and he has impressed himself on the church as he perhaps should, he can announce a series of special services at almost any time and have a revival. It is his privilege, and should be his duty to do so. If the people never see him make any special effort, or express himself as unusually concerned in their interest, they come to look on his relation to them as a mere formal one. The "evangelist" then comes along, talks about the deadness of the church and its ministry and they believe it! The position and work of the evangelist thus is placed above those of the preacher in charge, when just the opposite should be true.

"Not only the preachers in charge but the presiding elders should make it a point to engage now and then in regular evangelistic effort in their several charges. It seems nothing in the world prospers under a dead monotony or uniformity of effort on the part of the leaders. In politics, in business, in the social world, there are times and seasons of special effort by those in charge and the church may learn a lesson therefrom. Let us magnify the regular constituted ministry of the church and its special work. Let us expect of it every variety of effort included in the great command: Go ye into all the world. A preacher who fails to use every means and method of reaching the people to whom he is sent may some day find his calling gone. Besides his own religious life and experience will be sadly affected by the failure in measuring up to his every opportunity.

In thus urging preachers to be their own evangelists we do not mean to object altogether to the employment of evangelists from a distance or to neighboring pastors exchanging their services in protracted meetings. But we do think that pastors ought perhaps more frequently to call their churches together and agree that by the help of the Lord they will unite their efforts, the pastor leading, for the upbuilding of the church at that point and the conversion of sinners."

Splinters.

BY BEN ELLETT.

You cannot estimate a man's worth by his material wealth. That is the way the world weighs men. It is not the amount of money he has, but the use he makes of it, that counts in the statistics of worth. Men are to make money, but money cannot make men.

* * *

It is not the social, nor the intellectual, nor the financial scale that fixes the true status of men. God rates from the standpoint of right: He weighs men in a larger standard than the material. The true attitude of the soul, determines the real worth of any man.

* * *

The most important and abiding possessions of the soul are not in property, but in the person; not in caste, but in character. The pocket may be full, but the heart may be foul; the equipage may be elegant, but the head may be empty. It is not what we have, but what we are, that constitutes the real inventory of being.

We may make money, but we must make manhood: manhood is the real wealth of nations and of the church; and he that goes forth, whether prophet or poet, financier or farmer, and teaches and lives the great thoughts of God, and helping to manhood, is putting marvelous wealth into the world.

* * *

No man can build a great manhood on the material; or on dreams; or on sentiment. He must build on the solid, on truth, on the larger things of God, on the eternal. The demands of the soul cry out for the power of the gospel, and nothing less will satisfy and save it.

* * *

We must find the deep and bedrock doctrine of life and build on that. A man without a great doctrine, is like a house without a foundation: it is not sure and steadfast. We must have something to build on and grow from that is worthy of the soul.

* * *

The soul is too large for trifles: It must find the largest truth and forces of the universe and build on these. Let the soul have the truth that will move her to God and righteousness; that will keep it in fellowship with the eternal and in step with the divine.

* * *

Man has a great nature, and is capable of a great destiny, and he must feed and live on great things; on great ideas and principles born out of the heart of God; on forces that have their roots in eternity; on truth that will inspire and sublimate and enlarge the life.

* * *

Men are developed by the climate in which they live and by the forces that come into their lives. If we are limited in these, we are limited in life. We need to stand out into a truer, larger spiritual atmosphere. There is a spiritual ozone: let us live in that.

Make yourself a necessity to the world by what you contribute in the way of personal comfort, by what you are in embodying before men all that is gentle, generous, and pure.—M. Dana.

Devotion to a friend does not consist in doing everything for him, but simply that which is agreeable and of service to him, and let it only be revealed to him by accident.—Selected.

There was no bitterness in her poverty; she met, looked at it, often even laughed at it, for it bound all the family together hand in hand; it taught endurance, self-dependence and, best of all lessons, self-renunciation.—Dinah Maria Mulock.

EDITORIAL POINT OF VIEW.

Judge Peebles and the Lumberton Bar.

There is a very unique situation in legal circles in Roberson county. A few weeks ago, the lawyers of Lumberton met and decided not to try any cases before Judge Peebles, because, as was alleged, he was discourteous to the members of the bar, and partial in his rulings, a notable case being the Haywood trial at Raleigh.

Last week Judge Peebles came to Lumberton to hold court. All the cases at issue were continued by consent. At the close of the court, Judge Peebles read the statements published in the papers, denied the fact that he was discourteous or unfair, said that so far as he knew only one Lumberton lawyer had ever tried a case before him, and intimated that, in a few days, he would institute proceedings for contempt. This is a very unusual proceeding, and at this distance, we do not care to express an opinion; but to say the least, it is an unfortunate situation. The courts should deserve the confidence and respect of all the people. When they fail to do so, it is calamitous. We do not know whether Judge Peebles deserves the censure which he has received or not. We hope he does not.

Not long since we were a spectator in a Superior court in North Carolina (not Judge Peebles' court) where the Judge, evidently under the influence of liquor or some drug, could not keep his eyes open. This state of affairs continued several days. We hung our head for shame, and every North Carolinian should feel disgraced.

Let the people demand efficient, honest and impartial judges. It is their right.

[Since writing the above we see that the Northampton county bar has passed resolutions condeming the action of the Lumberton lawyers, and endorsing Judge Peebles as a learned lawyer, a man of honor, and an honest and upright Judge. We are also requested by a relative of Judge Peebles to publish the following clippings, which we gladly do:

"The opinion of distinguished members of the Winston Salem bar is that Judge Peebles has been ill-treated—that he is just on the bench and that kindness and courtesy are characteristic of him."—Twin-City Daily Sentinel.

"But we believe in justice In some way an investigation should be made and if Judge Peebles has been wronged, vindication and reparation should be speedy and complete. We see that the Fayetteville bar, where he held court last week, passed resolutions thanking him for his 'kindness, patience, courtesy, impartiality and ability.' There ought to be some way of determining whether his honor has been unjustly criticized."—Statesville Landmark.]

* * * *

Senator Burton Sentenced to Jail

It is with a sense of disgrace that an American reads that one of the United States Senators has been sentenced to jail. But that is what has happened in Senator Burton's case. He was charged with receiving money for using his influence before the Post Office Department in behalf of the Rialto Grain and Securities Company of St. Louis. He was convicted and sentenced to jail for six months, and a fine of $2,500 was imposed. He has taken an appeal. But he is guilty, and his only chance of escape is on technical points.

Honesty and purity are demanded in our public life, and it is a good sign when juries convict criminals in high life. The law should know no favoritism, and the sinner high in social and political life should be exposed just as relentlessly as the common thief.

* * * *

Cleveland Vindicates Himself

It was charged sometime ago that Mr. Cleveland had dined with a negro from Kansas. This was promptly denied by Mr. Cleveland. Close upon the heels of that came a story fathered by Tom Watson, the Populist ex-statesman of Georgia, that he had invited Fred Douglas, a negro, to his wedding, and that while governor of New York, he had signed a bill authorizing mixed schools. Both these statements are indignantly denied by Mr. Cleveland. Now it seems that it is time to let Cleveland alone. He is a great man and has no aspirations for the presidency. His enemies have no excuse to malign him further

* * * *

The Virginia Constitution

The new Virginia constitution is in litigation before the Supreme Court of the United States. As in all the new constitutions of the Southern States, the negroes have been disfranchised. There is another feature peculiar to that constitution. It was proclaimed as the constitution, and was never submitted to the popular vote, although that was the first intention. Many negroes have attended the trial of the cases, in which the validity of the constitution is at issue, by the instruction it is said of negro teachers and preachers. They desire, it is said, to impress the court with the fact that they "mean business."

* * * *

Shutting Down Cotton Mills.

Dispatches from Fall River, Mass., say that the cotton mills of that section have entered into an agreement to curtail production; and during the next few months, the mills will stand two days each week. Sixty-five mills have already gone into the arrangement. This is brought about by the fluctuation in cotton. It's high price, of course, has something to do with it, but the uncertainty of the price has much more. The same mills shut down last summer, and would have shut down earlier this spring but for fear their hands would get scattered.

* * * *

$500,000 to John Hopkins University

We note with great pleasure that John D. Rockefeller has given $500,000 to Johns Hopkins University. While none of the university buildings on the campus were visited by the fire, yet houses owned by the school, as an investment were destroyed; and the work of the school would have been seriously crippled, but for this munificent gift. Rich men can spend their money no more profitably than in endowing educational and charitable institutions. North Carolina needs more philanthropists.

CONTRIBUTED.

Baltimore Conference.

BY REV. W. W. ROYALL.

As one of the committee on the Christian Advocate, your correspondent is visiting the annual session of that fine body of preachers in the good old city of Alexandria. The attendance is large and the spirit of the sessions is very pleasant. This is a more orderly and a less talkative body than our own, the Virginia Conference. Bishop Wilson presides as one perfectly at home, and keeps the business well in hand. The reports of the preachers are given concisely and with brevity—a most commendable feature. Bishop Hoss, Drs. Atkins, Watkins, Hammond, Ward and Lamar have been present and have all had a good hearing. The offering for the superannuate fund was not large; but this is largely accounted for by the fact that the Baltimore Conference assesses each year $19,000 for superannuates and pays better than any other conference to that worthy class. Bishop Wilson's sermon on Sunday on the Preacher's Call and Duty, was like old times. It was a mighty deliverance, and he showed much of his old fire and power. The hospitality of the city is delightful, every man has "the best place." Bishop Hoss preached on Sunday night, and is still attending, and as he said today "feels as if he were sitting in the seat of the mighty." Salaries in this conference as a rule, are not large, there being, by my count, only 17 charges that pay $1,000 or over. The advance on missionary collections is good, and there is a determination to press forward until the whole assessment shall be raised every year. The preachers are a fine looking body of men. The attendance of visitors is good, but not what I am used to seeing at such places as Norfolk. The spirit of the conference is harmonious and brotherly.

It was my good fortune to be one of a party to Mt. Vernon, as the guest of the Hon. Park Agnew, and we had a delightful visit to the home and tomb of Washington. Every man ought to go there once in his life. In the Capitol I met Senator Overman, and found him the same genial, whole-souled gentleman I met in the good city of Salisbury. Washington is fast becoming the finest city in the world. The capitol and the library of Congress are a credit to the nation. There is no finer single building in the world than our nation's capitol. The splendid avenues of the city, with their asphalt pavements of glossy smoothness, are a constant delight to the eye of the visitor. The sessions of Congress are a distinct disappointment to a new-comer. They are boring to one who has been coming here for twenty-seven years at intervals. We have four churches in the city, and there is a movement on foot to erect one great building which shall properly represent our church in the capital of the nation. Mt. Vernon, our leading church, has 800 members, and Epworth, I am told, about 400 or 500. There are thousands of Southern Methodists who have come to the city, and we have lost a

great many of them. We must stop this leakage.

The conference has declined to unite with us on the Advocate question, and has voted to attempt a separate organ, but the vote was a close one. The memorial service comes today at 10:30. Only three have died, and one of these was killed by a railway engine.

Today, according to a custom established, I believe, by Mr. Roosevelt, the children of the city enjoyed an Easter egg hunt on the White House grounds. They were there by the thousand, and, with nurse and parents they made a great and apparently a happy throng. The U. S. Marine Band played on the lawn, and about four o'clock, the President and his family came out on the balcony, and the band greeted them with the Star Spangled Banner. There was no great demonstration of enthusiasm, only here and there a hat held aloft, and a cheer or so Mr. Roosevelt does not seem to excite a great deal of popular enthusiasm.

Part of this letter is written in Alexandria, Va., and part in the city of Washington. They are only seven miles apart, and electric cars run about every half-hour, the fare for the round trip being 25 cents.

Washington, D. C., April 4, 1904.

Unwholesome Sentiment.

BY CLAUDE GREY.

Some one has said: "Association is as great a power in the forming of character as any that can be named." If this be true, why not emphasize it? Everyone admits that there is great danger of falling into bad company; great danger of making those with whom you ought not to associate, your chums but is it not better to say "do" sometimes instead of "don't" so often? Why not say to the boy or girl, "I am glad you are forming a friendship with John," or Mary as the case may be? Why not say to the young man, "seek the best company, by which means the secrets of one's heart are frequently brought to light and others, helped the pain of conscience often relieved, hidden grief carried away, sympathy given and felt in time of need, and counsel received and happiness perpetuated?" Why not say to the young man, "seek the society of pure womanhood" which always softens the violence of man's temper or impulse; which always introduces, after a day of toil, kinder thoughts and gentler feelings; which always makes a young man think of that tenderness and love which, if he has had a good mother, he has so abundantly received at her hands? Why not tell him to admire and love moral excellency wherever found, to appreciate and cherish kindness wherever shown, and to seek good company instead of saying so often, "don't get into bad company", "I am so afraid you will get into bad company," and the like?

The above was suggested to my mind by a conversation I had this afternoon with the mother of a son and daughters. "If parents," she said, "would encourage their daughters to go with the right kind of young men instead of always finding fault, fathers and mothers would see much less trouble and their sons and daughters would be much better off." But there is another reason why young people do not and can not form the friendships that would prove of mutual good and happiness. The prevalent idea wherever I go seems to be that a young man should not pay particular attention to a young lady that he does not mean to marry. The idea seems to be that every attraction, every attachment, every love between the sexes must lead to marriage; that no love is to be tolerated without that end in view. Young people are made to believe that the real friendships our mothers used to tell us about no longer are to exist. This deprives young men and young women of the strength of character and happiness they might secure through such friendships. And that is not all. It leads to multitudes of false and bad marriages, resulting in life-time regret and unhappiness. A young lady often has not the opportunity of testing a young man before she must either accept or reject him, for the whole community is saying they are soon to be married and he, knowing what is expected, performs his part or else gets disgusted and resolves to have nothing more to do with his lady friend. Why not encourage true friendships; give young people the opportunity to test peculiarities, morals and habits of thinking before, by creating an unwholesome sentiment, drive them apart or often unhappily together?

Just such a sentiment today drives many a young man from our parlors into the places of vice, and in the end to ruin. Just such sentiment today drives many a young woman to the office, or to assume the air of the "independent girl," instead of cultivating true womanliness, those graces so much admired by men and of such wholesome influence upon them.

I have not mentioned the exceptions to my premises. That I will do in another letter if this one finds its way into print.

March 29, 1904.

College Men and Practical Politics.

John W. Griggs, formerly United States Attorney-General, pronounces against the advice frequently given to college men to go into politics. He thinks the collegian is out of his sphere when he gets into that business. The mystery of how to run a machine is too much for him, and he can not do it well. The voters among whom he tries to labor will not follow him as a leader, because they regard him with suspicion. They fear he is trying to patronize them, and they resent it.

We imagine there is a good deal more truth than poetry in these statements. The man who is a scholar and finely cultured will find himself quite out of his habitat down among the "b'hoys." He will not know how to act and will feel ill at ease. Any attempts to be social and familiar with the crowd will be inevitably forced and artificial and provoke some ridicule. He does not "know the ropes." There is no natural feeling of affinity between him and "the gang." He will be as awkward in his surroundings as would the rector of a fashionable Fifth Avenue Church trying to talk to a street congregation gathered by the Salvation Army. He would not know how to get into the hearts of the people, and his verdancy would subject him to constant guying. He can not speak in their dialect, and his whole mental condition and attitude and habit of life separate him from them.

But Mr. Griggs qualifies what he has to say in these words:

"I do not mean by this that the college men should neglect the institutions of their country. They should take a deep interest in them, a vital interest, but they should try to raise the standard in politics. They should endeavor to place the selection of those who hold office above mere politics and the greed for offices that pay well."—Western Christian Advocate.

The True Test of Orthodoxy.

The Christian faith of the early centuries spread not by the force of its logic, but by the attraction of its piety, because men saw the beauty of holiness. The first apologists never missed the weight of this great argument. They pointed confidently to the Christian life as the overwhelming evidence of the Christian faith. They pointed to the probity and courage and faith and devotion of Christ's people. A Christian made a better servant, a better master, a better workman, more faithful to duty, more reliable in all the relations of life. They were better husbands and wives and parents and children, better citizens also, as it came to be seen even against the mass of prejudice in the minds of rulers. We are missing a great opportunity if we do not follow out the practical implication of our faith. What do ye more than others? is our Lord's demand. It is a call to consecration of our whole nature and life, to make life religious, and to make religion life.—Church Economist.

Underneath the Little Cross.

The other day in a crowded car I noticed a little act of kindness done "In His Name," which carried with it a lesson not soon to be forgotten by those who saw it.

Every seat in the car was full, although no one was standing. Near the door was several ladies. An old man came in. He was so bent with age that to reach the strap would have been impossible, and to stand without its support was just as hard. The old man stood just a moment in front of a young man who was conveniently blind. In a moment more a very stylishly-dressed young lady rose, and said: "Please take my seat, sir." The old man sat down, thanking the lady in tones a little louder than she enjoyed. The young man kept his seat for a few moments, then got up and offered it to the girl; but she said: "Thank you very much; I prefer to stand rather than to deprive you." This all happened so quickly many never saw it at all; but the thought came to me, how much we should respect old age.

The young man did not know "the little cross" meant service, and being kind to "one of His other children."—Onward.

There is no more important piece of counsel in the New Testament than that which St. Paul gives to parents: "Provoke not your children to anger." If discipline be exercised in such a manner as to stir up and strengthen the evil passions of children, it defeats the ends at which it aims. The parents who indulge in loud, coarse tones, who use bitter and stinging epithets, who display a complete lack of dignity and self-respect in their deportment, need not wonder if their example should produce its natural and legitimate effect. It would indeed be strange if it should issue in any but an unwholesome result.—Nashville Christian Advocate.

Our Correspondents.

All the Collections in Full

D. ATKINS.

Last year we said "Collections for missions in full." The assessment for foreign and domestic missions was $22,000; we raised $22,943,53, a surplus of $1,226,71 on foreign missions, leaving a deficit on domestic missions of $283,18. No other interest of the church was paid up in full of all assessments. Deficits are as follows: Bishops $300.34, Conference claimants, $838.66; Church extension, $1,118.06; education, $1,220.78; Minutes, $64.56; total deficit, $3,54 .40. Seven districts paid in full the missionary assessments. None in all the collections..

It is a great advantage gained when we pay in full any one claim, especially when it is the largest. It is an achievement which inspires conscious strength and opens the way for greater achievement. We have doubtless done the best thing in the past, and what we did in the past has brought us to a degree of enthusiasm which will enable us to take a step in advance and this year bring them all up. This deficit distributed will be easily wiped out.

It is the universal custom to take all the collections in the aggregate. When this is done we scarcely have a moral right to take from one to give to another. We must keep faith with our people. In cases of special donations and Sunday-school offerings, such funds must go where directed, and if they swell one collection to the detriment of another there can be no blame.

The assessments are supposed to be proportioned to their respective importance in the estimation of the conference. It must be confessed that we have not a very satisfactory arrangement for estimating there various assessments proportionately. Our various boards act wholly independently of each other, and the conference rarely ever questions or even considers them. It might be well if we could have some co operation between these boards in this work. When we receive these assessments we do so in good faith, and as the agents of the church it is our duty to give them relatively equal attention.

They are all important. No one will question the importance of our collection for Bishops, and for conference claimants. Our church extension work is a missionary enterprise of greatest moment. If the real statistics could be ascertained it could be shown doubtless, that our rapid advance in domestic missions is due to this branch of missions more than to the other. Our educational fund is equally important when rightly applied. It ought to be purely a missionary fund always helping directly those who need help To educate a poor boy or girl from some mission field is about the best use of missionary money.

It is not mine to dictate to any one, but I would suggest that this year we raise the battle cry of full collections on all the assessments by the conference. It might be well for the exhibit at the annual conference to be made on this basis. In our institutes and district conferences let all the interests be stressed not less for missions but proportionately on all.

Virginia Letter.

Decidedly the most welcome and encouraging tidings from home that come to us North Carolinians living across the border, are those concerning that marvelous educational revival in the dear Old North State. We are glad to learn of the wonderful development of the vast material resources of our native State, and of her unexampled prosperity in every branch of trade. But the wealth of a country is not in banks and factories and railroads and houses and lands. The wealth of a nation is in its people. But that wealth, like coal and iron and gold, must be mined, brought out North Carolina has much unmined wealth in the latent powers of its population of boys and girls, wealth that has too long been allowed to lie dormant. Education, we have now come to see, is the bringing out, and not the putting in, of power. Educate, train, develop the mind, and cultivate the character, and the people thus equipped will create wealth, material and spiritual. In the second edition of "Who's Who in America?" Dr. W. W. Smith shows that an uneducated child has one chance in 150,000 to attain distinction as a factor in the progress of the age, while the child of common school education has about four times the chance of the uneducated, a child of high school education 87 times, and a college trained person 800 times, the chance of the uneducated! My heart has bounded with pride and joy at the way in which North Carolina has taken hold of this great question. And when speaking before an educational rally recently, in company with Dr. Robert Frazer, of the Southern Education Board, I referred (with pardonable pride) to the record of the Old North State, and held you up as an example. When I sat down Dr. Frazer said, "Get up and tell them something more of what has been done in North Carolina." But yet much remains to be done. We have organized here in Virginia what we call The Co-operative Educational Commission, the motto of which is "A Nine Months School Term for Every Child." May the day be hastened when this will be realized in Virginia, in North Carolina, and throughout our entire beloved southland!

Methodism has ever emphasized education. It was born in a university. When no others were obtainable, she made use of preachers without college training, though they had sterling qualities of brain and heart and, under the blessing of God, wrought heroically. But that day has passed, and the time come when we can no longer use to advantage any other than men of the highest possible equipment of both head and heart. I am glad to note that the W. N. C. Conference is alive to this vital subject, and that her church schools are prospering. North Carolinians! shall anything other than the prompt and creditable reconstruction of your burned college at Greensboro be even thought of? I do not believe that you will let G. F. College die, especially as the noble women are interested in the work.

We are delightfully free from "isms" in the Virginia Conference. Our men rank high in every respect, and are generally sound and conservative, tho' energetic and aggressive to a degree. This reminds me of what Dr. Hannon (the inimitable "Amen!" John) said of the California situation on his return from the Pacific slope. They were not so fortunate out there. In fact "isms" were so numerous and varied in San Francisco that one met with a new one almost every day, and names enough could hardly be found for them. On one occasion a policeman, patrolling his beat at night, observed a man climbing out of a window upon an adjoining roof. Waiting until he had alighted, the officer immediately arrested the man who, upon being thus rudely stopped in his progress, seemed much confused. He protested his innocence of any evil intent, saying, "Sir, I am given to somnambulism." "It doesn't make any difference what your religion is," replied the officer, "I must take you to jail."

A very interesting movement has recently been inaugurated in our Conference. It is to have every Sunday-school contribute one dollar upon the death of a member of our Brotherhood. We have 768 schools, and if only half of these would join the movement, we would be able to pay to the widows of our deceased preachers $1200. We pay about $800 as it is now. It would mean only about $3 per year to the schools contributing as the deaths average only three per year. Another very worthy movement projected is the erection of homes for our superannuates. I trust that both of these will meet with general favor and be carried to a successful issue.

There are several other matters I intended to mention, but they must be reserved for a future communication. Success to North Carolina Methodism!

HUGH J. PAYLOR.

Suffolk, Va.

Signing the Pledge Did It.

Several years ago Dr. A. M. Folger, of Dobson, N. C., informed the writer that Sam Weldon, formerly a tutor of Raleigh, N. C., who had become a confirmed drunkard, was induced to sign, or take, a temperance pledge. As a result he completely reformed, drinking no more for years. But finally he had an attack of fever, and some doctor prescribed liquor as a tonic, which soon developed, afresh, a strong appetite for alcoholics. The result was disastrous; and it was only a short time till "Sam" was a drunken sot again. He and his brother went to a still house near the present site of Winston, N. C., got on a drunken debauch in which, or from the effects of which "Sam's" brother died.

Dr. Folger being acquainted with "Sam Weldon," felt such an interest in him that on hearing of the drunken debauch in which his brother died, and he himself narrowly escaped with his life, left his own home with the purpose not to return till he had found and induced "Sam" to pledge himself never to drink another drop of liquor, neither as a beverage nor as medicine. Dr. Folger said he had such confidence in Sam's integrity that if he could induce him to promise never to drink another drop of liquor that he believed he would keep his vow.

His mission was successful. Sam made or signed the pledge. The reformation was permanent. Later, Sam made a profession of religion, joined the Methodist Church, in which he lived a consistent life, and of which he died an honored member.

From the foregoing we learn the great good that may be accomplished by persistent personal effort in laboring with, and in securing pledges from men of drinking habits. While

every one who signs a pledge may not keep it, yet a great many will, and have kept them, and have thereby been saved from lives of poverty, shame, drunken debauchery, and eternal ruin.

RECENT TESTIMONY.

Only last week I was informed by a Christian man that when about 12 years old he joined a temperance society, and took a temperance pledge, which had been a support to him ever since when enticed to drink. One of his brothers, who is a reckless drinker, has tried time and again to induce him to drink, even putting it to his mouth and trying to force him to do so; yet that pledge has kept him from drinking.

From this incident we also learn the importance of such temperance work as the Anti-Saloon League of N. C. has undertaken, viz.: To have sermons preached, speeches made, and pledges signed by everybody possible (to induce in an inteiligent way to do so), in order to further the great cause of temperance, which is the cause of the home, the State, the Church, and of humanity.

Let all who have not done so write to Rev. J. W. Bailey, Raleigh, N. C., for blank pledges and instructions, and do what they can by falling in line with, and by co-operating in this great work, of which angels might be humbly proud. This is one of the ways in which we may observe the dear old Proverb:

"Do all the good you can,
To all the people you can,
In all the ways you can,
And as long as ever you can."

W. H. PERRY.

Fifth Annual Mid-Year Meeting.

Those who attended declared that it was as good as the best. And the attendance represented every district in the conference—nine presiding elders, twelve members of the board, every district secretary save one, and twenty visiting ministers.

Dr. J. Atkins held the reins with a kindly firm hand. Every member present spoke save six. Every moment was crowded with suggestive, thought-provoaking talk. As to which speech was best, no man knoweth. Half a dozen undergraduates came long distances, some across mountains, to sit in that missionary atmosphere. They will not regret it.

Home missions was the central theme. A new educational missionary plan was formulated. This will be presented for final consideration to the appropriate annual conference boards.

A memorial was sent to the board of missions, and to the college of bishops asking for a South Atlantic Missionary Conference.

The tract "A Survey of the Field" (10 cents per hundred post paid) is recommended for every home Forty illustrated missionary charts were disposed of.

A missionary program for an afternoon session at the annual conference was ordered. The committee to arrange same being, J. A. B. Fry, S. B. Turrentine and the writer.

Cook and Bagby directed rather interesting remarks to the presiding elders.

H. L. Atkins and G. H. Detwiler preached great sermons to great audiences.

The usual charts were exhibited with some new ones.

A number of circuit and station mass meetings will carry some of the meeting's enthusiasm down to the individual.

Those present believe that these annual meetings pay and unanimously request another for next year.

And Newton captured us with her splendid hospitality.

Truly,
W. H. WILLIS,
Secretary.

Rutherford College Letter.

Dr. W. W. Bays last week appeared before the students of Rutherford College in his lecture on "Courtship." Dr. Bays had for his audience a very large appreciative body of young men and women. The speaker was in excellent trim, and delivered the address with characteristic grace and force. The college has been so fortunate as to enlist the services of Dr. Bays to look after the financial interests of the school. He expects to devote his entire services to the finances of the institution. To make a beginning he called upon the student body and the town to show their interest in the work here by making a contribution. The collection amounted to one hundred and forty dollars. This money will be used in doing some unfinished work in the hall in the way of ceiling. We hope to have some work done in the chapel also before commencement. time.

Our school has had a phenominal growth this year. There has been nothing like it in its history. We have an enrollment, to date of two hundred and seventy seven as against one hundred and ninety-one last year. We are in good working shape. There has been no very serious drawback to our work since we began in the fall.

On April 1st the Newtonion Literary Society gave its annual debate. Every young man whose name appeared on the programme acquitted himself well.

The question debated was: "Resolved, That the custom of electing the majority of the National Representatives from the legal profession is not to the best interests of the country." The exercises from every point of view were of a high order and reflected credit on those who took part in the society they were representing.

The 8th of the month the young ladies will celebrate the first anniversary of their society—the Victorian. They have an excellent society. We expect something good.

The Platonic Society for young men is to give a public meeting sometime in this month.

Rev. J. O. Shelley, our pastor, began a protracted meeting with the eleven o'clock sermon Sunday. The meeting will continue for a week or ten days. It is the purpose of the school to hold a series of evangelistic services every year. These services in the past have met with signal success in every way. We are expecting to do a great work among the students this year.

The speakers for commencement have been secured. Dr. W. W. Bays, of Charlotte, will preach our annual sermon. Sup. G. H. Crowell, of High Point, is to make the Literary Address and Rev. R M. Hoyle, of Shelby, delivers the Alumni Address. The speakers are all strong men — men whom we know. Every indication points to this commencement as being the best we have had.

Yours,
LAY D. THOMSON.
Rutherford College, April 4 '4

Yes or No.

Many years ago, when all judges were not as well up in law as they are supposed to be now there was one whoes decisions whether right or wrong were as unchangeable, as the old Medo Persion decisions were. In a certain court he decided a case and his decision was not according to the law in the case. A lawyer rose, with book in hand, to show him his error. The judge said "sit down, my decision is made." The lawyer said, "may it please your honor I know it, but I only wanted to show you what a fool Blackstone was."

I have read the CHRISTIAN ADVOCATE regularly since 1847, except the time it was stopped during the war of the States, and regard it the best religious paper I read. It says in the issue of March 31, 1904, "If Christ's peerless personality, his divine self-consciousness, his authoritative dealing with the sinful human soul, his unrivaled teachings, now wrought into the moral fiber of the world—if these things lead not men to trust Him, it is vain to thrust beneath their notice the raising to life of his human body." Now I do not write this to controvert the dear old ADVOCATE, but simply to show that Paul was wrong in his teaching. I will not use the language of the lawyer to the judge, but will simply say to show he was mistaken—not up to the advancement of the present age for he says, "If Christ be not risen, then is our preaching vain, and your faith is also vain, and if Christ be not raised, your faith is vain, ye are yet in your sins" Dr Clarke says, "Then is our preaching vain. Our whole doctrine is useless, nugatory, and false" A distinguished divine says, "The whole religion of Christ stands on the resurrection, and is so connected with it that every part is confirmed together with it" looking at the promise of the Bible, while Christ is the foundation on which Christianity stands, the resurrection from the dead is the cap-stone which makes the foundation impregnable.

J. A. REAGAN



In every receipt that calls for cream of tartar and soda or other quick leavening agent use Royal Baking Powder. It will make the food of finer flavor, more digestible and wholesome.

The Quiet Hour.

Prayer.

Almighty God, our Light in darkness, our Strength in weakness, our Hope in sinfulness, and our Eternal Home, be unto us merciful, long-suffering, and patient, that we who be slow of growth may hope to come at last to Thy likeness; and, being upheld by Thee, may by Thy mercy go from strength to strength, until, through the waste and dreariness, through the joy and duty of this earthly life having safely passed, we through the fulness of Thy mercy may come into the land of the eternal peace. Amen.—George Dawson.

Eight Golden Rules.

1. Stick to the truth; simply and sincerely do what is right.

2. Never join in anything in which you cannot look up and say, "Bless me in this, O my heavenly Father!"

3. Try to be kind and forgiving, both to friends and foes.

4. Speak no evil of others under any circumstances.

5. Watch against anger.

6. Deny yourself indulgences, especially in laziness.

7. Keep down pride; allow none but humble thoughts of self.

8. Pray. Pray every day, for in prayer is our greatest safety. [L. Richmond.

Confessing Christ.

The early Christians had a rough road to travel. They were as sheep in the midst of wolves But we have an easier time. The lines are fallen to us in pleasant places. We live in a Christian country. No one fears persecution for Christ's sake. Yet it is not easy to confess Christ even now. A minister of the Gospel says that when he was a boy seventeen years old he attended a revival meeting and was convinced of sin. He was urged to go forward to the altar of prayer, but could not. Opportunity was given to stand up, but he could not rise. The proposition was made that all those who desired to be remembered in prayer should raise their hands. But he could not muster courage and strength to raise his hand. He waited till the gaslights burned low and the place was almost dark, and then when few could see he put up his hand. What is it that hinders one who wishes to come to Christ from confessing Him before men? It is not fear of persecution. It is fear of what men will think and say. It is pride. It is depravity. But let no one be conquered by his fear or pride. Salvation is a great boon. It is worth everything. Break through every barrier and confess Christ boldly before men.—N. Y. Advocate.

Service for God.

"The fear of the Lord is the beginning of wisdom." There is a depth of educational philosophy in this inspired statement. Our young people ought to be trained from the beginning to make use of educational advantages as religious opportunities. They should be guarded against the idea that study in the public school and the reading of papers and books through the week are purely secular, with no religious aim and power in them. They should be guarded against confining all religious inspirations and aims to Sabbath hours and Sabbath services. There should be no break between Sabbaths. The cable of divine influence should stretch through the seven days, sending out wires to touch with their divine charm every hour of every day.

What is true of study is also true of worldly labor. Kitchen-work, shop work, farm-work, as well as school work, are divine duties; they hide pearls in their rough shells; they are means of discipline in the highest qualities of character. Through the faithful discharge of such plain duties come some of the sweetest and mightiest energies from the heavens. The young convert should be guarded against the fearful heresy, that when he leaves the hour of song and prayer and revival power and goes to his homely service in the shop or field, he is imperiling his spiritual life by leaving the place where spiritual power especially belongs. Honest service for God, with pure motives and the spirit of prayer in the lowliest places, is a means of grace, without which, as collateral and supplementary agencies, devotional hours are absolutely worthless.—Bishop J. H. Vincent.

Dwelling in Love.

As the branch dwells in the vine, as the fishes dwell in the sea, as the tree dwells in the ground where it is planted, so the Christian dwells in love. This is his element. From this element he draws his life. As to our physical being we dwell in the atmosphere. This is our element. It touches us on all sides, enters into us and imparts life. Remove man from this element and he will soon die.

In a remarkable prayer which Paul offered for the Ephesians this phrase occurs: "That ye, being rooted and grounded in love." A tree is rooted in the soil. From the soil it derives its life. Tear it loose from the soil, and its leaves will wither and its branches die. The soul that is rooted and grounded in love lives in and by love. Love gives tone and color to his words and deeds. Love is the source of his joy and comfort. One may be rooted in selfishness, in pride, in covetousness. In that case this particular passion will give tone and color to his life. But one who is rooted in love is controlled in all things by love.

All men love, but the love of some is narrow and restricted. They are not rooted in love. One loves his kindred only. His heart is somewhat larger than that of the man who is altogether selfish and loves only himself. But it is not enough to love kindred and friends. Many objects of interest lie outside of this circle. Each man is related to all others. If love is the controlling principle of his life he must love God, his kindred, his friends, his neighbors, strangers, his enemies, and all men. This is the central principle of Christianity. This is the life of God on the earth.—N. Y. Advocate.

Self-Control.

Every moment think steadily as a man to do what thou hast in hand with perfect and simple dignity, and feeling of affection, and freedom and justice; and to give thyself relief from all other thoughts, and thou will give thyself relief if thou doest every act of thy life as if it were the last, laying aside all carelessness and passionate aversion from the commands of reason, and all hypocrisy and self-love and discontent, with the portion which has been given to thee. Thou seest how few the things are, the which if a man lays hold of he is able to live a life which flows in quiet, and is like the existence of the gods, for the gods on their part will require nothing from him who observes these things. Do the things external which fall upon thee distract thee? Give thyself time to learn something new and good, and cease to be whirled about the other way. For those too are triflers who have wearied themselves in life by their activity, and yet have no object to which to direct every movement and, in a word, all their thoughts. Hast thou reason? Why then dost not thou use it? For, if this does its own work what else dost thou wish?

The soul of man does violence to itself when it is overpowered by pleasure or by pain, when it plays a part and does or says anything insincerely and untruly, when it allows any act of its own and any movement to be without an aim, and does anything thoughtlessly and without considering what it is, it being right that even the smallest thing be done with reference to an end.—Marcus Aurelius.

Tesimony of a Minister.

A startling incident, is narrated by Rev John Oliver of Philadelphia, as follows: "I was in an awful condition. My skin was almost yellow, eyes sunken, tongue coated, pain continually in back and sides, no appetite, growing weaker day by day. Three physicians had given me up. Then I was advised to use Electric Bitters; to my great joy, the first bottle made a decided improvement. I continued their use for three weeks, and am now a well man. I know they robbed the grave of another victim." No one should fail to try them. Only 50 cents guaranted at all drug stores.

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Our Little Folks.

Mother's Prayer Answered

Years ago a widow in the Highlands of Scotland, unable to pay the rent demanded of her, was threatened with eviction. She determined to seek refuge with a kinsman, who lived on the other side of the mountains. Early one morning she left home for the ten-mile journey over a lofty pass. She took her only child with her. The weather was calm and beautiful when she started, but when she was half across masses of clouds and sudden gusts of wind overtook her. Then followed rain and sleet, and finally snow.

The woman did not reach the house of her kinsman and the next day a dozen men started out to search for her. At the summit of the pass, where the snow had drifted deepest and the wind had been the fiercest, beneath a huge granite bowlder they found her, dead. All of her clothing was gone except a miserable, tattered garment.

A shepherd, searching farther, soon discovered the child, sheltered in a nook in the rock and covered with the clothing which the mother had taken from her own body. The words of the minister at the funeral of that mother were never forgotten.

Fifty years passed, and that minister's son, himself now an old, gray-haired man, went to Glasgow to preach a sermon to a small congregation. Snow fell unexpectedly that evening, and it recalled to the clergyman's mind the story of the widow's sacrifice, often heard from his father. He abandoned the sermon he had prepared, and in its place told the simple story of a mother's love. He ended with these words: "If that child is now alive, what would you think of his heart if he did not cherish an affection for his mother's memory? What would you think of him if the sight of her clothes, which she had wrapped around him, in order to save his life at the cost of her own, did not touch his heart, and fill him with gratitude and love too deep for words? And what would you think of him if the memory of his mother's sacrifice for him did not call to his mind the Savior's stupendous sacrifice? Should he not look upon both with adoring gratitude?"

Within a few weeks a messenger arrived from a dying man who wished to see the minister. The clergyman started at once. The sick man was a stranger to him, but he seized the minister's hand, and said: "You do not know me, but I know you, and I knew your father before you. Although I have lived in Glasgow many years I never entered a church. The other Sunday I happened to pass your church door as the snow came down. I heard the singing and slipped into a back seat. There I heard the story of the widow and her son." The man's voice choked, and he cried: "I am that son!" Never did I forget my mother's love, and my only desire now is to lay my bones beside hers in the old churchyard among the hills; but, sir, I never saw the love of Christ in giving himself for me until now. It was God made you tell that story. My mother did not die in vain. Her prayer is answered!"—Youth's Companion.

The Sailor Boy at School.

The St. Mary's is a full-rigged ship, built at Washington Navy Yard in 1854. The ship has been loaned by the United States government to the New York Board of Education for the last twenty-eight years, and conducted as a nautical school. She is in charge of Commander G. C. Hanus, of the United States Navy, with a staff of able instructors. The ship's crew consists of eight able bodied, practical seamen, assisted by about one hundred sailor lads, who aid in handling the canvas. These lads are studying navigation from a practical and a theoretical side, and are cared for at the city's expense. Their ages average from sixteen to twenty years. Applicants for admission to the St. Mary's must pass a satisfactory grammar-school examination in grammar-school studies, and pay a deposit of twenty-five dollars. They are provided with a dress uniform, two white suits of working clothes, rain clothes, jack-knife, and bedding. These things become their personal property upon graduation. They are taught and required to wash and mend their own clothing and bedding.

The education these lads receive aims at the formation of character, physical development, and practical knowledge. The training is strict, but not severe; obedience to the regulations of the ship is first required. Punctuality and industry are essentials. Prompt and implicit obedience is necessary, and he who has not learned to give this does not know how to command it. Each task or exercise has its given time, marked by the sound of the bugle, and the quicker the sound is obeyed the better; for punctuality is a supreme law in military training. As for industry, even a bright lad must work hard to pass the frequent examinations and keep up to the requirements in mental and practical work A reasonable amount of recreation is found in the sports and drills that also furnish training. Neatness in appearance and in the care of one's belongings is enforced. Everything must be kept in its own place. All belongings picked up in various parts of the ship are placed in what is called "the lucky bag." At a certain time of day the owners can claim their missing property; if too often they attend the opening of "the lucky bag," punishment is dealt out to them as well as their mislaid articles.

The St. Mary's starts on her summer cruise early in May. For three weeks before her start the ship is the scene of constant activity. The young sailors are kept very busy. Some prepare the canvas sheets, making the repairs which are generally needed, and sewing on a patch here and there. Some take out old ropes and replace them with new, while others make the necessary alterations to get the ship ready for her six month's cruise. Then comes farewell to New York, to friends and relatives, and the ship sails up the river into Long Island Sound. At some point in the sound a month is usually spent in practical exercises and the handling of the canvas, preparatory to the sail across the ocean and the visit to foreign ports.—Leslie's Weekly.

A Great Sensation.

There was a big sensation in Lees ville, Ind., when W. H. Brown of that place, who was expected to die, had his life saved by Dr. King's New Discovery for Consumption. He writes: "I endured insufferable agonies from Asthma, but your New Discovery gave me immediate relief, and soon thereafter effected a complete cure." Similar cures of Consumption, Pneumonia, Bronchitis and Grip are numerous. It's the peerless remedy for all throat and lung troubles. Price 50c and $1. Guaranteed by all druggists. Trial bottles free.

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Northbound			
Lv Chester,	9:00 a m	8:00 p m	Tues
" Lowrys	9 18 a m	8 18 p m.	
" McConnells.	9 28 a m	8 43 p m	Thurs
" Guthries	9 33 a m	8 5 p m	
" Yorkville	9 49 a m	9: 9 p m	Sat
" Clover	10 1. a m	10 00 p m	
" Gastonia	10 38 a m	12:30 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 20 a m	1 0 a m	7 02 a m
" Lincolnton	11:43 a m.	1 0 a m	8 00 a m
" Maiden	12 10 p m	2 30 a m	9 20 a m
" Newton	12 38 p m	2 55 a m	10 00 a m
" Hickory	12:50 p m	4 0 a m	2 00 p m
" Cliffs	1 2 p m	4 40 a m	3 0 p m
" Granite Falls	1 35 p m	4 57 a m	3 40 p m
Ar Lenoir	2 05 p m	6 00 a m	5 20 p m

Southbound	Passenger No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63.
Lv. Lenoir	2 20 p m	8 0 p m	7 00 a m
" Granite Falls	2 58 p m	8 43 p m	8 05 a m
" Cliffs	3 08 p m	9 30 p m	9 5 a m
" Hickory	3 20 p m	9 50 p m	9 35 a m
" Newton	3 45 p m	11 45 p m	11 20 a m
" Maiden	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 31 p m	1 0 a m	12 45 p m
" High Shoals	4 52 p m	2 2 a m	2 23 p m
" Dallas	5 12 p m	2 55 a m	3 25 p m
" Gastonia	5 30 p m	4 0 a m	3 55 p m
" Clover	5 57 p m	5 10 a m	
" Yorkville	6 13 p m	6 00 a m	Mon
" Guthries	40 p m	6 50 a m	
" McConnells	6 45 p m	7 0 a m	Wed
" Lowrys	6 57 p m	7 23 a m	
Ar Chester	7 17 p m	8 0 a m	Fri

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Gastonia—Southern Railway.
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The Mid-Year Missionary Meeting.

As announced heretofore, this body met at Newton last Tuesday morning, and remained in session till Wednesday afternoon Rev. James Atkins, D.D., president of our Conference Board of Missions, was elected president, and Rev. W. H. Willis was made secretary. All the presiding elders were present except Revs. J. R. Scroggs and R. H. Parker, of the Greensboro and Asheville Districts, respectively. There was also a goodly number of the pastors and laymen of the Conference present.

There was great disappointment the first day that Rev. W. B. Lee, our missionary from Brazil, could not be present to fill the place allotted him on the program. A good congregation had gathered at eleven o'clock to hear his address.

The discussions went right along by the program with few exceptions, and the speakers seemed familiar with the topics assigned them. The discussions were very helpful, and, but for the meagre attendance, would have accomplished much good. We are more than ever convinced that it is the District rather than the Conference meeting which should be stressed in this work. Any district can easily make as much or more impression as this Conference gathering, and thus touch eleven points instead of one.

The sermon on Tuesday night by Rev. H. L. Atkins, of the Shelby district, as also on Wednesday night by Rev. Dr. Detwiler, of the Salisbury district, was greatly enjoyed and each was exceedingly appropriate to the occasion.

The people of the town of Newton, gave the meeting cordial entertainment, and whetted our appetite for the Statesville District Conference, which will be held there early in June.

Miss Nannie Lee Smith and C. H. Ireland, presented the claims of Greensboro Female College, and secured a little over $400.00.

Every one left with new zeal, and the meeting will not be in vain.

South Carolina Letter.

"Established in 1855" So you have it inscribed on your mast head. All these years since your first issue at Raleigh (if I mistake not), you have been doing the good work of religious journalism. Now and again you have changed base or have temporarily suspended operations, but like Tennyson's book,

"Man may come and man may go,
But I go on forever,"

you keep right on in your work and the toil of your hands (Gen. 5:29), fulfilling a high ministry and mission. I was a boy in Western North Carolina about the time of your first issue. I was then a student at Olin Institute under Baxter Clegg and Samuel Lander, and had for my school mates, among others, T. L. Triplett and R. H. Whittaker—names since familiar in church work in North Carolina. Yes, I remember quite distinctly the discussion among the leaders, e. g., N. H. D. Wilson, Wm. Barringer and others, about this new venture and enterprise. It has been near a half century since you started and just a half century since I heard the enterprise discussed.

But why live in the past? The present has its claims and demands I love to read the NORTH CAROLINA CHRISTIAN ADVOCATE and feel thankful for the good work that it has done, but especially for the good work now being accomplished. The Editor is giving his readers a good paper and is entitled to sympathy and encouragement. We ought to pray for our editors; we ought to send them occasional correspondence and contributorial assistance,—and especially we ought to send them new subscriptions. And unless we follow up our prayers and contributions with new names and old ones renewed, well ———.

Our Southern Christian Advocate has fixed its gauge for 10 000 subscribers. It has something over 6,000 now. The best loved member of our Conference—William A. Rogers—has taken the field with that key note. He has been in demand for our best places. A few years ago his health failed and he took a superannuated relation. But he is a hard man to retire. He is back again and is hard at work with a big job on his hands. His personal popularity stands him well in hand for the work he is doing. Our paper is growing in acceptability and strength. Dr. Richardson is a strong editorial writer and improves in adaptability. Our people, too, are practically a unit in support of their Conference organ.

Wofford College is fixing up for a great commencement next June. She is to celebrate her semi-centennial. She opened her doors to patronage in August, 1854, and has had fine success. Has done and is doing a noble work. She needs an endowment—an endowment worthy her great past and her present demands. The coming commencement will be utilized, I doubt not, to this end. She must have more money to meet her growing responsibilities. But as to the approaching commencement. Bishop Duncan, of the first Freshman class of the college, is to deliver a memorial address. Dr. Remsen (Johns Hopkins) is to make the address at the opening of the "Cleveland Science Hall," just erected at the expense of Hon. G. B. Cleveland, an old student. Dr. R. D. Smart (Virginia Conference), stationed at Norfolk; Prof. C. F. Smith, of the University of Wisconsin, and Chancellor Kirkland, of the Vanderbilt University—all three of them Wofford alumni—are on the program for addresses And then Dr. James H. Carlisle is to deliver his usual lay sermon on the evening of commencement Sunday. He will draw the largest audience of the week. Bring whom you may to Spartanburg for a commencement or other such occasion. he will not draw like Dr. Carlisle does. He has been there since the college first opened and from the beginning has grown on the love and confidence and admiration of that community. He occupies the unique position of President Emeritus. He still teaches Astronomy and Ethics. He is 79 years old, and is by common consent the first citizen of South Carolina today.

Our two female colleges (at Columbia and Williamston respectively) are both to be promoted to greater influence and usefulness in a change of location. The former is to remove from the center of the city to a beautiful suburb a few miles away, and the latter is to move into commodious new quarters a distance of about 50 miles to the growing city of Greenwood. It will after that be known as the Lander Female College, named for its honored President, Dr. Samuel Lander, so well known to many of your readers.

One almost feels it in the atmosphere that we are to have a good year in the South Carolina Conference for 1904. I have known the body for 45 years, and have been a member of it since December, 1862, and I have a great and growning admiration of it. If I would allow myself to get into a critical mood, I might find fault and take exception as to this or that or the other; but take us altogether we are a fine body of men and are loyal to our great church. We are more and more organized for work. The pleasure of the Lord prospers in our hands (Isaiah 53:10). We are slowly but surely growing in numbers. We are growing in material resources, too. If I may be allowed to say it, we are fixing up too well at home, for what we are doing for the general interests of the Church. To build and improve our churches and parsonages as we are doing and to pay as much as we do for ministerial support, we do too little in the great cause of missions and for the endowment of our institutions of learning. But surely we are growing in these matters and intend to do better. Our missionary institutes have been held; and also a mid-year missionary conference at Columbia last week at which Bishop Candler and Dr. Seth Ward did useful and appreciated service. It is the time of seed sowing in our grain and cotton fields as well as in the field which we are cultivating for spiritual results. In either case we sow in hope. In both cases may we reap in joy!

God bless you.

SAMUEL A WEBBER
Yorkville, S. C., March 31, 1904.

An Explanation.

Dear Bro. Blair:—Please give me space to make an explanation in reference to a statement in Bro. Moore's article on "Asheville Methodism" in the ADVOCATE of March 30. I appreciate his kind words very much but, his reference to our having paid a thousand dollars on the church debt, placed in the midst of his complimentary notice is calculated to make a wrong impression.

While $1,000 has been paid on church debt since conference, I am entirely innocent of any credit for the greater portion of it. Seven hundred and fifty dollars was raised through sale of old church property, and nearly or quite a hundred dollars was raised on account of subscriptions taken by Bro. McLarty last year. All of this was attended to by the Trustees without my assistance. Where is my boasting then? It is excluded. By what cause? by Bro. Moore's article? nay; but by the facts in the case.

Bro. Moore said, when I withstood him to the face in this matter, that he never said that I raised the money. This is true, but I thought the statement on account of its exceedingly complimentary environment, needed explanation to prevent its making a wrong impression.

We are still about $2,400 in debt, and need all the good things possible, said about us and done for us for our encouragement.

G. W. CUTCHFIELD.

NORWOOD, N. C., April 6, 1904.

Dear Bro.—Will you please join us in earnest prayer for the success of revival meetings we are to begin in Marion, N. C., of 10 days on April 10, 1904. Good meeting at Norwood. Bro. Harley is doing fine work.

Fraternally,
EDWIN C. GLENN.

Mr. J. W. Bailey, State Chairman' informs us that a recent copy of a letter to Chairmen of County Executive Committees was sent out to quite a number of friends by mistake without explanation. The letter was sent for information. Some of the brethren very reasonably inferred that they had been appointed County Chairmen.

CONFERENCE NEWS.

WARE.—Rev. W. R. Ware, of First church, Salisbury, made a visit to relatives in Shelby last week.

GLENN.—Rev. E.C.Glenn will assist Rev. W. H. Willis in a meeting at Marion, beginning April 10th.

GRAY —Rev. J. J. Gray is now at Spartanburg, S. C., where he will remain for awhile. His health is much improved.

COURTNEY —Rev. R. M. Courtney, of Lincolnton Station, will deliver the address at the close of Lowesville High School April 21st.

IVEY —Rev. Dr. Ivey, editor of the Raleigh Christian Advocate, has been lecturing for the pupils of the school for the blind at Raleigh.

COMANN.—Rev. D. H. Comann has returned home from Salisbury, where he conducted a two weeks revival meeting.—Weekly News.

BOGLE.—Rev. L. P. Bogle has been invited to preach the annual sermon for the Appalachian Training School at Boone on Sunday April 24th.—Jefferson Record.

COLBERT.—Mr. Colbert, State Secretary of the Y. M. C A., delivered a very interesting address to the Y. W. C. A., of Greensboro, in West Market street church, last Sunday evening.

CLYDE CIRCUIT.—Rev. W. M. Jordan has been appointed to take charge or Clyde circuit, Waynesville district, to fill the vacancy caused by the resignation of Rev. N. B. Dagenhart.

BOWLES.—Rev. J. A. Bowles, of Walnut Street Church, was given a generous pounding by his congregation last Saturday. We rejoice to hear that his little son has about recovered from his wound.

LILLY.—We are pained to learn of the death of Mrs. E. J. Lilly, which occurred at her home at Lilesville a few days ago. Our sympathies go out to Brother E. J. Lilly, her husband, who is left alone in the world.

CHARLOTTE.—Bids for the addition to Tryon Street Methodist Church are now being received. As soon as the contract is let the work of building will commence.——Rev. T. A Sykes will begin a meeting at his church at Dilworth tomorrow.--News.

BOONE.—Rev. T. A. Boone and wife are now sojourning for awhile in Concord. All correspondents will note the change of their address from Durham to Concord. We are glad to note that Brother Boone feels ready for the active work again.

CENTENARY, GREENSBORO.—The meeting at Centenary church, this city, continues with increasing interest. Rev. J P. Rodgers, of Asheboro, is assisting the pastor, and is doing fine work. The Lord is blessing his efforts, and many have already made profession of conversion. The house is filled at the evening services.

LOWESVILLE.—A private letter from Bro. A. C. Sherrill, of Lowesville, date of April 5, says in part: "Our school closed April 21. Rev. R. M. Courtney will deliver the address. Bro Gray left today for Spartanburg. He is much improved. We had a fine quarterly meeting, 2nd and 3rd inst. Bro. Atkins preached at Hill's chapel Sunday afternoon."

CAVINESS.—At the Durham District Conference, Rev. D. N. Caviness, pastor of Front street, Burlington, reported all Conference collections paid in full. The Treasuser of the Board of Missions says that since his connection with the Board he had never known any one to pay Conference collections in full as early as March 17.—Raleigh Christian Advocate.

NEWS NOTES.

The annual meeting of the State Medical Society will be held in Raleigh May 24-26.

Mrs. Laura A. Girdwood, late of Asheville, bequeathed $1,000 to the Thompson Orphanage of Charlotte.

Congress has decided to postpone the consideration of the impeachment of Judge Swayne until December 1st.

Dr. Charles Baskerville is said to have discovered two new chemical elements, namely, brozilium and carolinium.

Mr. Geo. W. Vanderbilt has purchased 2,000 acres of land adjoining his Biltmore place. Consideration was said to have been $100 000.

Five persons were suffocated last week as the result of a fire that occurred in the Columbia Hall building in Wilson place, Mt. Vernon, N. Y.

The Cole Manufacturing Co., of Memphis, Tenn., was destoyed by fire last week. The loss was estimated at $66,000. The cause of fire was unknown.

News comes from Barcelona, Spain, that a bomb was exploded at King Alphonso. There was a slight damage to a building and two persons were injured. The miscreant has not yet been caught.

In a street car accident at Santa Barbara, Cal., seven persons were killed, a score fatally hurt, and thirty fatally injured. The car ran away on a steep grade and jumped the track.

Mr. W. A. Turk, Passenger Traffic Manager of the Southern Railway died last Saturday at his home in Washington of pneumonia. He had worked himself up from the bottom, and was very popular with his employes.

It is stated that Mr. John B. Manning, of New York, proposes to donate $10,000 of North Carolina bonds to the District of Columbia, provided the district be empowered by Congress to receive the same and sue on them. The papers first stated that the bonds to be donated were South Carolina bonds, but it is now stated that they are North Carolina bonds

A dispatch from Newport News of April 6th, says: "Gen. Cronje and 200 Boers, accompanied by 120 British soldiers, who saw service in the Boer war, 50 women and children, and 20 Zulus, Kaffirs and Zambesis, arrived here this afternoon on the steamship Doune Castle from Cape Town, via St. Vincent, Cape Verde Islands The burghers in the party were with Cronje at Paardeburg. Gen. Cronje awaits a party at St. Louis to which place the exhibit is now being moved by the Chesapeake & Ohio Railroad.

A dispatch from Maywood. Ill, of date of April 7th, says: Sixty-three Indians in a special car attached to the Oregon Express, en route to Washington to see President Roosevelt were smashed into by a train on the Chicago & Northwestern Railway two miles west of here today during a fog. Three of the Indians were instantly killed, three fatally injured, and twenty others were more or less seriously injured. The Indians were from Rushville, Neb., and were members of Buffalo Bill organization. The coach containing the Indians was a light day car. It was completely wrecked. The rear end of the coach ahead was also damaged.

FOREIGN.

Constantinople, April 10.—A consular telegram reports the arrest of the Armenian Bishop of Mush and the members of the legislative council for disseminating malevolent reports.

Mexico City, April 10.—All the paper factories in the Federal district, six in number, have been merged into a combination, it is alleged, controlling the output and the price of paper. The six factories have a combined capital of $15,000,000.

Mexico City, April 10 —The National Liberal party, which is favorable to the administration of President Diaz, has issued a call for a national convention to be held in this city May 20th, to select a candidate for Vice President, to be voted for in the June election.

Paris, April 7.—The Russian plan for retrieving the reverses at Port Arthur and Chemulpo has been communicated to one of the embassies through official channels having access to the highest naval authorities at St. Petersburg. The plan is explained as follows: Russia recognizes that Japan has the preponderating naval strength in the Far East. Therefore it is essential to reverse the present Japanese preponderance. First, urgent efforts will be made to have a naval concentration at Port Arthur, the Baltic, Red Sea and Vladivostock fleets joining Vice Admiral Makaroff's command, if possible, and thus giving the combined fleets preponderance over Vice Admiral Togo. Second, it is foreseen that it will be difficult and probably impossible to effect this concentration, as Admiral Togo may intercept the Baltic fleet before its arrival at Port Arthur. In that event the Baltic fleet, which is comparatively small, will attempt the perilous task of engaging the large Japanese fleet in the hope of disabling some of the Japanese ships and thus reducing the Japanese effectiveness. According to the Russian calculation the Baltic fleet may suffer annihilation in such an unequal combat, but it will have served a valuable end if it is able to cripple a sufficient number of Japanese ships to reduce Admiral Togo's naval strength below that of Admiral Makaroff. The fore going information is no part of current speculative report, but credited from official sources. The authorities at Washington will receive similar information.

Paris, April 9.—Ex Queen Isabella of Spain, grandmother of King Alfonso, died here at 9:45 o'clock this morning, of influenza with complications. The Infantas Isabella, Eulalie and Marie, daughters of the late Queen, were at her bedside when she died. The queen had been afflicted with the grip for two months, which gradually affected the lungs. Last night she became unconscious, and the death agony began at 7 o'clock this morning. The three infantas and Prince Ferdinand of Bavaria, husband of the Infanta Marie, were summoned to the bedside, but the dying queen did not recognize them. The American embassy, which is opposite the palace castle on the Avenue Kleber, the late queen's residence, was early informed of the queen's death and Ambassador Porter was among the first to call and sign the palace register.

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of Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) will be given away this month, and if you ever suffer from constipation, indigestion, stomach trouble, kidney difficulties, catarrh of the bladder, painful urination or enlargement of the prostate gland, you should see that you are included in this grand free distribution. It will not cost you a cent. Simply send your name and address to the Vernal Remedy Co., 460 Seneca Building, Buffalo, N. Y., and they will mail you at once a free trial bottle which will demonstrate that a sure and perfect cure has been found for these distressing chronic troubles. One dose a day does the work and the action of the medicine is gentle, soothing and healing. Nearly all druggists keep it for sale, but if you want to try it free, just sit down now and write to this company for a sample.

District Conference Directory.

ASHEVILLE DISTRICT, at Biltmore, August 4-7.

CHARLOTTE DISTRICT, at Marshville, July 21-24.

FRANKLIN DISTRICT, at Sylva, July 28-31.

GREENSBORO DISTRICT, at Holt's Chapel, July 28 31.

MORGANTON DISTRICT, at Morganton, May 26.

SALISBURY DISTRICT, at Salem Church (seven miles from Albemarle), July 28 31.

SHELBY DISTRICT, at McAdensville, July 7 10.

STATESVILLE DISTRICT, at Newton, beginning June 2nd.

WAYNESVILLE DISTRICT, at Mount Zion, on the Crab Tree circuit, July 14 17

WINSTON DISTRICT, at Kernersville, June 30-July 3.

A MILD TREATMENT FOR CANCER.

There is suffering and horrible death in this country from cancer, but thanks to human skill and perseverance, there is a remedy for it. After twenty-five years of patient labor and experiment, the celebrated Cancer Specialists, the Dr. D. M. Bye Co., of Indianapolis, Ind., have originated and perfected a combination of soothing, balmy oils which act specifically on the diseased tissue. They have cured many hundreds, and have the endorsement of highest medical authorities as well as ministers of the gospel who have been cured. The doctors are always pleased to answer inquiry about the remedy, and will send free books and papers on application in person or by letter. Address, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind. (This is the home office.)

For Sale.

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The Life that Really Is, by Lyman Abbott.
Stones Rolled Away, by Drummond.
Self-Supporting Churches, Wheeler.
Sermons and Addresses, Pierce.
Life of Christ, Lyman Abbott.
Doctrines of Grace, Watson.
Great Books, Farrar.
The Will and Its World, Snider.
Branson's Sermons.
Romanism in its Home, Eager.
The Crime of Christendom, Gregory.

The above books are brand-new and can be purchased cheap, having more than one of some of them.

L. P. BOGLE,
2t. Jefferson, N. C.

The Sunday School.

Lesson for April 17.

Jesus Transfigured.
(Mark 9: 2-13)

The Supreme.

"Show me thy glory," Moses entreated after long stay in the Presence on Sinai. The feeling of the Divine is the highest emotion of which the human is capable. The Father dwells in light which no man can approach unto; him no man can see. The Son reveals his ways and words, and "he that hath seen me, hath seen the Father." Our lesson gives all that can be known of the Glory, and its mystery is greater than its revelation, starting more questions than it answers. So it will ever be. The angels long to see into the Supreme, ever looking and longing.

Why Shown.

It is as a sunlit peak far above the clouds and storms at its base. To these disciples the Saviour, wrapped in humanity as in a shroud, seemed chiefly human. He ate and drank, became weary and refreshed, walked and talked, like other men. They were now specially gloomy under the shadow of his dying, only six months later. The event of our lesson opens to them "the excellent glory" beyond mortal vision. The divinity in their Master's heart comes out before their eyes, and they see him as he is, yesterday, today and forever.

The Occasion.

As now believed, it was midnight, on the south side of Hermon, nine thousand feet high, the highest peak known to the Jews. The gospel events come to us on testimony; they could come in no other way. This, like the agony in Gethsemane, rests on the word of three men, but their truthfulness has rarely been doubted. The event is in itself possible, reasonable and probable, glowing and wondrous. It shows how in his mission Jesus never lost, only repressed, his divine nature.

The Persons.

Moses died "calmly in God's own arms;" Elijah rose to the sky in a chariot of flame. None else could so represent their dispensations. Here appears the continuity of the divine working. The three apostles enter into the labors of the law and the prophets, and the work is in all its stages one and the same Moses and Elijah introduce and uphold; the apostles promote the heavenly kingdom on earth, as do Christian laborers to-day.

The Reality.

How do we know that this was not artificial, devised to flatter and deceive? Had it been such, the place, the company, the surroundings would have been central, conspicuous and grand, so as to produce a carnal effect. To convince three, and through them mankind, of the nature and occupancy of the spiritual world, of our Lord's character, and of his death as central in the divine plan for mankind—for these great purposes the event came; for these it was enough, and for these it did its real service.

The Voice.

Raphael in the painting so guarded at the Vatican, tries to give the scene, poorly and vainly at best, but the Voice is from "light unapproachable." "Hear ye him," this second utterance of the Father, relates to "the decease at Jerusalem," the central thing in his career, and of all revealed religion. Moses and Elijah were as much concerned in it as the three. It indorses it to the disciples, and orders their acceptance of it as in the divine order In the appointed chain of events the Transfiguration is a diamond link, brightening the dark one of the death.

Why Untold.

Not that it is in itself unreal or incomplete, but that they themselves could not yet understand it. To tell it would stir the people who were now ready "by force to make him a king." In half a year they will understand all Jesus will return to the glory that they have seen, and the relation of the spiritual world with its saints in light to this world of suffering and service will clearly show. For a while they may surmise; things will unfold in due time.

Elias.

He was named in connection with John the Baptist. The scribes said correctly, but the prevailing notion was that the prophet who defied Ahab and slew Baal's priests would set things right by similar treatment of Roman lords. He came and put things in readiness, but how differently! By repentance and personal reform, and by a pledge to accept the Messiah whose going forth was as the morning in gentleness and peace. Him Herod dealt with as he "listed."

A Long Plan.

Our lesson gives a sweep of vision which we do well to reckon. The preliminaries of human redemption back of Moses, and the persons involved, do not appear. To Moses it is given to bring out the divine organism; to the prophets, to defend and illustrate it, and to the Saviour, to complete and energize it. "First the blade, then the ear, and afterwards the full corn in the ear." We are in its fullness of operation, now proved by many centuries of working. It lavishes itself on us Do we accept it?

Remembered.

Of the three, James first entered to be with his Master, and walk with him in white. Peter many years later felt with lifelong vividness the vision when he was "with him in the holy mount," when his own mortal ears "heard the voice from the excellent glory." John, to whom was given another, the last, sight of Jesus from this earth, never forgot "what we have seen with our eyes." The vision of an hour passed, but so shall the believer "be ever with the Lord."—Rev. A. B. Hyde, D. D., in Pittsburg Christian Advocate.

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There's nothing like doing a thing thoroughly. Of all the Salves you ever heard of, Bucklen's Arnica Salve is the best. It sweeps away and cures Burns, Sores, Bruises, Cuts, Boils, Ulcers, Skin Eruptions and Piles. It's only 25c., and guaranteed to give satisfaction by all druggists.

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NOTICE.

STATE OF NORTH CAROLINA, Guilford Coun.y.	In the Superior Court.
S. A. Ogburn C. J. Ogburn, M. H. Ogburn, Martha E. Masten and her husband has M. Masten E. W. Ogburn S. A. Ogburn Administrator of M. J. Tatum, vs. Temple Tatum Dodd and her husband, Edward Dodd, and all heirs at law of Temple Tatum Dodd other than the plaintiffs named in this action.	Service of Summons by Publication.

The defendants above named will take notice that an action entitled as above has been commenced in the Superior Court of Guilford County, N. C., for the purpose of obtaining a decree authorizing the Clerk of the Superior Court of Guilford County, N. C., to turn over to S. A. Ogburn, Administrator of M. J. Tatum (deceased) a certain fund now in his hands which is in the nature of real property and which belongs to the estate of M. J. Tatum, deceased: and the said defendants will further take notice that they are required to appear at the April term 1904, of the Superior Court of Guilford County, N. C., to be held on the 3rd Monday of April being April 18th 1904, at the Court House in said county of Greensboro, N. C., and answer or demur to the complaint in said action or the plaintiffs will apply to the Court for the relief demanded in said complaint.

This 29th day of February, 1904
J. O. J. NELSON,
mar2 6w Clerk Superior Court.

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Topic for April 17.

Condition of the Visible Church.

(Matt. 13: 47 50.)

Our last week's parable exhibited the kingdom of heaven as the supreme good, especially as related to the free choice of men to whom the gospel comes. We have in the parable of the Drag net a lesson of the kingdom viewed in one of its social aspects, putting emphasis not so much upon each one's relation to the kingdom as upon the relation of some of its members to others of another class; calling not for earnestness in seeking, but patience in enduring a certain imperfect state of things in the kingdom of heaven. This parable should be studied in connection with that of the tares (Matt. 13: 24 30, 36 43), whose central teaching is the same as that of the Drag net, but brings out some important by truths; for example, the origin of the evil admixture in the kingdom (verse 39), and the reason for patience under such a state of things (verse 29)

I. The Church's Message Is to All Men

1. The gospel message comes to men chiefly through the Church as the organized, militant body of the kingdom of heaven. The net is cast into the sea by human hands; the evangelists are commissioned by the Church and go forth with its indorsement and sanction. Of course the life of the Spirit imparted to men who accept the gospel finds some organized form and seeks a mode of fellowship and a means of mutual help—this is the Church, divinely ordained for these purposes in part. It is true the kingdom of God and the Church are not precisely identical—the kingdom being a term of larger inclusion than Church—but the Church is the special, divinely constituted form in which it exists in the world.

2. The gospel message is for all men. The net of the parable is not a cast-net, which is thrown by hand and covers but a small part of the surface of the sea, but a drag-net, or seine, consisting of a long and relatively narrow net, weighted on one edge and buoyed on the other so that it will stand upright in the water. The ends are drawn to the beach, and gradually all the fish in the vast area inclosed within are beached. There is no discrimination. The gospel is to go to all men. Race, religion, geographical distribution, civilization, do not enter at all into the question of whom the Church is to evangelize. Go and disciple all nations (Matt. 28: 19) is the great commission of the Church Nor is there to be any discrimination among individuals within the evangelized races. Not only are all nations to be discipled, but the gospel is to be preached to every creature. (Mark 16: 15, 16)

II. Many False People Accept the Church's Ordinances.

1. The parable teaches that the kingdom of heaven is not, and here will not be, fully conformed with the ideal. This series of parables is the reflection of a somber mood of Jesus. In the sower he pointed out that there was much admixture of evil in the hearts of the multitude of hearers who heard his words. In the Tares he recognized the present working of a diabolical and crafty enemy in the world field in which He was sowing the good seed, so that an evil element, in large proportion, would continue to exist until the end of the world. In the Drag net he shows that there are to be actually incorporated in the Church unworthy and incorrigible men who are to partake of its communion and to live in the outward forms of its fellowship. A sad thing surely, and of a kind to distress the heart of Jesus. But Jesus was no visionary enthusiast. He never expected the immediate triumph of his kingdom, and never pictured an ideal "republic," as did Plato, or a "Utopia," as did Sir Thomas Moore. His heart was saddened as he faced the truth that the evil would persist in the midst of the good, even disguised in the garb of the good. Jesus was the sanest of teachers, as well as the holiest of men. To ignore realities, even though they be hard, unpleasant realities, is the way of the insane dreamer.

2. The distinction between the visible and the invisible Church is one not made in the teaching of the New Testament. The Church exists upon the field of history in varying degrees of purity, but is ever the one Church of Christ, for which he gave himself that he might cleanse and present it unto himself purified at last. In the Revelation the Church appears sometimes with its spirituality almost suffocated by worldliness and with the truth sadly intermingled falsehood, but still it is the Church which the Lord holds in his hand and to which his message comes by the Spirit.

3. The present association is of such a character that it is not always possible to distinguish between the good and the bad. The parable of the Tares lays emphasis rather upon a condition in which the evil has so far developed as to leave no doubt of its real nature. This was not so in its incipiency. The Drag-net includes indiscriminately of all sorts. At present no judgment is undertaken: that is reserved until later. The lesson is one of patience and hope. In the fellowship of the Church you need not be at pains to be always judging of your brethren whether they are worthy or not. There are manifest conditions of evil in the Church, however. With these we must be patient, and deliver ourselves from the vexation of thinking that this state of things is exceptional and may be entirely corrected. The net is to include all kinds, even until the final judgment.

III The Final Judgment Only Can Show the Hearts of Men.

1. The Tares and the Drag-net teach that the final and complete separation of the good and the evil is to be at the end of the world, when the judgment of all hearts is pronounced by Him who alone knows the heart.

The parables that we are now considering have been a sort of theological battle ground upon which the subject of Church discipline has been fought over. Were they taken quite alone, it seems as if it would be impossible to get any other doctrine out of them than that of patience with the evil, which we do not expect to see entirely eradicated, until the end of the world. But other passages have fully justified the doctrine that the Church not only may, but must, purge itself from known evil within certain limits. But the parables of Jesus are not designed to lay down hard and fast rules of conduct, but to inculcate the great principles or fundamental truths of the kingdom of God. It is a certain disposition or spirit that they are designed to produce in the heart, rather than a set of rules.

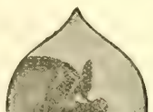
2. The doctrine of the final separation of the good and the bad is merely incidental to the parable. Such teaching belongs to natural theology, and is to be found in the ancient Egyptian religion as well as in the Old Testament. But we need to have this doctrine just in such a connection in order that the principle of patient endurance of the admixture of evil may not be perverted to sanctioning what is wrong. There is to be an association of good and evil until the end of the world; but there is then to be a final, complete, and absolute separation, resulting in the everlasting destruction of the wicked. That, however, is not our business. "The angels shall come forth and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth." (Cf. Isa. 66: 22 24.)—Epworth Era

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Our Watchword: "For love of Christ."

What Hath God Wrought!

As the fiscal year closed March 1st, and reports were all in by March 20th, many hearts, we judge, are waiting anxiously to know the results of the year's work. We regret that, on account of sickness, we have not been able to give them sooner.

It will be remembered that, at its last annual meeting, our Conference society, impelled by the Holy Spirit, undertook more than it had ever done before, and each one present was urged to "put God to the test as to what He might accomplish through one weak woman." Truly He has honored the attempt to do great things for Him, and we have been "marvellously helped." His grace has not been bestowed in vain, but many have "labored abundantly", and the fruits of these labors do appear. Last year the Conference treasurer sent to Mrs. McTyeire $5,872—this year she has sent $7,030, an increase of $1,158. Let His Holy Name be praised!

We greatly rejoice that the movement inaugurated under the promptings of the Spirit, with naught but faith to inspire courage, has been crowned with success. There have been twenty-three individual and seven double shares taken, thus completing the Circle of Thirty. The treasurer knows that $700 has been paid and most probably some of the half shares were sent with the pledge without being specified as such. With what peculiar pleasure must the Master, ever so appreciative of the least thing done for His sake, look upon these generous gifts and noble givers! Many have been made, we do know, at the cost of great self sacrifice—surely the blessing has been large in proportion. It is earnestly hoped that each member of the Circle may be constrained to lay her gift upon the altar again this year. We do not take this for granted, however, and beg that each one will write to the Conference Corresponding Secretary as soon as she can decide. It is also hoped that many others may want to enter into this sweet fellowship of service, and that ere the close of this year the second circle may be completed.

All praise to our Golden Links! These young people have contributed a total of $1,118, of which amount $698 is for their own missionary, Miss Margaret Foster. The banner belongs to the senior Golden Links of West Market street, Greensboro, this society having given $100 dollars for Miss Foster, in addition to supporting a girl in Mexico at a cost of $40. Both the Tryon street and Trinity societies, Charlotte, follow close upon this splendid lead. Fifteen new organizations have been effected this year, a larger number than by any other Conference society.

All praise to our Light Bearers also! Under the leadership of their beloved superintendent, Mrs. J. H. Weaver, they have more than met their pledge for their own missionary, Miss Belle Markey. West Market street auxiliary, Greensboro, has also provided for its own missionary, Miss Helen Richardson.

Already we have had time to catch breath after the supreme efforts of the last quarter, and now the new year lies before us with its blessed opportunities and splendid possibilities. Let us seek rest from weariness not in laying aside the burden, not in easing down to indifference and selfishness, not in relaxation from effort and self denial, but in the renewing of our strength. If what has been done has been accomplished by the grace of God, thanks be to Him "He giveth more grace." "They that wait upon the Lord shall renew their strength." What He has wrought through us is but the manifestation of a power at the command of every self-surrendered soul, throbbing with passionate love for the Master, devotion to His cause and complete consecration to His service. It is but encouragement to launch out upon the glorious promise, "He that believeth upon me the works that I do shall he do also, and greater works than these shall he do because I go to my Father."

Not till the next annual meeting at Monroe, which has been deferred till June 23rd, that Mrs. Hargrove might be with us, can plans be fully formulated, but the spirit and purpose with which each district secretary, each society, each individual begins the new year will largely determine what those plans shall be. If every secretary should begin now to inquire, "Lord, what wilt thou have my district to do;" and every individual, "Lord, what wilt thou have me to do?" and each society should instruct its delegate to pledge that society to some forward step beyond that of last year, what a glorious meeting we might have! Surely God would be in our midst not only to tell us what He would have the Conference Society to do, but to inspire each heart with clearer vision and larger faith, and to "supply all our need according to His riches in glory." Let us make such ample, earnest, constant preparation for this coming together as shall insure the pouring out of the Holy Spirit upon the hand-maidens of the Lord. Much as has been done we have not yet exhausted our own resources nor reached the limit of the exceeding great need and the boundless opportunity.

Trinity College Notes.

The present Senior Class has presented to the College a copy of Venus de Milo. It is the size of the original in the Louvre at Paris, which in the world of sculpture is regarded as one of the most marvelous products of art. The copy presented by the Senior Class has been placed on the East balcony of the library. The formal presentation of this Class monument was made in the library Thursday evening at 8 o'clock in the presence of the college community and other friends. Dr. Mims read a poem, after which the statue was unveiled. Mr. W. S. Lockhart made a speech describing the statue and giving the facts of history concerning the original. Mr. H. C. Satterfield, President of the Senior Class, made the speech of presentation to which President Kilgo responded on behalf of the College. This handsome gift from the Class is very highly appreciated.

Trinity College mourns the death of her gifted son I. E. Avery. His career has been watched with every increasing interest While a student in College, in the recitation room, on the athletic field; and in the social circle, he was always a leader. His first journalistic work was done while he was editor of the Trinity Archive. The Alpha Tau Omega fraternity of which he was a member is arranging to place in the Trinity College library a handsome oil portrait of Mr. Avery

The baseball team has been having a remarkable record. Out of the nine games played, eight have been won.

Quarterly Meetings.

Asheville Dis't—2nd Round.

R. H. Parker, P. E., Asheville, N. C.

Bald Creek circuit, Bald Creek	Feb.	27 28
Ivy circuit, Barnardsvill	Mar.	1 2
Burnsville circuit, Concord	"	5 6
North Asheville	"	12 13
Bethel	"	12 13
Hot Springs ct., Hot Springs	"	19 20
Marshall circuit, Jewel Hill	"	26 27
Swannanoa circuit, Tabernacle	Apr.	2 3
Old Fort circuit	"	9 10
Hendersonville station	"	16 17
Hendersonville ct., Etneyville	"	23 24
Cane Creek ct., Patty's Chapel	Apr. 30, May	1
Weaverville station	May	7 8
Weaverville circuit	"	14 15
Central	"	21 22
Haywood St	"	21 22

Charlotte Dist—2d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Chadwick	Mar.	5 6
Brevard	"	13 14
Epworth	"	13 14
Calvary	"	13 14
Pineville, Marvin	"	19 20
Morven, Sandy Plain	"	26 27
Trinity	Apr.	3 4
Dilworth	"	3 4
Matthews, Matthews	"	10 11
Tryon street	"	17 18
Hoskins	"	17 18
Weddington, Union	"	23 24
Waxhaw, Bond's Grove	"	24 25
Ansonville Cedar Hill	Apr 30...May	1
Monroe circuit, Prospect	"	7 8
Monroe station	"	8 9
Polkton, Hopewell	"	14 15
Wadesboro station	"	15 16
Derita, Hickory Grove	"	21 22
Clear Creek, Mill Grove	"	22 28
Lilesville, Savannah	"	28 29

Franklin Dis't—2d Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Jan	24 25
Glenville circuit at Glenville	Feb.	6 7
Macon cir. at Asbury	"	13 14
Franklin circuit at Oak Ridge	"	20 21
Webster ct. at Speedwell	"	27 28
Dillsboro, Sylva & Scott's Creek	Mar.	5 6
Whittier circuit	"	12 13
Bryson City	"	19 20
Andrews circuit, Tomotla	"	26 27
Hiwassee circuit at Notla	Apr.	2 3
Hayesville circuit at Bethel	"	9 10
Murphy Station	"	16 17
Robbinsville ct. at Robbinsville	"	23 24

Greensboro Dis't—3d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Ruffin, Lowes	May	7 8
Reidsville, Ware's Chapel	"	8
Greensboro, West Market	"	15
Greensboro, Walnut St	"	15
Wentworth • Carmel	"	21 22
Reidsville, Main St	"	22
Randolph, Fairview	"	28 29
Randleman, St. Paul	June	5
Asheboro station, Asheboro	"	5
High Point, Washington Street	"	12
High Point, South Main Street	"	12
Enterprise Mt Olivet	"	18 19
Uwharrie Canaan	"	25 26
Pleasant Garden, Rehoboth	July	2 3
Greensboro, Spring Garden	"	3
Asheboro circuit, Cedar Falls	"	9 10
Ramseur, Ramseur	"	9 0
West Randolph, Prospect	"	16 17
Liberty, Liberty	"	23 24
Greensboro circuit, Holt's Chapel	"	30 31
Greensboro, Centenary	"	31

Mount Airy Dis't—2d Round.

J. A. Cook, P. E., Mount Airy, N. C.

Pilot Mountain ct. Chestnut Grove	Mar.	9 20
Rockford ct. at Siloam	"	26 27
N. Wilkesboro ct., Union	"	29
Wilkesboro ct., Wilkesboro, (night)	"	29
Stokes ct., Germanton	Apr.	9 10
Jefferson ct. Orion	"	16 17
Bieton circuit, Greenwood	"	20 21
Creston ct. Creston	"	23 24
Watauga ct., Valle Crucis	Apr. 30 May	1
Boone ct., Hopewell	"	7 8
Yadkinville ct., Mt. Pleasant	"	14 15
Mount Airy circuit, Beulah	"	21 23

Morganton Dis't—2nd Round

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Feb.	13 14
Connelly Springs c. at Bethel	"	20 21
Table Rock ct. at Linville	"	27 28
Henrietta and Caroleen	Mar.	5 6
Cliffside circuit, at Cliffside	"	12 13
Marion station	"	19 20
NorthCatawba ct., at Capernaum	"	26 27
Rutherfordton station, Gilboa	Apr	2 3
Morganton circuit Gilboa	"	9 10
Broad River, Gray's Chapel	"	16 17
Forest City at Forest City	"	17 18
Green River at New Hope	"	23 24
Spruce Pine. Pine Grove, Apr. 30	May	1
Bakersville at Bakersville	"	1 2
Elk Park at Elk Park	"	7 8
Thermal City at Centennial	"	14 15
McDowell at Murphey's Chapel	"	21 23

Salisbury Dist—2d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	Feb.	21 22
Concord, Epworth	"	21 22
Concord, Forest Hill	"	27 28
Concord circuit, Center	"	27 28
Albemarle circuit, Stony Hill	Mar.	5 6
Albemarle station	"	6 7
Salisbury circuit, Providence	"	12 13
Spencer station	"	13 14
Linwood circuit Wesley Chapel	"	19 20
Lexington station	"	19 20
Lexington Mission	"	20 21
Salisbury, First Church	"	26 27
Salisbury, Main Street	"	27 28
New London circuit, Bethel	Apr	2 3
Gold Hill circuit, Liberty	"	3 4
Jacks n Hill circuit New Hope	"	9 10
China Grove circuit, Harris Chap	"	16 17
Woodleaf circuit	"	16 17
Salem station	"	23 24
Mt. Pleasant circuit, St Paul	"	24 25
Cottonville and Big Lick circuit, Big Lick	April 30...May	1
Norwood station	"	1 2
Tabor & Vance Mill	"	7 8
East Salisbury station	"	8 9

Statesville Dis't—2d Round.

J. H. Weaver, P. E, Lenoir, N. C.

Granite Falls station	Feb.	20 21
Lenoir station	"	27 28
Lenoir circuit, Harper's Chapel	"	27 28
Statesville, First Church	Mar.	5 6
Statesville, West End	"	5 6
Troutman circuit, Vanderburg	"	5 6
Mooresville circuit at Tripletts	"	12 13
Mooresville station	"	12 13
Caldwell circuit, Cedar Valley	"	19 20
Mount Zion station	"	26 27
Maiden circuit, St. Paul's	Apr.	2 3
Newton circuit, Fair Grove	"	9 10
Catawba circuit New Hope	"	16 17
Statesville circuit	"	23 24
Alexander circuit	Apr. 30...May	1
Stony Point circuit	"	1
Clarksbury circuit	"	7 8
Iredell circuit	"	14 15
Hickory station	"	21 22

Shelby District—2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Feb.	28 29
Bellwood circuit at Palmtree	Mar.	5 6
ElBethel station	"	12 13
King's Mountain station	"	13 14
Mount Holly ct., at River Bend	"	19 20
Bessemer City ct Concord	"	26 27
Lowesville ct. at New Hope	Apr	2 3
Southfork circuit at Bethel	"	9 10
West End and Ozark, at West End	"	16 17
Gastonia, Main Street	"	17 18
Stanley Creek at Dallas	"	23 24
Lowell circuit at Bethesda	Apr 30, May	1
McAnensville	"	1 2
Polkville circuit at Elliots	"	7 8
Lincolnton circuit at Pisgah	"	14 15
Lincolnton station	"	15 16
Rock Springs ct	"	21 22
Cherryville circuit at Laboratory	"	28 29
Shelby circuit	June	4 5

Winston Dis't—2nd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Zion	Feb.	13 14
Leaksville and Spray	"	20 21
Madison, Ladford	"	27 28
Stokesdale, Carmel	Mar.	5 6
Walkertown	"	6 7
Southside and Salem	"	12 13
Grace	"	13
Forsyth, Tabor	"	19 20
Centenary	"	20
Lewisville, Doubs	"	26 27
Burkhead	"	27
Summerfield, Center	Apr.	2 3
Danbury, Davis	"	6 7
Kernersville, Vernon	"	9 10
Davidson	"	16 17
Thomasville	"	17
Farmington, Smith Grove	"	23 24
Advance	"	24 25
Davie	Apr. 30...May	1
Cooleemee	"	1
Mocksville	"	1

District Conference at Kernersville June 30—July 3.

Waynesville Dis.—2d Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Teague's Chapel	Feb.	27 28
Spring Creek at Baldwin's Chapel	Mar.	5 6
Sulphur Springs at Acton	"	12 13
Leicester at Leicester	"	19 20
Clyde at Elizabeth Chapel	"	26 27
Canton at Harmony Grove	Apr	9 10
Transylvania at East Fork	"	16 17
Mills River at Horse Shoe	"	19 20
Brevard at Oak Grove	"	23 24
Crab Tree at Pine Grove, Apr. 30	May	1
Waynesville	"	7 8

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Here and There.

The banner auxiliary of the N. C. Conference Home Mission Society is that of New Berne which has 116 members. So far as membership is concerned we have nothing to compare with that in W. N. Conference. The Society has raised $1,350.98 during the last year. This is fine, and again we have nothing worthy of comparison with it. Yet I notice a thing which, if one may be pardoned for criticizing, is a difect in the working of the auxiliary. There are reported 179 visits to the sick. Less than an average of two visits a year for the membership.

I take it that this visiting was done entirely by a committee, yet even for that it is small.

If you have a committee its numbers are not limited and any auxiliary misses the greatest means of inner growth if it fails to use as many women as possible to do the work of this kind. The Mt. Airy auxiliary has ten members, yet I verily believe the end of the year 1904 will show that these ten have made as many visits as the New Berne Auxiliary shows. "Do I boast? God forbid," others are doing the good work—not I.

* * *

THE GASTONIA AUXILIARY.

Mrs. McLean writes encouragingly of the Gastonia Society. She speaks highly of the local work (visiting the sick and poor) that is done by the Aid Society of that place. It seems to me that such an organization, one so earnest and spiritual, is ripe for Home Mission work, and unless the church is in debt or other local matter interferes, would gladly become connectional, and send off ten cents a month. I think if the good women of our charges could fully realize the power which lies in their money they might be more ready to go into the work. Think of a preacher working, day in and day out, going wherever the Bishop bids him go, however poor the pay, and imagine his feelings when he is read out at conference for a charge which has no parsonage! If five cents a month from you and me will do so much to help build homes for these men, how can we refuse to send it? Then the other five cents which is disbursed by the Board—shall I grudge that sum when it goes to the making of Christian men and women in our schools?

Nay, shall I not be glad to give that much toward the support of our Home for fallen women? Suppose each of us should adjust the scales, in our mind's eye. On the one hand is a small sum of money, on the other the soul of a girl who had started on the road which leadeth down to hell! It may seem an over drawn picture, yet if every woman had refused to send ten cents a month where now would be the souls of the eight hundred and more women who have been saved from a life of shame at our Rescue Home in Dallas? These lines are not written simply for the ladies of any one Aid Society but for the women of our church at large.

* * *

The Nashville Advocate says that Miss Taylor, deaconess at Birmingham is doing good work in that city.

She has others helping her. They have a Sunday-school with more than one hundred enrolled, besides other schools.

* * *

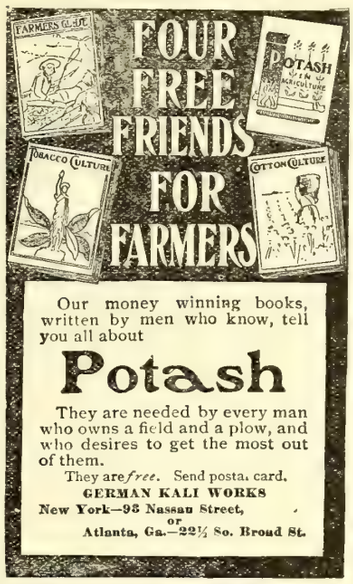
Mrs. Woltz, District Secretary, attended the conference at North Wilkesboro, and made an earnest talk on Home Missions. That is the way to take hold of a thing.

* * *

Mrs. Frank Siler, of Asheville, recently visited Georgia, and delivered three addresses before the Woman's Home Mission Society which held its annual meeting in Forsyth on March 20.

The Church's Heroes.

Sometime ago we heard a presiding elder tell several pathetic incidents which had come under his eye on district work. A preacher on a poor mission, who had, in his itinerant life, built nineteen churches and sixteen parsonages was unable to attend a missionary institute on account of having no money to pay railroad fare. His charge had promised but two hundred dollars, and had paid only a small fraction of that. In another case some one said to the preacher's wife: "Why were you not at church Sunday?" She answered: "O, it didn't suit me to go." That wife had remained at home while her daughter wore the mother's shoes to church. In still another case a mission preacher's home had not had a pound of meat in the house for weeks and even months. The hardships of some of these home missionaries are enough to touch a heart of stone. Their meager salaries should be paid in full, and domestic missionary assessments should be early in the hands of the Conference Treasurer. Let everybody remember and help.—Midland Methodist.



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The Farm and Garden.

The Mistake of Rushing into the Fields Before They Dry Off.

I have been thinking to-day about the great bulk of work just before us and the scarcity of farm laborers to accomplish it; about the great mistake we make almost every year, and during the year resolve we will never repeat it.

Will we repeat it this year? If we do not, I am sure that at the end of this year we will be boasting ourselves as progressive farmers, and advising our brethren how and what not to do. The bright, warm, sunny days of February and March that follow a wet season, do tempt us to go into our fields to plow or otherwise stir the soil, when we know we ought not. We know this treatment of our land gives us hard work in cultivation, sickly growth of the thing cultivated, and not a full yield at harvest time. Let us make haste slowly this spring, and put the "spurs" on when the time for cultivating comes.

I have also been thinking, too, of the many helps offered to us on the farm, that were unknown to our fathers and grandfathers; helps, if used properly, that will make our homes pleasant and happy, and our business more prosperous and profitable. Let us all think soberly while planning and planting our crops and appropriate all the helps we can afford to us by our farmers' institutes, farm journals, farm organizations and agricultural schools.—Catawba, in Progressive Farmer.

Keeping Books in Poultry Raising.

Poultry keepers who have never kept any account with their fowls, and then start in and keep a careful record of the outgo and income, are apt to be somewhat surprised at the end of the year. With some the surprise may be very agreeable, while with others it may be the opposite. At any rate it is apt to result in some changes for the better with the owner. If the balance is on the right side and he or she is well satisfied, it is likely to encourage them to do a little better next year. If the books foot up against them they will be apt to make an effort to improve matters, either by giving more attention to the hens or by going out of business entirely. The latter, no doubt, would be the most sensible move for some.

I will tell of a farmer's wife who decided that it would be better to know exactly what the hens were bringing in; so three years ago she procured a poultry and egg record for the purpose, and she has learned by this book-keeping that her Leghorns lay about one hundred and twenty eggs per year, the weight of the eggs being more than four times the hen's own weight, which is about three and one quarter pounds. She has learned the value of the feed given the hens, and says that cost of eggs produced in her yards is three and one-half cents in the summer and five cents per dozen in the winter. These fowls are given better care than the aver age farm flock gets, yet no special pains has been taken with them, only good all round care. The point I wish to impress upon the minds of those who keep poultry is this: if this person had not kept an account with her fowls she would not have known the profit they were turning in, and it would be difficult to make others around her believe that her hens were doing so well except for those figures in "black and white."

Even in a poor market this woman would clear more than a dollar per head on her hens. But there are a great many people keeping poultry who are not doing this; no, they are not even making "both ends meet," but they don't know it.

Then, there are others who say that the hens don't pay their keep, and are a nuisance, when, if they really knew what they were talking about, they would find the hens the most profitable stock on the place. But these are matters that you will never know about as they really are until you keep a book account with the fowls. Many people dislike to be bothered setting anything down; they prefer to let things go on and guess at the profit or loss.

The ones who make the most money, no matter what they are into, are those who have a system for carrying on their business. They have things in the proper place, and when the eggs are gathered it takes less than a minute to set down the number brought in. When the eggs or poultry are sold it's not much trouble to put down the amount received, and at the end of the year it is not much bother to foot it all up, but it's dreadfully interesting all the way through. Don't take my word for it; try it for a year.—A Poultryman, in Progressive Farmer.

The Grown Man Who Can't Read.

The Statesville Landmark refers to the pluck of a boy seventeen years old and of a man twice that age who recently buckled down to books at Buie's Creek Academy without knowing how to read. The boy didn't know his letters, the man began in the first reader. Yes, that is plucky in a sense. Not that the task is so great, but that the nerve to get one's consent to undertake it at those ages is so rare. But it ought not to be rare. The task is not great, not difficult of accomplishment. Little children who live with books and picture blocks learn to read before they are six years of age, learn without special teaching; with some direct and regular instruction they would learn sooner. We do not believe there is in the State an illiterate grown man of ordinary intelligence and industry who could not learn to read in six weeks, write in ten weeks, and get a good beginning in arithmetic in a few more weeks if he would only give these things attention and regular study. Why hasn't somebody started a school for grown men who cannot read and write? The gap between the man who cannot read and the man who can—how great and wide it is! What store houses of richness, and vast and fertile and beautiful fields are shut away from him who cannot read! Beyond the Alps lies Italy—and the Alps in this case are not impassable. The gap is wide, but not difficult to him who tries, and the prize is so worth the winning! The man who cannot thinks the way is hard; the man who can know it is not. The grown man who cannot read and write—somebody shows him, somebody help him. Here's missionary work for one, and priceless happiness for two.—Gastonia Gazette.

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Mr. Wilkes writes in the course of a long letter, dated August 18, 1902: "My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly 12 months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, told me to try your RHEUMACIDE. I began to take it, and before the first bottle was used up I began to get better. I used 5½ bottles and was completely cured."
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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125 00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

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The above applies also to Tributes of Respect.

JACKSON.—The subject of this sketch, Griffin E. Jackson, was born Nov. 8th, 1880, and departed this life March 21st, 1904, being 23 years, 4 months and 13 days old.

He bore his disease patiently. He suffered a great deal; for the past five months it could be seen by his friends that his disease was becoming serious, for it was consumption. The disease developed rapidly. About Christmas he went to Florida, hoping that a change and a milder climate would improve his condition, but after a sojourn of two months he realized that there was no help in that clime for him, so he turned his steps to the place of his birth expecting that soon he would die there among his friends, which he did a month later. The morning he left Florida he professed faith in Christ. He was satisfied that God for Christ's sake had pardoned him. He died in the faith. Two days before he died he said death seemed easy to him, and also said that he supposed it seemed easier to no one than it did to him.

V. L. MARSH.

SHERRILL.—Mrs. Barbara Henderson Sherrill was born Nov. 13 1834, and departed this life March 23, 1904. In 1853 she was married to Bartlett W. Cobb. This union was blessed with two sons, T. H Cobb of Asheville, N. C., and C C Cobb of Dallas, Tex. In 1862 she was left a widow. She was married to S. P. Sherrill in 1866. To them was born one daughter, Mary, who is now Mrs. W. W. Motz of Lincolnton, N C When she married Bro. Sherrill she became the mother of his two children, by a former marriage, Rev. W. L. Sherrill, now of Mocksville, and Mrs. Bettie Ward of Lincolnton. Her husband and all the children, except C. C. Cobb, were present when we laid her to rest in the Methodist cemetery in Lincolnton, March 25, 1904.

Sister Sherrill was a devoted member of the church from early girlhood. She loved the cause of Christ and loved to talk about Christ and His kingdom. No one could come into her presence without feeling that she had been with Jesus.

As long as health and strength permitted she gave much active service to the cause of Christ. For many years she was president of both the Ladies Aid and Missionary Societies. She has gone to her reward. Her death leaves a vacancy in our midst.

R. M. COURTNEY.

In Memoriam.

Marcus Lafayette Brittain entered into rest on the evening of February 25th, 1904, at the ripe age of 76 years, 10 months and 27 days. He was a son of Benjamin S. and Cicilia Vance Brittain, and was born in the county of Macon on the 1st day of April, 1827. He married Sarah Catherine Hennesa, daughter of the late David Hennesa, on the 2nd day of March, 1854, and the good wife and eight children survive to mourn his death.

Major Brittain joined the Methodist Church in early manhood and lived a consistent member to the day of his death, being for many years one of the stewards, and the trustee of the Harshaw Fund for the Methodist and Baptist Churches of Murphy.

He was prominent in the early days of the settlement of the extreme Southwestern part of the State, and was an active, influential citizen all his life. His home was always open to the ministers of all denominations, and in the period before the advent of railroads many of the pioneers of the Gospel stopped with him and will remember him with affection and feel a pang of sorrow at learning of his death.

One of the characteristics of this good man was his unfailing cheerfulness; he literally lived and enjoyed his religion, and many are the sad hearts that he has lightened with love and sympathy. The call of death was kind and gentle: no illness darkened his last days, but painlessly, peacefully, in a moment he passed away, falling asleep in the arms of the members of his immediate family, after a full, well-rounded life, with all of his children, save one, at home around him, all respected members of society and enjoying the confidence and respect of their acquaintances. Truly, God was good to him, and the summons came without terror to one who was ready to go. His loved ones may be assured that he awaits them on the other side of the river, at rest "under the shade of the trees." M. W. B.

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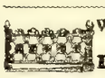
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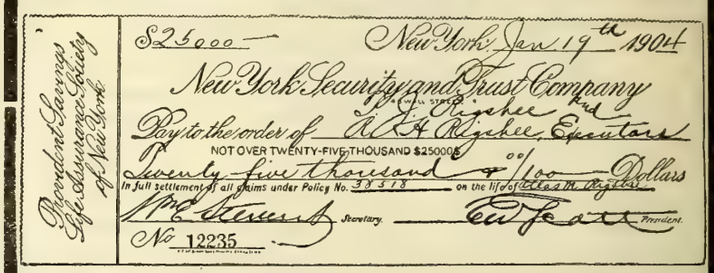
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REV. H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

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The time is short; the more the reason then
For filling it as full as it can hold
With thrills of beauty, yearnings for the truth,
And joys of love and labor manifold.
Then, should it chance, as we would fain believe,
Life's glory waits us in some other sphere,
Its first great joy shall be we did not miss
God's meaning in the glory that is here.
—J. W. Chadwick.

Our Georgia Letter.

GEORGE G SMITH.

The attack upon the infallibilty of the scriptures, begun near a hundred years ago, was directed in my youth to the New Testament. The result of it was the decision on the part of the higher critics, when they had all ended their clamor, that there was but little of the New Testament which was not a fabrication. It was then that Tholuck and Hengstenberg and Neander and Moses and Stuart and Addison Alexander and sundry others came to the front defending the Canon against these attacks. There was one thing however in that controversy: the assailants were avowed foes of the Bible, and not friends. They fought under a hostile flag, and those who accepted the views they pressed did not make any claim to be orthodox believers In later years these assaults have ceased, and the New Testament Canon is unassailed, and the guns are turned on the Old Testament. The assailants who are the most formidable are avowed believers in the New Testament, many of them Methodists, some few Baptists, some Presbyterians, and Episcopalians, and very many Congregationalists. They claim to believe in Christ and Christianity, and to recognize the fact that the word of God is in the Bible, but if there is anything in the position held by Paine, Voltaire, or Volney, by DeWette, or Echorn, or Ewald by Priestly, or Channing on the New Testament, which they do not hold, I do not know what it is. They complain very loudly that they are misunderstood, that their opponents do not do them justice, that they are Christians, in faith, and in practice, and that they love the Bible, but their assault goes on just the same. I certainly hope that the men who reject the Pentateuch, who eviscerate the prophecies, who consider Job a fiction, who abolish Daniel, who know nothing of Jonah, who are striving to expurgate the Bible, and to give us one up to date, are not hostile to Christianity as we have understood it but, we need to be saved from our friends.

There are difficulties in the Bible, nobody has ever denied it. They tax faith to its utmost limit, they cannot be explained to the satisfaction of any ordinary or extraordinary mind, but these are so connected with what is vital to the system that to give them up is to surrender all. Agnosticism is the logical sequence of rationalism. For my part I shall leave these difficult questions to be settled when I know even as I am known, and read my Bible as reverently and as trustingly as I read it when a child. I have been reading the Old Testament, not to answer curious questions, but to find moral and religious lessons in all of its pages, and to profit by what I find there. I do not know how electricity moves the car on which I ride, nor how the telephone in my study brings me in contact with one a hundred miles away, nor do I understand much I find in the Bible, but I ride on the car and I talk with my friend, through the mouth piece and trust my Bible. I do not expect from Genesis what I find in the Gospels, and Epistles, but I am not going to reject Genesis, or Ruth, or Esther, or Joshua, as being unreliable, God inspired books because of that fact, and I certainly have no sympathy with those who seek by absurd hypotheses to get rid of these difficulties. When Dr. Young in the Christian Work and Evangelist, and Dr. Terry in the New York Advocate, plead for conclusions which no one of intelligence as far as I know ever denied, viz: that David did not write all the Psalms, nor Solomon all the Proverbs, and that all parts of the Bible are not of the same value as the results of higher critical study, I am simply amazed.

Is this all? Is it not true that the position of the higher critics demand the admission of the old time rationalists, that Jesus Christ was himself mistaken about the sacred books, and that the Canon, as we have it is not reliable, and that as we needed a new translation a few years ago, so we need a new Canon now, out of which shall be eliminated all that is supernatural. The new learning has a very uncertain voice, and one does not know what it is, but all voices seem to unite in the demand for a new Bible, more acceptable to human reason. I have been studying those wondrous utterances which go under the name of prophecies not to find predictions of future events, but to find what the Prophet thought God was, and what he thought God did, and to see what manner of men the people of those days were, and what lessons their history brings to me.

God was to the Prophet what God is to me. He was pitiful, forgiving, tender, but strictly just and stern in the penalties, he imposed for all voluntary and obstinate offenses. Man was then, as now, sensual, covetous, cruel, godless. Take the case of which I have been reading to day. The times were times of great prosperity. There was luxury, self-indulgence, money-greed, idolatry. The kingdom of Judah was threatened by invasion. Ahaz turned not to God but to Assyria for help. The Assyrian, came at his invitation and drove away one foe merely to become himself a greater spoiler. The distressed king, when he found himself a conquered subject, turned not in penitence to the true God, but to the god of the Assyrian, and built him an altar and found a priest to make offerings upon it. In order to escape calamity he rushed to destruction. How often we have seen exactly the same thing done in public life, in church life, in social life, the Federal Republic, to avoid one evil, disregard all the teachings of the past and rushes into another far more fearful. The church begins to fear its loss of prestige and power, and to avoid it, sells out to the world, to be destroyed by it. The individual fearing bankruptcy, seeks alliance with cotton exchanges and speculates in futures as he calls it, or gambles in fact, and so brings on loss of character and loss of estate. If we will use these Old Testament books to teach us what to believe and what to do, we will be little concerned as to whether there were two Isaiahs or as to what Ezekiel meant by his wonderful wheels.

According to the Christian Guardian, of Toronto, Canada, the number of divorces in that country in thirty-five years, that is, from 1867 to 1901, was sixty-nine; while for the same period the United States made a record of 700,000. The population of Canada to that of the United States is as one to twelve, while their number of divorces to ours is as one to ten thousand.

* * *

This is a record of shame to the United States government. The figures may not be accurate, but they are evidently approximate, as the Guardian is a very reliable source of information on any subject that it treats, and all this leads us to remark once again that our boast of liberty in this country is largely buncombe. It generally means license, and while other countries have complained of oppression, ours has been spoiling on account of too much freedom. The laxness with which our laws have dealt with the fundamental principles of social life, as well as the great moral principles involved in human life and conduct, has caused the superstructure of our government to rest upon a sandy foundation, and we will be fortunate if the rotten timbers can be replaced in time to prevent a collapse.

* * *

In many respects the interests of social life are much better safe guarded under the English laws than under ours, and we congratulate our neighbors across the border that they have conserved the moral strength of the Commonwealth so well as to be able to make this very creditable exhibit. May the matrimonial bonds never be loosened among them.

CONTRIBUTED.

A Grand Old Mariner Nearing the Port.

BY J. D. HODGES.

It was the pleasure of the writer to attend a birthday dinner, given to the Rev. Vincent Walker, a local minister on the Davie circuit. Bro. Walker's house has been the home of Methodist preachers for more than sixty years. Many of the preachers of the two North Carolina Conferences gratefully remember his hospitality and his faithful, efficient services in behalf of the church, and they, doubtless, will be glad to note, in the ADVOCATE, that this grand old soldier of the cross still lingers in the church militant, and that he is cheerful, happy and well.

This was his 88th birthday. At the table sat children, grand children and great-grand children—a large and goodly company—together with Bro. Price, preacher in charge and his family, and a few special friends.

For more than half a century has this man of God preached the gospel with unction and power. In the days of his activity he possessed unusual powers of song and prayer. Industrious, enthusiastic, sweet-spirited, discreet, and gifted to a remarkable degree in speech, he was a good and successful preacher. Had his educational advantages been equal to his natural endowments, he would have been a great and renowned preacher.

So pure and consistent has been his life and conduct that, in a long line of descendants reaching to the fourth generation, not one is on the road to the bad; but all, as they arrive at the years of maturity, set their faces resolutely towards the Heavenly city and with steady, onward tread, "Uncle Walker" in the lead, are marching towards that blissful clime. What a power in a godly life! What a blessing is a faithful, consistent, Christian father or mother! Learning may scoff, but no argument can answer the earnest life or the calm death of a faithful, trusting Christian parent.

After dinner, there was a prayer and praise service, in which the voices of children and children's children to the fourth generation mingled in glad acclaim. Some beautiful and fervid prayers were offered. Joyous inspiring songs were sung. Bro. Price, preacher-in-charge, read selections from the scriptures, and, in a fitting manner, uttered words appropriate to the time and place. At the close of the services, "Uncle Walker" pronounced the benediction. When he had done so, he hesitatingly intimated that he would be glad, should strength permit, to speak of some of the incidents of his life. He was lovingly urged to try. In a modest, feeble manner, he spoke at some length. He referred to his services as a preacher—that oftentimes he was in revival services for weeks at a time, miles away from home. The writer, now nearly sixty years old, distinctly remembers that "Uncle Walker," fifty years ago, used frequently to conduct revival meetings in the community of his home, many a time for a week, frequently for two weeks and, at least, one time for nearly a month, only two days intervening at the end of the second week. He was a power in those meetings. He preached at my mother's church every month for twelve consecutive years, furnishing his own conveyance, and traveling twelve miles to reach his appointment. All this without "purse or script." He never asked, and rarely received, aught for his services. He was impelled only by the love of souls and the desire to do his Master's will. In these great revivals, of fifty years ago, when the church was greatly moved, under his preaching, and penitents were being converted, and sinners were crying mightily to be saved and the whole community was stirred to its depths, to my youthful imagination his face seemed radiant with glory and his countenance seemed that of an angel. When he was in our home, as he frequently was, I always felt that a good man was near and that his very presence was sacred—so sunny was his dispositions, and so Christ-like his demeanor. And now at the mature age of sixty years, I am but confirmed in my youthful impressions.

He spoke of these revival services as being of great spiritual help to him. He spoke kindly of the plain home that had sheltered him, of the modest little farm that had yielded him bread. He spoke tenderly and lovingly of his dear life companion who but a few years since passed to her eternal reward. He said she was indeed a helpmeet to him in all his labors. Hers was a sympathy and help that was cordial and active. She never said, "Do not go." "Hurry home." But she did say: "Go when and wherever you can do good." "Stay as long as you can do good." "With my own hands I'll take care of the farm." "I'll take good care, too, of the dear little children, with whom the good Lord has blessed our home" "And He will care for us all." "Go in peace." "Be not disturbed in mind or heart, for somehow we'll get along!" No wonder that Father Walker, possessing so many natural gifts of head and heart, and so evidently called of God, and inspired by such a commission, was a tower of strength and the source of so much power in winning souls to God. God bless the memory of this grand old mother in Israel! May the good Lord bless mothers everywhere! We love to talk of Arbela and Thermopylae, of Sedan and Waterloo, of Valley Forge and Gettysburg, of Manila and Santiago, and are justly proud of the indomitable courage and endurance displayed on those immortal fields; but the heroism of many a mother in life's great battle surpasses them all.

The old man's face visibly lighted up when he came to speak of his conversion. He said that when quite a young man, seventy-one years ago, he attended a camp-meeting at Smith Grove—a very noted camp-ground in the early history of Methodism in Davie county—and that he was powerfully convicted of sin under the preaching of the presiding elder, Rev John Wesley Childs, and that service and service, day after day, night after night, he went to the altar. But no help came until, in the anguish of his soul, he retired to the forest, and in the top of a great fallen oak, that had not yet cast its foliage, he hid himself, and there in that lone closet of the leaves, where no eye could see and no ear could hear but God's he poured out his soul in secret prayer and lamentation. So earnest and sincere were his pleadings, that the great yearning heart of the Father bent in pity and mercy over the stricken and prostrate young man, and rolled the burden away, leaving a sweet calm and the joyous conciousness of sins forgiven. So thorough and so complete was the work of grace in his heart, said the old patriarch, that in all his long after life, amid its ups and downs, its lights and its shadows, its joys and its griefs, he had never doubted his conversion. That lone leafy bower has always seemed to him holy ground, and that occasion always seemed a shining star, to which in the vicissitudes of a long life he involuntarially turns with confidence—a star that never ceases to throw its inspiring rays athwart his pathway. So pathetically, and in language so simple and eloquent, did the old father refer to this incident of his life, that great tears rolled down the cheeks of gray-haired men and women, and, even little children wept, as the story proceeded.

In speaking of his present experiences, "Uncle Walker" said that now, when he could no longer preach and pray and sing as in other days, he felt that his religious experience was not so full and rapturous as in those days, when he was in active service. He felt, however, that he was making quiet, substantial progress in the Divine life, and that he was as much determined now, as ever he was, to persevere to the end.

No wonder good brother Walker that your experiences are not as jubilant as in the days of yore. It is only natural. "It is God's way." Then, you were in the mid stream of life, bravely battling with its dashing rapids, its roaring cataracts, its whirling pools, and the good Lord gave you full, round, large, rich blessings, commensurate with the needs of the hour. Now, dear brother, you are in the eddies of this great stream, all the billows behind you, plain sailing in front of you, there is need only of the calm of confidence. This you have, God bless you, dear brother, in full measure.

One of the sublimest scenes that mortal eye ever gazed upon is to see the brave old mariner, having successfully sailed life's tempestuous stream, after having often been drenched with the spray of rapid and whirlpool, every mountain waterfall, every midland cascade safely passed, the stream now majestically broadening and deepening, not a ripple disturbing the surface, not a shadow of cloud obscuring the goal, the white-haired old seaman, his hand steady upon the wheel, his eye immovably fixed to the front, calmly, safely, triumphantly sailing into the sea of eternal rest! Such a scene is sublimity itself. Such a scene, we, who were the favored guests at "Uncle Walker's" birth day dinner, beheld Some of us strangely felt that our feet pressed upon the shores that separate time from eternity, that we were almost in touch with the spirit world, and that if the thin veil of the senses should lift, heaven itself, would be instantly revealed.

Children and grand-children feelingly and touchingly spoke of the influence of Father Walker's life upon their character and destiny for this world and the next. It was truly good to be there. May the good Lord abundantly bless "Uncle Walker" in this the evening of his life, and grant him many returns of this day, and at last save him in heaven.

Augusta, N. C.

Raleigh Christian Advocate please copy.

Mount Airy District Conference.

The seventeenth session of this body convened at the Methodist church in North Wilkesboro, N. C., on Thursday, March 31, 1904, at 9 a. m., Rev. J. A. Cook, presiding. Brother Cook looks well to the interests of the church, and makes a District conference interesting and helpful to all who attend.

The attendance of preachers was good, while only a small number of the laity was present, which, we suppose, was due to the fact that the Conference was held much earlier this year than usual.

The reports from the different charges indicated the work to be well under way; the preachers looking carefully after the various interests of the Church and doing efficient, faithful service for the Master. A casual glance shows that the Mount Airy District is destined to become one of the foremost districts of the W. N. C. Conference. On every hand are to be seen the results of the wise planning, arduous and sacrificing labors of our former beloved presiding elders.

The editor of the ADVOCATE, Rev. H. M. Blair, who is not a stranger to our people, and who always finds a hearty welcome within the borders of the district, was present, and presented the interests of our church organ in a forcible speech.

Mrs. Dr. J. L. Woltz, District Secretary of our Home Mission Society, delivered an earnest appeal in behalf of this important church work.

On Friday night, Dr. S. B. Turrentine, of West Market Street church, Greensboro, delivered a superb educational address, closing with an appeal in favor of Greensboro Female College, and was followed by Mr. C. H. Ireland and Miss Nannie Lee Smith, of Greensboro. A collection was taken for said institution, amounting to a little over $600.

L. D. Cole was licensed to preach.

Revs. T. J. Houck and J. H. Green were recommended to the Annual Conference for admission on trial into the traveling connection.

Pilot Mountain was chosen as the place for holding the next District Conference.

J. B. Horton, F. D. Hackett, W. M. Wall and Rev. C. C. Williams were elected delegates to Annual Conference, and S. M. Transou and G. L. Atkins alternates.

Rev. H. C. Sprinkle, O. P. Ader, T. J. Houck, J. M. Rowland, H. M. Blair, D. S. Richardson, F. L. Townsend, J. W. Long, W. L. Hutchins, S. Taylor, and L. P. Bogle preached to the edification of appreciative audiences.

The Conference was entertained in a most excellent manner by the good people of North Wilkesboro and Wilkesboro.

W. M. WALL, Sec'y.

Reports of Committees.

COMMITTEE ON EDUCATION.

Your Committee finds that about 80 per cent. of our Methodist children are attending schools throughout the district.

Twenty pupils are reported as in our Conference Schools.

Six charges estimate that there are 97 young people in their bounds who should be in our schools.

Taking these six charges as a basis it would appear that at least 200 children in this District, who are not, should be in our Conference schools. So that only about 9 per cent. of those who should be in our Conference schools are in actual attendance.

WHEREAS, the above state of affairs exist, to our sorrow; and

WHEREAS, we feel that our schools are worthy of the patronage of our Methodist people; therefore

Resolved 1st, That we urge upon our people the importance of Christian education.

2d, That our ministry should impress this matter upon our people, by carrying out fully the requirements of the Discipline in regard to preaching upon this subject in all their churches.

3d, That we commend to the earnest consideration of all our people, the claims and advantages of all our conference schools.

4th, And we earnestly urge upon all our people the supreme necessity of rallying to the rescue of Greensboro Female College, and that we restore her to her sacred place of service to the church.

F. L. Townsend, Chm'n,
Frank D. Hackett, Sec'y,
For Committee.

COMMITTEE ON SPIRITUAL STATE OF THE CHURCH.

We, the Committee on Spiritual State and Attendance Upon the Ordinances of the Church, submit the following report:

Number of conversions,	162
Number of accessions,	125

Eleven charges have class-leaders, but only four report regular meetings and that refers to a few of their churches only.

Average attendance upon regular preaching sixty per cent.

Average attendance at prayer-meetings twenty-five per cent.

An average of sixty per cent. of the membership partake of the Lord's Supper.

Forty per cent. of families having children have them baptized.

Nine per cent. of our families have family altars

Whereas, the above report shows that only a very small number of our congregations have class meetings as required by our discipline, and whereas much of our spiritual prosperity having been destroyed thereby, we urge our pastors to revive this most important institution of our church.

Also, we wish to lay special emphasis upon the importance of holding regularly at stated times a prayer-meeting at each church in every pastoral charge.

Further, we deplore the fact that only nine per cent. of our Methodist families have family worship, and in view of this sad state of affairs we heartily recommend that each pastor preach a sermon on the importance of erecting family altars in all of our homes. The Home Problem is the greatest problem of our civilization. "The homes of our land are so many streams pouring themselves into the great current of social, political and religious life." The home is the source of all life, and in it the destiny of the race is fixed.

We recommend, as have previous committees, that our pastors enforce more rigidly the discipline of the church in regard to worldly-minded members.

We insist that our pastors use the new form of worship recently authorized by our church.

Slips containing the new order of worship may be had of Smith & Lamar for seventy-five cents the hundred. They are suitable size for placing in the backs of the hymnals.

Respectfully,
L. P. Bogle,
M. H. Long,
D. S. Richardson,
Dr. J. M. Turner,
W. B. Blair.

COMMITTEE ON LITERATURE.

From the statement of our Presiding Elder we find that there are 320 copies of the North Carolina Christian Advocate taken in the bounds of this district, and 21 copies of the Nashville Christian Advocate. With an average of four members to the family this would give us 21 church papers for every one hundred families. This we consider a good showing for our district. At the same time it shows how great a field there is yet to be cultivated. If our assumed average is approximately correct there are 79 families out of every hundred which are not blessed by the weekly visitations of our church papers.

We most heartily recommend to every Methodist family with in the bounds of the District our North Carolina Christian Advocate. The paper is bright, clean and instructive. Besides the articles on the spiritual life, editorial and contributed, which alone are worth the price of the paper, we commend the well gleaned items of secular news, and the clearly stated, conservative and timely editorials on subjects of general interest to our church and State.

The Nashville Christian Advocate should have a larger circulation. It fills a place in our church economy not to be filled by any other paper.

For our young people, missionary, Epworth League and Sunday school workers we cordially commend the Epworth Era, the Children's Visitor, the Sunday-school Magazine, and Go Forward.

Respectfully,
J. B. Tabor,
C. C. Williams,
J. D. Minick.

Happiness is not what we are to look to for. Our place is to be true to the best we know, to seek that and do that; and, if by "virtue is its own reward" be meant that the good man cares only to continue good, desiring nothing more, then it is a true and noble saying.—Froude.

There is no external politeness which has not a root in the moral nature of man. Forms of politeness, therefore, should never be inculcated on young persons without letting them understand the moral ground on which all such forms rest.—Goethe.

As the lights of earth are put out one by one, heaven makes plainer and plainer revelations, for, "though nothing is farther than earth from heaven, nothing is nearer than heaven to earth!" The heavens beckon us onward, not away from earthly things, but through them into spiritual realities.—Lucy Larcom.

Our Correspondents.

Teacher, Example, Redeemer.

C F S

Christ is the world's greatest teacher. He has come out from the high heavens to tell us of God and goodness and glory. He is the world's greatest example. He is the pink and perfection of our human race. His life was as lofty as his teaching. He is the world's only redeemer. The cross cannot be left out of that perfect life. Until he is Saviour to us, we cannot fully know him as teacher and example. When we stand on the high eminence of Golgotha, cleansed by the atoning blood, it is then that we can best see his lofty teachings and holy example. That which was last in his earthly sacrificial life, his atoning death, must be first in our lives, if they would come to their best and fullest.

* * *

All through the ages God has spoken to the world through holy men: apostles, prophets, evangellists. His fullest speech to men is through his Son. He who dwelt in the bosom of the Father hath declared Him. Nicodemus was right when he said Jesus was a teacher come from God. The Son has made to men the fullest disclosure of the Father.

* * *

Pantheism has a grain of truth in it. God is immanent in nature. Mythology put the false gods too far off from men. God is as immanent in men as in nature.

* * *

None but Christ can redeem a lost race. Were our Saviour less divine, he never would have conceived the plan for the restoration and final salvation of a lost race; or, having conceived it, long since he would home abandoned it. Only the Lamb of God can take away the sins of the world. The thought of the redemption of man could not have been conceived and achieved by man himself.

* * *

Only one being ever came into our race who was born of his own choice. In this point, as in many others, Jesus is different from men. He chose to be born in the human family. He came willingly.

* * *

Man was perfect in the earthly Eden. He will be perfect in the Eden above; only the last perfection will be of a loftier and more ample nature. Between these two paradises, or perfections, stands the perfect Christ: perfect as a teacher, an example, a redeemer. The way to the consummation of the skies is lost, unless we come by Christ.

* * *

"I am the way." Christ is man's way to God. He is God's way to man.

Tribute to a Good Man.

The subject of this sketch, Mr. G. Wild was born April 29, 1830, and died February 8, 1904. Age 73 years, 8 months and 21 days. He was married to Miss Rachel C Pickens in 1853, with whom he lived happily until the Lord called her home nearly five years ago.

He was converted in early life and joined the Methodist church, after which his life was one of the noblest and most exemplary to the end. He was a highly respected and honored citizen, a true husband, kind father and a zealous, devoted Christian His life was on such a high plain that he won and held the respect of all who knew him He was retiring in his disposition, but was a very interesting talker, both in public and private, having a mind well stored with broad information.

He was an extensive reader and few indeed were better posted in the doctrines and polity of our beloved Methodism than was he, and he was ever ready and was unusually successful in advocating and defending the same. He was steward, Sunday-school superintendent, and class leader in his church for perhaps more than 40 years, and was several times elected a delegate to both the district and annual conference. After the death of his good wife all his thoughts, desires and aspirations seemed to be heavenward. I wish to give the following which I find written by his own hand in one of his little memorrndum books which better shows his real character than anything I could say of him. "I know I received from a loving God and Father free and full forgiveness of all my sins, the gift of everlasting life and adoption into the royal family of heaven, all through faith in his only begotten Son, Jesus Christ; together with complete guarantees of safety for time and eternity, and inheritance, incorruptible, undefiled and that fadeth not away, reserved for me in heaven. And I hereby acknowledge that I am not my own having been bought with a price, even the precious life's blood of Christ; and that all I am and all I hope for in time and in eternity is the result, solely of his unmerited love and grace to me. (Signed.) A sinner saved by grace."

The above and numerous other similar expressions, backed up by a long life devoted to God and his church, give relief and comfort to his grief-stricken relatives and friends as they "walk through the valley of the shadow of death." Besides his numerous friends, he leaves six children who sadly mourn their loss. These are Rev. W. B. Wild, Mrs. W. H. Hunter and Mrs. J. B. Hunter of Alexander, N. C, Mrs. G. W. Mays of Asheville, N. C., (Rev.) Mrs. D. F. Carver of Shelby, N C., and (Rev.) Mrs. J A. Clarke of Walnut Cove, N. C.

He spent the last few months of his life with his daughter, Mrs. Clarke, and while here on entering his room he was often found kneeling in secret prayer, and just a few days before his death while alone in his room was heard singing that beautiful hymn, "How tedious and tasteless the hours" closing with that last verse

"Dear Lord, if indeed I am thine,
If thou art my sun and my song,
Say why do I languish and pine?
And why are my winters so long?
O drive these dark clouds from my sky,
Thy soul-cheering presence, restore;
Or take me to thee up on high.
Where winter and clouds are no more with a sweetness and melody which would have cheered the Angelic choir.

Truly, a good man is gone from labor to reward, but his works abide and will "follow" him.

J. A. Clarke.
Walnut Cove, N.C., April 14,'04.

Good Health to the Children

Children especially are fond of dainties, and the housekeeper must look carefully to their food.

As good cake can be made only with good eggs, so also a cake that is healthful as well as dainty must be raised with a pure and perfect baking powder.

Royal Baking Powder is indispensable in the preparation of the highest quality of food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., and what is more important, renders the food wholesome and agreeable to young and old.

ROYAL BAKING POWDER CO., NEW YORK.

Our Washington Letter.

Since writing you last we have had a very interesting session of the Baltimore Annual Conference which was held at Alexandria embracing Easter Sunday. The conference was largely attended. Our Sunday-school editor, Dr. James Atkins and the general secretary of the League, Dr DuBose, were both present and made most excellent addresses. The sermons Sunday morning by, Bishop Wilson and that evening by Bishop Hoss were much enjoyed.

The reports of the conference made a fine showing for Methodism of this section in both growth and financial success. The appointments to our Washington City churches which are highly acceptable are as follows: presiding elder—Dr. J. W. Duffey; Mt. Vernon—Dr. Forrest J. Prettyman; Epworth—Rev. D. L. Blakemore; Marvin—Rev. J. C. Hawks; West Washington—Rev. J. H. Wilhite; North Washington—Rev. F. W. Jeffries. Only one change was

made that of Marvin, excepting in the case of the last mentioned which is a new appointment and organization—the fourth outgrowth of Mt. Vernon—the mother of Southern Methodism at the national capital.

A very enjoyable reception was tendered the new pastors at Mt Vernon last evening which has long been the custom of our people. Many interesting talks were made by both the ministers and layety. Good music and refreshments added to the interest of the occasion. The congregation at Mt. Vernon church was favored by a most excellent sermon Easter morning by Dr. James Atkins formerly of Asheville, but now of Nashville, and by an address, Monday evening by, Bishop Hoss.

Congressman Page of the seventh North Carolina district conducted Epworth League services at Mt. Vernon last Sunday evening. His exposition of the subject on the occasion, The Priceless Gospel, was logical and forcible, and greatly enjoyed by the large attendance.

W. F. T.

April 16, 1904.

Southern Student Conference.

The Southern Student Conference of Young Men's Christian Associations will be held in Waynesville, N. C., on Jnne 10 to 19. This conference has been held annually since 1892 for the purpose of promoting organized Christian work among Southern college and preparatory school students, and of training the student leaders of this work. The conference was held last year at Asheville school, and was attended by 266 delegates representing 86 institutions in 12 States.

The program of the conference will consist of platform meetings, conferences on college Young Men's Christian Associattion work, missionary institutes, normal Bible and mission study classes and meetings where Christian callings are forcefully presented. The afternoons are devoted to athletics and other forms of recreation. The conference will be entertained in the well equipped Haywood White Sulphur Springs Hotel, where all the meetings will be held.

Among the speakers who will address the conference are Prof. O. E. Brown of Vanderbilt University, Dr. Walter R. Lambuth of Nashville, Dr. J.A. B. Scherer of Charleston, Dr. A. L. Phillips of Richmond, Professor Edward I. Bosworth of Oberlin College, Mr. F. S. Brockman of China, and Messrs. John R. Mott and Robert E. Speer of New York City.

Bible classes will be conducted in those courses which have been most useful in the colleges. Among the leaders of such classes will be Professor W. M. Forrest and Dr. H.M. McIlhany, Jr. of the University of Virginia, Dr. Brown of Vanderbilt University, Professor W. C. Branham of Branham and Hughes school, Mr. F. Boyd Edwards, formerly traveling secretary of the Student Department of the International Committee, and Mr. A. J. Elliott of Brooklyn.

The missionary features of the conference are in charge of the Student Volunteer Movement for Foreign Missions. A number of representatives of Foreign Missionary Societies of the various churches will also participate in the conference.

This is one of a series of conferences held under the auspices of the Student Department of the International committe. The other conferences of this character that will be held this summer are: The Northfield conference at East Northfield, Mass., July 1 to 10; The Lake Erie conference at Lakeside, Ohio, June 17 to 26; The Western conference at Lake Geneva, Wis., June 17 to 26, and the Pacific Coast conference at Gearhart Park, Oregon, May 28 to June 5. For information concerning any of these meetings write H. P. Anderson, Secretary, 3 W. 29th street, New York city.

Oklahoma Queen and Oklahoma Beauty.

A BIT OF HISTORY.

On July 3, 1884, Ward and Young, proprietors of the Greensboro Nurseries, received the following letter from Rev. Alfred Connet of McLeansville, N. C., a part of which I here insert.

"I have a seedling peach tree that is a treasure. It is not over three years old. A day or two ago I counted 139 peaches on it, and not a small peach among them; some of them I measured, and found them eight inches in circumference. They are beginning to ripen. Wet as the weather is they are remarkably free from rot. The tree is from the seed of a peach bought on the cars."

Knowing Mr. Connet to be a gentleman of veracity, and well acquainted with the growth of fine fruit, I at once went to examine the fruit, and to say the least of it, I was astonished, and so well pleased with the peach that we purchased the entire control of the tree.

This peach was sold through our regular travelling men at 50 cents each. We made no attempt to introduce it into other nurseries knowing that we had a good thing and that our patrons would be the gainers by being privileged planters of the same. Soon afterward the present owner bought Ward's interest in the Greensboro Nurseries.

In 1893 the following appeared in the Greensboro Daily Record:

FINE PEACHES.—Some of the finest peaches seen in many a day were left at this office to day by W. G. Balsley. They were very large, fully ripe, the taste reminding one of the "old fashioned peaches" of long ago.

Mr. Balsley planted a seed of Connet's Southern Early four years ago. This year the tree bore its first fruit, there being at least five bushels on it. They commenced to ripen about the 20th of June. On the tree were two exceptionally large, while all of them were larger than are generally seen. The flavor is excellent, there being scarcely any skin or pealing, and what there is, is easily skinned or pealed off with the finger. The variety is not exactly a free stone, though the meat comes off clean and nice from the seed. It is well worth cultivating as it is certainly the finist peach we ever tasted.—Greensboro Daily Record.

JOHN A. YOUNG.

(To be continued)

FREE SAMPLE TO AGENT.—Practical ready call device for telephones. Saves brain work and hours of time. Sells itself. One sale sells dozens. Seeing is believing. Send stamp. The Telephone Appliance Co., 1 Madison Avenue, Dept. F. A. D., New York City. 4-20-4t.

Builders' Hardware
and Mill Supplies.

If our representative is not coming your way, drop us a line and we will instruct him to call on you. We solicit your wholesale business and will protect our prices, which you will find reasonable. . . .

MANTELS, TILING & GRATES.

Let us contract to furnish your Mantels, Tiling and Grates. Write us for prices. . . . . .

Odell Hardware Co.

Wakefield Hardware Co.,
JOBBERS & RETAILERS,
GREENSBORO, N. C.

This firm is already well known, and is now better prepared to meet the wants of customers than ever before.
Painting is now on the mind, and we call attention specially to the celebrated

Sherwin-Williams Paints.

both in lead and liquid. Be sure to consult us b fore deciding on your paints.
A special discount will be given schools and churches and parsonages.
Our stock of GENERAL HARDWARE is complete.
Write us if you cannot come to see us. [apr20-3m.

THIS SPACE BELONGS TO

Robert W. Murray,
GENERAL INSURANCE,
308 1-2 South Elm Street,
PHONE 163. GREENSBORO, N. C.

Valentine Mauney.

The subject of this sketch was born in Lincoln county, N. C., Jan 26, 1816, and died at the home of his son James, in New London, Feb. 14, 1904. Hence, it will be seen, he had reached the extreme age of 88.

His early years were spent in his native county, where he made good use of the advantages of "the old field school," and acquired a taste for reading. His childhood was also blessed by religious influences, which went far toward determining his success in life and his excellent character.

The greater part of his life was spent in Stanley county, of which he was one of the most useful, most public-spirited,and most honored citizens. Twice he represented his county in the State legislature; and for many years he acted as commissioner and magistrate. He was an enthusiastic champion of education, and a staunch friend of every reform.

At the age of twenty he was happily married to Miss Mary McMachens, of Gold Hill, who lived but a few years. She bore him two children: John, who became well known as a successful lawyer and an excellent Methodist layman at Salisbury, and Virginia, who became the worthy companion of the Rev. Mr. Bruton, president of Thomasville College.

In 1859 Mr. Mauney was married a second time, to Miss Winnie C. Davis, who survives him in age and deep bereavement. This second union was blessed by six children. One died in infancy, and the rest are as follows: James, of New London; David, of Wadesboro; C. J , of Albemarle; Mrs. C. W. Stokes, of Jackson's Hill; and Mrs. J. L. Crowell, of Concord. All of these are excellent citizens, and all, I believe, members of the Methodist church.

Brother Mauney was a great Methodist. He was converted and joined the Methodists in 1844, that year so memorable on account of the division of the church. He was sixty years a Methodist. He served many years as a steward, and always took great delight in attending the quarterly, district and annual conferences.

Though an exceedingly busy man, he took time to be religious. He erected and maintained a family altar, assisted in building churches and parsonages, and in every way sought to promote the cause of Christ. He has left an indelible impress upon the minds of his children and grandchildren, who are following in his footsteeps, and, with the sad but not wholly disconsolate mother and grandmother, are confidently anticipating a blessed reunion with him at "the Gates of Day."

"The memory of the just is blessed."

D. VANCE PRICE.

West Randolph Circuit.

DEAR BRO. BLAIR:—I will write a few lines so, that you, together with the brethren may hear from us and the progress of the West Randolph circuit. We are well into the second year on this charge. Our 2nd quarterly conference was held the 2nd and 3rd of April. Brother Scroggs was with us. It is useless to say, that he gave us two, strong, forceful and thoughtful sermons. We are always glad to have him with us and hear him preach in his characteristic style.

The reports made at the above mentioned conference were in advance of any preceding 2nd quarterly conference. The influence of the great revival wave that swept over our charge last year is still in existence.

There is one pleasing feature, especially on the part of the newly added members of the various churches, and that is, that they are manifesting an interest in the church. Many of them, together with older members, have already paid their missionary assessment. We are hopeful of every claim on the charge being met by the meeting of our next Annual Conference at Charlotte.

Our congregations are large and appreciative at most of the churches.

We were greeted with a very large congregation on last Sunday morning at Pleasant Hill church, where the Greensboro District Conference was held a few years ago. This congregation will compare favorably with the average country congregation, and it will excell many. In fact, it could and ought to be one of the very best country churches. The Lord blessed us most wonderfully at this church last year, and He is still blessing us. He gave us a very gracious revival, and many souls were made to rejoice in a Saviour's love.

May the Lord grant unto us a very gracious revival in each church in the charge this year. For this we are looking forward. Pray for us.

The people who compose Prospect church are thoroughly alive spiritually. We are having large congregations at this church. Prayer meeting and Sunday-school haven't ceased all the past winter. The people of this church are thoroughly in harmony and sympathy with their pastor.

I have been informed that this congregation was organized long years ago. Weak, both as to members and financial ability, they have risen from a very small amount, perhaps ten dollars, by successive rises, to the popular one hundred dollar country church, having advanced fifteen dollars on their assessment for pastor's salary this year.

Not only this, but we have been the recipients of many substantial tokens of kindness from the hands and homes of these good people: recently when I was absent from home a company of people representing Prospect church came to our home and left many expressions of kindness. It was an "April-fool" indeed to us. Mrs. Caviness, however, is recovering from the attack which they made upon her.

May the Lord reward these good people abundantly for their generous act, and their kindly thoughtfulness of us and make us wholesome examples of the flock of Christ.

Oh! that we may be able to minister to them in spiritual things as they have to us in temporal things.

With best wishes to you and all the ADVOCATE family I close.

Fraternally,

CICERO H. CAVINESS.

Trinity, N. C., April 11, 1904.

Hayesville Circuit.

DEAR BRO. BLAIR:—I have been too busy to write for some time, but I now give you a few items of interest for this charge. Our 2nd quarterly meeting was Saturday and Sunday just past. Our P. E., Bro. Woosley, was on hand and preached two good sermons. He has taken hold of the work on the District like an old P. E., and is moving things along. On this second round he is deepening the good impressions he made on the first round. He makes the quarterly conferences interesting and profitable to all the people present as well as the members of the conference. Mrs. Woosley and their little girl added to the interest of our quarterly meeting. It is not often that we have the pleasure of having the Presiding Elder's better half.

Our work is moving on right well on this charge. We have had three good revival meetings resulting in about twenty professions each for two of them, making in all about 40 profes sions of religion, while the other one resulted in the reviving of a number of the members, and a quickening of the interest of the work generally.

We are almost ready to let a contract for our new church in Hayesville. Also we are planning to build a church at Warren.

Our finances are coming on very well.

Yours fraternally,

E. MYERS.

Tesimony of a Minister.

A startling incident, is narrated by Rev John Oliver of Philadelphia, as follows: "I was in an awful condition. My skin was almost yellow, eyes sunken, tongue coated, pain continually in back and sides, no appetite, growing weaker day by day. Three physicians had given me up. Then I was advised to use Electric Bitters; to my great joy, the first bottle made a decided improvement. I continued their use for three weeks, and am now a well man. I know they robbed the grave of another victim." No one should fail to try them. Only 50 cents guaranted at all drug stores.

Distressing Stomach Disease

Permanently cured by the masterly power of "South American Nervine Tonic." Invalids need suffer no longer, because this great remedy can cure them all. It is a cure for the whole world of stomach weakness and indigestion. The cure begins with the first dose. The relief it brings is marvelous and surprising. It makes no failure; never disappoints. No matter how long you have suffered, your cure is certain under the use of this great health-giving force. Pleasant and always safe Sold by L. Richardson Drug Co., Greensboro, N. C.

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E. M. ANDREWS,
315, 317, 319 Elm St.,
Greensboro, N C.

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PROF. HERTZ' GREAT GERMAN HAIR RESTORATIVE

Look Beautiful Once Again.

Why the withered and gray hair like a tree dying at the top? XANTHINE is not a dye, but it brings back the original natural color, by giving NEW LIFE to the hair. The same for hair of any color. Also stops dandruff; promotes growth.

At druggists. Price, $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, *Charges Prepaid.* Highest Testimonials. Write us for circulars. XANTHINE COMPANY, Richmond, Va.
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Our Little Folks.

Word Play.

"Rob," said Tom, "which is the most dangerous word to pronounce in the English language?"

"It's stumbled," said Tom, "because you are sure to get a tumble between the first and last letters."

"Good!" said Rob. "What is the longest English word?"

"Valetudinarianism," said Tom, promptly.

"No; it's smiles, because there is a whole mile between the first and last letters "

"Oh, that's nothing," said Tom. "I know a word that has over three miles between its beginning and ending."

"What's that?" asked Rob, faintly.

"Beleaguered," said Tom.—Busy Bee.

A Singing "Beast."

A story is told of a Chinaman who lately visited Europe. On his return home, he took great delight in describing some of the wonderful and strange things which he saw. The Herald and Presbyter gives his impression of a piano:

"The Europeans keep a four-legged beast which they make sing at will. A man, or more frequently a woman, or even a feeble girl, sits down in front of the animal and steps on its tail, at the same time striking its white teeth with his or her fingers, when the creature begins to sing. The singing, though much louder than that of a bird, is pleasant to listen to. The beast does not bite, nor does it move, though it is not tied up."

Met With His Match.

The clever Dr. Ritchie, of Edinburg, met with his match while examining a student:

He said, "And you attended the class for mathematics?"

"Yes."

"How many sides has a circle?"

"Two," said the student.

"What are they?"

What a laugh in the class the student's answer produced when he said, "An inside and an outside."

But this was nothing compared with what followed. The doctor having said to this student, "And you attend the moral philosophy class also?"

"Yes."

"Well, you would hear lectures on various subjects. Did you ever hear one on cause and effect?"

"Yes."

"Does an effect ever go before a cause?"

"Yes."

"Give me an instance."

"A man wheeling a barrow."

The doctor then sat down, and proposed no more questions.

The Young Hero.

Nearly thirty years ago a boy was confirmed and partook of the holy communion with the older people.

The next day he went to school, and at recess some of those boys who like to serve the devil formed a ring about him and cried out:

"Oh, here is a boy Christian!"

What did the boy do? Get angry, kick, strike or swear? Not at all. He quietly looked the mocking boys in the face and said:

"Yes, boys, I am trying to be a Christian boy. Isn't that right?"

His tempters knew that he was right and felt ashamed. They broke up the persecuting ring and went to play with the brave young Christian. I call him brave because there are many men who could more easily storm a battery than stand to be mocked by the enemies of Jesus as meekly as that little boy did.

Where is that hero of thirty years ago today? He is president of a college and a preacher of the gospel.

The Finishing Touch.

The small boy with his eyes open often knows more of things as they are than the artist who draws things as they are not. An illustrator who is winning laurels by his fine work maintains that his most valuable critic is his son—a boy of twelve.

"He knows little about drawing," says the artist, "but he has a quick sense for beauty and a keen imagination as well. Not long ago I had to make a drawing of a street full of people running to a fire. I flattered myself I had made a life-like and moving scene, and submitted it to my boy with a feeling of satisfaction.

"He surveyed it a moment, hands in his pockets, head on one side. Then he said: 'The people are all right, but where's the dog?'

"'The dog?' I inquired. 'What dog?'

"'Any dog,' he said, in a tone of pity for my dullness. 'Why, father, don't you know there's always at least one dog running alongside and getting under everybody's feet when you're going to a fire? Haven't you ever been to a fire, father, or seen a crowd going to one?'

"When I thought it over I knew he was right, and the dog went in."—East and West.

The Power of Forgiveness.

The power of forgiveness even for an offense against human law is well illustrated in the following incident:

A soldier was about to be brought before his commanding officer for some offense. He was an old offender, and had often been punished. "Here he is again," said the officer, on his name being mentioned; "flogging, disgrace, solitary confinement, everything has been tried with him." Whereupon the sergeant stepped forward, and apologizing for the liberty, said, "There is one thing which has never been done with him yet, sir."

"What is that?" said the officer.

"Well, sir," said the sergeant; "he has never been forgiven."

"Forgiven!" exclaimed the colonel, surprised at the suggestion. He reflected a few minutes, ordered the culprit to be brought in, and asked him what he had to say to the charge.

"Nothing, sir," was the reply; "only that I am sorry for what I have done."

Turning a kind and pitiful look on the man, who expected nothing else than that his punishment would be increased with the repetition of his offense, the colonel addressed him, saying: "Well, we have tried everything with you, and now we have resolved to—forgive you."

The soldier was struck dumb with amazement; tears started to his eyes and he wept like a child He was humbled to the dust, and, thanking his officer, he retired—to be the old refractory, incorrigible man? No! from that day forward he was a new man. He who told the story had him for years under his eye, and a better conducted man never wore the Queen's colors.—Selected.

Dafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh which is nothing but an inflamed condition of the mucous services.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's CatarrhCure. Send for circulars, free

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M. M. Austin of Winchester, Ind., knew what to do in the hour of need. His wife had such an unusual case of stomach and liver trouble, physicians could not help her. He thought of and tried Dr. King's New Life Pills, and she got relief at once and was finally cured. Only 25c. at all drug stores.

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Carolina & North-Western Ry Co.

Schedule effective June 7, 1903.

Northbound	Passenger No. 10. Ex Sun	Mixed. No. 70 Daily	Mixed. No. 62
Lv. Chester,....	9:00 a m	8:00 p m	Tues
" Lowrys.....	9 18 a m	8 18 p m.	
" McConnells.	9 38 a m	8 45 p m	Thurs
" Guthries.....	9 33 a m	85 p m	
" Yorkville .	9:49 a m	9:0 9 p m	Sat
" Clover.....	10 1. a m	10 00 p m	
" Gastonia....	10 38 a m	12:40 a m	6 00 am
" Dallas.....	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 20 a m	1 0 a m	7 02 a m
" Lincolnton..	11:43 a m	1 0 a m	8 00 a m
" Maiden.....	12 10 p m	2 30 a m	9 20 a m
" Newton.....	12:8 p m.	2 55 a m	10 00 a m
" Hickory....	12:50 p m	4 0 a m	2 00 p m
" Cliffs.....	1 2 p m	4 40 a m	3 0 p m
" Granite F'ls	1 33 p m	4 57 a m	3 4 p m
Ar Lenoir....	2 05 p m	6 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63.
Lv. Lenoir ..	2 50 p m	8 50 p m	7 00 a m
" Granite F'ls	2 58 p m	8 43 p m	8 5 a m
" Cliffs.....	3 08 p m	9 30 p m	9 15 a m
" Hickory....	3 20 p m	9 50 p m	9 35 a m
" Newton.....	3 45 p m	11 45 p m	11 20 a m
" Maiden.....	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 3 p m	1 0 a m	12 45 p m
" High Shoals	4 52 p m	2 2 a m	2 23 p m
" Dallas.....	5 12 p m	2 55 a m	3 25 p m
" Gastonia...	5 30 p m	4 .0 a m	3 55 p m
" Clover ..	5 57 p m	5 10 a m	
" Yorkville...	6 3 p m	6 00 a m	Mon
" Guthries....	6 40 p m	6 30 a m	
" McConnells	6 45 p m	7 0 a m	Wed
" Lowrys.....	6 7 p m	7 23 a m	
Ar Chester.....	7 17 p m	8 0. a m	Fri

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Chester—Southern Ry., S A L and L. & C.

Gastonia—Southern Railway.

Lincolnson—S A L.

Newton and Hickory—Southern Railway.

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Meeting Closed at Centenary.

The meeting which has been going on at Centenary church, this city, for more than two weeks, closed on Monday night.

In many respects this has been a great meeting. Great numbers attended from the beginning, and many professed conversion and large numbers were reclaimed. The meeting began on the first Sunday by an offering on the part of the congregation of more than $6,000 00 toward the building fund, which assures the beginning of this work at an early day. About 25 persons have given their names for membership and others are expected to do so.

Rev. J. P. Rodgers, of Asheboro, who conducted the meeting, stuck to old-fashioned methods, and it is no exaggeration to say that his ministry has been more effectual than that of ony one who has preached in the city for some time. Rev. Ira Erwin, the pastor, had the congregation well prepared for the work and the results show that all we need in any place is to hold to our methods and trust in the promise of the divine presence.

The Spring Meetings.

In many charges it is now a pretty well established custom to hold a series of special revival services in the spring Many such meetings are now in progress and will be during April and May. Already good reports are coming in from these meetings.

We are glad to see this custom becoming more general, and we believe that there is little reason why it should not prevail in almost all the charges. Even in country churches, there is always a season before the rush of cultivating the crops in which a little time could be given to revival work without seriously interfering with the operations of the farm. Besides it has been demonstrated time and again that where revival power is present it makes little difference whether the season is one of leisure or not. In fact the results always seem to be better when people are busy. The Devil seems to utilize leisure seasons so as to make it more difficult for evangelistic work to be carried on successfully. Among the colliers of England, with a people to whom leisure was a thing not to be thought of at any season, the Wesleyan revival first swept its way with unabated interest.

Let all the people prav for the coming of the Kingdom, and let not pastors or people say "behold there are yet four months, and then cometh the harvest." Let us lift up our eyes and behold the fields that are white already to harvest.

Provide Things Honest.

Honesty is not a mere matter of policy. It is a matter of principle, and there is no place for the adage that honesty is the best policy, if we mean by this to be honest in all transactions simply because it will work out profit for us in the end The consideration of personal profit is not to sway us in the question of deciding to do right. It is of course gratifying to find our transactions yielding a profit while we adhere to a course of conscientious and honest dealing, but the man of integrity and uprightness is represented in the 15th Psalm as swearing to his own hurt and changing not.

It may be said that David was portraying an ideal character, and that such men as he describes do not exist in fact. This is the misfortune in reference to morals. So few are willing to admit the possibility of a life freed from the deformities of wickedness They hold to the theory of approximate goodness, and the secret of their creed is too often a desire to accommodate the theory of morals to an imperfect, self indulgent and sinful nature. We may well suspect the man who inveighs against the Psalmist's or the Apostles' ideal of character. His yardstick and weights and measures should be subjected to investigation. The margin of moral defect which he has reserved for human nature will not be without fruit in his own life.

There is but one rule that will safeguard character against the encroachments of selfishness and all the crimes essentially connected with it, and that is the Apostles' injunction to "provide things honest in the sight of all men." To let all our transactions and conduct be so transparent as to be open to the scrutiny of all men, and such that we can face them without fear or shame. The public conscience needs quickening on this subject, and pulpit and press must not fail to cry aloud. We must not only denounce the wrong, but we must hold before the people the high ideal of life and conduct set for us in God's word.

COOK.—The Mount Airy News of last week reported Rev. J. A. Cook, presiding elder of the Mount Airy district, as moving into the J. F. Allred dwelling. Methodist preachers sometimes move on their own responsibility. The power of habit.

EDITORIAL NOTES.

WE acknowledge the receipt of an invitation to attend the closing exercises of Belwood Institute, which will take place April 27 and 28. Rev. J. C. Rowe, D.D., will preach the annual sermon and Hon. R. B. Glenn will deliver the address. Both the sermon and address will be delivered on Thursday, the 28th.

* * * *

WE note with sorrow the sad bereavement which has befallen our friend and brother, Mr. J. K. Boone, of Waynesville. Within three weeks, two of his daughters, Misses Harriet and Frances, have been taken away They were bright, lovely young ladies, and members of the Methodist church. They were grand daughters of the late Rev. W. M. Kerr, formerly of the Holston Conference, but who died a superannuate member of the Western North Carolina Conference. The ADVOCATE joins a wide circle of friends in expressions of sympathy for Brother and Sister Boone in this their day of deep sorrow.

* * * *

THE horrible accident in our navy last week in which more than thirty officers and men lost their lives, by the explosion on the new battleship Missouri, has caused the nation to mourn Not only is war an awful thing, but the armament and organization of military forces are a constant menace and peril. When the national expense, the demoralizing influences and the danger to life and property of military organizations are considered, it is calculated to impress upon all Christians the importance of praying and laboring for the coming of the time when men shall learn war no more.

* * * *

THE State Sunday-school Association will hold its annual meeting in the Smith Memorial Building in this city, beginning on Tuesday, April 26th, and will be in session three days. It is hoped that this meeting will be largely attended. The Association is inter-denominational,and all Sunday-schools are invited to send delegates. The railroads will give entertainment to all who report in time to Lee S. Battle, Greensboro, North Carolina. The Program of the Convention has been prepared with special care, almost every phase of Sunday-school work being covered in its scope. While the main object of the Convention is to rally the Sunday-school forces of the State and arouse enthusiasm rather than to teach, yet the program has been arranged with a view to helping in a practical way all who may attend. Among the prominent men whose names will appear on the program are Rev. B. W. Spilman, Field Secretary Sunday-school Board, Southern Baptist Convention; Rev. S. M. Johnson, of Chicago; Prof. T. Neil Johnson of Raleigh; Mr. Grant Colfax, of New York, and others.

* * * *

The initial number of the Merchants and Manufacturers Journal a monthly publication devoted to the business interests of Baltimore, has just made its appearance. It is a 40-page octavo and in point of typographical appearance deserves to take rank with the best journals of its kind. The illustrations are artistic and peculiarly appropriate, while the editorial portion is characterized by timeliness and constitutes a forceful as well as succinct presentation of the Monumental City's needs and aspirations. Prominent among the contents are expressions of leading Baltimore merchants and manufacturers on Baltimore's relations with the South and on the prospects of the future. These letters are most hopeful in tone and give utterance to sentiments that cannot fail to strengthen the cordial relations that have long existed. Judging from the first number, the Merchants and Manufacturers Journal will become one of the most potent and influencial agencies in the upbuilding of Baltimore and is highly deserving of encouragement.

Summer School at Raleigh.

The Prospectus of the Summer School shows a faculty of forty four members including officers and an additional lecture list of forty speakers. The lecturers include the leading educators of the State, the Governor, State Superintendent, Chief Justice Clark, and other prominent professional men. The teachers will also have an opportunity to hear Hon. John Temple Graves, of Atlanta, on the "Twentieth Century Women." Mr. Graves is recognized as the South's most eloquent platform speaker, Polk Miller, of Richmond, with his banjo on "Old Times Down South", and Dr. Currell, of Washington and Lee on "Dante's Divine Comedy."

The faculty is composed of specialists educated at the leading Universities of this country and abroad.

The course of study is practical and comprehensive. The Raleigh school offers opportunities to teachers never equalled in the State and at such low rates that all can afford to attend.

A copy of the Prospectus will be sent to any one upon request. It is handsomely illustrated and is well worth reading.

Successful and Reliable is E. M. Andrews.

The ADVOCATE can truthfully endorse the following from the Raleigh News and Observer, of the 16th:

"When people hear the name 'E. M. Andrews,' it tells them of a business that is a success and of a progressive business man, whose name stands for reliability.

"Formerly he was of Charlotte, but now he is located at Greensboro, where his headquarters for the distribution over a great territory of the standard lines of pianos and organs. Throughout the length and breadth of North Carolina he is known and his business keeps growing.

"He talks to the State at large this morning and to others out of the State in a full page advertisement in this paper, and the 'Old Reliable' takes pleasure in calling special attention to what he says, for he is a reliable man. He tells of things of special interest in his advertisement and every word of it is worth reading for E. M. Andrews is behind it. That means that what is said is to be relied upon."

This tells in a nutshell who E M. Andrews is. There are thousands of North and South Carolina homes furnished with the best to be had in furniture purchased from Mr. Andrews. As Mr. Andrews has been in the Furniture business for a number of years, and since moving from Charlotte to Greensboro, he has or-

ganized and is now controlling the largest Furniture establishment in the State.

Three Prizes.

One of the new and unique features of the handbook for 1905 will be a photographic display of the exterior ornamentation of Methodist parsonages in North Carolina.

There is nothing in a material way that is of more importance to Methodist life than the development of an interest in the beautifying of the preacher's home.

In order to stimulate and develop this interest, the North Carolina Methodist Handbook will offer:

1. Twelve and one half dollars to the preacher's wife or daughter who will send us by October 1, 1904, a photograph of the most tasty living floral decoration of the parsonage front which may include doorway, windows, piazza and space immediately in front.

2. Seven and one half dollars to the sender of the photograph second in artistic taste.

3. Five dollars for the one third in artistic taste.

A committee from one Conference will pass on the parsonages of the other.

You can see that a simple cottage has as good a chance to win the prize as a larger and costlier house. A parsonage with only a window and doorway has an equal chance with a parsonage with balconies, etc. Simple artistic effect is what is aimed at. Flowers, shrubs and vines to be used.

Those who enter the contest must send us their names by July 15. The photographs must be in our hands by October 1, 1904.

Truly,

T. N. IVEY,
2t. Raleigh, N. C.

Morganton District Notice

Dear Bro. Blair:—You will do me a kindness if you will publish the following Committees for my District Conference:

LICENSE:—J. O. Shelly, W. G. Mallonee, and R. F. Bryant.

ADMISSION OR RE ADMISSION:—J. D. Arnold, W. H. Willis, and W. O Goode.

ORDERS:—N. R. Richardson, R D. Sherrill, and N. M. Modlin.

Your brother,
JOSEPH H. WEST.

District Conference Directory.

ASHEVILLE DISTRICT, at Biltmore, August 4 7.

CHARLOTTE DISTRICT, at Marshville, July 21-24.

FRANKLIN DISTRICT, at Sylva, July 28 31.

GREENSBORO DISTRICT, at Holt's Chapel, July 28 31.

MORGANTON DISTRICT, at Morganton, May 26.

SALISBURY DISTRICT, at Salem Church (seven miles from Albemarle), July 28 31.

SHELBY DISTRICT, at McAdensville, July 7 10.

STATESVILLE DISTRICT, at Newton, beginning June 2nd.

WAYNESVILLE DISTRICT, at Mount Zion, on the Crab Tree circuit, July 14 17

WINSTON DISTRICT, at Kernersville, June 30 July 3.

WILSON.—Bishop Wilson delivered three lectures at Littleton Female College last week.

N. C. Methodism.

COMANN.—Rev D. H. Comann is announced to assist Rev. R. A. Willis in a meeting at Lumberton beginning the 5th Sunday in May.

BAGBY.—Rev. W. M. Bagby, of High Point, was in Mocksville last week assisting Rev. W. L Sherrill in a series of meetings.

BUMPASS.—Rev. R. F. Bumpass has had a good revival at Edenton street church, Raleigh. He received twenty into the church as a result on a recent Sunday.

FISHER.—Rev. G. W. Fisher, a Western N. Carolina Conference boy, is doing fine work at Clayton. He recently reported $90 00 paid in from his charge on Foreign and Domestic Missions.

ORPHANAGE.—The Raleigh press correspondent last Friday said: Rapid work is now being done on the Methodist Orphanage here. It is not known when it will be ready for dedication.

BILES.—Rev. W. M. Biles, pastor, will begin a protracted meeting at Salem M. E. church on Sunday. He will be assisted during the coming week by Rev. Harold Turner.—Twin-City Sentinel.

FRY.—Rev. J. A. B. Fry, pastor of Trinity church, Charlotte, will preach the annual sermon before the graduating class of the city graded schools of Winston-Salem, on Sunday evening, May 22.

CRAVEN.—The Alumni of Trinity College are raising money to pay for a portrait of Dr. Braxton Craven, Trinity's first President, to be placed in the Memorial Hall at Trinity College. The last report of the fund announces $94 25 in hand and says $500 00 must be raised by May 15.

HINES.—Rev. R. B. Hines, of Mt. Airy, passed through the city en route to Texas, Louisiana and other Southern States to make a practical exhibit of the Lowry Cotton Chopper, a machine for chopping cotton, patented by Mr T. J. Lowry, of the Mt. Airy News.

WADESBORO.—The Wadesboro Messenger and Intelligencer last week said: "Beginning with the service next Sunday morning, Rev. M. A. Smith, of the Methodist church, will enter into a series of meetings, which all are cordially invited to attend."

WEAVER.—Rev. T. E. Weaver, formerly in charge of the Wilkesboro circuit, was recently suspended from the ministry, after investigation on account of complications arising from some business transaction while pastor of a charge in the Holston Conference in Southwest Virginia. He has removed with his family to Ashe county. His case will come up for trial at the next annual conference.

SPENCER.—A press correspondent writing from Spencer last week said: "The town of Spencer has been greatly stirred during the past ten days by the special evangelistic meetings conducted by Mr. E. H. Tenno, of New York city. The meetings are being held under the auspices of the Spencer Railroad Young Men's Christian Association. It is learned that the services will be continued several days, changing from this place to Salisbury, for the benefit of the employes of the Southern Railway and others in that city."

WAGG.—Rev. T. E. Wagg's sermon at the Main Street Methodist church Sunday evening was indeed a very able effort. He selected for his text, "Go work today in my vineyard," and his discourse on church members' loyalty was instructive. It is unfortunate that more of those who have promised to work in the vineyard did not hear him. There is a marked improvement in the music at this church now. The choir is composed of some twelve or fifteen young ladies between the ages of 15 and 21 years, and ere long the choir will be the best in the history of this church. —Reidsville Review.

RUTHERFORD COLLEGE.—A correspondent of the Gastonia Gazette, writing from the college, says: "We have a fine school, and the students all seem to be doing good work. This is the most prosperous year in the history of Rutherford College, there being now nearly three hundred names enrolled. About all the available space for both board and lodging has been taken up so that if many more than are here now come in this fall more room will have to be provided."

MARION.—The pastor of the Methodist church is holding a series of meetings this week and a good deal of interest is being manifested. Large crowds attend every service and many have professed conversion Rev. E. C. Glenn is doing the preaching and by his earnestness and excellent preaching has impressed his congregation very favorably. Mr. Glenn is devoting all his time to the evangelistic work, assisting pastors throughout the bounds of the Conference. He is doing a great deal of good here. The pastors of the other churches together with their congregations are co operating in the work. —Marion News.

LEAKSVILLE.—Rev. Z. Hinohara, the Japanese student of Trinity College, who will return to his native country in August, conducted three interesting services in the Methodist church last Sunday. The morning service attracted a larger audience than could be seated, a number could not find standing room. The afternoon service was for children, and the attendance was large. At the night service the theme of Mr. Hinohara's discourse was "Christianity the hope of the Orient." All of his efforts contained thoughts of a high order, which could not fail to deeply impress his audiences; and when he returns to Japan he will doubtless exert a broad and powerful influence for the conversion of many of his fellow countrymen.—Gazette.

COLE.—The Durham Herald of the 15th, had the following sad note: "Louis Cole, son of Rev. and Mrs. John N. Cole, died at his home in Rockingham last night at 7 o'clock. The remains will be brought here today and after a funeral at Trinity Methodist church, the interment will take place in Maplewood cemetery. The cause of his death was Bright's disease and heart failure. He had been ill for several months but his death at this time was quite a surprise and shock to his friends here. The deceased was about 21 years of age. While his father was pastor of Trinity Methodist church in this city he made a large number of friends among our people. Later he was a student at Trinity College, but did not return on account of the condition of his health. He was very popular and made friends among all with whom he came in contact." The ADVOCATE extends sympathy to Brother and Sister Cole. May the grace and comfort of the gospel be very precious to them in this sad hour.

WEDDINGTON ACADEMY.—The Weddington correspondent of the Charlotte Observer last week said: The commencement exercises of Weddington Academy embraced the 10th, 11th and 12th of this month. The annual sermon was preached by Rev. G. T. Rowe, of Albemarle. Seldom do we listen to a more eloquent or more persuasive sermon. It was full of enthusiasm and zeal that burned deep into the hearts of the people. His text was I Cor., 16, 13: "Watch ye, stand fast in the faith, quit ye like men, be strong." At 11 a. m., Dr. T. F. Marr, of Charlotte, in his elegant and finished style, delivered one of the most eloquent and soul stirring addresses ever listened to. His theme was Manliness, and he held all hearts captive while he pictured the lofty ideal lives we should lead. At 8:30 a. m. the old maid's convention was given. The house was packed to enjoy this humorous play. Throughout the exercises were interesting and considered the best the school has known. The school has been under the management of Prof. W. H. Phillips for the past four years. It has prospered and increased until one or two extra teachers are added each year During the past year a 10-room dormitory for girls has been built and two small ones will be built for young men this year. Dr. Marr proposed the building of a Weddington Memorial Hall to be built at this place. It at once met the hearty approval of the people.

HEALTH IS YOUR HERITAGE.

If you feel sick, depressed and irritated, if your food disagrees with you, if you are constipated, if you suffer from catarrh or kidney and bladder trouble, you are not getting what you are entitled to out of life. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you and it won't cost you a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine), that they are willing to send, free and prepaid, to any reader of the North Carolina Christian Advocate that writes for it, a trial bottle. You can try and test absolutely free of all charge. We advise every reader to take advantage of this generous offer and write today to the Vernal Remedy Co., 460 Seneca Building, Buffalo, N. Y.

Since the destruction of the Petropavlovsk and the more or less serious injury to other Russian vessels at Port Arthur, the Japanese seem to have nothing to fear from that source, and the landing of troops is perhaps ere this going on in good fashion at desirable points not heretofore accessible. The Russian land forces are moving with the object of getting an enormous force adequate to crush out all opposition.

For Sale.

Rights of Man, by Lyman Abbott.
The Life that Really Is, by Lyman Abbott.
Stones Rolled Away, by Drummond.
Self-Supporting Churches, Wheeler.
Sermons and Addresses, Pierce.
Life of Christ, Lyman Abbott.
Doctrines of Grace, Watson.
Great Books, Farrar.
The Will and Its World, Snider.
Branson's Sermons.
Romanism in its Home, Eager.
The Crime of Christendom, Gregory.

The above books are brand-new and can be purchased cheap, having more than one of some of them.

L. P. BOGLE,
2t. Jefferson, N. C.

The Sunday School.

Lesson for April 24.

The Mission of the Seventy.
(Luke 10: 1 16)

News Giving.

In our own day, when tidings go swiftly to even remote and rural places, it is not to easy to think how different was the case in the time of our lesson. Edward VII. hears from the ends of the earth sooner than Edward the Elder could hear from Hyde to Winchester. Perea was not forty miles away, but Jesus has now scant time, and he wishes to deal with as many as he can. He sends these advance agents to tell of his coming, and, what is more, to show the nature of his visit, not only to announce, but to represent him, and, like John, to make ready a people to meet and hear him.

The Harvest

In Perea were few towns, yet many people. Of these a large number would gladly learn of Jesus, and, as far as they understood would accept him. These were the present "harvest," and these who want to gather them in were "laborers." "Pray," etc., is an urgent order to do their utmost, and by energy make up the lack of numbers. All laborers in gospel enterprise feel their task too large for them, but various reasons limit their number. They are constrained to do their utmost, keenly feeling the need of reinforcement.

Persuasion.

They go as simple messengers, unarmed, unprovided, and as dependent as birds of the air. "Against armies, money and allies," said the Greek orator, "I had but one weapon, persuasion." So with the Seventy. "We persuade men." For their help, they had the beliefs and hopes of the people, and the story of their Master's doings. They could tell of the kingdom of heaven actually revealed by mighty words and deeds.

Entire Devotion.

They were to spend no time in long wayside greetings and trivial converse. They must canvass from house to house not for food or change of fare. "I seek not yours, but you." Their time is short, and their errand is serious. These people will have no other opportunity to hear the Teacher's words of life and truth, to see his face and his working. How the apostles —how many a pastor since has felt this sacred pressure of his calling! "One thing I do," and this preliminary gives the tone of all later labor."

Courtesy.

Earnestness does not excuse rudeness. The soft "Salaam," the best of Semite words, was to greet each home, and "the son of peace," any man of generous spirit, would reciprocate the word. The messenger was to claim no special attention. He was not a beggar, simply a gentleman whose service was worth to the house far more than his entertainment.

The Kingdom of God.

To the people who heard it this meant the dawn of an era of blessing. "Behold, I make all things new," had been the prophet's word. Public and private happiness, freedom, power and peace were to prevail in the land; and if any tidings could touch the heart, these would do it. Healing the sick would confirm the word, so that they who heard would be alert with expectation. The kingdom would soon come in the person of its King, and with him would begin its blessedness. But this was to be new life, righteousness, peace and joy of spirit.

The Doom of Rejection.

The wiping of the dust meant, "Your fate be on your own heads; we are clean." Jesus probably visited these little "cities," but "he could do not many mighty works there because of their unbelief." He needed, as he now needs from us, responsive hearts. This is our doom, that if we reject him, he can do for us only "uncovenanted mercies," as rain and harvest. Grace and salvation come only by acceptance.

Sodom and Tyre.

People who had no call to righteousness more than their own consciences gave, Jesus more than once names. They "shall be beaten with few stripes." The sin and shame of our own cities is immense, and the fraud and failure of our city government may be very discouraging, and that too amid tha efforts of churches and missions. What, then, must Sodom have been, where every sin howled in the streets? Yet they did not rudely reject any call, or shut their eyes to any kindly light. We are not as they were.

Capernaum.

"Men in their time are masters of their fate." If ever there was a tide in their affairs when these cities by the sea might have found salvation, it was when for months the Saviour walked and talked in their streets. A day in Capernaum saw many "mighty works;" so it was heavenly in privilege and opportunity. "Thrust down" by contrast means cut short of privilege, and this rhetoric is full of energy. What these cities might have become, all Palestine might have become—"the joy of the whole earth."

Representative.

The power and authority of the Master went with these his first humble messengers. So our government's character goes with its ministers and envoys His assurance here is not so warmly and widely given as later, 'Lo, I am with you always;" yet it amply serves the case. These men went on a kindly errand: "I have sent them into the world;" and their mission was a part of the Saviour's. "And the Seventy returned again with joy."—Rev. A. B. Hyde, D. D., in Pittsburg Christian Advocate.

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Topic for April 24.

City Evangelization.

(John 3: 14 18, 32-34.)

I. The Life-Giving Sacrifice. (Verses 14 18.)

1. The death of Jesus on the cross is a demonstration of human sinfulness. There could have been no occasion for lifting the serpent in the wilderness had there not been numbers of fatally bitten Israelites in the camp.

The serpent is in Scripture symbolism the devil. The bite of the serpent produces death by pervading with poison the frame of the victim. So sin, the poison of the devil, being instilled into our nature, that nature has become a poisoned nature—a flesh of sin. The brazen serpent was made in the likeness of the serpent that had bitten the Israelites. It represented to them the poison that had gone into their frames, and it was hung up in the wilderness on a banner staff as a trophy to show them that for the poison there was healing—that the plague had been overcome. In it there was no poison, but only the likeness of it. Thus the Lord Jesus was made in the likeness of sinful flesh. He who knew no sin was made sin for us. Upon his cross he made a show of it, and triumphed over the enemy, so that it was as if the enemy had been nailed to the cross. Sin and death and Satan were crucified. (Alford.)

It is only with the eye of faith that we bring near the cross of Jesus and all its significance. But the evidences of human sin are near—in our hearts and lives. Our topic for to-day directs our survey to the masses of men and women sunken in sin and the most degraded vice in the great cities. If the cities represent the climax of modern civilization with all its material appliances, they represent the horrible acme of sin in its collective, gross, even grotesque forms.

2. The uplifted Christ on the cross is the greatest encouragement to faith. Here is a demonstration that death has been overcome. It seems to be the overcoming of life when the Son of Man dies upon the cross, but this is only for a short time His resurrection—near at hand—was proof that death had been overcome through death. (Heb. 2: 14.)

"The look at the brazen serpent is a type of faith. The thing there to be prevented was death; here, perdition. The thing there to be gained was healing; here, salvation, eternal life." (Lange.) "The believing look upon the brazen serpent healed. Faith in the Crucified is faith that Christ in the from of one condemned has transformed the judgment of God into deliverance, and there is a consequent willingness to suffer the cross with him." (Lange.) "A copy of the wounding of Adam through the seduction of the old serpent—the devil—was healed by a look on the serpent form, and faith in one who died conquers death." (Olshausen.)

3. Faith in the crucified Saviour is the means of our union with him in the fellowship of his life. (Verse 15.) We can admit our union with him in his death. It was for us that he died. (1 Pet 2: 24.) If so, may we not confidently affirm our right to union with him in his eternal life? As God became manifest in Christ to shine forth in the glory of eternal life, so is the divine life to become increasingly manifest in believers in him. The design of the advent of the eternal word was to pour life again into our dead humanity from a living fountain. (Olshausen.)

Perhaps in applying our text to city mission work we may make the error of supposing that the mission of the Church is chiefly to the vicious and depraved. But what of the vast number of honest, respectable people, who live fairly moral, dutiful lives, but are outside the radius of the life of the Churches? These need to be brought to Christ, the Life-Giver; not abandoned, by any means. Worthy in many ways, they yet have not eternal life.

4. The Father's love in giving the Son is the source of this divine human transaction. (Verses 16 18.) It may be difficult for us to believe that the love of God extends to us individually, but trust in Christ is impossible until one does believe this wonderful announcement. God's love for us commends to us the gift of his love.

The chief business of the mission preacher is to declare, and bring home by his own life, the love of God. Conscience is the preacher of wrath; the evangelist has a different message, and one welcome to the sick soul. He must bring his message of love by such a self-giving life as to commend God's love through him. Believing is not so much a matter of head as of heart. We believe in him who loved us.

II. The Living Witness. (Verses 32-34.)

These verses are words of St. John, the writer of the Gospel. He adds his testimony concerning Jesus to that of John the Baptist, whose words he has just quoted.

1. The words of Jesus were faith-inspiring because they were testimony of what he knew. That few believed them among his contemporaries is not strange, nor is it strange that, as the centuries go by, they are like leaven permeating the whole human world, touching its life at every point and bringing under his sway all its forces.

2. The acceptance of the message has a personal attestation to its truth. Demonstration comes after believing, not the reverse. You waste your time in trying to make believers by the syllogistic method. He who rejects the word of Jesus has in his heart a sense of God's anger; the acceptance of God's grace in Christ fills the heart with peace. Whoever believes has become also a witness—has set his seal to the truth.

3. The testimony of the believer directs the hearer to the uplifted Son of Man, from whom whosoever will may obtain the great gift of eternal life. One's equipment cannot be too complete, everything may be used for promoting the great work of evangelization; but if you have only the testimony sealed in your own heart, go forth with that and cry: "Behold the Lamb of God that taketh away the sin of the world."—Epworth Era.

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The Circle of Thirty especially will be glad to read the following letter from Miss Blanche Howell:

COLLEGIO AMERICANO,
PETROPOLIS, BRAZIL, Feb. 25, '04.

Dear Mrs. Crawford:—It has been some time since you heard from me as I have been very busy. You will undoubtedly be glad to learn that our college has increased in numbers considerably since the opening of the new term. Sixteen new ones came in during the first two months and others have followed, and we now have a very nice school. There seems to be more interest manifested in the college than there has been for a few years, and the outlook is very much brighter. At present we have fifty-five pupils and there are several others who surely expect to come.

Most of my day is spent in teaching. Those who are working in the schools really have very little time to visit the members of the church and this is especially true in a boarding school.

While we are waiting for our new church building, the weekly prayer meeting is held in different homes with very good results for not only the members of the church attend but also those who are indifferent and the Catholics. There were about thirty-one present at the last meeting I attended. The attention was good.

We found that the walls of our church building were in danger of falling, so we are holding services in a school house and all are working to obtain money to build a new one.

About three weeks ago, Mr. Kennedy, after holding services in a little town not far from Rio de Janeiro, was returning to the station when he was attacked and barely escaped. Every once in a while we hear of an outbreak against the Protestants in various ways.

You have probably read of the Bible burning in Bahia last year. Two hundred and fourteen Bibles were burned by a priest in the presence of 2,000 people in a public square in front of one of their churches, amid enthusiastic cheers for the Catholic religion. A few months ago a priest gathered the Bibles that had been distributed in a little settlement which is really a port of Petropolis and destroyed them.

There are many people who have lost their faith in Catholicism and who do not profess religion of any kind. Oh, how much they need the gospel of Jesus Christ!

The committee which is translating the Bible into the language of the people met here for their last meeting. The members were with us about seven weeks It will be a great help to have the Bible translated into good Portuguese.

During the last year has anyone offered herself as a candidate for foreign missionary work from our conference? I have not heard where and when the next annual meeting is to be held. I hope you will be able to present a good report for this year's work. I always feel very proud when I remember that I represent the W. N. C., and very grateful also

I have been very well and am getting along nicely with the language. I say about everything I want to, but of course still make mistakes in grammar, and am often at a loss to know the word I ought to use.

His presence has been very real and He is guiding day by day.

Pray for me that I may be able to lead some souls into the light and remember our entire work at the throne of mercy.

Trusting that you are well and that I may hear from you occasionally, believe me, Sincerely yours,

BLANCHE HOWELL.

From the General Secretary.

In her last monthly letter, Mrs. Trueheart says:

"At the Board meeting yesterday the applications of several missionary candidates were read, and as it was too late for our action, the papers will go before the Board in annual session, May 18. The papers of a candidate graduated from the Scarritt Bible and Training School, who is somewhat under age, were favorably considered, but also referred to the next annual session, when we hope she will be recommended for Korea. We need her very much.

Miss Holding asked a few weeks' rest during vacation, for herself and sister, which was granted, as was also a rest for Miss Wright and Miss Blackburn—all of our Mexican Mission. The supply of Life Membership Certificates being exhausted, the order was given for another thousand. Miss Richardson and Dr. Margaret Polk will reach this country about the last of the month and be with us at Jacksonville, May 18.

The life and letters of Miss Haygood will be ready for the Board meeting. The price is $1 50, with 12 or 15 cents for postage, if sent by mail. The book with 25 beautiful illustrations is worth more, but this amount will pay publishers. Dr. and Mrs. O. E. Brown have prepared the volume with great care and the publishers have done splendid work. After paying publishers, all over the necessary amount, will go toward furnishing the Laura Haygood Memorial.

Dr. and Mrs. Brown have treated the W. Board royally in giving them a work so valuable. After the Board meeting, all applications will come to me for the book if accompanied by the price, $1.50, and postage.

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ASHEVILLE DIS'T—2nd Round.

R. H. Parker, P. E., Asheville, N. C.

Bald Creek circuit, Bald Creek	Feb.	27 28
Ivy circuit, Barnardsvill	Mar.	1 2
Burnsville circuit, Concord	"	5 6
North Asheville	"	12 13
Bethel	"	12 13
Hot Springs ct., Hot Springs	"	19 20
Marshall circuit, Jewel Hill	"	26 27
Swannanoa circuit, Tabernacle	Apr.	2 3
Old Fort circuit	"	9 10
Hendersonville station	"	16 17
Hendersonville ct, Edneyville	"	23 24
Cane Creek ct., Patty's Chapel	Apr. 30,	May 1
Weaverville station	May	7 8
Weaverville circuit	"	14 15
Central	"	21 22
Haywood St	"	21 22

CHARLOTTE DIST—2d Round.

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Chadwick	Mar.	5 6
Brevard	"	13 14
Epworth	"	13 14
Calvary	"	13 14
Pineville, Marvin	"	19 20
Morven, Sandy Plain	"	26 27
Trinity	Apr.	3 4
Dilworth	"	3 4
Matthews, Matthews	"	10 11
Tryon street	"	17 18
Hoskins	"	17 18
Weddington, Union	"	23 24
Waxhaw, Bond's Grove	"	24 25
Ansonville Cedar Hill	Apr. 30,	May 1
Monroe circuit, Prospect	"	7 8
Monroe station	"	8 9
Polkton, Hopewell	"	14 15
Wadesboro station	"	15 16
Derita, Hickory Grove	"	21 22
Clear Creek, Mill Grove	"	22 23
Lilesville, Savannah	"	28 29

FRANKLIN DIS'T—3rd Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin circuit at Snow Hill, Apr. 30,	May	1
Franklin station	May	7 8
Macon cir. at Flatts	"	14 15
Glenville circuit at Highlands	"	21 22
Webster ct. at Tuckaseegee	"	28 29
Dillsboro, Sylva & Scott's Creek at Willets	June	4 5
Whittier circuit Ocona Lufta	"	11 12
Bryson City circuit, Almond	"	18 9
Andrews circuit, Peach Tree	"	25 26

GREENSBORO DIS'T—3d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Ruffin, Lowes	May	7 8
Reidsville, Ware's Chapel	"	8
Greensboro, West End	"	15
Greensboro, Walnut St	"	15
Wentworth, Carmel	"	21 22
Reidsville, Main St	"	22
Randolph, Fairview	"	28 29
Randleman, St. Paul	June	5
Asheboro station, Asheboro	"	5
High Point, Washington Street	"	12
High Point, South Main Street	"	12
Enterprise Mt Olivet	"	18 19
Uwharrie Caraan	"	25 26
Pleasant Garden, Reboboth	July	2 3
Greensboro Spring Garden	"	3
Asheboro circuit, Cedar Falls	"	9 10
Ramseur, Ramseur	"	9 10
Wes Randolph, Prospect	"	16 17
Liberty, Liberty	"	23 24
Greensboro circuit, Holt's Chapel	"	30 31
Greensboro, Centenary	"	31

MOUNT AIRY DIS'T—2d Round.

J. A. Cook, P. E., Mount Airy, N. C.

Pilot Mountain ct Chestnut Grove	Mar.	9 20
Rockford ct, at Siloam	"	26 27
N Wilkesboro ct., Union	"	29
Wilkesboro ct., Wilkesboro, (night)	"	29
Stokes ct., Germanton	Apr.	9 10
Jefferson ct. Orion	"	16 17
Heaton circuit, Greenwood	"	20 21
Creston ct. Creston	"	23 24
Watauga ct., Valle Crucis	Apr. 30	May 1
Boone ct., Hopewell	"	7 8
Yadkinville ct., Mt. Pleasant	"	14 15
Mount Airy circuit, Beulah	"	21 22

MORGANTON DIS'T—2nd Round

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Feb.	13 14
Connelly Springs ct., at Pethel	"	20 21
Table Rock ct at Linville	"	27 28
Henrietta and Caroleen	Mar.	5 6
Cliffside circuit, at Cliffside	"	12 13
Marion station	"	19 20
North Catawba ct., at Capernaum	"	26 27
Rutherfordton station, Gilboa	Apr	2 3
Morganton circuit Gilboa	"	9 10
Broad River, Gravel hapel	"	16 17
Forest City at Forest City	"	17 8
Green River at New Hope	"	23 24
Spruce Pine Pine Grove, Apr. 30	May	1
Bakersville at Bakersville	"	1 2
Elk Park at Elk ark	"	7 8
Thermal City at Centennial	"	14 15
McDowell at Murphey's Chapel	"	21 22

SALISBURY DIST—2d Round.

G H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	Feb.	21 22
Concord, Epworth	"	21 22
Concord, Forest Hill	"	27 28
Concord circuit, Center	"	27 28
Albemarle circuit, Stony Hill	Mar.	5 6
Albemarle station	"	6 7
Salisbury circuit, Providence	"	12 13
Spencer station	"	13 14
Linwood circuit Wesley Chapel	"	19 20
Lexington station	"	19 20
Lexington Mission	"	20 21
Salisbury, First Church	"	26 27
Salisbury, Main Street	"	27 28
New London circuit, Bethel	Apr	2 3
Gold Hill circuit, Liberty	"	3 4
Jacks n Hill circuit New Hope	"	9 10
China Grove circuit, Harris Chap.	"	16 17
Woodleaf circuit	"	16 17
Salem station	"	23 24
Mt. Pleasant circuit, St Paul	"	24 25
Cottonville and Big Lick circuit, Big Lick	April 30,	May 1
Norwood station	"	1 2
Tabor & Vance Mill	"	7 8
East Salisbury station	"	8 9

STATESVILLE DIS'T—2d Round.

J. H. Weaver, P. E, Lenoir, N. C.

Granite Falls station	Feb.	20 21
Lenoir station	"	27 28
Lenoir circuit, Harper's Chapel	"	27 28
Statesville, First Church	Mar.	5 6
Statesville, West End	"	5 6
Troutman circuit, Vanderburg	"	5 6
Mooresville circuit at Tripletts	"	12 13
Mooresville station	"	12 13
Caldwell circuit, Cedar Valley	"	19 20
Mount Zion station	"	26 27
Maiden circuit, St. Paul's	Apr.	2 3
Newton circuit, Fair Grove	"	9 10
Catawba circuit New Hope	"	16 17
Statesville circuit	"	23 24
Alexander circuit	Apr. 30	May 1
Stony Point circuit	"	1
Clarksbury circuit	"	7 8
Iredell circuit	"	14 15
Hickory station	"	21 22

SHELBY DISTRICT—2nd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Feb.	28 29
Bellwood circuit at Palmtree	Mar.	5 6
Elbethel station	"	12 13
King's Mountain station	"	13 14
Mount Holly ct. at River Bend	"	19 20
Bessemer City ct Concord	"	26 27
Lowesville ct. at New Hope	Apr	2 3
Southfork circuit at Bethel	"	9 10
West End and Ozark, at West End	"	16 17
Gastonia, Main Street	"	17 18
Stanley Creek at Dallas	"	23 24
Lowell circuit at Bethesda	Apr 30,	May 1
McAdenesville	"	1 2
Polkville circuit at Elliots	"	7 8
Lincolnton circuit at Pisgah	"	14 15
Lincolnton station	"	15 16
Rock Springs ct	"	21 22
Cherryville circuit at Laboratory	"	28 29
Shelby circuit	June	4 5

WINSTON DIS'T—2nd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Zion	Feb.	13 14
Leaksville and Spray	"	20 21
Madison, Ladford	"	27 28
Stokesdale, Carmel	Mar.	5 6
Walkertown	"	6 7
Southside and Salem	"	12 13
Grace	"	13
Forsyth, Tabor	"	19 0
Centenary	"	20
Lewisville, Doubs	"	26 27
Burkhead	"	27
Summerfield, Center	Apr.	2 3
Danbury, Davis	"	6 7
Kernersville, Vernon	"	9 10
Davidson	"	16 17
Thomasville	"	17
Farmington, Smith Grove	"	23 24
Advance	"	24 25
Davie	Apr. 30	May 1
Cooleemee	"	1
Mocksville	"	1

District Conference at Kernersville June 30—July 3.

WAYNESVILLE DIS.—2d Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Teague's Chapel	Feb.	27 28
Spring Creek at Baldwin's Chapel,	Mar.	5 6
Sulphur Springs at Acton	"	12 13
Leicester at Leicester	"	19 20
Clyde at Elizabeth Chapel	"	26 27
Canton at Harmony Grove	Apr	9 10
Transylvania at East Fork	"	16 17
Mills River at Horse Shoe	"	19 20
Brevard at Oak Grove	"	23 24
Crab Tree at Pine Grove, Apr. 30	May	1
Waynesville	"	7 8

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Pass It On.

Have you had a kindness shown?
Pass it on;
'Twas not given for thee alone.
Pass it on;
Let it travel down the years,
Let it wipe another's tears,
Till in heav'n the deed appears,
Pass it on.

—Selected.

Notes.

In undertaking to cull something for publication from Mrs. McDonell's interesting letter in the April number of of Our Homes, one finds it hard to know what can be left out. The whole of it is thoroughly interesting, and every woman who has the work on her heart will be glad to read the paper in toto.

* * *

Mrs. McDonell writes most feelingly of the work in the Rescue Home at Dallas. There are sixty-three girls in the home now, ages from fourteen to twenty-three, most of them in their teens "Most of them are from the country where ignorance of the ways of the world made them a prey to deception. In the nursery there are twenty-three babies from six months to two years old. . . . Ninety-five per cent of those who have come into the home have been saved, and when I saw the religious influence I did not wonder. Every evening of the week an hour is spent in the study of God's word, special prayer, testimony, or song, and one can not long be under such spiritual influence without getting new light."

* * *

You remember Drummond's talk of the prodigal's elder brother? To me that has always seemed a most tremendous thought, that in the final clearing up of doubtful things it may be found that sins of the spirit are greater sins of the body.

Did you note the fact that a young girl from Transylvania county, N. C. was found dead in St. Louis the other day? A girl who, possibly, had been decoyed to that city for the vilest purposes; one who, I fancy, knew little of sin in her mountain home. "The pity of it, the pity of it,"—to die there while leading a life of shame! And Christian women go on through life scarce giving a thought except of repulsion, to this class. What if the time should come when we look back into this far-off world and find that sometimes the greater sinner is she who holds back her skirts and sweeps by the fallen woman?

* * *

Mrs. Johnson, in the Items for April, asks if Home Missions pay. A pertinent question this, and for a woman who goes into the work anxious to do good there can be but one answer, a most emphatic "yes." A right missionary spirit is simply a desire to do good in whatever path we find open to us. There can be no conflict between the foreign and the home work if it be carried on with the one aim—an enlargement of the kingdom of heaven.

It is folly to look beyond the vagabond at our back door and grieve over the heathen of "Barrioboola—Gha" Yet it is narrow to minimize the great cause of foreign missions.

"Stop your groaning." Rheumacide will cure you, and make you feel ten years younger. Get it at your druggist's.

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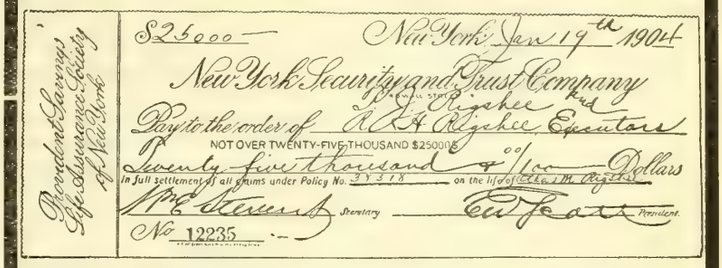
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Gentlemen —We beg to acknowledge receipt of your Company's check No 12235, for Twenty five Thousand Dollars ($25,000) in full settlement of claim under policy covering the life of Atlas M Riggsbee, for which we thank you.

Yours very truly, (Signed) T. J. & R. H. RIGSBEE.

For this he paid only $8 291 75, was protected for $25 000 00 for 13 years, from the age of 50 to 63 years for less than $684 00 per year or $52.65 per thousand, returning at death 300 per cent profit to his estate.

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GREENSBORO, N. C.

The Farm and Garden.

What To Do With Unprofitable Cotton Fields.

In many parts of the South cotton has, on account of the almost total disappearance of vegetable matter from the soil, ceased to yield satisfactory crops of lint. In some neighborhoods a soil or root parasite has lately attacked the crop and threatens to make it impossible to grow cotton on such fields. What to do with fields which can no longer grow cotton is a serious problem.

Very few cotton farmers grow the bacon consumed by themselves and their hands. Still fewer grow the forage required by their stock. A natural and promising use for such sick cotton fields is to turn them into pastures for hogs, mules and other stock. Cotton is commonly grown upon light, sandy loam. Such soil in the hot and droughty climate of the cotton region will not grow the tame grasses esteemed in the North. But in Bermuda grass the Southern farmer has a perennial grass of the best quality, and one that will grow upon any soil that will grow cotton. With Bermuda grass for summer and crimson clover for winter pasture, the Southern farmer may have an all the year round pasture that should carry ten medium weight pigs all the time.

In the United States, north of Florida, Bermuda grass does not bear seed. The grass is propagated by root cuttings. Three barrels of these will plant one acre. The grass is so common along road sides that the roots can usually be had for the gathering. A Bermuda pasture may be set at any time of the year. But early spring is best. The field should be furrowed at about five feet apart and the root cuttings dropped into the furrows and covered two or three inches deep. A little white clover and Bokhara clover seed planted at the same time will give an agreeable variety to the pasture. The field should not be pastured until the grass has run through the vacant spaces. If the land is very poor, nitrate of soda at the rate of one hundred pounds per acre should be applied at time of setting the grass, or as soon as growth begins. In any case an abundant supply of lime, potash and phosphoric acid must be furnished. All worn cotton soils in the upland region are deficient in lime. Without this no clover will succeed. Potash is best supplied to such soils in the form of kainit. A good fertilizer is kainit and acid phosphate in equal quantities. Of the mixtures, apply as a top dressing every spring about five hundred pounds per acre. About September 1st of each year broadcast upon the Bermuda sod about forty five pounds of crimson clover seed in chaff for each acre of pasture. No covering or preparations for the clover seed are necessary. By taking stock off, the pasture from March 15th till May 15th, two tons of hay per acre can be harvested. The pasture here in described may be still further improved for hogs by broadcasting upon it about one ounce per acre or the seeds of parsley, thyme and sage—plants of which hogs are fond. The flavor of these herbs will give a "gamey" flavor to the meat.

After the pasture has been for some years in use the land may be broken up and again put into cotton if desired. The root parasite will be starved out and the soil filled with vegetable matter which will carry through several crops of cotton. Instead of using crimson clover as above described, we may use the sand or hairy vetch. The common or Scotch vetch is also good The spotted clover is excellent and is in value next to crimson clover.

If cotton growers will give this plan a fair trial, they will have cause to bless instead of curse the root parasite which has invaded their fields —Gerald McCarthy, in Progressive Farmer.

Truck and Farm Produce Prices.

Very little truck or other farm products are being brought into Raleigh just now by the farmers, they being busy at home with preparations for their crops for the coming season. Prices of various produce hold up remarkably well on the Raleigh market. In the matter of chickens, well-developed hens bring from 50 to 60 cents and young chickens from 30 to 40 cents. There are practically no turkeys being brought to the market. Pork is bringing 8½ cents a pound, but very little is being offered at this time. Eggs are being sold for 15 cents from the farmers' wagons, while the hucksters and grocers are retailing them at 17½ cents. Cabbage are bringing 5 cents a head. Tomatoes are two for 5 cents. Lettuce is 10 and 15 cents per head, according to the quality. Salad is 10 cents a peck. New Irish potatoes are 12½ cents a quart. Radishes are bringing 5 cents a bunch. Sweet potatoes are bringing 75 and 80 cents per bushel, and Irish potatoes about one dollar per bushel.—Raleigh Post.

Test All Kinds of Seeds.

We have from time to time urged our readers not to be so foolish as to plant seed corn this year without knowing how much of it will grow. No matter how well the seed corn has been kept, no matter how favorable the circumstances may be under which it is planted, no man should ever think of planting or sowing any kind of seed without first ascertaining the per cent of it that will grow as far as possible under ordinary farm conditions. It is so easily done that there is no excuse for a man who has a short crop because he failed to test his seed.

Take a common cigar box, place in the bottom of it a piece of common newspaper thoroughly wet, count your seeds and put them in, fold a wet paper over them, close the lid of the box, tie a string around it, and set it on the mantle or behind the kitchen stove, or anywhere that it will secure sixty degrees of heat. If it gets a little lower than that at night it makes the conditions more like those of the field. On the fourth day count your seeds and see how many have two sprouts, one for the top, the other for the root; then count again on the sixth and sexenth days, and you will not be long in ascertaining the value of your corn for seed.

Apply this same principle to every other kind of seed you grow—clover, timothy, blue grass, oats, wheat, rye, barley—and then you may know the kind of seed you have and what allowance to make for defects in germination.—Wallace's Farmer.

$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than $100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. $1. Sold by L. Richardson Drug Co., Greensboro, N. C.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary.
jan22-1y. G. A. GRIMSLEY, Secretary.

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The above applies also to Tributes of Respect.

In Memoriam.

David F. Eddleman was born in Gaston county, March 27th, 1831, and died March 25th, 1904, having lived and died at the old home place eight miles north from Mt. Holly. He was converted and joined the church at Rock Springs camp meeting in 1857, and was married the same year to Miss Louisa Sumro, who with three sons and one daughter survive him. Bro. Eddleman was active in the work of the church from the first. As class leader, steward, exhorter and Sunday-school superintendent, he was ever in the forefront of the battle.

His last sickness was brief. A sharp attack of pneumonia was too much for his frail body, and quickly he yielded and went home to rest.

With others he founded Snow Hill church 13 years ago, where he worshipped and took a lively interest in the work. His last labors was an effort to aid in securing an organ for the Sunday school. He was fond of music, and in late years when he could no longer sing, procured a violin, which he greatly enjoyed. He entered the Confederate army in 1862, and served faithfully to the close of the war.

His father, Peter Eddleman, was a revolutionary soldier. He served in Gate's army in the South, and was at the surrender at Yorktown. His wife, three sons and one daughter survive him. His oldest son, Dr. Eddleman, of Gastonia, was early called, and attended him constantly to the end. His loved ones were all with him, and we buried him in the cemetery at Snow Hill, in expectation of a glorious resurrection.

A large concourse of his neighbors, with here and there a moistened cheek, told of the esteem and affection in which "Uncle Eddleman" was held. S.

Lowesville, N. C., April 7th, 1904.

RICE.—Richard L. Rice was born in Hominy Valley, Buncombe county, N. C., May 18, 1877, where he lived with his father and step-mother, Mr. and Mrs. J. W. Rice, in their happy Christian home until death released him from earthly suffering and sorrow, and took him to that happier home in heaven.

Richard was converted and joined the M. E. Church, South, when he was twelve years old, and ever after his life was consistent with the highest standard of Christian ethics.

I was his pastor for three years, and associated more or less with all the young men of his community, but never heard any one pass the slightest criticism on his life with reference to its social, moral, or religious status. I never knew him to refuse to respond to any demand the church made on him. In the Sunday school and League he was a faithful worker, but not more so in these than in other departments of church work. He was always at his post ready to do whatever the church pointed out as his duty. He sang in the choir, and his place was not vacant unless caused by sickness or something beyond his control.

I shall not soon forget the earnest devotion with which he entered into the song service of God's house. But the harp-strings are broken, and the heart once enthused has now ceased its throbbing, and the lips touched with song are motionless, and the voice of melody is hushed until attuned to heavenly music in that fairer clime where voices are never hushed and melodies are sweeter than earth has ever heard.

Richard was a dutiful son, a devoted brother, and a genial companion to all with whom he was associated. Unselfish almost to a fault, he seemed possessed of that nobler idea that we should give to others rather than reserve to ourselves the product of our best efforts in life. It seemed to be his purpose and delight to make others happy even though it cost him painstaking and self denial, and his presence was the guarantee of pleasant moments.

He was a worthy member of the noble I. O. O. F., and at the time of his death was filling the highest office within the gift of his lodge, which is befitting evidence of the high esteem in which he was held in his community.

The funeral service was conducted at the home by his pastor, Bro. R. M. Taylor and the writer, and his body was then placed in the hands of his Lodge to be consigned to the grave in the presence of a large concourse of weeping and loving friends.

We shall miss him here, but we will find him again in the sweet by and by.

W. G. MALLONEE.

FOSTER.—Claudius B. Foster was born March 10, 1863, and died April 3, 1904. He was married to Miss Ida B. Baker, of Creston, N. C., June 3, 1891, to which happy union was given two precious children, Edwin and Mary. He professed faith in the atoning blood of Jesus Sept. 14, 1899, and joined the M. E. Church, South, at Creston Sept. 17, 1899, and lived a conservative Christian life. He was afflicted more than two years, which affliction resulted in his death. He was a loved citizen, a bright Christian, a loving husband, and an affectionate father.

The funeral services were held in Creston M. E. Church, South, by Rev. W. A. Patton, P. E. of M. E. Church, after which the body was borne to its last resting place to await the resurrection morn.

A wife and two children, relatives, and multiplied numbers are left to mourn their loss He has gone to be with God in the bright climes of never fading bliss. Amid the tears and heart aches over the sunset of this life, we realize we will meet Bro. Foster in peace to part no more beyond the sunset's radiant glow, in the Golden City.

May God's sustaining grace be afforded the bereaved, and at last meet the loved one in the streets of the City of God.

D. S. RICHARDSON, Pastor.

A Great Sensation.

There was a big sensation in Leesville, Ind., when W. H. Brown of that place, who was expected to die, had his life saved by Dr. King's New Discovery for Consumption. He writes: "I endured insufferable agonies from Asthma, but your New Discovery gave me immediate relief, and soon thereafter effected a complete cure." Similar cures of Consumption, Pneumonia, Bronchitis and Grip are numerous. It's the peerless remedy for all throat and lung troubles. Price 50c and $1. Guaranteed by all druggists. Trial bottles free.

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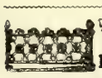


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An . . . Infant's Catechism

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

REV. GEO. G. SMITH, Macon, Ga.

John A. Young is making his last call for patrons spring of 1904. Those wishing to avail themselves of his spring offer should order at once.

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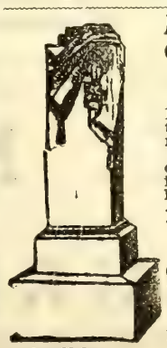
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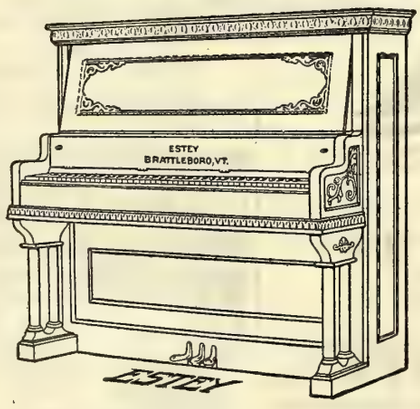
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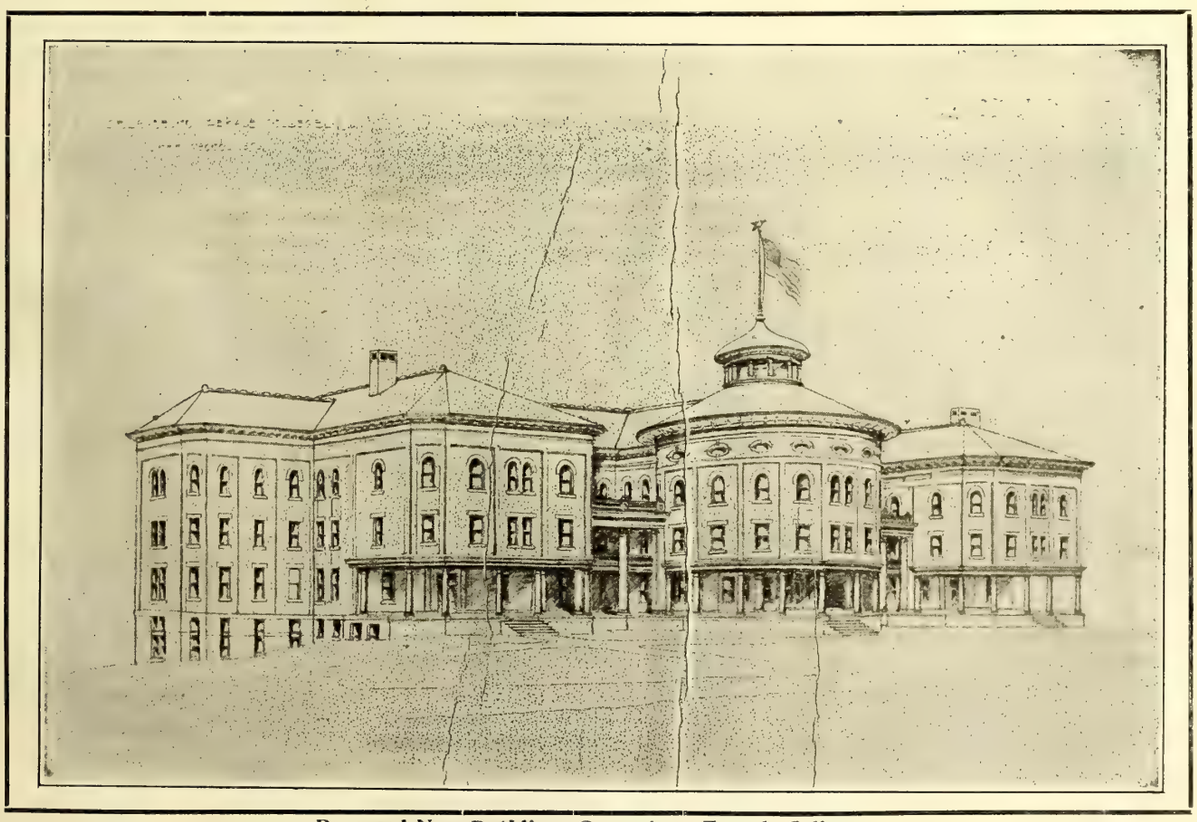
North Carolina

Christian Advocate.

REV. H. M. BLAIR, Editor. ORGAN OF THE WESTERN N. C. CONFERENCE. $1.50 Per Annum, in Advance

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Greensboro Female College Special.



Proposed New Building, Greensboro Female College.

A SYMPOSIUM OF UNDYING DEVOTION.

A Few Reasons Why Greensboro Female College Should Be Rebuilt.

1st. A failure to rebuild would mean that the Methodists of the State have decided to take a great backward step in the educational work in behalf of her women which, of course, should not be thought of for a moment.

2d. The place for it is Greensboro, N. C., because it has an old and historic site, and an association that it would take nearly a century to build up in any other locality.

3d A failure to utilize the present site would mean the throwing away of from $40,00) to $50,000 worth of as valuable property as any College ever had, and which could not be utilized in any other place.

4th. It is an ideal situation because it is in the center of the state, in one of the most up-to-date and progressive cities of the State where an educational atmosphere pervades the whole community, making a congenial clime in which to thrive.

5th. It will have an equalizing effect, being in the Western Conference just on the line, the prestige will be in favor of neither conference in particular but will equalize both, and will appeal to the patronage of both and thus unite the forces of Methodism which is all that has ever been needed to make our educational work a grand success

6th. Our ability calls for expenditure on a scale that will place us in the front rank, in an educational way, with any denomination in the State. The trustees evidently had this in view when they selected the plan and laid out an enterprise commensurate with the Woman's College at Lynchburg, thus removing such a thing as competition between any of our other schools and Greensboro Female College.

7th. The time for it is NOW. Possessing as we do a student body, which insures us a patronage equal with that of any other denominational institution in the State, more than anxious to return, we can start off with a senior class, which we could not hope to do if we delayed even for a year.

8th. The record of the past is a pledge for the character of the future work to be done by the institution, and surely no people have had greater cause to respect, venerate and revere an institution than have the Methodists of this state to so regard Greensboro Female College.

Finally, brethren, let us be one. We can never hope to attain anything as long as every man has a different idea. Can't we center our forces and act as a unit? We sometimes talk about what other denominations are doing, and it is wholly due to the fact that their forces act as a unit. Let Methodism unite for one year on Trinity College, as do the Baptists on Wake Forest, and we would have to double its capacity to hold the students. Let Methodism unite on Greensboro Female College, as do the Methodists of Virginia on the Woman's College, and we will have an institution that will be second to none in the United States. The trustees of this institution have but one single desire and that is for the upbuilding and uniting of the forces of Methodism for the education of her daughters. We have laid out plans which, if carried out by our people, mean success. I plead the burial of the little differences which are not of the greatest importance, and frequently are imaginary, the unifying of our forces in co-operation in this work, and a reasonable degree of liberality. With this the work will be secured. Shall we do it?

C. H. IRELAND.

Greensboro, N. C.

Greensboro Female College Day.

A special day to raise a re-building Fund for Greensboro Female College has been recommended by the Board of Trustees of this institution, to be announced later. The two conferences accepted the proposition of the Alumnae Association in appointing this Joint Board of Trustees, representing the two Conferences and the Alumnae Association, to look after the interests of the College. The Special Commission appointed to investigate the matter of title and to arrange the details of having the College property legally transferred to the Church, officially met and reported that the interests of the Church had been duly protected and recommended the College to the support of our people. This recommendation of a special day to secure funds for the re building of the College was promptly made by the Trustees soon after the burning of the College, in connection with their decision to re-build the College. Such a decision on the part of the Board of Trustees was both timely and heroic, was worthy of the high trust committed by the Church to them, and also placed the responsibility upon the masses of the people whom such Trustees represented. Can we consistently feel indifferent or opposed to such an appeal for our loyal support made by wise and good men appointed to represent and lead us? Under such circumstances, at a crisis when a legitimate call has been made for our united action, is it timely to become divided and to jeopardize an important common interest by varied discussions? Has the recent disaster changed any principle of a claim resting upon us when we provided for the adoption of the college? Its location is the same; its friendly relation to every other institution is the same; its mission is the same. If an institution is now needed elsewhere in our State it was needed when we appointed the Joint Board of Trustees to secure and run Greensboro Female College as our own institution. Besides, the saving of Greensboro Female College does not conflict with any other institutions needed among us; for the Methodists are well able to meet all reasonable demands resting upon them.

The Journals of our two Conferences report 146,318 members, including 439 ministerial members of our Conferences. One dollar per member would build on the present site a magnificent structure, with enlarged and improved equipments for our educational work for women, and would leave $98,000 00 (including the $12,000 secured last November and December) on the Endowment Fund. The $35,000.00 insurance practically clears off the bonded indebtedness. Less than 50c per member would rebuild the College, with the property practically free from debt, and having about $12,000 00 on the Endowment Fund. About 17c per member would raise $25,000 00, which, added to the $35,000 insurance money, would build the proposed edifice. The matter involved then in the burning of the College is only a small amount of money per member. Is it possible that the hosts of Methodists will become dismayed at raising such a sum after all that has been done in the past? The heroic fidelity repeatedly manifested in behalf of this time-honored institution throughout its history has been applauded as worthy of the noble men and women that made the loving sacrifice, as well as worthy of the important cause for which such devotion was rendered. Shall we show ourselves worthy to nobly build on foundations already laid? The call is urgent. Shall we respond? We can if we will.

S. B. TURRENTINE.

Greensboro, N. C.

The Pride of Methodism.

Through many honored years Greensboro Female College has been a pride to North Carolina Methodism. The location was wise. The ample grounds were picturesque and beautiful. The alumnae were the choice women of the State. The record was one of imperishable honor.

The hearts of many wept when the old college was in ashes. But the temporary loss is permanent gain. We will have a more modern and commodious building. Besides, the devotion of the friends of the college to it in its greatest need is as beautiful as Jonathan's friendship for David, and far more successful. From the ruins a great college will arise.

Our church in North Carolina needs Greensboro Female College. It has been to us a crown of glory. When I saw the noble, intelligent, consecrated women at the annual meeting of the W F. M. Society last year at Shelby, I said in my heart: "I am proud of my church; I do not fear for its future when such are our mothers and daughters." No church can hold the future without an educated womanhood. Methodism is more than an emotion. John Wesley's divine enthusiasm was the Holy Spirit's quickening of a great mind and heart. The most beautiful and effective zeal is that of a cultivated and cultured intellectual and moral nature.

All honor to the noble women, the alumnae and all women who love Methodism, who have worked so nobly for our college. All honor to the heroic men who have come to their rescue. It is a matter of rejoicing to us that the college will be superior to what it was before. Her friends have multiplied. Long may Greensboro Female College live to do good.

C. F. SHERRILL.

Waynesville, N. C.

Should We Re-build?

If one ask himself the question, "Should Greensboro College be re-built?", and seek for reasons to sustain a negative answer, he will not find them; on the other hand, the reasons sustaining an affirmative answer multiply.

1. The traditions of the institution are excellent and her achievements notable. In the home, in the school, in the church, in the community, her daughters have been a great blessing

2. Her influence is not the least among the forces by which the Methodist church has attained her present commanding position in North Carolina. She and her big brother, Trinity, the most likely college lad in all Carolina, have done the honors

for Methodism so gracefully that everybody, even though a little tardily in some quarters, respects us.

3. The school is needed. It will not conflict with any other institution. No other of our church or State schools can do its work. While others have recently built, for instance: the Presbyterians in Charlotte and the Baptists in Raleigh, shall we surrender the field?

4. God has graciously given a great opportunity here. Campus ample and beautiful; the city of its location progressive and cultured; for accessibility to the two Conferences, the most admirable location in the State.

5. God is about to give her a clear field financially. Weaverville expects to be out of debt by June, and Davenport and Rutherford are in good shape. A sound financial policy in the future will keep all our secondary schools out of debt. The expenditures of a preparatory school should always be less than the income derived from pupils, and doubtless will be in these schools hereafter. Brevard is about to be free from debt. Our part of the Trinity debt is only $20,000 and that is not due for some years.

With the foregoing conditions our Conference ought certainly to be in position to do its part towards Greensboro.

6. We are able. Ours is one of the greatest of the conferences already, and rapidly but healthily growing. Many of our members can give thousands and many more hundreds. When the cause is wisely and inspiringly presented to them, I have faith that there will be a generous response.

Let us go forward courageously.

E. L. Bain.

Gastonia, N. C.

"G. F. C."

Everyone knows what these letters stand for; what memories they awaken; what histories they bring before us! How they link the past with the present, of the living and the dead, and how they bind together the affections of the people! And now that the institution is burned, she seems dearer than ever. No, G F. C. is not; true she has been burned down, but she is not burned to death; she is not dead; she still lives; she lives in the life of all her former pupils, in the affections of the people, and in the great heart of the Methodism of North Carolina.

The Methodists of North Carolina are not going to stand by and let her suffer and die; they will come to her relief and rebuild; they are coming to her help, and when rebuilt she will stand out more beautiful than before; she will enter upon a larger mission, and be more deeply entrenched in the affections of the State.

No, there is nothing else to do but rebuild. We cannot afford to lose the tremendous intellectual and moral influence that has ever gone out from the institution.

We cannot compute the loss that would come to us if we fail to rebuild; Methodism and the whole State would feel the loss for scores of years. The loss would simply be appalling. True we have other schools, Davenport and Littleton, and they are doing fine work, but we need and must have Greensboro Female College; we cannot get along without her.

She has always stood, and stands today for the higher education of our girls and young women; for splendid moral and intellectual culture; for the training of a noble and beautiful womanhood. We have always needed, and we need her more than ever today.

Let Methodism arouse herself and come to the help of this grand old institution.

What we need now is not talk, nor sentiment, nor criticism, nor doubt, but substantial sympathy and help. Those that have gone before us, left us a rich legacy in G. F. C.; let us hand it down to those that are to follow us.

J. R. Scroggs.

Greensboro, N. C.

The New College.

It is the history of nearly all cities and institutions destroyed by fire that their successors have always been more impressive and noble. Out of death, to use the resurrection analogue, there has sprung a larger life. May the truth of these statements be re-verified in the re-building of G. F. College.

In some three respects the college ought to come out of its ruins better and stronger than before.

1. The buildings themselves should be and will be better. The old college, dear as it was to us all, was not adapted to the needs of a twentieth century institution. To any thoughtful friend its limitations in that regard were of recent years most embarrassing.

2. The public generally, and especially the Methodist church, should have a deeper interest in the school—and they will have Hitherto it has been too much in the category of the "Forgotten Man"

Its re building will make it blossom anew in the minds and hearts of our people.

3. A new epoch will be begun as to the scope of work done. It is a sad fact that in North Carolina there is not a school for the education of women that ranks along with such institutions as the Woman's Randolph-Macon College. The curricula of most of them, indeed, are disgracefully low. G. F. College can be, ought to be, the Smith, the Vassar, the Bryn Mawr of the Old North State.

If these points of greatness and strength are possible of attainment, North Carolina Methodism cannot afford to leave the College in ashes. Everything is to be gained by building—and, it may be added, all is lost by not building.

T. A. Smoot.

Fayetteville, N. C.

Reasons for Rebuilding Greensboro Female College.

I have been hoping that the movement to rebuild this noble institution was being vigorously pushed. I believe that it ought to be rebuilt, and the sooner the better. Below I give the reasons for this position:

1st. Because the Methodist church in North Carolina cannot afford to be without an institution of real high grade for the education of our girls. I am not reflecting upon such female colleges as are in the State which are run under the auspices, or in the interest, of the Methodist church. They are doing a good work in the field of Christian education; but there is imperative need for a female college in the State which shall be run in the interest of the Methodist church of far higher grade than any of these can claim to be. We are suffering at this point, and many of our brightest girls are going elsewhere because they cannot get what they want in our schools. It is also true that we have the fact to face that they are getting their mental training in institutions that are not in sympathy with our church, a fact, too, that is full of danger to the future church.

2d. At Greensboro we have a good foundation for such an institution. A more beautiful site could not be found in North Carolina. The altitude is sufficiently high, the campus is large, and covers a beautifully rounded eminence, the student body there during the years of its history has been remarkably free from sickness; and though the building is burned, it is a very valuable property, and is now practically free from debt.

3d. The history of this institution is too valuable to lose. It is the oldest institution, save one, in the South for the higher education of women.

Her alumnae are found from the mountains to the seashore, and they are devoted to their alma mater. I believe that they will show their faith by works, if we will only give them an opportunity under wise leadership. Such co-operation is essential to the re building of the institution. This sentiment, treasured up in the hearts of these godly women and of the men whom they have captured, must somehow be transformed into money that is current with the merchant. Those years of toil and struggle which have enriched the history of this noble institution have been wrought into the character of these women, and into the character of the homes which they have made. Such history is invaluable, and we may say essential, to a great educational institution. It is something that cannot be built in a day, but is attained through a process of growth Greensboro has this advantage over any new institution that we might build.

4. All this emphasizes the importance of rebuilding upon the old site. We might move the name and faculty to a new city but most of the sentiment referred to above is not transferable. Any attempt to move the College to another point would certainly develop enough opposition to create factions, and for one I think that we have had enough of them in our educational work. And then for the whole State Greensboro is very centrally located, and well adapted to the purpose. To move it would be unwise in my judgment, unless by so doing enough money is secured to build and equip the College, and put it upon a sound financial basis.

A SUGGESTION.

Now let me make a suggestion. In rebuilding this old College let us make it the head of our Methodist institutions in the State for the education of women. I do not mean simply that it shall do a higher class of work than any other. I suppose that has been recognized all the while, but why cannot there be a recognized correlation between it and the others. It seems to me that there ought to be The Methodists of North Carolina ought to give it the equipment and furnishing, and then require of it the standard of scholarship that the educational board of our Church

requires of collegiate institutions. We have only one such female institution in Southern Methodism, but this is no reason that we should not have such a one at Greensboro. It is rather the greater reason we should have it. Then let the other female institutions of the State which are run in the interest of the Methodist Church be correlated with this. Let Littleton, Louisburg and Davenport and the rest do as high grade work as they are doing, and if possible even higher; but let it be understood that the graduates of these institutions are only prepared to enter Greensboro, or at best no higher than the sophomore class This would give us as a church some system in our female education in the State; and we might hope to accomplish something worthy a great church. Our efforts have been too helter-skelter, too much energy has been wasted, there has been lack of unity. Hitherto we have been in the wilderness in this work; and with the disjointed methods hitherto employed we are likely to stay there.

L. I. Massey.

Rebuild at Once.

By all means rebuild G F. C. at the earliest possible date. This it seems to me should be the united voice of every one who knows the history and work of this noble institution. Beginning in the autumn of 1846, and continuing until a few weeks ago when her walls were laid in ruins by fire for the second time, she has with the single interim from 1863 to 1873 carried on her work of Christian education, until hundreds of consecrated, educated young women have gone out from her classic halls to bless our homes and churches with their hallowed influence. As home makers her daughters have no superiors. As teachers in our schools they are the peers of the best As church workers the pastors know that they are ever the efficient and untiring reliables in every good word and work Shall this noble institution which has so long been sending her refined, accomplished, and consecrated daughters forth into our beloved church be permitted to lie in ashes? Shall this fountain of such sacred and hallowed influences be sealed henceforth? In the name of the purest, noblest, and most exalted Christian womanhood let it not be so. There is every reason why G. F. C should immediately rise again with ample proportions and with increased beauty and equipment. There is not a single good reason why she should be permitted to remain in ashes. Methodism in North Carolina has abundant means to rebuild and thoroughly equip this college, and at the same time give suitable support to every other similar institution within her borders. They are all needed—none of the others can take her place, nor does she seek to take the place of any other. Her situation is central, beautiful, and advantageous. While she has long had noble and generous friends who nourished and carried her upon their hearts; friends who deserved the far more loyal and united support of Methodism than they ever received: still we confidently believe that reposing as she now is in the arms and in the hearts of her affectionate and consecrated daughters—the alumnae association—with the united support of the sister conferences of North Carolina, her outlook is brighter than ever before. Another thing which to the writer makes her prospects brighter, is the fact that the bonded debt, that intolerable incubus has been burned out of the way. This in my humble judgment is a benediction from heaven. Verily this lovely and exalted daughter of Methodism has been purified in the fire.

Now let every alumnae, every husband or friend of an alumnae, and every friend of exalted, educated, Christian womanhood rally to her support; let every one build over against his own house, and this time-honored and beloved institution will rise from the ashes as quickly as did the walls of the Holy City under the united efforts of the returned captives Thus rebuilt, and unitedly sustained by our two great conferences, her latter days will be more glorious than the former.

M. A Smith.

A New Era for Greensboro Female College.

There is no doubt that the Methodists of North Carolina need a first class college for women. It is equally certain that they are abundantly able to have such a college. Not many will doubt that Greensboro is a fit place for it. Centrally located, near the line of the two conferences, in a position to command the patronage of the entire State and other States, with a long and noble record of high-class work, and hundreds, of students who fondly love the institution, with a site all that could be desired. All the conditions are the most favorable. It will be a great advantage to the college to have it in the hands of the church. While the fire seemed at first disastrious, it will evidently become a blessing. It has intensified the sympathy. It will result in a far better house, and put the college practically on a higher plane of efficiency and power.

Three things are necessary: 1st To finish up the building in the best, most modern style. 2nd. Pay off all indebtedness and, 3rd, endow it with not less than $100,000. This will not be easy. It will require much work and patience But it can be done It is not a question of ability, but of how to get it before the people. The past marvelous success since the alumnae took hold of it is a guarantee of future and greater success in the larger sphere.

It is to be earnestly hoped that all our people will unite heartily on the enterprise. There is no reason why this should not be. Infact it is so now.

Then it is hoped that our men of large means will concentrate upon their college, and make it all we need. There is no conflict between our schools when properly considered. We need them all. They should all have help. This one appeals now in a very special manner for large donations. It will become the pride and joy of every Methodist in the State.

D. Atkins.

The Golden Opportunity.

The Methodists of North Carolina have joint ownership and control of two great institutions of learning, and have much cause to be grateful for the record which each has made. One is Trinity College for young men, which has an equipment of more than a million dollars. It is open and its halls are filled with young men.

The other is Greensboro Female College. It is in ruins, its charred walls are deserted, its faculty and students are scattered abroad, and from its ashes it holds out its wounded hands for sympathy and help. The Methodists outside of Durham have very little invested in Trinity College. The Methodists of this generation had only a few thousand dollars invested in Greensboro Female College at the time it was burned. They feel the fresh inspiration that has recently awakened the State in the cause of education. The misfortunes that have befallen Greensboro Female College in the last few months have aroused their interest and smypathy as never before. They are abundantly able to furnish the means for rebuilding the college. The golden opportunity has now come for our people to show their devotion to Methodism and the cause of Christian education, and most assuredly they will do it. Let them rise and build and give the honored old college a new start on a scale that will compare favorably with our college for young men in Durham. The prestige which our female college has won from the past, the expectations of the future, the interest of our daugh-

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ters and the heroic efforts of the Alumnae Association all demand it. A prompt response will give us a better building followed by larger patronage, and what seemed to be a great calamity will prove to have been a "blessing in disguise."

J. J. RENN.

Guilford College, N. C.

Let it be Done at Once.

MY DEAR SISTER CUNINGGIM:—I wish to express my hearty sympathy with the movement to rebuild Greensboro Female College. Let it be done at once, and on the old foundation. I shall gladly aid the enterprise in any way in my power. Wishing you abundant success in your great undertaking, I am,

Yours truly,

JAS. H. WEAVER.

Looking for the Sign.

Presuming that the purpose and feasibility of rebuildiug Greensboro Female College are assured facts, and knowing that its earliest consummation is of vital importance to the training of the daughters of Methodism, we, with some degree of nervous tension, are looking with watchful eye for the signs, yea, the tangible evidence, of promised fulfillment. We are aware that there is too much involved to brook delay, and that postponement will only add to the present disaster, and put far away another auspicious day. Why not then, at once, unfurl the sails to the favoring winds, and bring the craft to shore to receive the waiting voyagers?

The shock and excitement incident to the burning of the college have in a measure subsided, and the dark cloud that hung like a midnight pall has rifted, and the most pessimistic doubters are beginning to look at the situation from a different view point, and find that it is not so forlorn as at first appeared. Then, too, surviving the cremation of the dear old Alma Mater, are faith, hope, a holv ambition and a dauntless courage which is a sufficient guarantee to induce the hopeful magician to wave the wonder-working wand over her ashes, and evolve therefrom a thing of beauty that will be a joy and blessing to the present and future generations. Let us take courage, and out of this great disaster make a great opportunity to vindicate our loyalty to a heritage made sacred by the prayers, toils and courageous example of the sainted builders. Our birth-right must not be despised and sold for a mess of pottage, and thereby forfeit blessings which will brighten as they take their everlasting flight beyond the avail of strong cries and tears.

There are many other significant reasons that can be given for the rebuilding of the college, but suffice to say that, after an eventful existence of more than a half century, she becomes ancestral—being the Alma Mater of at least three generations of the daughters of Methodism in this and other States who have gone from her halls equipped in mind and heart to bless the world. With such prestige we will be recreant to a high duty, and forfeit a golden opportunity if we fail to perpetrate her.

O what tender emotions stir the heart as sweet memories cluster about the place now made desolate because she is not!

The mingled voices of the living and the dead plead for the resuscitation of their prostrate Alma Mater.

M. T. HUDSON.

A Tower of Strength.

Greensboro Female College has been through its long life such a tower of strength to N. C. Methodism. No argument should be needed to hasten her rebuilding. Unless we have too many educated Methodists the doors of G. F. College should be reopened next fall.

Alumnae need no arguments. They need to measure their love and faith in our college by energetic work and liberal gifts. If our preachers and people need arguments the strongest reasons can be found in the life and work of G. F. C. women among us. Let each pastor remove from his charge mentally, if he can, the influence of alumnae and students of Greensboro Female College, and the loss to every department of woman's work would be a convincing argument to him. The long career of the college in the past explains its wide-spread influence; but high standards of education and character held up by the precepts and example of Christian teachers more fully give us the reasons why G. F. C. girls are leaders in good causes. Our church cannot afford to let this influence be lost to her people, and I do not believe that she will be ready to lose it, even for a time.

With united efforts money can be raised at once. Do not wait for others, but send the most you can give now, and let us start the work of rebuilding.

REBECCA WILSON LEGRAND.

Rockingham, N.C., Mar. 22, '04.

Oklahoma Queen and Oklahoma Beauty.

A BIT OF HISTORY.

(Continued from last week.)

On seeing this I went at once to see the peach, knowing that if it was a seedling of Connet's Southern Early, ripening first of June that it was a great acquisition to the peach family, and to say that I was surprised when I saw the peach, is putting it mildly. I got the history of the tree from Mr. Balsley. Four years before he had been at a sale in the neighborhood where Connet's Southern Early originated Mr. Connet who took a just pride in the origination of the Connet, had one of the peaches with him and gave it to a gentleman in the presence of Mr. Balsley, and he gave Mr. Balsley one half of it and dropped the seed on the ground. On eating the peach Mr. Balsley remarked that it was the finest peach he had ever eaten so early in the season, and picked up the seed and took it home with him and planted it in his garden. Four years afterward the notice in the Record appeared which brought the peach to my notice. There were at least five bushels of peaches on the tree and not a rotten peach in the lot, and they were all about ripe enough to eat. Mr. Balsley intimated that he would take $50 for the control of the tree, and I closed with him at once, and did not damage the tree in the least, leaving it on his ground. I began budding and selling the trees to my patrons at once. Two years afterward I sold one half interest in the buds to a prominent nurseryman. The following is his report on this peach:

This year (1895) while I was shipping Alexanders not one third of which were ripe, and the Greensboro peach being only 2½ miles from my place, I went to see it. It certainly was a great surprise The trees were loaded with fruit colored beautifully with crimson, with a yel lowish cast. They were uniformly large, averaging more than double the size of Alexanders, and Mr. Balsley said they were fully half gone as they had been ripening for more than a week, and the tree was so full they were not so large as they were when it bore its first crop two years ago. About every peach on the tree was ripe enough to ship, most of them getting soft. They would have all been gone had he been shipping, while Alexanders were not half gone in my orchard at same date. A peach as large as common July peaches, except Elberta, beautifully colored, a free stone, ripening with Alexanders. It was there before me in all its beauty the greatest surprise I ever had, I could hardly realize it, seeing such peach at the season. I pulled a large soft one, peeled the tough thin skin off with the least trouble, the flesh was white, very juicy and of extra quality for so early a peach. I know of no peach that will beat it—this is my honest opinion I could hardly rest or sleep until I saw Mr. Young, the owner and introducer, and secured a half interest in the buds for this year.

JOHN A. YOUNG.

(To be continued.)

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Should G. F. C. be Rebuilt?

The whole country was shocked when the wires spread the news, that for the second time G. F. C. had been laid in ashes. The first enquiry that came from all parties, the friends of the college, those who were indifferent, and the casual listener, was, will the college be rebuilt? A more important question than that is: Should the college be rebuilt? Mere sentiment should not enter into the answer to this question. G. F. C. has done a great work in the past. She has a glorious history. But will achievements meet future demands, or meet changed conditions? Sometimes what appears to be an unmitigated calamity, brings to us opportunities that we would not, and could not have without them. Often the burning of a town gives better facilities for handling a larger business. So may it not be that the burning of G. F. C. is the opportunity for a better equipment, and a larger usefulness?

But should G. F. C be rebuilt? I answer, yes. The State is full of female colleges. Every denomination of adequate strength has one or more female colleges. The State has also provided well for female education. Our own church has several colleges, and are these not amply able to meet the demands for this class of work? and is there room for another? There is plenty of room at the top, and I am in favor of putting G. F. C. at the top of our female educational systems, as Trinity is at the top of our male educational work

The insurance money will pay off the indebtedness, which I think ought to be done. Then we have in the very heart of one of the most progressive cities of the South a campass of about 30 acres unsurpassed for beauty, and accessible from all parts of the State. It seems to me to be the proper thing to put there an institution that will meet not only the present demands, but should build for the future.

A building should be projected that will cost not less than one hundred thousand dollars, with all modern improvements and conveniences.

With such a building, not less than one hundred thousand dollars should be secured as a permanent endowment. Randolph Macon at Lynchburg has $102,000 endowment. The Woman's College at Baltimore $445,000, and G. F. C. must have an ample endowment to do the work expected.

The curriculum should be placed in line with the best colleges for women. The very lowest that should be thought of would place a young woman in the senior class in the Woman's College of Baltimore, Vassar, or Wellesley. G. F. C. should not be put in competition with the colleges we now have, but let them send their graduates there for post graduate work. The college should be put in close touch with Trinity, and form a part of our educational system, which ought to be more compact and unified. With such an institution, the zeal that has characterized her faculty in the past, will place her among the very highest grade institutions of this union This is what we need, this is what we want, and we should not be satisfied with anything less.

J. Ed Thompson.

Rebuild the College.

As has been said, and truthfully said, may be said again, that the history of Methodism cannot be written without writing the history of her institutions of learning. For the reason they are the highest exponent of the thought and doctrine as well as the deepest source of the influence and power of the church. Take out of North Carolina Methodism, the vast contributions Greensboro Female College has made to her, domestic, social, intellectual and religious, and you eliminate the richest portion of the churches heritage. There is not a Methodist community in the State, and far beyond, that has not been blessed by her gifts and enriched by her culture. The Methodist church in North Carolina never could have been what it is to-day had it not been for Greensboro Female College. Who could measure the infinite loss both to church and State should she cease to be?

What then, rebuild? By all means rebuild, where? Why, upon the very same campus where she has been twice burned to ashes There is no more lovely spot in the State. Beautiful for situation. The joy of the whole church.

Thousands of her noblest daughters and sincerest friends turn hither with the fondest recollections. Build other than there and you tear the college away from the best constituency the institution has ever had or ever will have.

To rebuild there would best conserve the history, life and work of the institution. Greensboro Female College has had a noble past. Her life is incorporated in the best womanhood of the church This is her richest endowment, an entailed legacy increasing in interest and influence as the years go by. Remove her to any other community, and you dissipate and throw to the winds the accumulations of years.

Worth more than endowments of gold and legacies of silver. This is not sentiment, and if so, you cannot ignore sentiment altogether especially sentiment full of highest purpose, tenderest love and fondest hope. But this is not sentiment, but the fixed and settled judgment of so many of the wisest and best people of the church, that it may be taken as the will of the majority. Greensboro is one of the best towns in the State, of easy access, healthy, and centrally located, touching both east and west. By all means then in Greensboro, on the same old cherished spot. When and how, let the wise and godly men and women now at the helm say, and then let every loyal son and daughter respond.

J. B. Hurley.

Interested From Boyhood.

Mrs. Lucy Cuninggim—
Greensboro, N. C.

Dear Sister :—When I was a mere boy I sat in Mt. Olivet Church in Davidson county and heard the sainted Dr. N. H. D. Wilson speak of Greensboro Female College; from that time until now I have felt an interest in the College. It has been my pleasure to attend the commencements a few times, which has intensified my interest. A man said to me sometime ago that wherever you find a G. F. C. girl she is ready to do anything she can for the church.

In consideration of its past history—the work it has done—and what is needed to be done now, I very much desire to see the work of rebuilding it begin, and herein pledge myself to do all I can to accomplish it.

Fraternally,
J. E. Woosley.
Franklin, N. C.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous services.

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Our Correspondents.

Missionary Conference for Young People.

The dates of the Summer Conferences of the Young People's Missionary Movement are officially announced as follows: the Western Conference at Winona Lake, Indiana, June 17-26, the Southern Conference at Lookout Mountain, Tenn., July 1-10, and the Northern Conference at Silver Bay on Lake George, N. Y., July 22-31.

The Winona gathering will be the first of these Conferences to be held in the West, though this will be the second year for the Southern Conference and the third for the one at Silver Bay.

The purpose of these conferences is to afford a practical training school for missionary workers in Sunday - schools and Young People's Societies and to combine with such training the facilities for rest and recreation that most Christian workers are obliged to seek in connection with their brief summer vacations.

The list of speakers for the conferences of 1904 is not yet complete, but among those who have promised to assist on the programs of one or more of these conferences, are the following: Rev. John F. Goucher, D. D., Rev. W. R. Lambuth, D. D., Hon. Samuel B. Capen, LL. D., Mr. John R. Mott, Mr. Robert E. Speer, Mr. John Willis Baer, Rev. Charles L. Thompson, D. D., Rev. E. E. Chivers, D. D., Rev. A. L. Phillips, D.D., Prof. O. E. Brown, D. D., Rev. A. L. Browne, Rev. E. H. Dutton, Rev. Wm. M. Bell, D. D., Rev. A. W. Halsey, D. D., Rev. Willis R. Hotchkiss, Prof. T. H. P. Sailer, Ph. D., Messrs. Harry Wade Hicks, S. Earl Taylor, Harry S. Myers, John W. Wood, Don. O. Shelton, S. H. Hadley, M. E. Trotter, Harry Monroe.

It is expected that the Missionary Secretaries for Young People's Work of the leading Missionary Boards of America will be present. In addition to these an invitation is extended to leaders and workers in national, State, district, and local Sunday-school, and Young People's organizations.

Missionary Secretaries and other leaders who are in closest touch with church activities have come to regard these summer conferences as one of the most effective agencies for the better equipment of young people for leadership in missionary work in the local church.

Reduced railroad rates and a combination of other favorable conditions, make it possible to offer the benefits of these conferences to representatives of Sunday-schools and Young People's Societies for but little more than half of what ordinarily would be the expense of such vacation privileges.

Additional information concerning these conferences may be had by addressing The Young People's Missionary Movement, 156 Fifth Ave , New York City, or Rev. W. R. Lambuth, D. D., 346 Public Sq , Nashville, Tenn.

North Carolina.

MR. EDITOR:—I have just read the last line of a book that is of genuine merit, and must prove valuable to every one interested in the history of North Carolina, to say nothing of those making a study of Colonial government. The reference is to a new book by Prof. C. L. Raper, Ph. D., entitled: North Carolina, a Study in English Colonial Government. This is a valuable contribution to the historical literature of the State. An excellent summary of the proprietory period—1663 to 1729—is given in the first chapter. The nine chapters following deal with the colony under the crown, and the downfall of the royal government. This brings us within sound of the guns of the revolution. A full knowledge of the sources, a clear style, a philosophical arrangement, and a careful elimination of non-essentials done in the spirit of the modern historian enter into the making of a work of permanent value. This book is not for light popular reading, but a serious study of a period the knowledge of which is essential to an appreciation of the State to-day to say nothing of its history. Just now much constructive work in the field of historic research is being done by earnest young scholars in the South. This is one of the best pieces of work thus far.

It may be well to say that Mr. Raper is associate professor of history and economics in the University of the State, and his book bears the impress of the McMillan company. Such works as this indicate the dawn of a new day in North Carolina.

M. T. PLYLER.

Tesimony of a Minister.

A startling incident, is narrated by Rev. John Oliver of Philadelphia, as follows: "I was in an awful condition. My skin was almost yellow, eyes sunken, tongue coated, pain continually in back and sides, no appetite, growing weaker day by day. Three physicians had given me up. Then I was advised to use Electric Bitters; to my great joy, the first bottle made a decided improvement. I continued their use for three weeks, and am now a well man. I know they robbed the grave of another victim." No one should fail to try them. Only 50 cents guaranted at all drug stores.

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The Special Edition.

Of course the reader will see at a glance that this issue of the paper is given almost wholly to the interests of Greensboro Female College. It is a great pleasure to the editor that he can do this for so noble a cause. His only regret is that there has not been space sufficient to publish all the matter furnished, and that he could not have given a much more elaborate and attractive edition. A few manuscripts left over, will appear next week. This is the best we could do.

We have five hundred extra copies, for which we shall be glad to have orders from any one desiring them at the rate of 25 cents per dozen or three cents per copy.

The half-tone on our first page shows that the glory of this latter house will be greater than the former.

Some Facts in the Case.

The rebuilding of Greensboro Female College is not simply a matter to be devoutly wished. It is a matter in which is involved the vital interests of Methodism and the cause of Christian education in North Carolina.

There is no rational or sane view of the situation which can allow this factor of our educational equation to be eliminated and leave us any hope of a successful solution of our educational problem. To abandon it would be to undertake the starting anew where we were fifty years ago.

Let us see first of all what our assets are in the plan of the Trustees to rebuild at once on the old site:

1. We have the prestige of a long and successful history, which carries with it the largest and best of what we call "good will" in an enterprise.

2. We have a college organization upon which we can lay hands in the student body of next year.

3. We have an undivided Alumnae, running back through at least two generations, scattered over the State and the whole South.

4. We have forty acres of ground, beautiful to behold, lying in the heart of one of the most progressive cities of the South, central in the State, and conservatively valued at $50,000 00. On this campus we have walls which are to be utilized in the new building proposed, valued at $12,000.00.

5. We have this unencumbered, since the Alumnae Association heroically raised last summer the $25,000.-00 necessary to pay for the stock of the old company, and with the insurance money the trustees are taking up the outstanding bonds. So far, the bondholders generally have done the generous act by accepting less than par in settlement, so that the prospect is that with the $35,000 00 insurance, the $40,000 00 of bonds will be retired. In addition we have already pledges for rebuilding amounting to about $12,000 00, and when we secure $20,000 00 more the work can begin. The building committee confidently expect work to begin by June 1st, and to be ready for the College session to open September 15. In order to do this May must be a busy month, and everybody must come to the help of the committee.

6. We have a plan for the new building shown on our first page. This building when complete will furnish space for Library, Society Halls, Parlors and Chapel, far superior to the old building, with spacious halls and stairways, and rooms for 200 girls, with only two to the room. There will be up-to date baths and toilets, and the gymnasium will be supplied with all the modern appliances. The building will be heated by steam, furnished by a plant a safe distance apart from dormitories, and all parts of the building, exposed in anyway, will be protected by asbestos. The building will be lighted by electricity. There will be fire escapes with landings from each floor. In fact the building will be modern in every sense of the word.

7. Last, but not least, we have enthusiasm in this movement, and the few ultra voices that have been raised to obstruct will not be heard after June. Methodism in North Carolina will not fail to heed the cry of her mothers and daughters.

Let those who are interested send their pledges to Miss Nannie Lee Smith, Greensboro, N. C.

EDITORIAL NOTES.

THE Trinity College Glee Club gave a delightful entertainment at the Opera House in this city last Friday evening, for the benefit of the building fund of Greensboro Female College.

THE Committees are making extensive preparation for the Jones Stuart meeting which is to begin at the Banner warehouse in this city next Sunday. The pastors of nearly all the evangelical churches are co operating, and it is believed that great good will result.

REV. J. C. Kilgo, D.D., president of Trinity College, left on Monday for Los Angeles, where he goes to attend the General Conference of the Methodist Episcopal Church, as Fraternal Delegate from the M. E. Church, South. He was accompanied by Mrs. Kilgo and Prof. R. L. Flowers.

President Robeson desires that special attention be called to the meeting of the Trustees of Weaverville College, which will be held at the College on Tuesday, May 17th, at 2 p. m. This will be one of the most important meetings in the history of the college, and a full attendance is greatly desired.

WE acknowledge the receipt of an invitation to attend the Cole lectures to be delivered at Vanderbilt University, April 24th to May 1st. These lectures will be delivered by Rev. James Chapman, of England. The general theme is "Christian Character in its Relation to the Christian View of the World."

THE editor acknowledges the courtesy of an invitation to attend the Commencement exercises of the A. & M. College, which is now in progress, in this city. The sermon was delivered on last Sunday afternoon by Rev. S. B. Turrentine, D.D., of West Market Street Church. The address before the Literary Societies was delieved last night by Bishop B. F. Lee, D.D., LL.D., of Wilberforce, Ohio.

A NOTE from Dr. Weaver, presiding elder of the Statesville district, says that Rev. C. C. Thompson, of Lenoir station, will leave the first of May for Sacramento, California, where he will take charge of our church which will be vacant after that date. The whole conference will regret to see Brother Thompson take his departure. Dr. Weaver says: "Lenoir station will greatly regret to lose him and his most cultured wife, but will cheerfully submit, as they feel that it is best for Bro. Thompson and his family. Our Conference can ill afford to loose Bro. Thompson. He is one of our strongest preachers, and a most earnest and consecrated man."

Asheville Missionary Institute.

DEAR BRO. BLAIR:—The 5th session of the Asheville District Missionary Institute convened at Hot Springs, N. C., April 13-14. The attendance was not full but a goodly number of the pastors were present and contributed their share nobly. Others doubtless would have come but for the distance.

Nearly every pastor present reported his expectation of a surplus on the collections; and all the charges, we believe, will pay out this year. Two or three mass meetings will be held on each one of several charges, and one on each of the others which are fearful of a deficit.

Asheville District doesn't purpose to have any "black" on her chart next year. We believe every pastor and every true layman and every loyal church member in the District will see to it that their charge does not disappoint the Conference and thus dishonor God in reporting a deficit on our small assessments. How much more we could pay if we only truly desired to and loved our blessed Lord sufficiently! "Let us arise!!"

The preaching at the Institute was done by Revs. Bell, Siler, Litaker and Wolfe. These names are sufficient evidence of the quality of the treasures brought forth.

Our faithful Presiding Elder, having planned carefully, executed the program wisely and presided to the entire satisfaction of all.

The following resolution was unanimously adopted: Resolved, that we request the Board of Missions to increase the assessment for Home Missions in our Conference next year.

Our home work was discussed and it was found that many of our most faithful and efficient pastors are working for almost nothing, hence the foregoing resolution. We believe that the Home Mission assessment ought to be increased and the Foreign not decreased.

May this resolution be heeded.

Hot Springs entertained us all nobly for which we unitedly expressed thanks in open Conference.

JNO. W. MOORE,
Secretary.

From Marion.

The meetings conducted here by Rev. E. C. Glenn for 12 days past have been quite successful. There were conversions at the altar from the first day. Probably 65 were converted, and 25 reclaimed. 40 gave their names for membership to us, 5 to the Presbyterians and 14 to the Baptists. Besides these, 15 were persuaded to bring letters to the several churches. It was not formally a union meeting, yet the majority of the Christians of the town labored together.

Bro. Glenn is an effective preacher and an untiring worker. He is thoroughly orthodox in doctrine and method. He seeks earnestly to bring to a higher plane all departments of church life. He succeeds The indifferent, inconsistent church member does not enjoy himself in his meetings. To God be the praise.

W. H. WILLIS.

Commencement Exercises Weaverville College.

May 13, 7:30 p. m.—Joint celebration of the Literary Societies.

May 15, 7:30 p. m.—Annual sermon by Rev. H. L. Atkins, Shelby, N. C.

May 16, 10 a. m.—Contest for "Vandiver" Declaimer's medal.

May 16, 2 p. m.—Contest for "McDowell" Reciter's medal

May 16, 7:30 p. m.—Reunion of former members of the Literary Societies.

May 17, 10 a. m.—Contest for "West" Orator's medal.

May 17, 11 a. m.—Address by Rev. Mark L. Carlisle, D.D., Columbia, S. C.

May 17, 2:00 p. m.—Annual Meeting Board of Trustees.

May 17, 7:30 p. m.—Sacred Cantata.

OIL CURE FOR CANCER.

Dr. D. M. Bye Co, the eniment Cancer Specialists, have cured hundreds of cases with their wonderful Combination of Oils, originated and perfected by them. It is no experiment, but the result of twenty five years experience. Now in successful use ten years. Convincing evidence set forth in their new book, which can be had for the asking. Address Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind. (This the home office.)

Some Reasons Why Greensboro Female College Should be Rebuilt at Once.

1st. We have already the most beautiful campus in all the land, admirably located on the street-car line, and yet only a short walk to the churches, and to the business portion of the city.

2d. To the hundreds of women and girls who claim G. F. College as their alma mater, no other place could have around it the sacred memories and tender associations that have for fifty-eight years been gathering around this dear old College.

Over a large part of the United States are to be found the Alumnae of G. F. College filling positions of usefulness and honor; and in the "nation's beyond", Brazil and Korea, we find them living and teaching the blessed truths of the gospel they were taught in old G. F. College. All of whom feel that to them is committed a sacred trust not only to perpetuate this noble old institution, but to empower it for grander achievements in the future than ever in the past.

3d. It is just and right and due our noble and heroic fathers, Peter Doub and his co laborers, not to give up that for which they sacrificed and toiled so assiduously to establish. They, with prophetic vision, saw what it meant to Methodism in North Carolina to have such a College for the Christian education of their daughters. And when disaster befell it forty years ago, there still were found brave, noble-hearted Christian men who risked their fortunes and their homes for its resurrection. Yea, the blood of that good man, the lamented Wm. Barringer, crieth from the ground "arise and build at once."

4. What has been done can and will be done again. We believe God has not accomplished all He intends through Greensboro Female College, and with His blessing upon our efforts, it will arise gloriously and speedily from its ashes.

6. It is not an impossibility. If 72,000 members of the Woman's Foreign Missionary Society, of the M. E. Church, South, by their small contributions in one year, raised $112,458 78, what could not our great and strong Methodist church in North Carolina do in building and equipping a College equal to the best, if with determined, united effort they go to work?

LUCY A. CUNINGGIM.

Intelligent and Enthusiastic.

Two non-Methodists once within my hearing made the following remarks: "Did you ever notice that the women in the Methodist church are much more intelligent than the men of that church?" The other replied: "But I have also noticed a beautiful trait which is most prominent with Methodist men. That is a staunchness in upholding their women in whatever they undertake." I was only restrained from saying Amen! by being a non Methodist myself. And never has this noble trait so characteristic of this denomination been more faithfully set forth than in the rebuilding of Greensboro Female College. After all the difficulties of last summer had been met and overcome, the burning of the building did for a few days make the undertaking seem almost helpless, but no one thinks so now for the new plan in its consummation of convenience and beauty has aroused all the enthusiasm of educational lovers in North Carolina. We now see how the fire was a part of the mysterious plan of the Great All-wise to place this grand old institution on an equal with the most improved educational institutions in the United State.

Dr. J. L. M. Curry once said he disliked the term "Female College" for an institution had no sex, but I am not so sure about that, for our dear old G. F. C. was and always will be as essentially female as any other mother, for this College has that sweet way of imparting to all its girls a love of purity and gentleness, a love of the artistic and esthetic that characterizes Southern mothers, and with Mrs. Robertson, a living inspiration to the ideal life, such a college will always be a success and will be needed as long as there are girls in North Carolina, whether they be Methodist or not.

May the beautiful new building serve the improved conditions of this State as faithfully as did the old one in days that are gone.

As Rip says, "May it live long and prosper," for such is the loving wish of its daughter.

MRS. CHAS. L. VAN NOPPEN.

Greensboro, N. C., April 11th.

Her Right Arm of Influence.

As soon as our shocked minds could rally from the first horror of the news that our beloved College lay in ashes, the first thought was involuntarily the question, "Will the College be rebuilt?" Not long did it take loyal hearts to decide what their hands would do. North Carolina Methodism could not afford to lose this right arm of her influence wielded so many years by her faithful handmaiden of the church.

Out of dark disaster was born the inspiration for stronger endeavor, and the resolve that from her ashes this grand old institution should arise in more splendor than ever. With ample means to command, and with abundant faith in the great spirit of G. F. College that has outlived so many vicissitudes and attacks on her material life, our people cannot, and will not see her go down under this heavy blow. A thousand times no! Without hesitation or delay, let us rally to her side, and with God's help, raise speedily from her mourning in ashes a new G. F. College, anointed and clothed in the glorious expression of our undying love.

LIZZIE P. JONES.

Raleigh, N. C.

Nothing More Important.

There is nothing more important before the Methodist church and her friends today it seems to me, than the rebuilding of Greensboro Female College, for what affects her women, affects the whole church. To close the doors of an institution that has sent out into this and other States the high type of women, who are exemplifying in our homes, churches, society, the splendid moral, Christian and intellectual training they received as her pupils would be a sad blow, indeed, to the many who had hoped to have their daughters fitted for life under the same influences. But our faith does not wane; we are hoping, expecting, and praying for great things for G. F. C. in the near future.

MRS. W. H. OSBORNE.

Greensboro, N. C.

An Urgent Necessit .

To rebuild Greensboro Female College is an urgent necessity. To build now should be the key-note to sound throughout North Carolina Methodism. Delay is dangerous. What is done now can be accomplished much more easily than to postpone for even one year.

The economy is apparent. When delay is proposed interest subsides, confidance wanes, and a general indifference sets in.

Friends aiding in this important church enterprise, and awaiting her open doors, must, if the work is delayed, find other schools; and interest hitherto concentrated around our dear old alma mater, will be transferred to other institutions.

Then what is left for us to do? The best interest of the College answers, build and build now.

E. E. WILLIS.

Laurinburg, N. C.

A Mother Speaks.

Greensboro Female College should be rebuilt as early as possible, or the education of women in our church and State will suffer irreparable loss. It is my earnest wish that this should be done.

Yours in love for our Alma Mater,

L. M. HENDREN.

New Berne, N. C.

N. C. Methodism.

GLENN.—Rev. E. C. Glenn is holding a meeting at Burlington this week.

ROWLAND.—Rev. J. M. Rowland, of Pilot Mountain, is assisting Rev. J. P. Rodgers at Central Falls, this week.

FEW.—Dr. W. P. Few will deliver the Trinity College lectures in Charlotte, N. C., the first week in May, on "Southern Progress, and Some Ways to Promote It."

JORDAN.—Rev. H. H. Jordan, of Walkertown Station, delivered a sermon to the Odd Fellows at Caroleen last Saturday, and preached there on Sunday morning and evening.

TRINITY HIGH SCHOOL.—At Trinity High School (Old Trinity) Rev. T. F. Marr, of Charlotte, will preach the annual sermon, and Hon. R. B. Glenn, of Winston Salem, will deliver the address. The commencement will include May 15 to 18.

NEEDHAM.—The Nashville Christain Advocate says of Rev. J. B. Needham's work at Madera, California, that there have been thirty-one accessions in 1904. Fifty-two accessions since Conference. Average attendance in Sunday school is more than one hundred. Brother Needham's friends in the Old North State will rejoice to hear of his success.

CHATHAM.—We find the following note in the Elkin Times, and join most heartily in congratulations and good wishes for this noble couple: "Mr. and Mrs. H. G. Chatham celebrated their Tin wedding Monday. These ten years they have spent in our midst no doubt have been ten happy years to them, but far surpassing this is the fact that they have also been crowded with good deeds and helpfulness to others. We speak the truth, and know whereof we speak, when we say that no home sheds more sunshine and brings more happiness into the lives of others than this one. May they live among us to celebrate their Golden wedding."

CHESTNUT STREET, ASHEVILLE.—Rev. G. W. Crutchfield, the pastor, writes: We begin a meeting at North Asheville next Sunday, Prof. E. S. Fogg, who has been in revival and camp-meeting work for fifteen years as a leader in music and preacher's helper, will be with us. If any brother should desire a good assistant in music, and a personal worker immediately after May 7th, he can write to Bro. Fogg in my care. He had charge of music for Dr. Monk in two revival meetings in Chattanooga. He has also been with Rev. Geo. Stuart. He will do you good and not harm.

BROWN.—The following note regarding a veteran local preacher is from a correspondent of the Concord Times: Rev. David Brown came home from Mooresville a few days ago, where he has been spending several weeks with relatives, and friends of Uncle Dave (as he is generally known) will be glad to know he is in good health again. Uncle Dave is 89 years old, and is now able to walk a mile. He will spend a few weeks at home and he will then go to Salisbury, where he will spend a while with his daughter, Mrs. A. L. Coburn.

MARION.—The Marion News of last week said: "The revival services that have been held in the Methodist church continued up to the time of going to press. The meeting has been without doubt the best that has been held here in a number of years. The attendance has been exceptionally large and the interest manifested has been great. Over 50 professions and 45 have given in their names as desiring to unite themselves with some church. Rev. E. C. Glenn has done a great work here and has endeared himself very greatly to the people. His preaching has been plain, convincing and full of the gospel. The meeting has been more like the old-fashioned Methodist meeting of long ago. Much and lasting good has been done."

A WONDERFUL MEDICINE.

If you read this paper you know about Drake's Palmetto Wine for the Stomach, Flatulency and Constipation. We continually praise it, as hundreds of our readers do. Any reader of this can have a trial bottle of Drake's Palmetto Wine free, by sending a letter or postal card to Drake Formula Company, Drake Building, Chicago, Ill.

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Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who writes for it.

Greensboro Female College.

We must rebuild without delay. Methodism in North Carolina cannot afford to let her lie in ashes. We are well able to start her again. God help us.

A. D. BETTS.

Lillington, N. C.

IT COSTS YOU NOTHING

to make a trial of the most marvelous remedy ever prepared for the cure of indigestion, constipation, dyspepsia and all forms of kidney and liver trouble. Vernal Palmettons (formerly known as Vernal Saw Palmetto Berry Wine), is the name of this ideal remedy, and any reader of the North Carolina Christian Advocate is entitled to a trial bottle absolutely free of all cost. If you are ever sick with any of these troubles you should not delay but write at once to the Vernal Remedy Co., 460 Seneca Building, Buffalo, N. Y., and the remedy will be sent you by return mail.

The Sunday School.

Lesson for May 1.

Prayer and Promise.

(Luke 11: 1 13.)

Prayer Teachable.

Prayer is an exercise which the Spirit inspires and man utters. The utterance is teachable. Private prayer has all freedom; to lift, to brighten and express the thought of many, is the aim of public prayer, and is as serious as public discourse, needing thought and study. If shambling and incoherent, or laden with set phrases and vain repetitions, it does not "edify one another." Brevity, energy and clearness, strong in faith and warm with love, "clothed with humility," make prayer luminious and refreshing. Such is divinely taught, but humanly uttered. To give the divine free course is our effort.

The Chief Concern.

The model in our lesson suggests the Greek maxim that the welfare of the state includes that of every citizen. It opens in reverent tones with plea for the honor of the Ruler and the perfecting of his rule upon earth. In that all kindreds of the earth will come to their highest peace and blessing, and the good of all is the good of each. Our earth will then reach heaven's quality. Like the Com mandments, the Lord's Prayer puts the divine honor, worship and kingdom first.

Reverence.

The noblest Greek word, as the noblest human temper, is "reverence," seeming to include all virtues. This temper is here given at the opening of the prayer. "Our Father," at once mingles love, adoration and submission, and the very attitude proper for its utterance seems of itself to go with it. "Honor all men," is the apostolic bidding, and it rests upon all having one Father, making us all one family. Thus with reverence for him comes tender regard for men. "We be brethren."

The Greatest Good.

"Thy will be done," is often the language of suffering or disappointment; it is just as fitting to hope and enterprise. The divine will is "the power of the cause" in the universe, and all our human fortunes are begun and ended in it. Our self-determining faculty reaches but a little way. "Except the Lord build the house, they labor in vain that build it." Under his will we are free enough, and if we put heart and life there, we thrive in its great harmony.

The Simplest Need.

All our temporal interests are told in one brief verse. "Your father knoweth that ye have need of these things." "Let us be therewith content," means no idleness or lack of plan and effort in business. Getting a living, gathering capital, supplying markets with what others need, winning wealth for the general good—these are noble efforts, and in our short lives they train us for service hereafter. But all are from the Hand that works for us and in us.

Moral Relief.

Sin is the appalling fact, and in the Presence its guilt and shame come to a strong light. "Woe is me! Mine eyes have seen the King!" Sin separates us from our Father; it gives life its bitterness and death its sting.

To feel its nature is preliminary to effort at getting rid of it. Feeling comes of the Holy Ghost, and pardon of the Saviour. These, unspoken, go with this prayer to the Father, and thus the blessed Trinity works our relief. Pardon is a "mystery;" that is, known by consicous experience. "Blessed is the man whose transgression is forgiven." He knows it.

Apprehension.

"When I would do good, evil is present with me." Such being the condition or moral life, one may well shrink, though the loyal soul is confident of nothing beyond what he is able to bear. The struggle with evil is life-long, and its only relief is victory. But weak and weary, we long to be exempt, and as we feel, so we may pray. The Evil One is stronger than we, and unless divine aid is given us, he will surely prevail Nobody dreads a battle as much as a tired soldier.

Persistence.

This, illustrated by the incident of neighborly need and confidence, has in prayer its sure reward. It keeps us in close interview with a Father's loving heart who is pleased at our confessed dependence upon him. His wisdom may decide against our special request—"Not as I will;" yet something better for us will be given, and we shall be satisfied. Israel's teasing prayer was once granted, but "He sent leanness into their souls."

Exclusive.

Verse 10 is best taken negatively. He that does not ask, does not receive. With the hearer and prayer the temper of him who prays is of more value than any possible gift. "Ye ask and receive not, because ye ask amiss" in temper and design. A humble, earnest, unselfish spirit always prevails and finds rest; a greedy, self-seeking one, never. Praying as Jesus teaches, we shall never be refused, for he will join in our prayer.

The Good Gift.

The crown of all blessings, never whithheld, is in verse 13. Tyndall shows how a lively, cheerful spirit resists bodily maladies, and in physical hardship the mind gives endurance. One has seen a fierce disease actually turned by sudden cheer. If the spirit is lively and joyous, loss and poverty have no sting In study or business "a merry heart" relieves perplexity and quickens energy. Above all, to know Christ in his offices of grace, and to feel the glow of life and hope in him! "All these worketh the selfsame Spirit." Parents may give "good gifts;" our heavenly Father gives the best.—Rev. A B. Hyde, D. D., in Pittsburg Christian Advocate.

A Thoughtful Man.

M. M. Austin of Winchester, Ind., knew what to do in the hour of need. His wife had such an unusual case of stomach and liver trouble, physicians could not help her. He thought of and tried Dr. King's New Life Pills, and she got relief at once and was finally cured. Only 25c. at all drug stores.

WANTED!--Second hand Pianos and Organs. I buy, sell and exchange any make. I will sell you a new Instrument and take your old one as part pay. A postal card will bring to you Prices, Catalogues, Calendars, and full particulars.

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The Epworth League.

Topic for May 1.

Need of Righteousness.

(Matt. 22: 1-4.)

The parable of the Wedding Feast and Wedding Garment divides at verse 11; the former part showing the process of judgment upon those who are without the kingdom of heaven—the rejecters of grace; the latter the judgment of those who are within, who accept the gracious invitation, but do not sufficiently consider the high source and the purpose thereof. With the latter our topic for to-day has to do.

I. The Wedding Garment Is a Type of Holiness

1. The invitation of the gospel is without respect of condition and character. After the contemptuous rejection of the invitation of the king by those to whom it first comes, the servants are sent forth with insructions to go into the partings of the highways and bid as many as they shall find to the marriage feast. The full complement of guests is thus obtained, both good and bad. Moral character and social condition are alike ignored in the gracious call, nor are they subsequently made tests of admission. Those who present themselves are welcome. So is the kingdom of God among men. It may be difficult for us to divest ourselves of the tests by which business and society must needs be protected; but it is necessary to do so when considering the nature of the kingdom of God and its position in the world.

2. There is no lowering of the standard of holiness to accommodate fleshly minds and self interest. The parable of the Drag-net taught us of the strict separation of the good and the bad at the last day. The association of Jesus with publicans and sinners, misconstrued by the pharisaical of his day, was the way the Good Shepherd sought the straying sheep. His object was to enfold them. He chose his disciples that they might bear fruit. To come into the circle of his followers committed one to such a life of self-renunciation as he lived. Profession was ground for the greater condemnation, if they did not the will of the Father. Loving him implied the doing of his commandments. He who fixes his hope upon Jesus must purify himself even as he is pure. All believers in Christ must sedulously cultivate holiness. Faith is dead if it be not accompanied by sanctity of life.

3. The wedding garment is a recognition of the character of the feast, the dignity of the host, and the amenities of the occasion. No question was asked previously; but any one properly appreciative of so splendid an occasion, affording at the same time so gracious a privilege, would come properly attired—in his best garments, whatever his state. Possibly the parable supposes that among the favors bestowed by the host were appropriate garments, like the kaftan which Oriental rulers at this day bestow upon those appearing in their presence. But this is not mentioned in the parable, hence cannot be a matter of importance. Whether provided by the guest himself or by the host, the wedding garment was a sign of respect; its absence, of contempt, a proof of entire lack of appreciation of the occasion and its amenities.

II. Without Holiness No Man Can See the King.

1. The absence of the wedding garment is due to contempt for the king. The one thing that Christ requires is the heart's true appreciation of himself. He is infinitely worthy. Our offerings may be in vain as purchase price of his favor, but they are not in vain as an expression of the devotion of seeking love to which much is forgiven. To put a low estimate upon the Saviour is to undervalue the salvation, to pass by with heedless eye the priceless pearl and to ignore the treasure, and thus to miss the highest good—to be lost.

2. The absence of the wedding garment indicates an inconsiderateness that disqualifies for the presence of the king. Habitual irreverence is the cause of loose living. Conceding nothing higher than one's own desires, opinions, whimseys, there is no higher rule of action than the dictates of these; there is no feeling of awe by which the heart is bowed in lowly submission before the Majesty on high. The irrevent do not consider what it is to face the King: they think him altogether such as themselves. The awful questions of eternity and their own account at the high court of the universe can obtain no consideration by their flippant minds and sensuous natures. But when the king comes in to see the guests—not for critical inspection, but for welcome—one is observed who has so flagrantly abused his hospitality and whose unfitness is so glaringly manifest that there is nothing to be said in extenuation of his offense. How different in the Church, in the social circle, in business relations, when the coming judgment is but a remote prospect! But what qualification will avail when the King comes in?

3. The absence of the wedding garment is due to the licentious abuse of grace. It is an evil tendency of human nature to become careless of mercies and oblivious of the source of benefits merely because of their abundance. We forget the hand of God behind the phenomena of nature, and rest in the observation of second causes. Healthy freedom from pain is not accompanied by gratitude. Similarly the abundance of grace we take as encouragement to continue in sin. Opportunity is prolonged; hence men become careless of the inevitable conclusion; privilege is abused because of its magnitude. Christ is made the minister of sin because of his long-suffering. But this attitude is far from that approved by the king. They who occupy it are grossly abusive of his condescension and unsympathetic with his purposes. There is nothing to do but to exclude them. At the feast, they really have no part in it.

III. Christ Is Our Only Righteousness. (1 Cor. 1: 30)

The phrase, "The Lord our righteousness," is from the prophecy of Jeremiah (23:6), where it signifies the Messiah's redeeming work in restoring and vindicating his people. It is a vindication rather of Jehovah's faithfulness than of the worthiness of Israel. The spiritual significance of the phrase is extended by St. Paul to express the relation of entire dependence in which the believer stands to Christ. He is made to us righteousness, as, apart from him, we have no righteousness or spiritual potency. The Israel of Jeremiah's time was disgraced, defeated, and at last overwhelmed in the ruin wrought by its own iniquity. Looking into the future, he saw the righteous Branch of David should vindicate and restore the true Israel that had always existed in the midst of the national Israel, and whose redeeming work would more than counterbalance the nation's sin.—Epworth Era.

A Perfect Laxative

Is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is **Mozley's Lemon Elixir.** It is a pleasant lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle.

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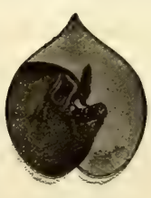


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Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

The Annual Meeting.

As before announced, the annual meeting of the Western North Carolina Conference Society will be held at Monroe, June 23-27. It is hoped that there will be a strong delegation from every adult, Golden Link and Light Bearer Society. Delegates should be elected at the May meetings. Rev. D. Vance Price, of Albemarle, has accepted an invitation to preach the sermon at 11 o'clock on Sunday.

What One Society is Doing

It was just a card and not meant for publication, but its message is so full of encouragement we cannot withhold it. Biltmore auxiliary was organized with only ten members:

BILTMORE, N. C., April 15, 1904.

My dear Mrs. Crawford:—Our Society renews its pledge of $10 00, and wishes to take a share in the "Circle of Thirty." The individual member who took a share last year also wishes to renew. This makes two shares and $10 00 pledge for us—a total of $60 00. We are meeting other obligations in our home work, so you see we are growing.

MRS JAMES CASE,
Cor. Sec.

From Davenport Female College.

The following communicat'on is gratifying evidence that the students in this flourishing college are receiving fine missionary as well as literary training. The papers referred to will be published later.

Dear Mrs. Crawford:—Your oft-expressed desire to have communications from the different societies leads me to write you something of our work at Davenport College. The Golden Links of this school is the child of Faith having been pledged by Mrs. Nolley at the annual meeting last year before the present administration of the school began. During the first week of the fall session the organizing of a missionary society, to be known as the Golden Links of Davenport College, was proposed to the girls and met with a most enthusiastic response, almost every girl then enrolled giving her name for membership. It was a new thing in the life of many of us and has proved a source of great pleasure and blessing.

I wish especially to tell you of our delightful Easter rally. The platform was beautifully decorated with white and yellow flowers, whilst upon the walls on white cloth were the mottoes in yellow letters, "All for Christ," and "Christ is risen," with many pictures of foreign life and foreign characters. The walls, tables, windows and piano were festooned with chains of golden links, as being appropriate and suggestive of our new name. The programme was a very interesting one and well rendered. The opening number was a song, "In the Resurrection Morning", by the members of the Society. This was followed by the Easter lesson from the 16th chapter of St. Mark, after which Rev. C. C. Thompson led in prayer.

Before the regular program was rendered, Miss Edna Holsclaw was made a life member and Mrs. Nolley in a very touching and impressive manner presented her with a life membership certificate.

Two very interesting papers were read: "Why I'm glad I joined the Golden Links," by Miss Margaret Umberger, and "The need of young life in missionary work," by Miss Mary McGowen. I enclose these papers and if you care to do so we would be pleased to have you use them in the ADVOCATE.

After a very beautiful trio, "Hosanna," Miss Virginia Stover most impressively recited "The Starless Crown."

We are fortunate in having in our midst three missionaries direct from the foreign field, Mrs. R H. Hardie, Miss Eva Hardie and Miss Pansy Green.

Mrs. R. H. Hardie is a returned missionary of the M. E. Church, South, from Korea. She is making Lenoir her temporary home and has placed her daughters in our college.

Miss Pansy Green is from China, her father now being in that field engaged in missionary work under the Baptist church.

Miss Eva Hardie is from Lucknow, India. She has been there for several years as a deaconess sent by the Methodist church, and is now at home on account of impaired health, but will return as soon as her health is improved. She gave us a very interesting lecture on the work in India, telling of the many poor downcast and helpless souls who had been led to a knowledge of Christ through the instrumentality of the missionaries.

A very beautiful instrumental solo, "The Palms", was rendered in her sweet and impressive way by Mrs. C. C. Weaver. After which an anthem, "Hallelujah", was sung by five of the girls.

Then Mrs. Hardie's children and her adopted Korean girl, Chiponia, dressed in the Korean costume, interested the audience by going through the order of church services just as the Koreans do. It was very interesting to note the manner in which they worship God. The services closed by a collection, and a good sum was realized. While the collection was being taken Miss Elma sang a very beautiful solo, "The Ransomed of the King." The members had been given little white envelopes in which they gave their Easter offering.

But our main object was not to raise money, but to arouse a greater enthusiasm in our own members and to awaken some hitherto untouched soul to a sense of its obligation.

We had a crowded house and all seemed enthusiastic in their praises.

We hope this article will find its way to the columns of the ADVOCATE, and if it does we will be very grateful to you.

Yours truly,
MAGGIE HERMAN.

D. F. C., Lenoir, N. C.

A Notre Dame Lady.

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Quarterly Meetings.

ASHEVILLE DIS'T—2nd Round.

R. H. Parker, P. E., Asheville, N. C.

Bald Creek circuit, Bald Creek	Feb.	27 28
Ivy circuit, Barnardsvill	Mar.	1 2
Burnsville circuit, Concord	"	5 6
North Asheville	"	12 13
Bethel	"	12 13
Hot Springs ct., Hot Springs	"	19 20
Marshall circuit, Jewel Hill	"	26 27
Swannanoa circuit, Tabernacle	Apr.	2 3
Old Fort circuit	"	9 10
Hendersonville station	"	16 17
Hendersonville ct. Edneyville	"	23 24
Cane Creek ct., Patty's Chapel	Apr. 30,	May 1
Weaverville station	May	7 8
Weaverville circuit	"	14 15
Central	"	21 22
Haywood St.	"	21 22

CHARLOTTE DIST—2d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Trinity	Apr.	3 4
Dilworth	"	3 4
Matthews, Matthews	"	10 11
Tryon street	"	17 18
Hoskins	"	17 18
Weddington, Union	"	23 24
Waxhaw, Bond's Grove	"	24 25
Ansonville Cedar Hill	Apr 30...	May 1
Monroe circuit, Prospect	"	7 8
Monroe station	"	8 9
Polkton, Hopewell	"	14 15
Wadesboro station	"	15 16
Derita, Hickory Grove	"	21 22
Clear Creek, Mill Grove	"	22 28
Lilesville, Savannah	"	28 29

FRANKLIN DIS'T—3rd Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin circuit at Snow Hill, Apr. 30,	May	1
Franklin station	May	7 8
Macon cir. at Flatts	"	14 15
Glenville circuit at Highlands	"	21 22
Webster ct. at Tuckaseegee	"	28 29
Dillsboro, Sylva & Scott's Creek at Willets	June	4 5
Whittier circuit Ocona Lufta	"	11 12
Bryson City circuit, Almond	"	18 9
Andrews circuit, Peach Tree	"	25 26

GREENSBORO DIS'T—3d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Ruffin, Lowes	May	7 8
Reidsville, Ware's Chapel	"	8
Greensboro, West Market	"	15
Greensboro, Walnut St	"	15
Wentworth, Carmel	"	21 22
Reidsville, Main St.	"	22
Randolph, Fairview	"	28 29
Randleman, St. Paul	June	5
Asheboro station, Asheboro	"	5
High Point, Washington Street	"	12
High Point, South Main Street	"	12
Enterprise Mt Olivet	"	18 19
Uwharrie Canaan	"	25 26
Pleasant Garden, Rehoboth	July	2 3
Greensboro, Spring Garden	"	3
Asheboro circuit, Cedar Falls	"	9 10
Ramseur, Ramseur	"	9 0
West Randolph, Prospect	"	16 17
Liberty, Liberty	"	23 24
Greensboro circuit, Holt's Chapel	"	30 31
Greensboro, Centenary	"	31

SHELBY DISTRICT—2nd and 3rd Rounds.

H. L. Atkins, P. E., Shelby, N. C.

Lincolnton circuit at Pisgah	Apr.	30
Stanley Creek circuit at Dallas	May	1 2
Polkville circuit at Clony Hill	"	7 8
Rock Springs ct. at Rock Springs	"	21 22
Lincolnton station	"	25
Cherryville circuit at Laboratory	"	28 29
Shelby circuit at Beulah	June	4 5

3RD ROUND.

Shelby Station	June	5 6
Mount Holly ct., at Moore's Chap	"	11 12
Bessemer City at Tate's Chapel	"	18 19
El Bethel station	"	25 26
King's Mountain station	"	26 27
Southfork circuit at Ebenezer	July	2 3
Bellwood circuit at St. Peter's	"	3 4
McAdensville station	"	9 10
Lowell circuit	"	10 11
Gastonia, Main Street	"	10 11
Gastonia, West End and Ozark	"	10 11
Lowesville ct. at Snow Hill	"	16 17
Stanley Creek circuit	"	17 18

MORGANTON DIS'T—2nd Round

J. H. West, P. E., Rutherford College N. C.

Morganton station	Feb.	13 14
Connelly Springs ct. at Bethel	"	20 21
Table Rock ct. at Linville	"	27 28
Henrietta and Caroleen	Mar.	5 6
Cliffside circuit, at Cliffside	"	12 13
Marion station	"	19 20
NorthCatawba ct., at Capernaum	"	26 27
Rutherfordton station, Gilboa	Apr	2 3
Morganton circuit Gilboa	"	9 10
Broad River, Gray's Chapel	"	16 17
Forest City at Forest City	"	17 8
Green River at New Hope	"	23 24
Spruce Pine, Pine Grove, Apr. 30...	May	1
Bakersville at Bakersville	"	1 2
Elk Park at Elk Park	"	7 8
Thermal City at Centennial	"	14 15
McDowell at Murphey's Chapel	"	21 22

SALISBURY DIST—2d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	Feb.	21 22
Concord, Epworth	"	21 22
Concord, Forest Hill	"	27 28
Concord circuit, Center	"	27 28
Albemarle circuit, Stony Hill	Mar.	5 6
Albemarle station	"	6 7
Salisbury circuit, Providence	"	12 13
Spencer station	"	13 14
Linwood circuit Wesley Chapel	"	19 20
Lexington station	"	19 20
Lexington Mission	"	20 21
Salisbury, First Church	"	26 7
Salisbury, Main Street	"	27 28
New London circuit, Bethel	Apr	2 3
Gold Hill circuit, Liberty	"	3 4
Jacks Hill circuit New Hope	"	9 10
China Grove circuit, Harris Chap.	"	16 17
Woodleaf circuit	"	16 17
Salem station	"	23 24
Mt. Pleasant circuit, St Paul	"	24 25
Cottonville and Big Lick circuit, Big Lick	April 30..	May 1
Norwood station	"	1 2
Tabor & Vance Mill	"	7 8
East Salisbury station	"	8 9

STATESVILLE DIS'T—2d Round.

J. H. Weaver, P. E, Lenoir. N. C.

Granite Falls station	Feb.	20 21
Lenoir station	"	27 28
Lenoir circuit, Harper's Chapel	"	27 28
Statesville, First Church	Mar.	5 6
Statesville, West End	"	5 6
Troutman circuit, Vanderburg	"	5 6
Mooresville circuit at Tripletts	"	12 13
Mooresville station	"	12 13
Caldwell circuit, Cedar Valley	"	19 20
Mount Zion station	"	26 27
Maiden circuit, St. Paul's	Apr.	2 3
Newton circuit, Fair Grove	"	9 10
Catawba circuit New Hope	"	16 17
Statesville circuit	"	23 24
Alexander circuit	Apr. 30...	May 1
Stony Point circuit	"	1
Clarksbury circuit	"	7 8
Iredell circuit	"	14 15
Hickory station	"	21 22

MOUNT AIRY DIS'T—3d Round

—IN PART.—

J. A. Cook, P. E., Mount Airy, N. C.

Mount Airy station	May	28 29
Jonesville circuit at Maple Spring	June	4 5
Elkin station	"	5 6
Sparta ct. at Shiloh	"	11 12
Laurel Springs at Mt. Zion	"	12 13
Wilkesboro ct. at Beulah	"	18 19
N Wilkesboro ct., at Roaring River	"	25 26
Pilot Mountain ct at Fairview	July	2 3
Stokes ct at Walnut Cove	"	9 10
Heaton circuit at Baldwin's	"	16 17

WINSTON DIS'T—2nd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Zion	Feb.	13 14
Leaksville and Spray	"	20 21
Madison, Ladford	"	27 28
Stokesdale, Carmel	Mar.	5 6
Walkertown	"	6 7
Southside and Salem	"	12 13
Grace	"	13
Forsyth, Tabor	"	19 0
Centenary	"	20
Lewisville, Doubs	"	26 27
Burkhead	"	27
Summerfield, Center	Apr.	2 3
Danbury, Davis	"	6 7
Kernersville, Vernon	"	9 10
Davidson	"	16 17
Thomasville	"	17
Farmington, Smith Grove	"	23 24
Advance	"	24 25
Davie	Apr. 30...	May 1
Cooleemee	"	1
Mocksville	"	1

District Conference at Kernersville June 30—July 3.

WAYNESVILLE DIS.—3d Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Palmer's Chapel	May	21 22
Sulphur Springs at Laurel Hill	"	28 29
Leicester at Little Sandy	June	4 5
Clyde at Clarke's Chapel	"	11 12
Canton at Bethel	"	18 19
Mills River at Avery's Creek	"	25 26
Brevard	July	2 3
Transylvania at Greenwood	"	3 4
Waynesville	"	9 10
Crab Tree at Mt Zion (D's. Conf)	"	14 17
Spring Creek	"	17 18

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

A Fable

Once a man took a pair of Merino sheep and placed them in his mountain pasture. The pasture was large, and the soil was fertile. In process of time his flock had so greatly multiplied that he decided to employ a shepherd to look after his sheep. He told the shepherd that he might have all the wool produced by the sheep as a reward for his services, but the owner claimed as his portion all the increase of his flocks. All went well for a season, and both the owner and the shepherd had for themselves great profit. It came to pass after awhile that a dreadful disease broke out among the sheep. The shepherd then separated the diseased sheep from the healthy ones, keeping a good fence between them. The healthy sheep continued to thrive, yielding great, heavy coats of wool, while the coats on the feeble sheep were shaggy and knotty and worthless, and their lambs also weakly, so that neither the old ones nor the lambs had strength to leap over the streams or to climb the steep places to where the best grasses grew. Thus they stood in greater need of the care and food from the shepherd than the other sheep.

The shepherd said to his wife one day: "The sickly sheep are no profit to me, they yield no wool. Besides, they are a great expense to me. They take much of the time which I could spend in pleasure seeking, nursing them when sick, and being unable to climb the steep places of the mountains to find their own food. I am at great expense to provide food for them. Further still, I fear the contagion of their disease might seize upon me and my family, and we shall be seriously affected thereby. Therefore I have decided to have no more to do with them, and spend all my time with the sheep that bring me pleasure and profit."

The owner soon found that his flock was greatly decreasing instead of increasing as formerly. Upon investigation he discovered the cause, and discharged the unfaithful shepherd.

Does not this fable remind us of many professing Christians who have heard the Master's injunction: "Feed my lambs! Feed my sheep;" and who are willing to go only where they may obtain wool? We hear them say with reference to God's feeble ones: "What can it profit me to go amongst people like that? They have no money. They have no education. They have no social standing. I can gain nothing from them, but must be ever giving to them. I fear I shall be compromised socially in the sight of my friends if I be seen with them. Therefore I have decided to go only amongst people from whom I may hope to better my condition socially and financially and keep away from all others.

Will not the great Shepherd discover the barrenness of his flocks, and will He not have a day of reckoning with his under shepherds, and will He not eject them from His service and cast them out as unworthy and unprofitable servants?

F. L. TOWNSEND.

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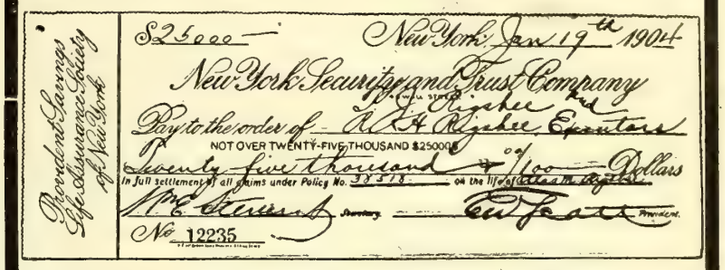
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The Farm and Garden.

Seeding to Alfalfa.

It is easy to secure a good stand of alfalfa—as easy, at least, as with clover and grasses; and generally easier—yet there are a few simple but essential points to bear in mind.

The land must be rich. If it is poor, make it rich with stable manure before you sow alfalfa. It is better to manure heavily, then grow a crop of corn, keeping it clean so that no weed-seed is sown in the soil, and the next season sow to alfalfa; or potatoes may precede alfalfa with good results. The land must be well drained, either naturally or by tiles. If it is very tough, heavy limestone clay, loosen it up by means of heavy manuring, else it will throw out the alfalfa the first winter. It ought to be a limestone soil. If you are off the limestone, and if blue-grass is not natural to your farm, do not sow alfalfa without first liming the field. Spread evenly about twenty bushels to the acre of fresh lime, and harrow it. There are millions of acres in Ohio, New York, Pennsylvania and New England on which alfalfa can be profitably grown, and when once understood there is no more value to the farmer, especially to the stock farmer.

It pays to give careful attention to getting a stand, as it remains in profitable growth for many years when once well started, and it greatly enriches the field on which it grows. Plow the field deeper than ever—plow early in the winter if you can. Work it up with harrows early in the spring. If you cannot plow early, disking corn or potato stubble in the spring may prove better than late plowing, as it gives a better seed-bed. Make a seed-bed as fine as for garden crops, and sow thirty pounds to the acre of the best, cleanest seed obtainable, being sure that there is no dodder-seed in it.

If your ground is rich, free from weeds and well prepared, you may sow a little less than thirty pounds to the acre.

If the land is dry and somewhat cloddy, roll it hard after seeding. If it is moist, so that the rolling would pack it unduly, drag with a plank drag. Leave it smooth. If you can get earth from an old alfalfa-field in good health, sow some of this soil on the field.

There are three principal causes of failure in alfalfa-growing. The first and most prevalent one is lack of proper bacteria in the soil. This can easily be remedied by securing soil from a field where alfalfa grows luxuriantly, and where it has grown for years; the older the field, the better. This soil acts exactly as yeast does. When the conditions are made right, the bacteria spread rapidly, and soon the whole field is impregnated, and the crop will grow. Such soil may be spread on fields where alfalfa is already feeble, and if this is the difficulty the result with be beneficial.

The second cause is the lack of potash in the soil. If properly inoculated and drained, the strong clay soils are the best. On any other, and even on these, an application of sulphate of potash, or a mixed fertilizer rich in potash, will be of decided advantage. If the soil is in the least acid, an application of twenty bushels of lime to the acre is absolutely necessary.

The third difficulty is lack of drainage. Alfalfa likes plenty of water, but there must not be so much in the soil that air cannot get to the roots. If the soil is water-soaked for any length of time the crop will not thrive.

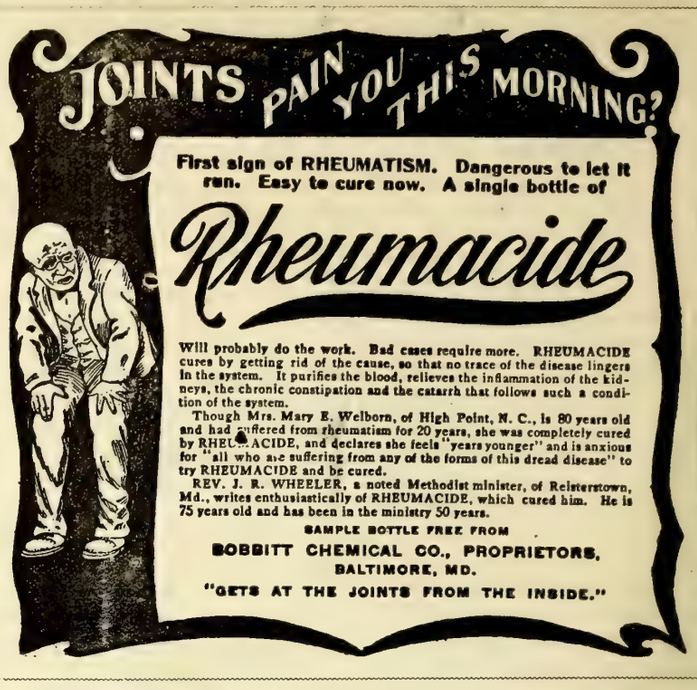
Fox-tail, or "pussie-tail," grass is the worst enemy of alfalfa during the first season. As soon as it becomes apparent that the weeds are going to get the advantage in your fields, clip them over with a mowing-machine. Do this three or four times if necessary. If they are thick, rake them off. Alfalfa smothers easily when young.

Watch it, and if it is overtaken by yellowness of leaf, which means rust, clip it off as close to the ground as you can with the mower. Leave a strong growth in the fall to shelter it and hold snow. Turn no stock on it, even in cold weather, as tramping breaks the crowns. Do not let the hay cocks stand long on alfalfa—they will kill it.

Alfalfa has the power to gather nitrogen from the air through the medium of tubercles on its rootlets In this manner it greatly enriches soils on which it grows. Addition of mineral elements of fertility enables alfalfa to gather the more nitrogen, and thus more greatly to enrich the soil Experience of centuries in Europe proves that alfalfa is one of the greatest soil-enrichers in the world Experience in America confirms this Alfalfa-fields when broken yield heavily of corn, wheat, potatoes, or whatever may be sown thereon.—F. E Dawley, in Farm and Fireside.

Fresh Air in Poultry-Houses.

As so many diseases and difficulties occur by mistakes in the ventilation of poultry-houses in winter and early spring, the subject may be discussed at any season; hence more regarding ventilation will not be out of place. Every reader can experiment and learn something regarding his poultry-house, as it may be unlike that of his neighbor. Fresh air is invigorating, and also a valuable adjunct to thrift and health, but the first thing to learn is whether there is already a sufficiency or deficiency. Go into an unplastered poultry-house on a cold, windy night, light a candle, and watch the flame. Although the doors and windows may be tightly closed, and to all appearances the house may be "air-tight," yet the flame of the candle will flicker if the wind is high, provided, as stated, that the house is not plastered. This is evidence that the air comes in from somewhere, and yet a thorough search may not disclose the openings by which the air enters. A poultry-house that is kept clean and in good condition will offer no obstacle to the fowls in the form of impure air. It is only when the house becomes filthy that odors are noticeable and ventilation is required. No ventilation is required in the majority of poultry-houses, as it would be a very difficult matter to keep the cold air out rather than let it in, and no ventilation need be given at night. The doors and windows may be opened during the day, only when the weather is dry, as dampness is injurious to poultry. Hundreds of fowls die every year from too much cold air given for ventilation, and this should not happen. There are but few poultry-houses built that are not self-ventilating, even when built with the best of care. In this connection do not overlook the fact that poultry-houses differ, and that each of itself is a subject for careful consideration. —Farm and Fireside.



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HOW IT WORKS.
WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125 00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.
J. VAN LINDLEY, President. R. E. FOSTER, Actuary
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LINNEY.—Dorcas A Linney (nee Stephenson) was born June 29th, 1837, and surrendered her immortal spirit to the God who gave it, at her home in Taylorsville, N. C., March the 25th, 1904, at the age of 66 years, 8 months and 26 days. She professed faith in Christ and joined the Methodist Church at Rocky Spring, in Alexander county, when only twelve years old, and lead a consistent, faithful and zealous Christiah life till the end came. Thus, for more than a half century she walked with God, and now she is not, for God hath taken her.

The subject of this sketch was married to Hon. R. Z. Linney on the 20th day of December, 1864 It was the opinion expressed by some of the friends who knew them from early life, that it was in no small degree due to her influence and encouragement and help, that Mr Linney has attained such eminence in the legal profession, and has been three times elected to Congress.

It was the privilege of this writer as her pastor to visit Sister Linney often during the past four months. Her surrender to the will of God seemed complete, and her faith and trust reached the point of assurance She loved to talk about her bright prospects for the future and her hopes of heaven. Only about a day before she died she called the name of her father as though in familiar conversation, though he had been dead many years Who can say that the redeemed and glorified spirit of her sainted father was not permitted to hover about her during those final hours of life, and then accompany her to that far off glorious home beyond the stars. About two weeks before her death she took her husband by the hand and said: "May we clasp hands on the eternal shore! Oh! the joys of the eternal life! Glorious, glorious! What message shall I take to your mother?"

Her sufferings were severe, but a short while before the end came, pain seemed to depart, and she peacefully and gently closed her eyes to the scenes of earth, like the little child sinks into slumbers in its mother's arms.

All that medical skill and faithful nursing could do to stay the on coming of the grim monster death, was done, but all in vain. It was remarkable how the two youngest daughters, Misses Hessie and Blanche, for weeks and weeks spared not themselves in their constant watching and attention at their mother's bedside that every opportunity to minister to comfort or alleviate suffering might be improved.

On account of feeble health her brother, Rev. R. T N. Stephenson, could not be present at the funeral service. A very large crowd assembled in the Methodist church in Taylorsville where the funeral service was held by the writer, assisted by Rev. H. D. Lequeux of the Presbyterian Church.

O may the husband, two sons, and four daughters, and the grand children, and all the relatives, meet her in that glorious sun bright clime where sorrow is unknown and where joys never cease.

E. J. POE.

In Memoriam.

Mrs Annie Eliza Lilly, daughter of Solomon U. and Margaret G. Simons, was born Oct. 14, 1840, and peacefully died in Jesus April 3, 1904.

She was married to Mr. J. P. Richardson April 30, 1861. To them were born two sons and two daughters. Her husband and one son preceded her to the spirit world. The husband died Jan. 28, 1875, and the son March 14, 1896.

She was married the second time to Mr. E. J. Lilly, Feb. 27, 1881, who, with the surviving son and daughters, Mr. T. P. Richardson of Pee Dee, Mrs. Dr J. M. Boyette, of Wadesboro, and Mrs. W. H. Allison of Statesville, so deeply mourn their great loss in her death.

Sister Lilly was converted and joined the M. E. Church, South, in early life and lived an exemplary Christian life till she was called to her reward in heaven. She was faithful and true in all the relations of life—was a most devoted wife and mother, and never shrank from any task or sacrifice that would render happier those she loved so tenderly.

She was a kind and obliging neighbor and was loved by all. Her home being near the parsonage, she often visited the preacher and his family, and many times came bearing some substantial token of her interest in them. Her visits were always a benediction, and none, save her nearest relatives, have sustained a greater loss in her death.

Notwithstanding her failing health she had never grown old, neither in looks nor ways. She seemed to have access to the fountain of perpetual youth—was always cheerful and sweet. The young people delighted to visit her, for they regarded her as their true friend. In fact all considered her a wise and safe counselor, and one in whom they could confide. She loved her Saviour and was always submissive to his will, and ever ready to do her part in the upbuilding and extension of his kingdom

For many years she suffered great pain at times.

Twelve years ago she thought she was dying; and while she expressed a desire to live, she was perfectly resigned to God's will, and said she was not afraid to die. She repeated about the same to a friend who was with her in the beginning of her last and fatal illness.

Her affectionate husband was away on a business trip to Richmond, Va., when she was first taken. To a neighbor, she said that night, when in an agony of pain, "Oh! it is so hard to be sick when your darling is so far away." But early morning he came home and he and her devoted daughter and the physician did all they could to relieve her suffering and restore her, but sad, Oh! so sad, on the following night about 9:15 her pure spirit passed away and a dark shadow fell upon the whole community. It was painful to witness the grief of the stricken ones, but they grieve not as those who have no hope, for they rejoice in that sweet and timely message that comes from heaven, "Blessed are the dead who die in the Lord."

The funeral was conducted by the writer, assisted by Rev. M A. Smith, in the Methodist church in the presence of a very large congregation

May the Lord bless the bereaved ones.

A. E. WILEY.

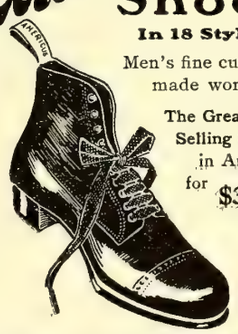
CANCER CURED BY BLOOD BALM.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

REV. GEO. G. SMITH, Macon, Ga.

Ladies Only.

It Is Women Who Need Most Relief From Little Irritating Pains and Aches.

Dr. Miles' Anti-Pain Pills are for women.

Woman's delicate nervous organism tingles to the least jarring influence, and some ache or pain is the result.

The remedy is at hand—

Dr. Miles' Anti-Pain Pills.

They act most marvellously on woman's nervous organism, and relieve and cure the pains to which she is a martyr.

Headaches, neuralgiac pains, monthly pains, and all kinds of pains disappear, as if a gentle hand had lightly soothed them away. Dizziness, Rush of Blood to the head, Toothache, Backache are all cured by these "Little Comforters."

Cured without danger of disagreeable after-effects; cured quickly; cured without unnatural action on liver, stomach, or other internal organs.

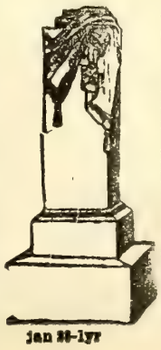
Dr. Miles' Anti-Pain Pills please the women, and the children take them because they are easy to take and soothe all their sufferings.

"For years I had spells of sick headache, at times suffering untold agonies. I could not endure any excitement. Going to church, and even visiting, brought on these terrible spells. I tried numerous remedies without relief until I tried Dr. Miles' Anti-Pain Pills, and they have cured me. When I feel symptoms of sick headache I take a pill and ward off the attack. When I am tired and nervous, a pill soothes me."—MRS. SARAH WATKINSON, Blairstown, Ia.

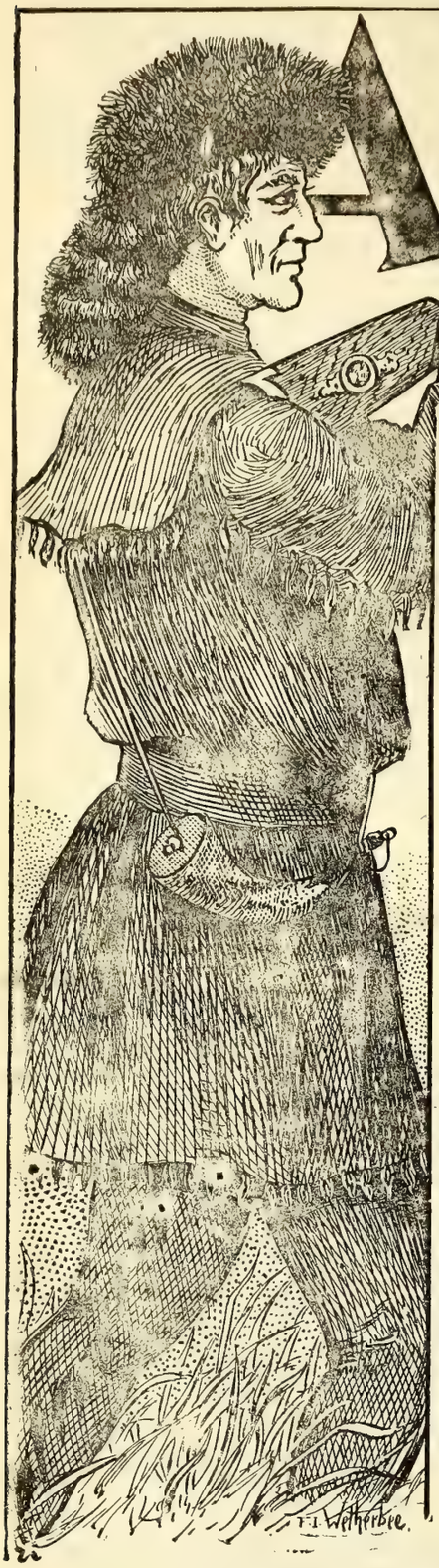
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FREE Write to us for Free Trial Package of Dr. Miles' Anti-Pain Pills, the New Scientific Remedy for Pain. Also Symptom Blank. Our Specialist will diagnose your case, tell you what is wrong, and how to right it, Free. DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

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ARE YOU HUNTING

for health? Have you been BEATING ABOUT THE BUSH, first trying one course and then another, following the lead of others no wiser than you, only to find that the game will not come within your range?

THE PLACE to hunt for rabbits is where rabbits are known to exist, the place to hunt for health is where HEALTH HAS BEEN KNOWN TO BE FOUND!

It is beating up the woods where NO QUARRY LURKS to hunt for health in a bottle of alcohol and sarsaparilla, or a package of senna and straw; it is only following the track and trail of hundreds of disappointed, tired and footsore hunters, many of whom have fallen by the wayside.

Let their experience, AS WELL AS THE EXPERIENCE OF SUCCESSFUL HUNTERS, GUIDE YOU! Those who have hunted for health AND FOUND it, are competent to tell WHERE IT CAN BE FOUND. Thousands of satisfied hunters say the ROAD LEADS TO VITÆ-ORE, that the hunter for health, searching amid its subtle curative, healing and restorative properties, will not be disappointed.

If you have been using other treatments without the results that were promised and that you anticipated, throw them away and begin with this natural medicinal ORE! It will not fail you!

You Are To Be The Judge!

SENT ON 30 DAYS TRIAL
BY MAIL, POSTPAID.

READ THIS SPECIAL OFFER!

WE WILL SEND to every sick and ailing person who writes us, mentioning the NORTH CAROLINA CHRISTIAN ADVOCATE, a full-sized One Dollar package of VITÆ ORE, by mail, postpaid, sufficient for one month's treatment to be paid for within one month's time after receipt if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good and not before. We take all the risk; you have nothing to lose. If it does not benefit you you pay us nothing. VITÆ-ORE is a natural hard, adamantine, rock-like substance—mineral Ore—mined from the ground like gold and silver, and requires about twenty years for oxidization. It contains free iron free sulphur and magnesium and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added to or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, LaGrippe, Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one answering this writing for a package, will deny after using. Vitæ-Ore has cured more chronic obstinate pronounced incurable cases than any other known medicine and will reach cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescriptions which it is possible to procure.

Vitæ Ore will do the same for you as it has done for hundreds of readers of the N. C. Christian Advocate, if you will give it a trial. Send for a $ package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it would hesitate to try **Vitæ-Ore** on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention the N. C. Christian Advocate, so that we may know that you are entitled to this liberal offer.

FEELS 15 YEARS YOUNGER.

All Suffering and Pain Things of the Past.



I had Neuralgia of the Heart and Systematic Catarrh for years, and Kidney Trouble, soreness of the Breast and Lungs and constant soreness in the stomach for fifteen years. I was afflicted with a cough on lying down at night and suffered pain occasionally throughout my entire system. I also had spells of Paralysis and numbness of the limbs, dizziness and Female Trouble. Since using Vitæ Ore I can walk as far as any woman can do as much work without fatigue as I did years ago, and can truthfully say I feel fifteen years younger as all pain and suffering is a thing of the past. I was treated by doctors and two scientists but only received temporary relief from them. Vitæ-Ore has accomplished all these wonders for me.

MRS SALLIE E. HUDSON,
Dresden, Tenn

WRITE FOR IT.

THIS announcement won't cure you! The reading of it won't ease your aches and pains. The medicine advertised WILL, but if you NEED it, if you WANT it you MUST WRITE FOR IT.

We have it and are willing to send it to you ON trial AT OUR RISK, YOU TO BE THE JUDGE, but we cannot know that you need it, that you want it unless you write to us and tell us to send it to you.

How many times have you seen **OUR TRIAL OFFER** in this paper? How many times have you THOUGHT you would answer it and send for a package on trial, AT OUR RISK? Now suit the ACTION to the THOUGHT, and write for it to-day. THOUSANDS have done what we ask you to do and are not sorry for having done it. You do it NOW! **You are to be the Judge!**

YOU ARE TO BE THE JUDGE.

YOU are to be the one to say whether it is or it isn't; whether you will or you won't; whether we are right or wrong. We leave it to you entirely, for you to decide. The only evidence we want to submit is a dollar package of VITÆ ORE which package we want you to USE, and at our risk. All we ask is a FAIR VERDICT. We say, if you are sick, that VITÆ-ORE will cure you. We say that one package will prove to you that it is the remedy for your case and condition. If it does not, **you to be the judge,** we want nothing from you.

GOOD EXTERNALLY ALSO. Although **Vitæ-Ore** is intended primarily to be taken into the system through the Stomach and thereafter by natural process absorbed into the blood, the vehicle which conveys its curative properties to all parts of the body, it possesses qualities characteristic of it exclusively which render it wonderfully effective as an external application direct to the seat of the affliction, in certain disorders. In Throat Troubles, when it is used externally as a spray, gargle or swab, according to the printed directions which accompany the Ore, the Elixir comes into direct contact with the diseased and inflamed membrane, right to the base of the trouble, and need not be first assimilated with the blood, as is the case in organic disorders. It is this peculiar property which has made it such a powerful specific for Diphtheria, that worst of all throat troubles, and explains how a remedy which will cure Rheumatism can also vanish this dread disorder, as has been frequently asked. In case of Piles, the V.-O. Elixir, applied full strength to the affected parts, exerts a natural astringent effect which in co-operation with the remedial action secured by its internal use at the same time, brings about a cure in short order, and we have no hesitation in matching it against any remedy or combination of remedies advertised exclusively for the cure of this trouble.

Particularly in Eczema, Salt Rheum, Acne and all Skin Disorders, as well as old Sores and Ulcers, its value used externally as well as internally is speedily demonstrated, and more quickly than any other lotion or preparation than can be used. A complete and permanent cure in these cases is of course dependent upon a thorough and radical cleansing of the blood, for which purpose there is nothing equal to Vitæ-Ore internally, but a few applications of the Elixir, externally, full strength, have been known in thousands of cases to accomplish what weeks of other treatments could not, and followed by its intelligent use internally, so purified and enriched the blood as to make a return of the condition impossible. No person suffering from any Eczematous affection or skin diseases should hesitate for one moment in giving Vitæ-Ore a trial, and all will find that its merit has in no wise been exaggerated. Vitæ Ore, internally and externally, in cases where the trouble is externally manifested, forms an irresistible combination and acknowledged specific that need only be used by such sufferers to be immediately appreciated.

NOT A PENNY UNLESS BENEFITED.

☞This offer will challenge the attention and consideration and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

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North Carolina
Christian Advocate

REV. H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., MAY 4, 1904. VOL. XLIX., NO. 18.

Reading Room Trinity College N C

EDITORIAL.

Falling into Line.

That Greensboro Female College will not be rebuilt on the old site,is not to be thought of by Methodists in their right mind, and we hope that hereafter those belated brethren who write contributions for the press suggesting any other scheme, will be favored by having their communications dumped into the waste basket. There can come no good to the enterprise by such writing, and we trust that recent occurances will have a tendency to make all line up in this most important movement.

The fact announced by the daily papers since our last issue, that Mr. B. N. Duke, of Durham gives $10,000.00 to the endowment fund, provided the building goes up, and the church at large will contribute $90,000.00 more, will be a great inspiration. We are glad that Mr. Duke thus removes any doubt from the public mind as to his friendliness to the movement, and it should not be forgotten that he was the largest contributor to the fund raised last year to buy the stock, having contributed $3,500 00. We are glad also that he makes this gift to the endowment fund with the condition that the church raise $90,000.00 more. This makes a pull from the other end of the line, and goes far toward assuring us of the endowment which is by far the most important thing to be considered.

The News and Observer last week said:

"There is no doubt that Greensboro Female College will be rebuilt upon the present beautiful site, unsurpassed for the location of a college for women. That grove, not counting the land, is worth an hundred thousand dollars. While this paper favored removing the institution to the capital, now that the authorities have decided to rebuild upon the historic site, all friends of the higher education of women will wish them God-speed in their work of raising the necessary money, to the end that the college may be opened in September of this year.

"The Raleigh Chrstian Advocate of this week might properly be called a Greensboro Female College edition, for it is mainly devoted to communications from alumnae and friends of the college, appealing to Methodists to unite in liberal and generous gifts toward the rebuilding. It would seem from the interest manifested when the college was closed last year and from the communications in the ADVOCATE, that the church was never so near a unit upon any proposition as perpetuating Greensboro Female College and rebuilding upon larger and more modern plans. The educational forces of the State, without reference to denominational lines, will wish the efforts of those in charge of rebuilding the largest measure of success. The picture of the building as it will appear is printed in today's paper, thanks to the courtesy of the Raleigh Christian Advocate. When that handsome and commodious structure is set in the center of the magnificent campus, it will be one of the most beautiful and elegant school buildings in North Carolina."

We make also the following extract from the Raleigh Morning Post: under the heading "Greensboro Female College:"

"We copy in this issue from our neighbor, the Raleigh Christian Advocate, various and excellent articles in behalf of the prompt rebuilding, and proper endowment of this old institution. We are sure the appeals in its behalf from those immediately entrusted with control will reach the hearts of not only Methodists of the State, but North Carolinians generally. As the Greensboro Female College, the higher college for girls under the auspices of the Methodist church of our State, that institution has a fixed status in the hearts of the people as well as the history of the State Fire has partially destroyed the building, but not its local identity or the glorious prestige gained by associations which could not be well disturbed. To re build is proper, and to re-build on a scale to meet the larger demands is necessary.

"It is a matter for sincere congratulation that the faithful devotion of the trustees and allumnae is bearing fruit so promptly. Only about $20,000 remain to be raised to complete the building in a style alike satisfactory for present needs and creditable to the church. The largely more than one hundred thousand Methodists in this State can and will easily make this sum available. But it should be done at once. The work of re-building can and should be oompleted in time for the fall term. The Post unites most earnestly with the good women and men actively engaged in behalf of this fund in asking the friends of this college and therefore the friends of the higher education of the young womanhood of the State to respond promptly in this behalf.

"The nucleus of an endowment fund has been generously given by Mr. B. N. Duke. There are others who can add to their own peace of mind, and enhance their prospects for the hereafter by adding to this fund. Let all try it."

We thank these brethren of the press for these timely and helpful editorials, and confidentially hope to have them join us in the joyous reopening next September.

He who contributes as best he can to the happiness of the world is the practically religious man: who does so in the name of Christ is the practical Christian.—W. B. Smith.

A Foolish and Hurtful Mistake.

We refer to the policy of many of our cities and larger towns deferring the day of struggle against the saloon evil. We repeat what we have said before that under the Watts law in North Carolina there is a good fighting chance to close the saloons in all the State. While we hesitate and wait the liquor forces are fortifying themselves and getting in position to make it more and more difficult to dislodge them, and in many places they will prolong their stay for many years when a prompt movement would have driven them out for all time.

There is no reason why the moral force exerted by the evangelical churches in any town in North Carolina should not be sufficient to get rid of the saloon evil. The great difficulty with us is that we are sheltering too many who are either directly or indirectly interested in the perpetuation of this curse. The churches are encumbered with a mass of members who can not be relied on to project or support a movement for the overthrow of the liquor evil. Nevertheless, with a strong and determined leadership, the case is by no means a hopeless one, and there should be no rest day or night till saloons and distilleries are closed.

The fact that the distilleries have been closed in country places, has caused many to take refuge in incorporated towns, and we know that in this way some of our towns have a much harder problem before them than they would have if they had taken prompt action. The forces of wickedness have concentrated in these places, and some of them will be intolerable as places of residence for decent people if saloons and distllleries are not driven out. While we are trying to appease politicians and political parties the devil is having his own way. It makes the heart of a true man sick to stand on the streets of the city of Greensboro on any Saturday evening and see the streams of young men pouring into the saloons. There is not only no abatement of the evil here, but conditions are growing rapidly worse while we hesitate and wait.

I oppose, as I would every useless fear in men, the lamentation that the feelings grow old with lapse of years. It is the narrow heart alone which does not grow, the wide one becomes larger.—Jean Paul Richter.

The reason why men are so often disappointed in their search for God is that they do not look for him first of all where he should chiefly be sought,—in the manifestations he makes of himself in the own minds and hearts.—David Swing.

Greensboro Female College Special===Concluded.

Inspired by the Work of Last Year

My Dear Aunt Lucy:—Of course I am in favor of rebuilding the college at once on the same spot.

I wish I could express how strongly I am in favor of doing it.

The things that were accomplished last summer give me the hope that we shall soon see G. F. C. again.

Yours most sincerely,
Mary Page.

Aberdeen, N. C.

Rebuild on the Same Site.

Mrs. L. A. Cuninggim,
President Alumnae Association.

May G. F. C be rebuilt at once, on the same site, so beautiful for situation, that the number of cultured Christian women, as sent forth, shall increase; and Methodism, the advocate of education, be exalted.

Earnestly,
Blanche E Fentress.

Wilson, N. C.

The Sort of Help Needed.

Dear Aunt Lucy:—It is my earnest wish that the college be rebuilt, and that at the very earliest possible movement.

While I cannot do very much, I mean to do what I can

This spring I shall be glad to give you $10.00, possibly $15 00, and I hope next year to add a little to that sum.

Wishing you abundant success in your undertaking, and hoping you will count on me for anything I can do, I am,

Very sincerely yours,
Annie M. Page.

Will Rise, Phoenix-Like.

I think that G. F College should be rebuilt because the Methodists of North Carolina cannot afford to lose it; and that it should be rebuilt at once because efforts inspired by a recent disaster are fruitful, while if action is deferred they may be barren, as time will tend to cool our ardor.

Our grand old college will rise, phoenix-like, from this great disaster if we but fan into a flame one spark of enthusiasm from the ashes of a deathless past.

Now is the accepted time.

Mrs. J. L Seawell

Raleigh, N. C.

Ready to Help.

Miss Nannie Lee Smith,
Greensboro, N. C.

My Dear Miss Smith:—I am glad the College is to be rebuilt. I should like to be able to help liberally. When you are ready I hope to be of some small service in the way of a contribution. Every member of the church interested in education should feel it a duty to help in the rebuilding.

I enclose a money order for ten dollars, the remainder of my pledge on the debt of the college.

Never let it get in debt again for debt will choke the life out of anything.

With best wishes for the abundant success of the College, I am,

Yours cordially,
Amy J. Stevens.

905 Twenty-second Ave.,
Meridian, Miss.

Grieved Over Our Loss.

Dear "Aunt Lucy":—I have been too much grieved over our loss to talk of much else than the burning of our beloved college.

Mrs Patrick and I have had several conversations about it. She says she saw the two former buildings erected, and knows she will be spared to see another more noble structure built. May her faith be prophetic!

Of course I am in favor of rebuilding. It seems to me no Alumna could afford to think of anything else.

Though across the border, I do not forget my friends in Greensboro, nor the welfare of my alma mater.

With fondest love,
Minnie Clark Turner.

Danville, Va.

Danger In Delay.

There is not an Alumna of Greensboro Female College, who does not feel deeply the loss of her Alma Mater, and who does not realize the necessity of rebuilding at once. Any delay in the beginning of this important work would endanger its completion in time for the opening session in September.

Let every friend of the College assume a part of the responsibility of a new building and equipment by that time.

We cannot afford to do without a college that has done so much for the womanhood of North Carolina If those who really have the best interests of the State at heart, and especially the Methodists of the State, upon whom mainly rests the responsibility of rebuilding, and maintaining this time honored institution, fully appreciated its value to the State and the Church, there would be no lack of means to re-established it, and the re-opening in September, 1904, would be the best in her history.

To that end let us all work and pray.

Eliza Norfleet Smith, '02.

Three Questions.

1. Is i necessary to rebuild Greensboro Female College?

As a Methodist proud of the history of my College, as an alumnae believing in its beneficent and lasting influence on my State, and as an individual bearing joyful testimony to the debt of love and gratitude I owe "G. F. C., I answer most emphatically, Yes.

2. When should the new building be erected?

Not one moment later than common sense and business principles make delay necessary.

3. Where is the money to come from?

That is for the Methodists of North Carolina to answer. Last summer a handful of women, most of them working for a living and none of them wealthy, saved the college,—how? Seeing their faith, generous friends—many not Methodists—gave them the help they sought. Never have the affairs of the college been better managed than during this scholastic year; and if once a good modern building stands on the old site, the future of the college will be assured, for our State has a multitude of girls who ought to go to college but who are as yet unreached by all the schools of the church and State combined.

A few unaided women cannot rebuild and carry on the work of the college. Will the Methodists of North Carolina let the Alumnae Association try and fail, or will they rally to our support and lead us on to victory?

Bertha Marvin Lee.

A Voice From Virginia.

My Dear Mrs. Cuninggim:—I have watched with deepest interest looking to the rebuilding of G F. College. North Carolina cannot afford to sustain the loss, nor can Greensboro. What has she not done, and can yet do, for the once small town, and yet for the future prosperity of the present city.

It seems so necessary to do quickly what can be done in order to let the school go on before the present organization is scattered.

Surely the wealth of Greensboro and of the State will come to the rescue.

If it were possible for the alumnae to raise it again it would not long be in ruins.

I am with you, in sympathy and in anything that I can do in my small way. The whole amount to rebuild would be at your disposal if I had it.

We can pray that God will direct the means for its success.

Your friend,
Laura A. Patrick, '48.

Danville, Va.

A Thousand Tender Memories.

Methodist parents should have a first-class educational institution for Methodist girls.

Such a statement cannot be denied. From every mother's heart that beats with love for her church, the cry should go up: "Let Greensboro Female College be rebuilt."

Let every Alumna work for her Alma Mater. Thousands of hearts were torn by the terrible havoc wrought by the fire fiend that laid her in ashes; but let those hearts resolve that it shall be so, and she will rise again, Phoenix-like, from her ashes to bless future generations of girls as she has blessed those of the past.

My mother was a graduate of the first college, burned in 1863. My sister and I were graduates of the one just destroyed, which my daughter has also attended. Such has been the history of many families in North Carolina Methodism, and there are many homes today in North Carolina where a thousand tender memories hover around the beloved spot.

Let our noble-hearted men and women get to work. Let the conference help, and let the college be rebuilt in a style suited to the growing demands of our twentieth century work for our children's children.

Mangie Cherry James.

Greenville, N. C.

The Greatest Mistake.

Not to rebuild G. F. College, on the old site at once, I feel would be the greatest mistake that N. C. Methodists could make. Our consecrated, cultured church workers in every community are most G. F. College alumnae, showing the wholesome, Christian influence, that was thrown around them during the formative period of their lives. G. F. College will develop

our daughters physically, mentally and religiously, so we cannot afford to do away with such a potent factor in our church-life

The college must be rebuilt, and Methodists all over the State must rally to its support. Personally, I am willing to do anything to accomplish this result. Difficulties instead of discouraging make us more determined to show that Methodists, with all their prosperity, will not be the only denomination without a first-class college for women.

MRS. FRANK MARTIN.

It Must Be Rebuilt.

Were it possible today to silence the forces that have been generated at Greensboro Female College for the past sixty-six years there would be death in the land. There is hardly a community in the State but what would suffer loss; not even remote China, Korea, and Brazil would escape unhurt.

During the crisis of the past eight months many have trembled for the fate of Greensboro Female College, not recognizing that the crucial hour often comes to an institution just as to an individual; but those who loved her most have gathered about her and waited still hoping that if

> "Men may rise on stepping-stones
> Of their dead selves to higher things,"

so may it be with their own Alma Mater.

The Church has been in the educational work from the earliest period of the State's history. Dr. Chas. L. Raper who has made a serious study of this subject, says in his book, The Church and Private Schools of North Carolina: "The majority of men and all the women until 1892, have received their education from church and private enterprises; and these have failed to reach hundreds and thousands." At present, there is an educational awakening and more are going to school than ever before, and more eager to make sacrifices in order to get an education.

At such a time as this, it would be strange to think of Methodism relinquishing her hold upon the future by neglecting the development of her women. And still more strange would it be to see our denomination contented with an educational plant adapted to the needs of our grandmothers.

Woman is becoming more conscious of the numerous demands that the present day is making upon her. As she struggles to serve her generation well she realizes the necessity of thorough training. She needs to know many things well or else, by one fell stroke, the equilibrium of a whole household is upset.

North Carolina Methodism is able to make an investment in a woman's college thoroughly equipped and heavily endowed. It is no use to expend time and money in providing an institution that is not strictly of the highest order. The demand is for the best and our women will have it if they must go from home in order to secure this. There is no question of ability on the part of the Methodists of North Carolina,—only a definite purpose and a concerted effort is needed. Think for a moment of their annual contributions:

Missions,	$ 46,333
All benevolences,	97,386
Support of ministry,	226,354
All purposes,	556,927

These figures do not include the amount contributed for purposes not reported to the annual conferences; neither do they take into account the money raised by the women in their societies. A church that contributes annually more than half-a-million dollars for all purposes, and nearly a hundred thousand dollars to benevolences, can build a great Woman's College whenever she sets her hand to it. Greensboro Female College can be rebuilt; it must be rebuilt.

EPPIE SMITH PLYLER.

CONTRIBUTED.

A Word to Young Preachers.

BY "J. R"

For a number of years I have been preached to by many different preachers. My first memories cling to the scenes of the circuit rider's coming to my early home.

I have listened to their preaching and and heeded the warning hand that has pointed out to me the better way. I now think that since I have patiently listened to them through the years that they might give me a hearing. I have no license, but I have a short lay sermon that I desire to deliver, especially for the young brethren who are just beginning their life's work. I trust the older brethren will not need to heed what I have to say.

My theme is, The attitude of pastors to the charge they have left.

Sometimes I fear the pastor's memories and attention go back to his last charge to the neglect of his present work.

Of course, when he leaves a charge he is not supposed to forget his many friends nor to cut off all relations with them; but it is very easy for him to come between them and their present pastor if he is popular with his old parishioners. It is possible for him to write more letters back to the old charge than are necessary, and often these letters contain many desires to be back upon the old scenes and in the parsonage he loved so well.

All this may be done with good motives, but whenever the news comes to the pastor's ears, and he continually hears such things, he begins to think it would be better at the end of the year to make a change. I have in mind a certain minister, who has kept up this year, a continuous correspondence with various members on his last year's charge.

Furthermore, he returned to that charge sometime ago to perform the marriage ceremony of a former member, without even calling on the pastor, or taking any notice of him whatever. It was the wish of the bride and her mother that the pastor who lived on the same block should perform the ceremony, but this popular last year's preacher had forestalled their intentions by exacting a promise in due time from the prospective groom that he should officiate.

When asked afterward if he called on the pastor, he gave as his reason for not doing so that old memories so completely overcame him at the sight of the parsonage that he could not possibly enter.

Sometimes we mistake an accusing conscience for old memories.

One more instance and I close, leaving many things on this line unsaid.

When this same preacher went to conference at the end of the year, one of his churches was behind between fifteen and twenty dollars on the assessment. He left behind explicit instructions for this amount to be raised and forwarded to him, which has since been done. The assessment at that church for the pastor's salary is $85 00 a year, and the present pastor has only received $14.00 so far, and the conference year nearly half gone.

Is comment necessary, and is this according to the Discipline? If not, it should be looked into by the proper authorities

Now I love my church, and have given one son to its ministry; praying that the Lord may in due time call the other two to the great and glorious work of saving souls. I am glad to say that I believe the case I have just referred to is an isolated one.

I pray that the Holy Spirit may guide all hearts in this and every matter that pertains to the advancement of His kingdom on earth.

Spiritual Life.

From the gift looking to the Giver,
And from the cistern to the River,
And from the finite to Infinity,
And from man's dust to God's divinity.
—Robert Browning.

Manners are the shadows of virtue—Sydney Smith.

The bread of life is love; the salt of life is work; the sweetness of joy, poesy; the water of life, faith.—Mrs. Jameson.

No man ever sank under the burden of today. It is when tomorrow's burden is added to the burden of today that the weight is more than man can bear.—Sel.

Take thy self-denials gayly and cheerfully, and let the sunshine of thy gladness fall on dark things and bright alike, like the sunshine of the Almighty—J. F. Clarke.

All truly wise thoughts have been thought already thousands of times; but, to make them truly ours, we must think them truly over again honestly, till they take root in our personal experience. —Goethe.

I believe that there is no away, that no love, no life, goes ever from us: it goes as He went, that it may come again, deeper and closer and surer, to be with us always even unto the end of the world.—George Macdonald.

What little faith you have, only live it for one day, and it will be stronger tomorrow. Live with your fellow-creatures as their brother today, and tomorrow God will be felt by you as your Father in heaven the more tenderly.—William Mountford.

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that our body becomes erect. It is only when our thoughts go up that our life becomes erect.—A. McKenzie.

What had the life of Jesus been to us if we had only the records of his sermons without the record of his going about doing good? I think the everyday life of Jesus touches the human heart more than the great truths which he uttered.—Bishop Simpson.

Our Correspondents.

The Temperance Movement.

D. ATKINS

Sometime ago the pastors of Winston Salem inaugura'ed a movement looking to the organization of an Anti saloon League in Winston Salem After one or two preliminary meetings in to which leading business men were also called, a vigorous Anti-saloon League was organized with over two hundred members. The purpose of this organization was to bring the temperance forces into concert of action, agitate, distribute literature, secure speakers, have the subject preached from the pulpits, secure every concession possible from the city government, and when the time comes vote on the question, and banish the evil from our midst by the mighty will of the people.

There are a few who deprecate agitation They say we are getting along so peaceably and so prosperously it is a pity to stir up strife and separate friends And these are well-disposed men. But this argument is transparent.

At all times when sin is in the saddle it is an ardent advocate of peace. It wants to be let alone. Jesus Christ said he came not to send peace on the earth but strife and a sword. He expects that his truth will disturb somebody. It will divide households and stir conflict. Peace indeed, when every night almost a number of drunken men can be seen staggering off home. When men bring their tobacco to market, get the money, get drunk, and lose it all, going home to a distressed wife penniless, a years hard work gone up in a spree. Peace when these hard-hearted whiskey men are using every inducement to debauch boys in order to secure customers, to make money at the sacrifice of life and every thing good. Let this enemy of mankind find no quarters.

In the bounds of Advance charge there are seven or eight distilleries. There are some preeminent, influential men in the lead, and they seem determined to have their way. Nothing can be done for a village like that until we have an amendment to the present law limiting distillers to corporations of 1000 or more inhabitants. If it is intended to have the local option principle prevail in corporations, it is easy to see how a few men can change the vote in so small a place, and practically kill all hope of local option. Let the friends of righteousness see to it that this amendment is secured at the next legislature. In the meantime Rev. W. M. Curtis has planned a month's preaching on the evils of whiskey Such topics as: The Bible and Temperance; Whiskey—What it is; Whiskey and the Home; Whiskey—Its Effects on the Body; Its Effect on Mind and Soul; Its Effect on Society; The Church versus Whiskey; Whiskey and Manhood.

Such preaching is greatly needed. In our zeal for prohibition, let us not forget the man. If we could get every one to leave off drink we would have prohibition in the surest form. We should work at both ends. For a long time to come yet some men will drink. We can surely stop the legalized open saloon which is the greatest curse, and the most demoralizing place of the whole subject.

The Need of N. C. Methodism for a First Class College for Women.

REV. F. D. SWINDELL.

That Methodism in North Carolina should make ample provision for the education of her daughters, does not admit of dispute. That such provision has been made, will hardly be affirmed. It is true that to the North Carolina Conference is due the distinguished honor of inaugurating the first chartered institution in the South, for female education, and Greensboro Female College is a monument of the wisdom and foresight of our fathers.

The value of this institution cannot be easily expressed. Much of the culture and progress and influence of Methodism in our midst is due to the noble and devout women who received their mental and moral training under its fostering care. But Greensboro College has never done the best possible work, from lack of financial resources.

Instead of ample and suitable buildings and needed apparatus, and teaching force, the college has had to drag along the best it could with its own created resources, and a part of the time under the competition of other institutions subsidized by the State, that could offer equal advantages at less expense. We as a church owe it to ourselves to have a college for women, equal to the best in intellectual requirements and other advantages. We have easily sufficient means for this.

The useless expenditures of the Methodists in North Carolina would be ample to found and endow such a college, apart from the gifts that self denial should prompt, to aid in so worthy and valuable a cause. We are not doing our duty to our girls. We have our colleges for males, and we have taxed our people regularly for their support, and empasized the duty of loyalty to them. One leading college is well endowed, and well equipped, and we rejoice in the great work Trinity is doing, and in the prestige she has gained. But where are colleges for the education of our girls? We own none that are distinctly such. All we have for that purpose are individual enterprises; and in the nature of things in capable from want of resources to do what they wish toward higher education. It seems to me more important to educate our girls than our boys. The world is to a very large extent what women make it. Whatever the type she impresses on it, is the type it will bear. The history of the human race is largely the history of her influence over man. Where her influence has been least, man's degredation has been greatest, and here her influence has been greatest have been developed the highest civilizations, and the purest religions.

She is the home maker, and the home is the bulwark of society, of the State, and of the church. Make of the home-makers cultured, refined women, and the effects will be visible on all phases of life.

The educated father may have ignorant children, but the educated mother never Her own trained intellect will impart by assiduous efforts, its own attainments to them. As the strength of a monument depends upon its base, so the mental and moral welfare of the world finds its strong foundation in the home where woman occupies the central throne of power, and holds the key of the soul, and stamps the coin of character, on those entrusted to her reign.

Our first duty is to help by all available resources to make our women what they can be, that they may help make the world what it ought to be. We owe it to our girls to provide a great Christian school for them.

North Wilkesboro.

DEAR EDITOR:—The Mount Airy district conference has come and gone, but the good influence still abides. Taking it as a whole I have never seen a better district conference. The weather was all that could be desired: the attendance of preachers and delegates about as good as usual; the preaching of a high order; the speaking of a high order; the business sessions harmonious; and the Sunday love feast, and communion a feast of good things to the soul. Brother Cook make a model presiding officer. We were all disappointed in not getting to hear him preach during the conference.

North Wilkesboro, our progressive city, I think sustained her reputation in providing entertainment for the preachers, visitors, delegates and horses. Twice as many more could have been cared for without going over a quarter of a mile from the church Many houses were disappointed in not getting any one to entertain. Some that agreed to take two or three only got one or two, others that asked for one or two got no one, because they did not come. The hosts were delighted with their guests, and the guests seemed well satisfied with their entertainment.

The district that has heretofore been the last to meet was first this year. We now have the best part of the year to carry out the movements inagurated, and to put into practice the theories suggested which is better than to wait near the close of the year for the annual conference to disarrange our plans before we have time to carry them to a successful consummation.

And the two greatest living evangelists are to lay siege on Greensboro. Hope they will stir the whole town and county from center to circumference, and create and organize moral and religious forces sufficient to run every bar room from your otherwise fair city. I hope to be able to spend a few days at the meeting. It always gives me great pleasure to visit Greensboro, but I look forward to this visit with more than usual interest to have the privilege of seeing and hearing these earnest, fearless men of God once more. They have many friends here who would like to see them return and spend a week or so again in our town. Quite a number will go to Greensboro, as we expect to run an excursion during the meeting.

J. B. TABOR.

April 18, 1904.

Notes From Asheville.

DEAR BRO. BLAIR:—We buried to-day Miss Georgia, youngest daughter of Dr. and Mrs. R. H. Reeves who died in Lynchburg, Va., Tuesday night, from typhoid fever, where she was a Junior in the Woman's College. More beautiful floral tributes from school mates and local Asheville friends I have nowhere seen.

Dr. and Mrs. Reeves, who have so long stood related as the Gibraltar to our Asheville Meth-

odism, will have throughout the connection the tenderest sympathy of their many friends.

Central Church, on March 30th, was bereft of one of her most faithful trustees, Capt. M. J. Bearden, whose family is one of the oldest and best known of those residing here.

On April 6th Mark W. Robertson, for many years clerk of our city court, and a faithful man among us, passed into rest.

Bethel Church is bereft of one of its staunchest supporters by the death, but a few weeks ago, of Miss Mattie Johnston, whose gifts made possible the house, and who has liberally supported there the work. While seeking to fulfill church its mission among the living, is also dismissing for other service those made ready for heaven.

Sincerely yours,

FRANK SILER.

Brevard Street, Charlotte.

DEAR ADVOCATE:—I have been too busy to write you a line this year Will now drop you one item or two. We have just closed a meeting at Brevard Street, resulting in a number of conversions, with 10 accessions to the church. Brother Surratt, of Calvary church, was our efficient helper, and an excellent one he is. Brother Surratt is one of our most effective revival preachers. This was a good meeting, notwithstanding we had unfavorable weather and much sickness during the time we were protracting.

We are glad to state that we will begin the work on our new church building in next month. The former pastors and all those to whom are known the conditions here at Brevard Street will no doubt rejoice with us in the prospect of soon having our church built.

I am persuaded to believe that if the people generally knew the real conditions surrounding us here there would be much sympathy for us, and this sympathy would be shown in a tangible way. We beg the prayers of the large ADVOCATE family in the behalf of our undertaking here. My health continues good, please pray that it may thus continue.

Very Fraternally,

L. A. FALLS.

Charlotte, N. C.,

Announcement.

BRO. BLAIR:—Say in your paper I spent a delightful winter in Florida. Saw no ice but one morning, and was in perfect health in that delightful climate. Got home strong, healthy and can help a few of our preachers in their meetings.

Truly,

JNO. F. BUTT.

Note From Bro. Thompson

DEAR BRO. BLAIR:—Please permit me to say good-by to the brethren through the ADVOCATE. My stay in North Carolina has been everything I could ask so far as kindness is concerned. No man could ask more than I have received. I go for the health of my family, a duty I hold as high as any other. I did not seek or ask for the appointment. I did not know of the place or the presiding elder till the place was offered me. It looks providential if there is such a thing. I presented the letter and matter to Dr. Weaver who advised me under all the circumstances to go. I love my brethren, some of whom are as dear to me as life. I love my people here as I have loved but few people in my life. This is the best second class church I ever saw. By second class I mean as to appointment.

If any of you ever come to California I will show you how to be a brother. I will write get settled in our new when we home.

With love to all,

C. C. THOMPSON.

Trinity College Notes.

Trinity College Library has recently received a large shipment of new books from home publishers and abroad. The addition to the collection in French literature and philology is most noteworthy. It includes handsomely bound sets of the "Romania," of the "Revue des deux Mondes, of the "Works of Victor Hugo," and of other poets, novelists and critics.

On Tuesday night, April 26, Dr. Edwin Mims delivered the opening address of the State Sunday-school Convention at Greensboro. His subject was "The Study of the Bible."

During the week beginning May 2, Dr. W. P. Few, Dean of the College, will deliver three lectures at Charlotte under the auspices of the Trinity College Association of that city. His general subject will be "Southern Progress and Some of the Ways to Advance It." The subject of the first lecture will be "Educational Progress;" of the second, "Material Progress as an Aid to Civilization: and of the third, "Southern Public Opinion." The Trinity College Association will tender Dr. Few a reception on Thursday evening, May 5, at the home of Mr. and Mrs. Walter Brem, Dilworth

The new edition of the Trinity College catalogue has come from the press and is being sent out to applicants.

On Wednesday afternoon last the Trinity Park School base ball team won an interesting game from the Trinity High School team, of Trinity, Randolph county. The home team scored four runs to one for the visitors.

Before he left to take his place on the Memphis base ball team, Mr. O. H. Stocksdale, coach of the Trinity nine, received a handsome token of appreciation from friends in the Athletic Association of Trinity College. It was in the form of a finely engraved gold watch. It was an evidence of general regard for Mr. Stocksdale's services in training Trinity's strong team.

Children's Day an Inspiration

Children's Day is, of all days, a day of cheer and good-will. Wherever properly observed, thousand of parents and children are inspired to attend more regularly, and give better service for God and the Sunday-school.

On a well-arranged Children's Day, there are an unusual number of beautiful plants and fragrant flowers in the church. The canaries sing their sweetest songs of the year in God's house. The little children, like so many angels, dressed in snowy white, with radiant faces and glad hearts overflowing with mirth and glee, occupy the front pews, all aglow with impatient readiness to contribute their part to the program.

Fathers and mothers, many of whom are seldom seen in the church, are present on this day; to see the idols of their love appear on the platform, and listen to the recital of something that cost them much patience and effort in its preparation.

No Sunday school can afford to pass by this day without its proper observance. The educational and social features of this day are very commendable, and there is no reason why it should not be a spiritual feast for all concerned.—Henry B. Spayd, in Religious Telescope.

SPECIAL SILK SALE.

We are offering some Extraordinary Bargains in Jap and Taffeta Silks that are so popular now.

36 inch Black Taffeta Silk, "Guaranteed to Wear," woven in selvedge, heavy and lustrous, all silk, as good as is usually sold for $1.25 to $1.50 yd. ..... **1.00 yd.**

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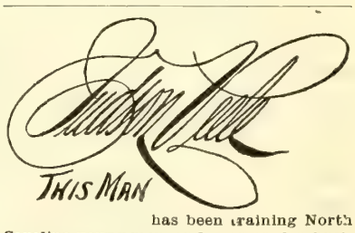
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A Profitable Occasion.

PLANS FOR BETTER SERVICE.

Dear Advocate :—Our second quarterly conference was held at New Hope the 4th Saturday and Sunday. Bro West was on hand and rendered most efficient service to the church by his talks, addresses, sermon and administration. The Sunday-school Conference and missionary mass meeting (planned for Friday, and though delayed till Saturday on account of the very small attendance Friday), was a success nevertheless, as was also the quarterly conference. Bro. J. E. Prince, as well as Bro. West and Mrs. Perry, made excellent talks in the Sunday-school Conference and missionary mass meeting feature, in addition to what the pastor had to say.

The general spirit, impressions, and results of the occasion were fine indeed, notwithstanding the very small attendance of the officials and members of the charges and community. Those who failed to be present Saturday and Sunday certainly missed a treat. It is to be hoped that each one who may chance to read this will now decide to attend the quarterly conferences hereafter if possible. Those who fail to appreciate and attend these meetings miss a great deal more than they gain by putting their time in their business, or farm work. We never can properly develop pastoral charges till the people learn to appreciate and utilize these centers of information, influence and inspiration afforded by the quarterly conferences and other official meetings of the charge.

The missionary collection or subscription Sunday was quite a success, being no doubt by far the largest at New Hope ever taken. Bro. West used a novel and attractive method, having the amount for that church made out in squares on a large card representing various amounts from the highest probable contributions to the little sum of 5 cts. It worked admirably, securing nearly the entire amount on the card. A few of the members were absent who can be depended upon to make up the rest.

Three new subscribers sent herewith make a total of 17 new Advocates to come to this charge since the Annual Conference.

The next quarterly conference goes to Tryon, where we are building a new church Let all of our officials and others who can be sure to attend. Let us begin to get ready now. By so doing we will help the cause, and it will richly and abundantly help us if we utilize the occasion as we should.

We are moving forward with our work on the charge in an encouraging and hopeful manner, and we anticipate a successful year.

Many of our people are poor and have been a little slow, but when they get a move on they make things count. Lebanon has paid nearly up to date on pastor's salary for this year, and New Hope, which hitherto has been far behind at this time of year, has gone far ahead of previous records on the pastor's salary, notwithstanding their short crops and damage to land on account of the Pacolette flood which touched them last year. However, we attribute their advance largely to the efforts of Bro. Kestler Tannan, one of our hustling new stewards. We wish they would all catch afire with such efforts, persistence and zeal as he is manifesting. If they had done so hitherto, instead of the meagre reports of only about $60.00 so far on the pastor's and presiding elder's salary for the past five months, the entire charge would no doubt have been paid out up to date on the support of the ministry. Then the pastor would not have been embarrassed and all the people would have felt better. But they are coming, and we hope it will not be long till this charge, as well as all others in our Conference, will pay up in full at least quarterly; better still, monthly. It could be done just about as easy, and when once the habit is formed, much easier than to lag along the old way, and it will be so much better. Then when the year is out there would be no hard, tough pull to get up the salary, and then come up with a shortage; and its consequent embarrassment, inconveniences and perplexities to the charge, pastors and Annual Conference. With the proper co-operation of pastors, stewards and people, this could be easily done. Let's try it. So mote it be.

W. H. PERRY, P. C.

Mill Spring, April 26.

Franklin.

My Dear Bro. Blair :—I have had enough experience in the editing of a religious paper to know something of the strain upon its colums; and I am, besides, constitutionally opposed to writing. But both old friends and new keep writing to ask me how things are at Franklin these days. So I am to report at last.

Judging by the things said to me on all sides when the appointments were read at Conference, nobody needs to be told how lovable the Franklin people are, or how loyally they receive any man sent to them. But it probably will be of interest to many of your readers to know that as the result of a ten days meeting held at the Wallace school house, three miles in the country, in the early part of February, there were seven conversions, including the foremost people in the community, six adult baptisms, and six additions to the church, with a few more to join later. Bro. Woosley preached for me once, and Bro. Postelle once. I organized a church, and transferred to it some members of the Franklin church who lived near; and the money is already subscribed to build a good church, which will be occupied and paid for before Conference. The whole community, regardless of denomination, have taken hold eagerly, and the Franklin people have helped most liberally. The school house in which the services are held will no longer hold the congregation. I shall, of course, continue to serve them in addition to my work here.

Beginning March 13, I held a two weeks meeting at the home church. There was no demonstration; but five joined the church; and those who ought to know say there was a profound awakening of the church membership. Brother Woosley was faithful with his helpful presence during almost the whole of the meeting, but was unable to preach. During both of these meetings the weather was very much against us.

I have been hindered almost continually with an aggravated heart trouble, but somehow manage to go on with most of my work still; and things look hopeful—to me, at least. We have already received eleven on profession of faith.

THOS. E. WINECOFF.

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Our Little Folks.

Let The Boys Help.

"Let us meet here at quarter of seven, and have a moonlight coasting party!" cried Fred Baker. "We all have supper at six and that will give us lots of time to get here." "I can't come until halfpast seven," said Will Adams, after the other boys had shouted a noisy assent.

"I have to wash the supper dishes and put the room rights." There was a chorus of derision. "Wash dishes—a boy wash dishes! Who ever heard of such a thing?" "I have," said Will, quietly. "I know of three boys in the Hamilton Hotel who wash dishes three times a day." "Oh—but they are paid for it." "Well, do you mean to say that you would do for pay what you wouldn't do to help your sick mother?"—Columbus Dispatch.

"God Is Dear."

A little boy, not yet six, to whom the hours of the Sunday afternoon seemed rather long, was told by his father that he could sit at his desk and print Bible verses. "God is love," dictated the father, spelling the words slowly as the lad's fingers carefully printed them on the paper. Not long after the father found that the little fellow had added a "Revised Version" of his own, and had been printing several times over on different colors, the short sentence, "God is dear."

The lad's instinct was right. "God is dear." is the other side of the truth that "God is love." God is dear to us because he makes us dear to him. The Bible recognizes this fact when it says we love him because he first loved us. The great fount of love in the divine nature is the source of all the little rills and springs of love in human hearts.

Yes, God is dear. Childhood feels this truth instinctively and adult manhood as life advances experiences increasing proofs of its fact. God is the dearest of the dear, Jesus Christ his son, who reveals the great creator to men, is the chiefest among ten thousand and the one altogether lovely. As life goes on and perhaps as sorrows come, God grows dearer, grace has a sweeter sound and heaven lights up with a more splendid radiance. "God is dear." No matter what doubts the devil may put into your mind regarding God's dealings with you, no matter how cares may multiply or depressions assail, hold fast to that tender thought! God loves to be loved. Let him be to you the dearest of the dear.—Northwestern Christian Advocate.

"He'll Do."

Four years ago there entered one of our eastern colleges a clear-eyed, plainly dressed, and wholesome looking young man with health unimpaired by dissipations of any kind. He had never smoked a cigar or cigarette in his life, and he did not know the taste of any kind of intoxicant. He had exactly one hundred and twenty dollars with which to "go through college." On the dav of his arrival he paid one hundred dollars for his tuition, and more than half of the remaining twenty had to be spent for books. He had noticed in the window of a house near the college a card with "Rooms to Let" printed on it He went back to this house after he had paid his tuition, and when the lady who had the rooms answered his ring, he asked if there was anything he could do in or about her house that would pay for the rent of her smallest room.

"Why, yes," she said at once, attracted by the young fellow's manly bearing. "I want some one wash windows and clean rugs once a week, and before long I shall need some one to look after my furnace."

"Would you let me do those things in return for a room in your house? I am about to enter the college as a student; and I must earn my room rent in some way. I am not above washing windows and cleaning rugs and taking care of a furnace, and I will do the work." He was given a small bedroom, and thus the question of his room rent was settled. Then he went to a large dining hall on the college grounds and said:

"I have heard that students sometimes earn their meals here by acting as waiters two or three hours a day. I would like to do work of that kind in return for my meals."

The frank and manly way in which he made this proposition pleased the man in charge of the dining room, and he replied: "I can give you your meals in return for your services two hours a day."

Thus the determined young man's room and his meals were provided for. He cared not for the fact that the menial occupations he had taken upon himself would debar him from associating with the students who formed the "exclusive set" in the college. He had no time for their frivolities and no interest in them. Before the end of the first term he was earning money for new books and for his future tuition by tutoring some of the freshmen of this same "exclusive set." When the summer vacation came he went to a large seashore hotel and worked as a waiter all summer.

When the college was opened in the fall his little room was ready for him on the same terms on which he had occupied it the year before, and they were glad to have his services in the dining hall. His teachers became interested in him because of the high marks gained by his hard and faithful study. He applied himself steadily to the one object of getting an education. He put aside all temptation to waste his time. He lived soberly and righteously. He began to be talked about as one of the brightest and most promising students in the college. At the end of the second year one of the college professors secured him an excellent position as teacher in a summer school. During the year he had won scholarship prize money to the amount of two hundred and fifty dollars. This money, with that earned in teaching the summer school, enabled him to rent a room, and the time he had spent in working to pay room rent could now be given to study.

It is needless to say that this young man graduated with high honors. One of his teachers pointed him out to some one on commencement day and said:

"That student rings true every time. He has what I wish more of our American boys had, and that is clear grit. He came here believing rightly that poverty was no obstacle if a young fellow made up his mind to secure a college education."—Forward.

Tesimony of a Minister.

A startling incident, is narrated by Rev John Oliver of Philadelphia, as follows: "I was in an awful condition My skin was almost yellow, eyes sunken, tongue coated, pain continually in back and sides, no appetite, growing weaker day by day. Three physicians had given me up. Then I was advised to use Electric Bitters; to my great joy, the first bottle made a decided improvement. I continued their use for three weeks, and am now a well man. I know they robbed the grave of another victim." No one should fail to try them. Only 50 cents guaranted at all drug stores.



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Southern Methodism Prosperous.

We give space to the following exhibit of the progress of our church during the last year as prepared by Dr. John J. Tigert, our Book editor, and published in the Nashville Christian Advocate. Dr. Tigert says:

The general tables and grand totals of the General Minutes for 1903 are complete, and the volume itself is in the press. The results indicate a year of uniform and uninterrupted prosperity in every department of Church activity. Peace is within the walls, and prosperity within the palaces of the Methodist Episcopal Church, South. Not in many years have the tabulated results of a year's work in our Zion indicated such successful work or such solid advance all along the line. The returns, which are epitomized below, are full of encouragement, and are ground of devout thanksgiving to Almighty God.

MINISTRY AND MEMBERSHIP.

The total number of traveling preachers is 6,620, being an increase for the year of 151; 266 preachers were admitted on trial into the Annual Conferences, and 227 into full connection, being an increase in the former case of 18, and in the latter of 27. The total number of members, including local preachers, is 1,555,402, being an increase of 31,635. The increase for 1902 was 18,506. The total number of preachers and members is 1,566,828, being an increase of 31,776. The number of local preachers is 4,806, being a decrease of but 10. This slight decrease would seem to indicate that the thinning-out process begun by the change of jurisdiction from the Quarterly to the District Conference is about complete, and possibly from this time a healthy growth in this arm of the service may be anticipated. The number of infant baptisms is 27,788, and of adult baptisms 59,424. The number of adult baptisms, it will be seen, is about double the net increase in the membership of the church. Some such ratio of actual accessions from the world, in addition to the reception of those baptized in infancy and growing up in the families of the church, must be kept up in order to overcome the losses by death, by removal to those parts of the country in which the Methodist Episcopal church, South, is not organized, and by purging of the rolls.

SOCIETIES AND CHARGES.

There are 18,561 "societies," or congregations, organized in 5,208 pastoral charges; a fact which indicates the predominantly rural character of our population and the necessarily wide prevalence of the circuit system. While there has been an increase of 664 in the number of congregations, there has been a decrease of 138 in the number of pastoral charges, indicating that the circuits are being enlarged and the system still extended. The decrease of 138 in the number of pastoral charges, with an increase of 107 in the number of effective traveling preachers, would point to a decrease of about 245 charges supplied by local preachers. The number of houses of worship is 15,090. Notwithstanding the fact that this is an increase of 218 church buildings, there remain 3,471 congregations without houses of worship owned by the Church. Those who have supposed that the Church Extension Board is an organization which will finally destroy its own field of usefulness will see in these figures the measure of the work actually in sight at this writing which must be largely done through the encouragement and aid of the Board of Church Extension.

SUNDAY-SCHOOLS AND EPWORTH LEAGUES.

The total number of Sunday school officers and teachers is 108,841, being an increase of 4,191. The total number of Sunday School scholars is 979,935, being an increase of 45,285. The total increase is nearly 50,000, and the entire number of teachers and scholars enrolled in our Sunday Schools is something more than two-thirds of the membership of the church. There has been a decrease, however, of 207 in the number of Sunday Schools, which arises probably from errors in reporting, in part, and in part from the consolidation of the work. Drs. Atkins and Hamill and Beaty, and a noble army of superintendents and teachers, are to be congratulated on the great results of the year's work.

The total number of Epworth Leagues is 3,569, being an increase of 286. The total number of Epworth League members is 123,325, being an increase of 6,746 I have also learned from the Publishing Agents that the Epworth Era has paid its way this year, with a small margin of profit for the House. With deficits and decreases a thing of the past, and every interest of his department advancing, it is needless to say that Dr. DuBose is happy. He deserves it, for he has been an untiring worker in the office and on the road, taxing all his energy and skill for the accomplishment of his plans.

CHURCH PROPERTY.

The 15,090 houses of worship are valued at $26,604,777, being an increase in value of $1,401,474. From this sum must be deducted an increased indebtedness of $17,695 to get the actual financial advance of the year in this species of property. The total number of parsonages for preachers in charge is 4,216, being an increase of 124. The value of these parsonages is $5,164,915, an increase in value of $374,727; from which must be deducted an increase in indebtedness of $31,572 to measure the real progress here. There are also 177 district parsonages, valued at $431,443, on which there is an indebtedness of $36,661. Last year, there were but 159 district parsonages, valued at $347,272, on which the indebtedness was $39,617. It may be added that the number of districts in the church remains exactly as the year before—295. The legislation of the General Conference in enlarging the number of possible appointments to thirty in a district has not, during the past year, altered the number of districts.

MINISTERIAL SUPPORT.

The total amount raised for the support of bishops is $48,159 36, being an increase of $2,356 40. The total amount raised for the support of the presiding elders is $406.594 97, being an increase of $51,967.90. As the number of presiding elders remained the same, the figures indicate a considerably improved support for these laborious officers of the Church, and would seem seriously to discount the view sometimes expressed that their support is a financial burden for which it is difficult readily to provide. The total amount raised for the support of preachers in charge is $2,652,934 83, being an increase of $53,912 83. The total cost of supervision—i. e., the total amount paid bishops and presiding elders—is somewhat more than one sixth of the amount paid to pastors.

MISSIONS AND CHURCH EXTENSION.

The best has been reserved for last. The church makes far and away the best showing in its history in the department of active effort for the propagation of the gospel. For the first time in the history of the church the collections on assessments alone for foreign missions amount to more than $300,000. But the results may be best exhibited in tabular form. The collections for the year now closing have been as follows:

	Collections	Increase.
Foreign Miss.,	$306,250.70	$17,115.45
Domestic Miss,	207,955 50	19,695.83
Church Exten.,	94,032 35	14,853 33
W. F. M. S,	131,670 40	19,211 62
W. H. M. S.,	59,414.99	13,217.72
Amer. Bible So'y,	13,362 40	2 283.14
Total,	$812,686 34	$86,377.09

These are all, in the widest sense, collections for missions. The total collections, it will be seen from the table above, are in excess of $800,000 Before the quadrennium is out, it is fair to anticipate that the $1,000,000 mark will be reached. There is always some little discrepancy, which does not seem to be wholly avoidable, between the figures reported to the Book Editor and the sums paid in to the treasurers of the Board of Missions and the Board of Church Extension. The figures reported above do not include any "specials," but only the amounts collected on assessments. I learn from the Board of Missions that about 2,750 pastoral charges paid in full the assessments for foreign and domestic missions. This is something more than one half of the entire number of charges in the church.

In conclusion, I must not fail to mention that the conference collection for superannuated preachers and the widows and orphans of preachers reached the sum of $92,029 31, being an increase of $14,820.44. This collection, it is evident, has not been affected by the sums subscribed and collected on the Superannuates' Endowment Fund, which must be reckoned as a clear advance upon what the church has hitherto done.

EDITORIAL NOTES.

Revs. A L. Stanford and Geo. F. Kirby, called at the ADVOCATE office while attending the State Sunday-school Convention. We regret to have missed the former call.

In our announcement of Weaverville College Commencement last week, we said by mistake that Rev. H. L. Atkins would preach the Baccaureate sermon on the 15th, at 7:30 p. m. We should have said at 11 a. m.

The MountAiry District Conference appointed a special committee to arrange for a District Summer Conference at Jefferson, N. C , and this committee has named August 4, 5, 6, and 7, as the time. Several distinguished speakers have been invited, among them Bishop A. Coke Smith and Dr. H. M. Hamill. It is the object of those in charge to make this a great occasion. Fuller announcements will be furnished later.

The State Sunday school Convention which met here last week was perhaps the most successful in the history of the organization. There were some three hundred delegates or more in attendance, and the exercises and addresses were generally of a high order. We noticed a few of our pastors in attendance, and quite a number of ministers of other denominations. The next convention will be held in the city of Raleigh.

Last week, being very greatly crowded with extra matter, we were unfortunate in our notice of the prospective departure of our brother, C. C. Thompson, to California. We should have stated that the sole reason for a change is the condition of his wife's health. At the same time the offer of the church at Sacramento came to him apparently in the order of a favorable providence, as he had not thought of the place till the presiding elder wrote him. We shall miss Brother Thompson, and all will regret to see him leave; but a host of friends will join in the prayer and wish that Sister Thompson's health may be entirely restored.

We have before us by the courtesy of the author, Dr. John F. Foard, of Ssatesville, a pamphlet entitled: "North America and Africa; Their Past, Present and Future." We have had time merely to glance at the booklet, but sufficient to determine that it is written in fascinating style, as our readers know Dr. Foard to be capable of doing. The introduction is written by Rev. J. Ed. Thompson, presiding elder of the Charlotte Dis-

trict, Western North Carolina Conference. The pamphlet may be said to be one of a series of three treatises on the subject of negro colonization. The author seems to have committed himself to that theory of settling the race question, and believes that the home of the negro is Africa, and that it is both feasible and just to all concerned that he should be settled there. Send 25 cents to the author, Dr. John F. Foard, Statesville, N. C, and get a copy.

The issue of the Epworth Era for April 28th, is a special magazine number. It has many extraordinary attractions, and we trust the Leagues will be encouraged to work more earnestly for the extension of its circulation. A note from Dr. DuBose, the editor, says: "It is our wish and hope to make one of the four numbers of the Era issued each month into a paper such as this indicates. This 'Magazine' we hope to make a competitor of the cheap popular magazines that are usurping the place of our church literature in the homes of our young people. Our plan is to make a highly embellished, attractive, up-to date religious magazine for our young people. The other three issues for the month will appear in the ordinary shape. You will be glad also to know of the Era's prosperity, and that it paid all its expenses during last year, and left a balance to its credit on the books of the Publishing House."

The Jones-Stuart Meeting

This meeting began at the Banner Warehouse, this city, as announced on last Sunday at 3 p. m. Rev. Sam P. Jones arrived on Saturday night and preached on Sunday afternoon and night to probably the largest audiences ever addressed by a preacher in Greensboro. The meeting is growing in interest. Three services are held daily. Rev. George Stuart came Monday evening and is assisting with great earnestness. There seems to be no diminution of power in the ministry of these great evangelists, and we predict that great blessing will come to Greensboro through their ministry.

The University Summer School.

We take pleasure in calling to the attention of teachers, superintendents, and other school officers the advertisement of the University Summer School, to be found in another column of this paper. The cost of board and lodging for the term of four weeks is only ten dollars and the only other cost is an incidental fee of five dollars. The railroads give low rates. Fully 4,000 teachers have attended this school in the past and this year, still greater advantages are offered for learning the best methods of teaching, for broadening one's scholarship and for special work in all branches from the kindergarten to the high school.

There are sixteen instructors who represent the best educational thought, method and practice of prominent county and city superintendents, and college and University professors, in fact each member of the faculty is an acknowledged expert in his department. The advantages offered are equal to those to be had in the leading Summer Schools of the North.

New Advertisers.

Do not fail to look up the new advertisements in this issue.

C. C. Thownsend announces a special sale of buggies, &c.

Wakefield Hardware Company wants to furnish the paints and hardware for your new house.

Prof. Peele announces his Business College.

J. B. Ivey & Co., Charlotte, N. C., want to trade with you by mail.

The University Summer School is also announced to open at Chapel Hill, Monday, June 13.

Waynesville District Conference.

Please announce the following committees for the Waynesville District Conference to be held at Mt. Zion church, Crab Tree circuit, 9 miles from Clyde, July 14-17:

Committee on License to Preach:—C. P. Moore, W. F. Elliott, J. A. J Farrington.

Committee on Admission and Re-Admission:—J. H. Brendall, J. W. Kennedy, C. A. Drum.

Committee on Orders:—J. E. Abernethy, W. A. Thomas, J. C. Brown.

Your brother,
C. F. SHERRILL.

District Conference Directory.

ASHEVILLE DISTRICT, at Biltmore, August 4-7.

CHARLOTTE DISTRICT, at Marshville July 21-24.

FRANKLIN DISTRICT, at Sylva, July 28-31.

GREENSBORO DISTRICT, at Holt's Chapel, July 28 31.

MORGANTON DISTRICT, at Morganton, May 26.

SALISBURY DISTRICT, at Salem Church (seven miles from Albemarle), July 28 31.

SHELBY DISTRICT, at McAdensville, July 7 10.

STATESVILLE DISTRICT, at Newton, beginning June 2nd.

WAYNESVILLE DISTRICT, at Mount Zion, on the Crab Tree circuit, July 14 17

WINSTON DISTRICT, at Kernersville, June 30 July 3.

Three Prizes.

One of the new and unique features of the handbook for 1905 will be a photographic display of the exterior ornamentation of Methodist parsonages in North Carolina.

There is nothing in a material way that is of more importance to Methodist life than the development of an interest in the beautifying of the preacher's home.

In order to stimulate and develop this interest, the North Carolina Methodist Handbook will offer:

1. Twelve and one half dollars to the preacher's wife or daughter who will send us by October 1, 1904, a photograph of the most tasty living floral decoration of the parsonage front which may include doorway, windows, piazza and space immediately in front.

2. Seven and one half dollars to the sender of the photograph second in artistic taste.

3 Five dollars for the one third in artistic taste.

A committee from one Conference will pass on the parsonages of the other.

You can see that a simple cottage has as good a chance to win the prize as a larger and costlier house. A parsonage with only a window and doorway has an equal chance with a parsonage with balconies, etc. Simple artistic effect is what is aimed at. Flowers, shrubs and vines to be used.

Those who enter the contest must send us their names by July 15. The photographs must be in our hands by October 1, 1904.

Truly,
T. N. IVEY,
2t. Raleigh, N. C.

North Carolina Methodism.

TAYLORSVILLE.—A protracted meeting was held last week. We have had no report of results.

THOMASVILLE.—Rev. C. M. Campbell, the pastor, was assisted in a meeting at Thomasville, last week by Rev. T. J. Rodgers, of Mooresville.

CHREITZBERG.—Rev. Dr. Chreitzberg, of Centenary church, Winston, delivered an address at the Missionary Institute at Farmington last week.

ATKINS.—Rev. Dr. Atkins, presiding elder of the Winston district, has been having a tussel with the grip. We are glad to learn that he is better.

FINCHER.—Rev. B. F. Fincher and wife have recently made a visit to relatives about Charlotte and Concord. We regret to note that Mrs. Fincher's health is still very poor.

ARMSTRONG.—Rev. J. F. Armstrong, of El Bethel, is assisting in a revival meeting in Charlotte this week. He is an earnest and successful church worker.—Cleveland Star.

CENTRAL CHURCH, RALEIGH.—A very interesting revival is reported in progress at Central church, Raleigh, in which the pastor, Rev. F. A Bishop, is doing the preaching.

TOTTEN.—Mrs. Totten, wife of Rev. J. H. Totten, of Kernersville, and mother of Rev. J. F. Totten, of the Winston circuit is reported very ill with paralysis, at her home in that place.

GRACE CHURCH, WINSTON.—The Winston Republican of last week said: "Protracted services will begin at Grace M. E. Church next Sunday. Pastor Barnhardt will be aided by Rev. J. W. Moore, of Asheville."

POOLE.—We regret to note that Brother L. A. Poole, one of the Stewards of Central church, Mount Airy, was right seriously injured in a runaway a week ago, but glad to know that he is now rapidly recovering.

BENHAM.—Miss Eliza Benham, one of the oldest members of our church at Jonesville, died there last Wednesday. She was a sister of Col Calvin J. Cowles, of Wilkes and a half sister of Col. H C. Cowles, of Statesville.

WESLEY CHAPEL.—Revs. G. H. Detwiler and W R. Ware, of Salisbury, are each booked for an address at a Sunday-school meeting at Wesley chapel on the Gold Hill circuit, on the 10th and 11th of May.

DANBURY.—The Danbury Reporter last week had the following note: A large portion of the lumber for the new M. E. Church here has been placed on the ground, and work was begun on the foundation of the building Monday by Messrs. R. H. R. Blair and John Bennett.

TOWNSEND.—The commencement exercises of Lewisville Academy, this county, will take place May 8 10, and will comprise a sermon, oratorical contest, and concert. Rev. F. L. Townsend, of Mt. Airy, will deliver the address.—Winston Republican.

MISSIONARY INSTITUTE.—A Missionary institute will be held at Madison this week for the Winston district. It will be in session Thursday and Friday. We acknowledge the courtesy of a cordial invitation from the presiding elder, Rev. Dr. Atkins, to attend.

SHELBY DISTRICT.—The District Sunday-school Conference of the Shelby District will be held at Rock Springs Camp Ground, in Lincoln county, on Friday, May 20th, and embracing Sunday, May 22d. An interesting program has been arranged, and a great meeting is expected.—Cleveland Star.

TROY.—The Salisbury Sun, last week said: "Rev. J. C. Troy, of Durham, better known through his interesting work as special correspondent of the Charlotte Observer as "Trojan," was in Salisbury last night and attended the Odd Fellow's celebration. Mr. Troy has been compelled, on account of ill health, to give up active ministerial work and is now traveling for the Ballard Obelisk Flour Company.

CONCORD AND CABARRUS.—Rev. W. V. Honeycutt, preacher in charge of the Concord circuit, writes: "Concord and Cabarrus Methodism is moving on nicely, nothing startling, but she is at work. The people are going to hear the word of God as it is being preached by his servants. The preachers are working hard. We need, and are looking and are praying for an out-pouring of the Spirit of God on us and our work."

ELKIN.—The protracted meeting the past week at the Methodist church in Elkin has been one of the best held in this town in some time. The pastor, Mr. Sprinkle, had no one to assist him, but did all the preaching himself. And strange (is it or not), that no man has been able to draw as good congregations during a meeting here as Mr. Spinkle did. Those who have attended the meeting think it has been a good one and this is the best test after all.—Elkin Times.

MOCKSVILLE.—Rev. W. M. Bagby, of High Point, who has been assisting the pastor, Rev. W. L. Sherrill, of the Methodist church here, in a revival meeting for the past ten days, has met with great success. About 20 converts presented themselves for membership in the Methodist church. There were 30 professions in all during the meeting, and 15 of this number were backsliders reclaimed. Many penitents surrounded the altar at each service. Mr. Bagby labored faithfully and incessantly. He is a preacher of great earnestness and spiritual power, and it is said to be the most successful and helpful revival meeting held in Mocksville for many years.

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The Sunday School.

Lesson for May 8.

Watchfulness.

(Luke 12: 35 48)

Why should we be watchful? Because we are under responsibility. He who is not accountable for anything is under no obligation to guard his conduct. Why do we not enjoin a parasol to be watchful, or command a mouse to conduct himself properly? Because neither one is under any moral responsibility for condition or action. How different with man, who must give account for every word and act! The words of Christ have deep significance, "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."

Girded Loins.

The first evidence of watchfulness that Jesus wished to see, was girded loins. The Oriental dress was loose and flowing, so that it interfered with the common activities of life. A girdle was placed around the body to hold the other garments in position. Such a method allowed freedom to serve and to run errands.

In the sixth chapter of Ephesians, Paul speaks about the girdle we should wear. He drops the physical and takes up the mental, saying that we should be girt with truth. No other girdle will allow us to do service for our spiritual Master. Imagine one worshiping the Lord on Sunday, and telling more falsehood than truth thro' the week!

Lighted Lamps.

The lesson presents a night scene. The Master is absent, attending a wedding feast, while the servants wait at home, to do his bidding on his return. They would need lights to welcome him home, and wait upon him there. Their being prepared would prove their loyalty.

The Christian is to be a light, rather than to have one. "Ye are the light of the world," said Jesus to his followers. Our lamps are our religious life, and on it depends the nature, sincerity, and success of our work. Our lights should be clear and brilliant, capable of serving those who walk in darkness.

The Return.

The time when a wedding feast would break up was uncertain. Sometimes it was well into the night. The faithful was on the lookout, prepared for any duty, whatsoever the hour of the lord's return. All who were in readiness for his knock would be amply rewarded, and blessed by him, in word and action. No matter what the hour, the lord wished to be received in a way befitting his station.

The lesson for us is about the coming of Christ. It is more uncertain in regard to time than that of the lord, but more certain as to fact. The injunction comes to all, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." The very uncertainty makes the duty of watchfulness the more binding. Everything depends upon our condition when the Lord shall come; but our condition at that time will be determined by our moral conduct previous to it; and our conduct will be governed by what we will to be and to do. After all, our whole being is dependent on that mysterious thing we call the will.

The Unfaithful Steward.

In the forty-fifth verse, we have mention of an unfaithful steward. The only reason given for his misconduct is that he thought his lord would not return for several hours, or days. He intended to be all attention and sobriety when his master should come; but, in the meantime, he wanted to enjoy the license that he thought was his. We do the same when we indulge in those questionable things that we should shun, if we knew that death was twenty minutes away. The course of the servant's conduct was the usual one—he began to mistreat his companions, then to abuse himself in gluttony, and finally to drink himself to intoxication. The results are plainly stated in verses 46, 47.

What, then, is the business of the steward? The faithful one provides for all the members of the household, giving each man his rations at the proper time, instead of insulting every man he sees, and rendering himself helpless through drink.

The steward is compared to the spiritual leaders of the people. "There are many foolish and unfaithful stewards who feed themselves, not the household; or they feed only a portion of the household; or they give something else than food,—philosophy or sociology, or what not, instead of the pure Word of God; or they do not give the food 'in due season.'" There are many dangers to which all stewards are liable. All of us who hold such an office should remember that unfaithfulness on our part means sorrow for Christ and injury to those committed to our care.—The Religious Telescope.

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" Lowrys	9 18 a m	8 28 p m.	
" McConnells.	9 28 a m	8 43 p m	Thurs
" Guthries	9 33 a m	85 p m	
" Yorkville	9:49 a m.	9:9 p m	Sat
" Clover	10 1. a m	10 00 p m	
" Gastonia	10 38 a m	12:3C a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 20 a m	1 :0 a m	7 02 a m
" Lincolnton	11:43 a m.	2 0 a m	8 00 a m
" Maiden	12 10 p m	2 3 a m	9 20 a m
" Newton	12 28 p m.	2 55 a m	10 00 a m
" Hickory	12:50 p m.	4 0 a m	2 00 p m
" Cliffs	1 2; p m	4 40 a m.	3 0 p m
" GraniteF'ls	1 36 p m	4 57 a m	3 4 p m
Ar. Lenoir	2 05 p m	6 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63.
Lv. Lenoir	2 50 p m	8 0 p m	7 00 a m
" GraniteF'ls	2 58 p m	8 43 p m	8 5 a m
" Cliffs	3 08 p m	9 30 p m	9 5 a m
" Hickory	3 20 p m	9 50 p m	9 35 a m
" Newton	3 45 p m	11 45 p m	11 20 a m
" Maiden	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 31 p m	1 0 a m	12 45 p m
" High Shoal	4 52 p m	2 2 a m	1 23 p m
" Dallas	5 12 p m	2 55 a m	3 25 p m
" Gastonia	5 30 p m	4 0 a m	3 55 p m
" Clover	5 57 p m	5 10 a m	
" Yorkville	6 23 p m	6 00 a m	Mon
" Guthries	6 40 p m	6 30 a m	
" McConnells	6 45 p m	7 0 a m	Wed
" Lowrys	6 57 p m	7 23 a m	
Ar Chester	7 17 p m	8 0 a m	Fri

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Topic for May 8.

The Constant Call.

(Matt. 20: 1-9.)

We select from the parable of the Laborers in the Vineyard for our topic its teaching concerning the call to service. This parable should be studied in connection with that of the Pounds (Luke 19: 11-27) and that of the Talents (Matt. 25: 14-30). All have to do with service and wage, and together they constitute a doctrine of the political economy of the kingdom of God. In this the emphasis is placed upon motive, in the Talents on proportion, in the Pounds upon amount of service.

I. The Call of the Gospel Is to Service.

1. It was to hire laborers, not idlers, that the householder of the parable went to the market place. As his going again at the eleventh hour shows he was as much concerned that men should work as that the work itself should be done. It is essential to membership in the kingdom of God that one serve. We learned in our last week's parable that it is necessary to seek holiness with diligence. We learn from this that the work of the kingdom is equally imperative.

2. The example and the precept of Jesus alike (Luke 22: 26, 27) commend a life of service. No apprehension of the gospel is correct that does not conform the life of the disciple with that of the Master. (Matt. 10: 25.) The life of Jesus is summed up in Peter's words: "Who went about doing good, and healing all that were oppressed of the devil." (Acts 10: 38) Whatever may be in question about doctrines of a speculative character, there is none as to the character of the life of Jesus. He was incessant in labor, in teaching, in journeying. It is impossible for one to call him Master, finding the true ideal of life in his life, and at the same time remain slothful, self-indulgent, choosing rather to be served than to serve.

3. The call to service is a part of the gospel method—the evangelization and transformation of society through human agents. No miracles are wrought to supersede the ordinary procedure of teaching and preaching; no avenging angels redress social wrongs; no solvenly and fanatical cultus can supersede the practical work of ministering to the sick and alleviating the suffering of the unfortunate or sin-cursed. It is by human hands, moved by Christlike impulse, that the new era is to be brought in.

4 A credential of the gospel is the works of mercy and the missions to men in need of all sorts, spiritual and physical, that proceed from it. The triumph of the cause of the Nazarene over the inveterate foe by which it was confronted on its entrance, and for centuries after its advent, into the world is attributed by a brilliant but unfriendly historian in large measure to this very feature, which was in contrast so striking with anything that paganism at its best had produced.

5. It is the Christian instinct to serve. (1) Gratitude constrains the convert to do something for him who is the Author of all his benefits—a debt that can never be paid, but that it is his joy always to acknowledge (2) A tenderness of heart for the brethren and for all of humankind belongs to the Christian disposition Brotherly love determines his service in a certain direction, and pity fills his heart with compassion for all men.

6. The Christian can serve God only as he serves his fellow-men. The cultivation of the interior life is pleasing to God, but is fictitious unless it manifest itself in deeds of mercy and helpfulness. Asceticism is a morbid perversion of a few texts of the Gospels dissociated from the whole teaching of Jesus. God showed men his ideal of a human life in the life of Jesus. To suppose that it is pleasing to God to wear a hair shirt and subsist upon bread and water, unless it be to feed the hungry with something better and clothe the naked with more comfortable garments, is to substitute human pride for the revealed will of God.

II. It Is a Constant Call in the World.

There is nothing in Scripture to indicate that any socialistic scheme or educational propaganda will ever do away with the need of help by human hands and the message from human lips. But, whatever opinion one may hold, it is evident that there is a vast amount of practical Christian work now waiting to be done by each of us. In your Church, in your Sunday-school, in your League, in your home, in your social circle, in your community—far or near as you may look, it is the same thing. 'The field is white to the harvest."

III. It Is a Call Daily Repeated in Each Heart.

The householder's going again, and again, to the market place to hire laborers teaches the repetition of the call to service.

1. It comes through the increase of intelligence, by which we are made better acquainted with conditions of suffering and need, hence more sympathetic.

2. It comes through the augmenting of resources or the accumulation of wealth, by which ability is increased. Every addition of fortune should be regarded as a talent to be used for Christ's cause. The possession of means is in itself a call to service.

3. It comes through providential openings, by which direction is given to the impulse to serve, the need pressed home to conscience, or the sympathies enlisted.

4 With the passing of the years and the narrowing of limits the call becomes louder and more urgent. "The night cometh, when no man can work."

5. It comes to the heart through communion with God. Every spiritual uplift has caused and witnessed a burst of activity in the furtherance of philanthropy. This is true in the large number of revivals of religion The Wesleyan and that under the preaching of Mr. Moody, in our own times, have demonstrated this relation. It is equally true of the individual life. As one becomes more conformed with Christ within, he hears the call to service. In the secret place, whither he has retired for communion, the discouraged Christian hears the call: "Go work in the vineyard." And forth he goes refreshed for the undertaking and encouraged. —Epworth Era.

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Young ladies in the rosy dawn of your womanhood, and young men on the verge of an active manhood, listen to the injunction of Jesus:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

Never before in the history of the church have the conditions of the world offered such marvelous opportunities for successful missionary work. To work for Christ! Who can grasp the glory of such a thought? It is as true in the religious world as elsewhere, that nothing of real value is attained without labor, patience, and endurance. Christ commands us to seek out the lonely cabin and carry relief to its suffering inmates.

Go work today for the harvest is white and the laborers are few. So why stand we idle? there is a loving work for each and every one. Missionaries of the nineteenth century must have been discouraged but we of the twentieth century, with glad, joyous heart-throbs realize that, "From earth's wide bounds, from ocean's farthest coast, comes the cry for the Son of righteousness."

The greatest triumphs of the gospel in modern times have been won in foreign lands. The actual number of converts added to the Christian church has been immense and startling. The reports of 1902 tell us that one million, three hundred thousand confessions of Christ have come out of the darkness of heathendom within the past century, and they are coming now at the rate of one hundred thousand a year. During the last decade an enthusiasm never before known has dominated the young life of the church. Young men and women from the colleges and universities have become filled with new zeal, and with brave hearts and earnestness of purpose have set their faces toward the land of darkness.

From the ranks of the young people must come in a few years efficient, consecrated men and women to fill the places now occupied by those who have labored faithfully, and who in a short time must retire from active service. "Remember now thy Creator in the days of thy youth." Can earth afford a lovelier sight than young men and women consecrating their lives to Him who on Calvary suffered and died that they might live? The demands for noble, Christian young people is increasing all the time.

From our ever widening fields of labor our hearts and thoughts have been turned to Brazil, China, Korea, Mexico and Cuba, and are not the heathen in Japan equally needy and worthy?

Everyone can help spread the gospel of Christ by right living, and giving time, talent and a portion of our means for him.

"Do noble things, not dream them all day long." Christ alone can save the world but he calls us to carry on his work. The gospel of Jesus never grows old and human hearts were never so needy, nor hungry for it as now.

The onward sweep of social evolution means a wide and ever widening conception of religion. The very name of missionary is sweet with the fragrance of good deeds done in the master's name. Then let our young people work until the story of Jesus and his wonderful love is known from the mountains to the isles of the sea.

All over the land we hear the cry, "Come up to the help of the Lord against the mighty." The outstretched hands of millions who know not Christ are waiting to come from the bondage of darkness into the glorious light and liberty of a Savior's love.

There is work for us to do,
Let us do it with our might,
There are conflicts fierce to wage,
Let us battle for the right.

Let us spread the gospel news,
Till it reaches far and wide,
Tell the story of the cross,
Where the Prince of Glory died.

To know the will of God, to desire to do the will of God and to have the power to satisfy this desire are the prime conditions of Christ's discipleship.

MARY McGOWEN.
D. F. C., Lenoir, N. C.

Why I'm Glad I Belong to the Golden Links.

When I entered College at Davenport and was told that a missionary Society had been organized and was doing work that was a credit to the school, my first thought was that I would join. I think this was more from force of habit than any motive to do good, or any wish to derive the many benefits which can be had from a membership in the Society. For I had belonged to the Woman's Missionary Society and had been reared to attend all religious services of the church.

But now I can truly say that I have benefitted by attending the meetings of this society, and it has caused us to think more of the richness of Christ's mercy.

We have had some very touching meetings. The call meeting we had at Thanksgiving was glorious in itself and I think was a blessing to every girl present. Each one spoke of the things for which she was most thankful, and we concluded that living in a Christian land and having Godly parents, our blessings were so numerous, that we could not enumerate them.

I am sure there has not been a meeting that was not beneficial; for we have studied some of the different mission fields, and have learned to know more of the missionaries, their work and their home life.

It gave us much joy also, to have one who has had actual experience in the work in Korea, tell us of the hardships and then the encouragements of a life in the foreign field.

We have been drawn closer to these poor souls sitting in darkness, who will never realize the great life of a Father in Heaven, until some consecrated servant of God carries them the light.

The command is given us "Go ye into all the world and preach the gospel to every creature." The question comes to us, Is it possible for me to go? If we cannot go in person we can work for Christ at home, and by belonging to the Golden Links and other missionary societies we can help send others.

In these meetings we have an inner circle where we can learn to know each other's spiritual life, and enjoy an hour in communion with God which helps us to form a nobler Christian character. It inspires in us a wish to let our lights so shine before men that they may see our good works and glorify our Father which is in heaven; and he has promised that if we are faithful unto the end, he will give us a crown of life, and a home with him and his glorified angels.

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Bald Creek circuit, Bald Creek	Feb.	27 28
Ivy circuit, Barnardsvill	Mar.	1 2
Burnsville circuit, Concord	"	5 6
North Asheville	"	12 13
Bethel	"	12 13
Hot Springs ct., Hot Springs	"	19 20
Marshall circuit, Jewel Hill	"	26 27
Swannanoa circuit, Tabernacle	Apr.	2 3
Old Fort circuit	"	9 10
Hendersonville station	"	16 17
Hendersonville ct, Edneyville	"	23 24
Cane Creek ct., Patty's Chapel	Apr. 30,	May 1
Weaverville station	May	7 8
Weaverville circuit	"	14 15
Central	"	21 22
Haywood St	"	21 22

CHARLOTTE DIST—2d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Trinity	Apr.	3 4
Dilworth	"	3 4
Matthews, Matthews	"	10 11
Tryon street	"	17 18
Hoskins	"	17 18
Weddington, Union	"	23 24
Waxhaw, Bond's Grove	"	24 25
Ansonville Cedar Hill	Apr. 30,	May 1
Monroe circuit, Prospect	"	7 8
Monroe station	"	8 9
Polkton, Hopewell	"	14 15
Wadesboro station	"	15 16
Derita, Hickory Grove	"	21 22
Clear Creek, Mill Grove	"	22 23
Lilesville, Savannah	"	28 29

FRANKLIN DIS'T—3rd Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin circuit at Snow Hill,	Apr. 30,	May 1
Franklin station	May	7 8
Macon cir. at Flatts	"	14 15
Webster ct. at Tuckaseegee	"	21 22
Glenville circuit at Highlands	"	28 29
Dillsboro, Sylva & Scott's Creek at Willets	June	4 5
Whittier circuit Ocona Lufta	"	11 12
Bryson City circuit, Almond	"	18 19
Andrews circuit, Peach Tree	"	25 26
Hiwassee circuit at Liberty	July	2 3
Murphy Station	"	3 4
Hayesville circuit at Sweet Water	"	9 10
Robbinsville circuit	"	16 17

GREENSBORO DIS'T—3d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Ruffin, Lowes	May	7 8
Reidsville, Ware's Chapel	"	8
Greensboro, West Market	"	15
Greensboro, Walnut St	"	15
Wentworth Carmel	"	21 22
Reidsville, Main St	"	22
Randolph, Fairview	"	28 29
Randleman, St. Paul	June	5
Asheboro station, Asheboro	"	5
High Point, Washington Street	"	12
High Point, South Main Street	"	12
Enterprise Mt Olivet	"	18 19
Uwharrie Canaan	"	25 26
Pleasant Garden, Rehoboth	July	2 3
Greensboro, Spring Garden	"	3
Asheboro circuit, Cedar Falls	"	9 10
Ramseur, Ramseur	"	9 0
West Randolph, Prospect	"	16 17
Liberty, Liberty	"	23 24
Greensboro circuit, Holt's Chapel	"	30 31
Greensboro, Centenary	"	31

SHELBY DISTRICT—2nd and 3rd Rounds.

H. L. Atkins, P. E., Shelby, N. C.

Lincolnton circuit at Pisgah	Apr.	30
Stanley Creek circuit at Dallas	May	1 2
Polkville circuit at Cliony Hill	"	7 8
Rock Springs ct. at Rock Springs	"	21 22
Lincolnton station	"	25
Cherryville circuit at Laboratory	"	28 29
Shelby circuit at Beulah	June	4 5

3RD ROUND.

Shelby Station	June	5 6
Mount Holly ct., at Moore's Chap	"	11 12
Bessemer City at Tate's Chapel	"	18 19
ElBethel station	"	25 26
King's Mountain station	"	26 27
Southfork circuit at Ebenezer	July	2 3
Bellwood circuit at St. Peter's	"	3 4
McAdensville station	"	9 10
Lowell circuit	"	10 11
Gastonia, Main Street	"	10 11
Gastonia, West End and Ozark	"	10 11
Lowesville ct. at New Hill	"	16 17
Stanley Creek circuit	"	17 18

MORGANTON DIS'T—2nd Round

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Feb.	13 14
Connelly Springs c., at Bethel	"	20 21
Table Rock ct. at Linville	"	27 28
Henrietta and Caroleen	Mar.	5 6
Cliffside circuit, at Cliffside	"	12 13
Marion station	"	19 20
NorthCatawba ct., at Capernaum	"	26 27
Rutherfordton station, Gilboa	Apr	2 3
Morganton circuit Gilboa	"	9 10
Broad River, Gray's Chapel	"	16 17
Forest City at Forest City	"	17 18
Green River at New Hope	"	23 24
Spruce Pine, Pine Grove,	Apr. 30,	May 1
Bakersville at Bakersville	"	1 2
Elk Park at Elk Park	"	7 8
Thermal City at Centennial	"	14 15
McDowell at Murphey's Chapel	"	21 22

SALISBURY DIST—2d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	Feb.	21 22
Concord, Epworth	"	21 22
Concord, Forest Hill	"	27 28
Concord circuit, Center	"	27 28
Albemarle circuit, Stony Hill	Mar.	5 6
Albemarle station	"	6 7
Salisbury circuit, Providence	"	12 13
Spencer station	"	13 14
Linwood circuit Wesley Chapel	"	19 20
Lexington station	"	19 20
Lexington Mission	"	20 21
Salisbury, First Church	"	26 27
Salisbury, Main Street	"	27 28
New London circuit, Bethel	Apr	2 3
Gold Hill circuit, Liberty	"	3 4
Jacks n Hill circuit New Hope	"	9 10
China Grove circuit, Harris Chap	"	16 17
Woodleaf circuit	"	16 17
Salem station	"	23 24
Mt. Pleasant circuit, St Paul	"	24 25
Cottonville and Big Lick circuit, Big Lick	April 30,	May 1
Norwood station	"	1 2
Tabor & Vance Mill	"	7 8
East Salisbury station	"	8 9

MOUNT AIRY DIS'T—3d Round

—IN PART.—

J. A. Cook, P. E., Mount Airy, N. C.

Mount Airy station	May	28 29
Rockford ct. at Pleasant Ridge	June	2 3
Jonesville circuit at Maple Spring	"	4 5
Elkin station	"	5 6
Sparta ct. at Shiloh	"	11 12
Laurel Springs at Mt. Zion	"	12 13
Wilkesboro ct. at Beulah	"	18 19
N Wilkesboro ct., at Roaring River	"	25 26
Pilot Mountain ct at Fairview	July	2 3
Stokes ct at Walnut Cove	"	9 10
Heaton circuit at Baldwin's	"	16 17

STATESVILLE DIS'T—3d Round.

J. H. Weaver, P. E, Lenoir, N. C.

Lenoir circuit, Moriah's Chapel	May	28 29
Lenoir station	"	29 30
Statesville, First Church	June	4 5
Statesville, West End	"	4 5
Troutman circuit, Knox's	"	11 12
Mooresville circuit, McKendree	"	18 19
Mooresville station	"	19 20
Caldwell circuit, Grace Chapel	"	25 26
Granite Falls station	"	26 27
Mount Zion station	July	2 3
Newton circuit, Marvin	"	9 10
Hickory station	"	10 11
Maiden circuit, Pisgah	"	16 17
Statesville circuit, Trinity	"	23 24
Alexander circuit	"	30 31
Stony Point circuit	Aug	6 7
Clarksbury circuit	"	13 14
Iredell circuit	"	14 15
Catawba circuit Bal's Creek	"	20 21

WINSTON DIS'T—3rd Round

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Mayodan	May	7 8
Leaksville and Spray	"	21 22
Stokesdale, Bethlehem	"	28 29
Walkertown	"	29 30
Madison, Bethesda	June	4 5
Forsyth, Crews	"	11 12
Grace	"	12
Lewisville, Concord	"	18 19
Summerfield, Pisgah	"	25 26
Kernersville	July	2 3
Southside and Salem	"	9 10
Centenary	"	10
Burkhead	"	10
Thomasville Fair Grove	"	16 17
Danbury, Sandy Ridge	"	23 24
Davidson, Centenary	"	30 31
Advance	"	30 31
Farmington	Aug.	6 7
Davie	"	13 14
Mocksville	"	14
Cooleemee	"	14

WAYNESVILLE DIS.—3d Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Palmer's Chapel	May	21 22
Sulphur Springs at Laurel Hill	"	28 29
Leicester at Little Sandy	June	4 5
Clyde at Clarke's Chapel	"	11 12
Canton at Bethel	"	18 19
Mills River at Avery's Creek	"	25 26
Brevard	July	2 3
Transylvania at Greenwood	"	3 4
Waynesville	"	9 10
Crab Tree at Mt Zion (Dis. Conf.)	"	14 17
Spring Creek	"	17 18

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Note From Mrs. Marr.

DEAR BRO. BLAIR:—The fifth annual meeting of the Woman's Board of Home Missions which convened on Friday 15th inst, closed yesterday. This has been one of the most profitable and delightful sessions yet held. The people of the city have entertained the members and visitors royally. The presiding elder, Dr. J. M. Williams, and all the pastors of our church with the exception of Dr. Scarrett and Bro. Moore who have been ill, have attended all the sessions and been most helpful to us. Bishop Hendrix who lives here delivered a very fine sermon for us Sunday morning on the Optimistic Christ. Isaiah 42: 4, at which time four deaconesses were consecrated.

With best wishes for our paper. I am, cordially yours,

Mrs. T. .F MARR.

Kansas City, Mo., April 22, 1904.

Oklahoma Queen and Oklahoma Beauty.

A BIT OF HISTORY.

(Continued from last week.)

The following is what Prof. Massey, at that time Prof. of Horticulture, A. & M. College, Raleigh, N. C., says:

"It gives me pleasure to add my opinion to the many you will doubtless have in regard to the Greensboro peach. As chairman of the Fruit Grower's Meeting at Southern Pines, N. C, on the 20th of June, I had accasion to examine the specimens you there presented, grown in the more elevated and colder section about Greensboro. The fruit shown was in about the same stage of ripening as the Alexanders from the same section, both being dead ripe and soft. The sight of those large and luscious peaches, as large and fine as Old Mixon Free, ripe with the earliest, was a revelation to me in peaches. As I told you at the time, I do not think I would have given the peach out to the trade until I had gotten a large orchard into bearing ahead of the rest. I do not see how it is possible for the Greensboro to fail to become the standard of excellence among extra early peaches."

As this nurseryman and myself both began selling buds to other nurserymen it was not long until this peach was sold over every peach producing section of the United States, and everywhere it is quoted for its excellence. It is no uncommon thing for nurserymen and fruit growers in describing the excellence of peaches to say "as good as Greensboro."

In all fruit papers you will see the Greensboro mentioned as among the best hardy peaches. I have just picked up a paper reporting on the condition of peaches in Missouri and find the following:

"Buchanan County, Mo.—Peaches are badly injured, those on south hillsides the worst Some live buds of Crosby, Champion, Greensboro, etc, remain, and there will be a partial crop, if the remaining buds are not killed later.

This is but one of many clippings.

Both of the above-described peaches are of the Chinese strain, from which we must look for our hardy peaches.

Since introducing the above we have been on the lookout for other hardy peaches of the same family, and now have two grand peaches to offer. The gentleman who originated Connet's Southern Early moved to Oklohoma and began fruit growing. Of course he took his favorite peaches, Connet's Southern Early and Greensboro with him and has raised hundreds of seedling from them. Two of them proved to be the grandest of all peaches, and I have secured from him the entire control of them East of the Mississippi River. We have named these Oklahoma Beauty and Oklahoma Queen. Oklahoma Beauty is one of the most beautiful peaches ever seen, ripening three days earlier than Greensboro; round, and covered with beautiful red blush; parting freely from the seed when fully ripe. Oklahoma Queen ripens between Greensboro and Connet's Southern Early. Some specimens have measured nine inches in circumference. It is creamy white with a beautiful red blush; quality far superior to the majority of other peaches.

I am now offering these grand peaches for the first time.

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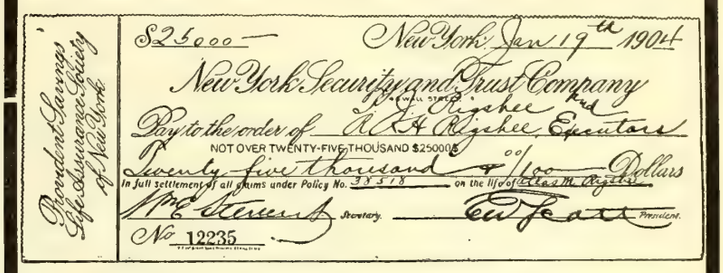
FRANCIS P. VENABLE, President
Chapel Hill, N. C.
may 4-4t

An ... Infant's Catechism

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

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Paid the Estate of the late A. M. Riggsbee, Durham, N. C., by the

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Gentlemen—We beg to acknowledge receipt of the Company's check No. 12235, for Twenty-five Thousand Dollars ($25,000) in full settlement of claim under policy covering the life of Atlas M. Riggsbee, for which we thank you.
Yours very truly, (Signed) T. J. & R. H. RIGSBEE.

For this he paid only $8,291 75, was protected for $25 000 00 for 13 years, from the age of 50 to 63 years, for less than $684 00 per year or $27.35 per thousand. Returning at death 100 per cent profit to his estate.

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World's Fair,
St. Louis, Mo.

MAY—NOVEMBER, 1904.

... SOUTHERN RAILWAY ...

Account the above occasion, effective April 25, 1904, Southern Railway will place on sale daily tickets at extremely low rates, to St Louis, Mo., and return Following are rates applying from principal points in State of North Carolina:

	Season	60-Day	15 Day
Asheboro	$35 55	$29.00	$24 .0
Greensboro	34 10	28.40	23.30
Mt Airy	37.05	30.85	25 10
Sanford	37.60	31 90	26.25
Winston-Salem	35 85	29.85	24.40

Southern Railway will, effective April 26, 1904, inaugurate Through Pullman Sleeping Car between Greensboro, N. C. and St. Louis Mo., via Salisbury Asheville Knoxville Lexington and Louisville; leaving Greensboro daily at 7:20 P. M

For full information as to rates from all points, Sleeping Car reservations, schedules, illustrated literature, etc, address any agent, or

R. H. DEBUTTS, T. A., Greensboro, N. C.

R. L. VERNON, Trav. Pass Agt., Charlotte N. C.
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The Farm and Garden.

What is There in It?

This is a question often asked by our farmers. Just now I am thinking about feeding grain to cows that are out on pasture. Is there anything in it? Will it pay to send away to the corn and wheat country for highpriced grains to feed our cows during the summer months? These are fair questions. Not many of us are working simply for the pleasure to be found in our business, although that is a most valuable incentive. We want to count up some dollars when the work is done, and say, "I am so much better off than I was at the beginning of the season."

I asked one of the best farmers of central New York what he thought about feeding mill-stuffs to cows on grass. He told me that he did not do it. "When my cows go out in the spring," he said, "I take away the grain ration." He believed, and I think he is right, that when cows go out of their winter quarters they should be in the best possible health and in good flesh. This man had for years been testing cows for several creameries, and I put a great deal of reliance on his statement that the cow which is up in good flesh gives richer milk than one which is poor and run down. After that according to this man's theory, the cow will get from the grass, if in good pasture, all she needs to enable her to do her best.

But over against this man's experience I will place that of another man who feeds his cows all summer long, and believes he gets good returns. He would be foolish to keep it up if he did not, and I give him credit for being a man of good judgment. This man has been doing for a good many years what the first one has not—he has kept a careful account with his cows individually; he has not been working in the dark. All these years he has been feeding grain to his cows, and he says he has greatly increased the profits from his herd by doing so. I can see how it may not all be due to the grain. His cows may have been carefully selected, and so bring in better returns irrespective of the grain ration given them; but it is fair to admit that the grain must have had more than a little to do with the increased yield of milk and butter. When a man sits down with his book on his lap, and shows me the figures in black and white, I am not inclined to doubt what he says.

Personally, I have been following this latter dairyman's lead for some time, and I feel sure that in doing so I am not making a mistake. Surely my cows are doing better and better work every year. They have been in the same pastures, and have been given the same care as formerly, so that I must look somewhere else for the secret of their better service, and I find it in the grain ration. Grass in and of itself is not really a perfect food. It is largely water. It needs just what the grain contains to perfect it.

So far I have not believed that it is wise to feed a heavy ration of grain to cows on grass I can readily see that there might be a point beyond which it would not be profitable to go. We all know that a man or an animal may eat too much of a given thing. And so I am studying. Every man must do that for himself. If we should try to follow the example of every man with a theory we would soon be out of business. But it does pay for us all to work along these lines carefully, and be guided by the results of our own experience.—R. I. Vincent, in Farm and Fireside.

Pasturing Swine.

Where one has more land than he can farm properly—which means, also, profitably—or land which is too rough or hilly for easy farming, it is probably good business to turn such ex cess land over to permanent pasture either for cattle or swine; but when we compare the productivity of till able land properly planted to profitable crops with its possible income as a pasture we wonder that farmable land can be pastured at all. This is especially true in regard to pasturing swine, which are not as distinctly grazing animals as the ruminants; and while we must admit that a fine clover-field is a magnificent place in which to turn a few brood-sows or a lot of store hogs, yet, as I have said, when we compare its feed possibilities thus pastured with what might be had from the same land by cutting the clover and carrying it to the swine in a feed-lot, making into hay what would be trampled by pasturing, putting part of the land in sugar corn and Indian corn, cow peas, soy-beans and rape, mowing that part which is left in clover three or four times in a season, the balance of profit is very much against the plan of pasturing.

It is true there is more labor involved in cutting and feeding the green crops, and harvesting and storing the surplus for winter feeding, but with proper system and good stock the labor can be made very profitable and the yield of the land greatly increased. All the crops I have mentioned I have found profitable to feed my swine by the soiling plan, and while there is generally more or less waste in the forage not being as completely eaten as when fed to cows, I regard the waste as much less than if the crops were pastured. I have saved in the matter of particular fencing, and saved probably more in not having the tramping of the soil, that must always be an incident of loss where animals are turned to pasture.

I am not writing against the claim made by many farmers that pigs in clover with an additional feed of corn and plenty of water to drink make good pork, and make it easy, and that such a field is in good condition to produce almost any crop that shall follow the clover; but my claim is that by this method there is an unnecessary expense, or at least a waste of feed and land, that our farming should not be required to sustain.—W. F. McSparran, in Farm and Fireside.

A Rare Animal.

A stuffed otter four feet long attracts attention at The Williams Furniture store. The animal was trapped last week on Long Creek by a negro named George Archie. Mr. J. D. Brumfield bought the skin. Below the bridge on Long Creek, Mr. Emanuel Lewis of the Old Mill, set a trap which snapped at an otter but missed him. Mr. Lewis says the fur and tracks were those of an otter.—Gastonia Gazette.

THOMAS C. HOYLE. N. L. EURE

HOYLE & EURE,

Attorneys at Law,

119 COURT SQUARE, GREENSBORO, N. C.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125 00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

THIS PAPER offers excellent advantages to advertisers.

MARRIAGES.

JOHNSON — AVERY. — On the night of April 13th, 1904, at the parsonage in Morganton, N. C., Mr. Luther Johnson and Miss Bessie Avery were united in marriage, Rev R. D. Sherrill officiating.

HARBISON — DAVIS. — By the same, at the home of the bride's parents, Mr. and Mrs. B. F. Davis, in Morganton, N C., on the night of April 20th, 1904, Mr. W. A. Harbison and Miss Lillie May Davis.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

GARREN.—Mrs. Olivia Garren was born July 16th, 1869, and died March 30th, 1904, being 34 years. 8 months and 20 days old. She was the daughter of Mr. and Mrs. L. H. Edney, of Henderson county. She was married March 27th, 1898, to Andrew Garren, of Saluda, N. C In about three years she was left a widow. Mrs. Garren was trained in a Christian home under religious influences. At the age of 13 or 14 years he joined the M. E. Church, South, at Edneyville, N. C. She lived a consistent Christian life. and was very faithful in her attendance upon her church duties. She leaves one sweet little son, a father, mother, five sisters, and a host of relatives and friends to mourn her death. "She is not dead, but sleepeth," therefore "sorrow not as those who have no hope" May God comfort the loved ones left behind.

F. C. W.

STEVENSON —Daniel C. Stephenson, son of Abraham and Martha Craig Stephenson, was born in Asheville, N. C., January 31, 1822, and died Feb. 11th, 1904, aged 82 years and 11 days. He was twice married, first to Rachel C. Alexander Feb. 20, 1845. The following children of this marriage are now living: Mrs. J. S. Bartlett, Mrs. W. L. Creasman, Mrs. J. L. Wilson, Mrs. J. S Creasman, Wm. N. Stephenson and A. L. Stephenson. His second marriage was to Mary C. Mitchell Oct. 19, 1886. She survives him.

Bro. Stephenson was converted in 1840 in his eighteenth year and united with the Methodist church. From the very beginning of his Christian life he was active in the service of God. He served the church faithfully in various offices. He loved to recall his experience in his early Christian life when as class leader he would conduct the classes in old Methodist style, in Central Church, at the female college and among the colored people. Ever since I have known him, for the past four years, he has been an invalid. He took his church paper always and kept himself abreast of the progress of his church, and was keenly alive to her every interest. While physically infirm he maintained spiritual youth. His house was the preacher's home, whether of his own or other denominations, and they always found in him an interesting and interested conversationalist in all matters relating to the kingdom of God.

May the Lord grant his grace and blessing to his wife, who so faithfully and patiently ministered to him. May his mantle of Christian consecration fall upon his children, and may all meet again at God's right hand.

In the absence of his pastor, Bro. L B. Abernethy, I preached his funeral. A large gathering of relatives and friends attested the high esteem in which he was held.

G. W. CRUTCHFIELD.

NOAH.—On February 27, 1904, the dreaded messenger of death entered the home of Mr. L. R. Noah at Guilford Battle Ground and bore away the spirit of Mrs. Jennie Watson Noah, who was the youngest daughter of Mr. and Mrs. R. B. Watson, of Fayetteville, N. C., and was born on the 27th day of January, 1872. She was received as a member into the First Baptist church of Fayetteville at the age of 14, since which time she has lived a Christian, godly woman. Her life on earth was ended just as she had entered into the prime of womanhood when her care as a wife and mother was most needed. But "all things work together for good to those who love God." May He in His infinite goodness and mercy guide, protect and comfort the bereaved husband and father and motherless little ones. Mr and Mrs. Noah were married on the 9th day of January, 1892, and to them were born five children, one of which is a babe born only a few days before its mother's death. Her untimely death is mourned by many friends and acquaintances, who hope to meet her in the great beyond where there is no sickness, sorrow, pain or death Funeral services conducted at Battle Ground in the presence of a large number of sorrowing relatives and neighbors. Interment at Greene Hill cemetery, Greensboro.

A. G. KIRKMAN.

CRUTCHFIELD.—Lula May Crutchfield was born May 5th, 1889, and departed this life after a brief illness of pneumonia March 5, 1904, aged 14 years and 10 months. She was an obedient and industrious child. She professed religion and joined the church at Pleasant Ridge two years ago, and died in the faith. While it seems sad for a young person to be cut down, yet any life hid with Christ in God is a perfect life. She has entered the house of many mansions to enjoy forever the reward of the righteous. How wise and what an inestimable blessing if all young persons at 12 years would follow her example and join with the people of God in the march through lives of usefulness and happiness to the glorious home of the good. Funeral services conducted at Pleasant Ridge by A. G. Kirkman, Rev. J. Starr Higgins and Moses Stafford.

A. G.K.

BIRD.—Martha Jane Bird, wife of T. J. Bird of the Sulphur Springs Ct. departed this life Feb. 1st, 1904. She was born in Asheville, April 28, 1847. Her father, Daniel Stevenson, forty years a class leader in the Southern Methodist Church, was widely known in this country as the friend of the church, and his home was the preacher's home. So was her last home. Bro. Bird, tho' 86, is still living. Her father died two weeks later, February 15, 1904.

Reared in a pious home she became a member of the church quite early in life, living a consistent life, and died a quiet, peaceful death.

She underwent two severe surgical operations, staying in the hopital, in all, seven weeks. The first time she seemed to be well, but after two years it returned, and she told me she did not expect to come back home, but she did, and lived a month.

She always said when asked about dying that if it was the Lord's will she was ready.

Her husband has two living children by his first wife, and he lives with a daughter-in-law whose husband is dead. May the Lord comfort them all. His pastor,

J. H BRENDALL.

Resolutions of Respect.

Whereas, it has pleased God in his allwise providence to remove from our midst on April 3rd, 1904, Mrs. E. J. Lilley, a beloved member of the Methodist Sunday school, Lilesville, N. C. To know her was to admire and love her, for she possessed many admirable traits of character coupled with those of grace and modesty, so essential to the highest type of womanhood. Therefore be it resolved by the Sunday school:

1st. That we be submissive to the decree of the allwise Providence, while we mourn the death of one who, by her lovely disposition and kindness of heart, had won the affections of all.

2nd. That in her death the Sunday school has lost a most valuable member.

3rd. That we tender the bereaved family our deepest sympathy in this, their great sorrow, and pray God's blessing upon each of them.

4th. That a copy of these resolutions be sent to the family, and also that the proceedings be spread on the Sunday school record, and a copy be furnished the Greensboro Christian Advocate for publication.

Miss Beulah Hardison,
Mrs. Y. C. Allen,
Mrs. E. C. Beckwith,
Committee.

CANCER CURED BY BLOOD BALM.

All Skin and Blood Diseases Cured.

Mrs M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

A Thoughtful Man.

M. M. Austin of Winchester, Ind, knew what to do in the hour of need. His wife had such an unusual case of stomach and liver trouble, physicians could not help her. He thought of and tried Dr. King's New Life Pills, and she got relief at once and was finally cured. Only 25c. at all drug stores.

Wakeful?

Sleeplessness Is a Sign of Nerve Trouble and Should Be Looked To.

There are three different manifestations of sleeplessness.

First, hardly to sleep a wink all night, second, to lie awake a long time before falling asleep; third, to fall asleep soon, waking up after several hours and then find it hard to sleep again.

They mean that somewhere in the nerve fibres, somewhere in the brain cells, somewhere in the blood vessels that carry blood to the brain, something is radically wrong, and must be righted, or the end may be worse than death.

To right it, take Dr. Miles' Nervine.

Some other symptoms of nerve trouble are: Dizziness, Headache, Backache, Worry, Fretfulness, Irritability, Melancholy, Lack of Ambition.

They indicate diseases which may lead to Epilepsy, Fits, St. Vitus' Dance, Nervous Prostration, Paralysis, Insanity.

Nothing will give such quick and lasting relief as Dr. Miles' Nervine.

"My husband had been sick for weeks, could not sit up to have his bed made. With all the medical help we could get he continued to grow worse. He could neither sleep or eat. Our baby girl was sent away, and all callers barred, because he could not stand a bit of talking. I read of a case of nervous prostration cured by Dr. Miles' Restorative Nervine. We began giving it to him, and in a few days he was able to be dressed. From that time he steadily improved. Nervine saved his life."—MRS. A. G. HASKIN, Freeville, N. Y.

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Jan 28-1yr

NEWS NOTES.

The depot at Pineville was burned to the ground one night last week.

The long session of the Fifty Eighth Congress adjourned last Thursday for the term.

The United States collier, Caesar, ran aground last week on Loggerhead Buoy, Tortugas group. The Caesar is a collier of 5,016 tons.

S. H. Hardwick, now general passenger agent of the Southern Railway, will succeed the late W. A. Turk as passenger traffic manager of that system.

There is a labor contest in this city between the bricklayers and the contractors. The bricklayers demand a nine hour day, which the contractors refuse to concede.

Last week at Pittsburg, Pa., an enjine of the B. & O. railroad blew up, fatally injuring three men, seriously hurting three others and wrecking five houses.

At 12:15 p. m. last Saturday, the St. Louis Exposition was formally opened by President Roosevelt at the White House, who pressed a key of gold, and thus by telegraphic communication set the machinery of the great fair in motion.

Congress adjourned without confirming the nomination of W.D.Crum,(colored)as collector for the port of Charleston, S. C., and President Roosevelt immediately sent in a recess appointment of the same man to the same office.

A very serious case was begun last week in the United States District Court at Greensboro against T. M. Angle, B. F. Sprikle and Wm. Young rectifiers at Reidsville and Milton, charging them with conspiring to defraud the government. It is said that the government has been defrauded out of at least $100,000. The case had not been concluded at this writing (Monday).

Upon the death of Judge Charles H. Simonton, of the United States Circuit Court at Philadelphia, Hon. Jeter C. Pritchard, former Senator from this State, but at the present residing in Washington, and Associate Justice of the Supreme Court of the District of Columbia, was selected to fill his place. Wendell P. Stafford of Vermont will succeed Judge Pritchard.

At the recent Sunday-school Convention held in this city the following officers were elected for the ensuing year: President, B. R. Lacy, Raleigh; Secretary, S. M. Smith, Raleigh; Treasurer, Geo. Allen, Raleigh; Chairman Executive Committee, N. B. Broughton, Raleigh; Teacher Training Department, Miss M. Reid; Home Department, Mrs C. C. Hubbard. The next session will be held at Raleigh.

FOREIGN.

Russia has issued a formal notification to the Powers that the Japanese war will be fought to a finish, and that she desires no mediation.

Tokio, May 1.—After five days of fighting, largely with artillery, the first Japanese army under General Kuroki, has forced a crossing of the Yalu river and today with a gallant infantry charge covering a frontage of four miles, it drove the Russians from Chiu Tien Cheng and the heights on the right bank of the Iho or Aid river, which enters the Yalu from the north almost opposite Wiju. The Japanese turned the left flank of the Russian position, and in the battle of today they swept the new front interposed by the Russians to check their onward movement. The present position of the Japanese is a dominating one and they may force the abandonment of the defense erected by the Russians at Antung and other points lower down the river.



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Better Than Spanking.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this Mrs M. Summers, Box 185, Notre Dame, Ind., will send her home treatment to any mother She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

WANTED!--Second hand Pianos and Organs. I buy, sell and exchange any make. I will sell you a new Instrument and take your old one as part pay. A postal card will bring to you Prices, Catalogues, Calendars, and full particulars.

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EDITORIAL.

Church Music.

The editor of the NORTH CAROLINA CHRISTIAN ADVOCATE is not capable, perhaps, of writing a critique on the subject of music in general, nor on church music in particular; but he has "an ear for music," has a very keen sense of the harmony of sounds, and an innate aversion to discord or jangle in an attempt to praise God in song. There is no doubt of the fact that the service of song is a vital adjunct of worship, and the congregation deprived of this for lack of proper leadership and training, on the one hand, or because of a perversion of real worshipful singing on the other, suffers a distinct loss.

It is worth while for pastors and leaders to consider that there is occasion for the perversion of the service of song possibly as wide open and as pernicious in its effects as the perversion of pulpit ministrations. We hear much of the heresy and worthless sensationalism of the ministry in many quarters, and of its blighting effect upon the faith of the present-day church; but we seldom realize that heresy and subtle irreverence may be sung into a congregation as well as preached into them. We do not hesitate to say that the matter and manner of the music rendered is at least next in importance to the matter and manner of the gospel presented from the pulpit. That which is intended to indoctrinate in truth and breed the reverent and worshipful spirit may easily drift into a something to destroy both worship and the spirit of reverence.

We do not object to any music simply because it may be scientific; but we contend that any church music conceived or rendered with any other motive than that of appealing to and stirring the deeper springs of man's worshipful nature, misses the mark as surely as a sermon, conceived and delivered with any other motive than that of moving to repentance, and the striving for a higher life. The very first requisite, therefore, of leader, organist and choir, is that they be converted men and women, and that they sing for the glory of God.

We close this with an extract to the point, from the New York Christian Advosate of last week:

"To say that the music of the organ as played in some churches is more frequently harmful than helpful, that the haste and flippancy of the singing of choirs is actually pernicious, jarring painfully upon the ears of all who seek to utter or desire to receive spiritual thoughts and influences, might be an extravagance, but in many churches there is room for debate as to whether it is not as a whole pernicious.

"In Methodist churches occasionally the singing is drowned out in a deadening way. But what is worse, if possible, in many congregations or choirs the rapid jingling tunes are preferred for all hymns to such an extent that even those sung in connection with the holy communion are produced in a style that would suit a Sunday school picnic in the woods. John Wesley was a master of music, and many of his directions are as appropriate today as ever they were. He had to contend against the fearful slowness of the Calvinistic churches (most of whom sung the psalms of David exclusively, with extra syllables here and there, without regard to sense, filled in to perfect the meter), and also against the ornate style of the Church of England, the irreverence of the singers, and the outrageous singing of certain fanatical sects. Hence, now he protested against too slow and then too fast singing, and denounced the excesses of musical display, instrument and vocal, of the English Church. Those who will compare all these pronouncements, and balance each by the others, will find materials for the management both of choirs and congregations. Certain of our churches have reached perfection. Would that the number of such might increase Not long since we attended church in one where the overture was sung by a quartet, with organ accompainment. The singing was artistic, sweet, and devotional. We feared that this quartet was to furnish the music; but when the first hymn was sung such a volume of sound swelled up from the congregation, between choir loft and pulpit, that we scarcely heard choir or organ; but yet, on closer listening, discerned that the steadiness and unision of the seven hundred voices were maintained by the admirable playing of the organ and the distinct enunciation of the quartet."

Splinters.

BY BEN ELLETT.

The gospel of Christ is the gold of heaven poured into the poverty of our humanity to make us rich; rich in all resources and reaches of life.

* * *

All the movements of God are forward movements; and this is the programme He has mapped out for man. Let us go forward and reach the goal God has set before us.

* * *

When a man starts out to find salvation from sin, God meets him on the way and helps at every step. When God says come unto me it means that He is coming to men.

* * *

The man that falls into fellowship with God, allies himself with the infinite forces of grace, and puts into his life the momentum of tremendous motives. He will live the overcoming life.

* * *

One great point of power in the Christian life is the dominancy of a true purpose; this makes for manhood, and is the assertion of highest aspiration: it is the signal of spiritual success.

* * *

The sermon on the mount strikes all the deep seas of the soul; every word has spiritual weight; every sentence is fresh and fragrant as the morning dew, and sparkles like the rays of the sun.

* * *

Religion is not a label, it is a life. A religion that is always talking about what it feels, generally lacks the element of force. Faith must have its fruit and doctrine must be followed by doing.

* * *

There can be no self-control as long as we are controlled by self. The soul must be surrendered to Christ and come under the sway of the cross. This is the method of moral emancipation.

* * *

There are men who are striving for the best in everything except the best in salvation: but here are the true riches. Let us endeavor to get hold of the best things God has for us in grace.

* * *

The great heart of the gospel is deep and divine; it is as wide as the world; it is God for all men and all men for God; this is what the gospel meant when Christ tasted death for every man

* * *

What infinite contents of wealth come into our creation and salvation. It cost God much to create man; it cost Him more to redeem man: He redeemed man through immense service and infinite sufferings.

* * *

There is a plenitude in the vast provisions of the gospel to match all the miseries of sin; to cleanse the life and create character and to put in men a new spiritual momentum that leads to a larger being.

* * *

There are doors of destiny that swing wide open on every side. They stand ajar to life and liberty, or to sin and sorrow; they swing back to the cross and crown, or to the awful doom of death.

Look within! You know that in your highest moments an ideal of purity, honesty, sincerity, loveliness, shines within you. Let that be your constant guide and companion as you work day by day, moulding your life into its likeness.—Abby M'Duffy.

CONTRIBUTED.

Report of the Board of Missions of the Methodist E. Church, South.

General Review of the Fields.

Our collections show an increase over any former year of our history:

Collected on assessments,	$310,934.37
Increase over 1902-03,	9.448.20
Receipts from all sources for the work under the direction of this Board,	389,056 29
Increase over collection from similar sources for 1902 03,	22,875 66

Eigh annual conferences have paid assessments in full for the foreign missions, while about seventy five districts and two thousand seven hundred and fifty charges have paid the amounts assessed for missions, both foreign and domestic. The number of conferences reported as paying in full is not so large as last year, but there is a marked advance in the number of districts and pastoral charges that have made this commendable record. In this connection special mention should be made of the South Georgia which paid more than $4,000 in excess of its assessment for foreign missions. The importance of increased payments on our regular assessments cannot be too strongly urged. From that source our chief support must come. More than one half our pastoral charges now pay in full for missions. The number should be increased until the weakest mission as well as the strongest church in our connection meets at least its minimum of obligation to an unsaved world.

CHINA.

Nothing brings out more clearly the changes referred to than the presentation of diplomas to the medical class in our Soochow University by his excellency, En Shou, Governor of the Kiang su Province. This was in official costume and accompanied by his staff and a large retinue of attendants, and followed an address by Bishop Galloway. Such an act in the early days of our China Missions would have cost the Governor his place, and possibly his head, and might have been followed by a riot and destruction of mission property. Today in every walled city and prefectural town we have had the recognition of the highest officials unsolicited and the friendship and confidence of the literati. A late foreign mail brings the news from Dr. D. L. Anderson of the occupation of the main building of the Soochow University, which, in its structure and equipment, is thoroughly modern and well adapted to its purpose. This building, made possible by the $50,000 subscription at the New Orleans Conference, stands in the center of a campus of over eight acres, is substantial, commodious, and free from debt. So generous has the church been in this matter that we have been able in addition to erect five flats on property owned by the Board of Missions in Shanghai, which by an outlay of $20,000 should yield a net return of eight per cent. to be devoted to the further endowment and equipment of our educational work. The adoption of such a policy in connection with each of our leading educational institutions on our six foreign fields would guarantee the permanence of our work and enable us to train a native agency without which the complete evangelization of these fields is impossible.

The progress of the work is full of encouragement in every department. The membership has gone well over the thousand line, being 1,309 at the last report, 274 of these being received during the year. If we add the 823 probationers, the total will be well over $2,000.

There should be neither hesitation nor delay in furnishing all that is required for a field which is so wide open and where conditions are so favorable now, but which are in danger of crystallization. New and changed conditions may seriously retard evangelistic effort. The influence of Japan is day by day becoming more powerful. China has invited her Judiciary to codify her laws, her military to reorganize her army, her educators to man and equip her schools, and her statesmen and reformers to hold an advisory relation in matters pertaining to economic interest and national policy at home and abroad The yellow peril is not so much a military menace to the outside world as it is a recrystallization of ideas around commercial centers or those which are rationalistic and blighting in their influence upon thought and life. If the polytheism of the Buddhist and the agnosticism of the Confucianist, as full of error and of emptiness as they are, should be superseded by the rationalistic and utilitarian philosophy of modern Japan, the consequence would be an attitude upon the part of China's millions which might get back the work of religious intruction and enlightenment for centuries. The atheism of force and the devitalizing power of a commercial spirit are much more to be feared than battleships or legions of soldiers.

JAPAN.

The entire orient is in a state of unrest. Not a little of this can be attributed to the aggression of Western nations and the influx of commercial tides which are pushing into every bay and harbor and even penetrating the rivers into the remote interior, but the larger part is undoubtedly due to fermentation of the wine of a new civilization, with its school of philosophy, of ethics, and of religion. Mr. Kato, President of the Imperial University expresses the situation in the following words: "Our old system of thought is completely undermined." So sweeping has been the revolution that, with the student class, the ethical system of Confucius has practically been laid aside, and Shintoism has been reduced from a national religion to a mere curio. Buddhism is largely despised. Some one has styled the Japanese a nation in quest of a religion. One of our missionaries, Thomas H. Haden, quotes Marquis Ito as saying, "We got our civilization from the West, and we must get the foundation from the West also." This is the more significant since it was the Marquis himself who declared a few years ago that religion was not necessary to a national life, and he was largely given the credit of eliminating religious instruction from the schools and of reducing ethics to a few bare outlines which no electric current, however powerful, could galvanize into religious life or moral significance.

Every close student of Japan is agreed that a decided reaction has come in, accompanied by a revival of interest in Christianity. This is largely manifested by increased attendance upon religious services and upon our mission schools. With creditable enthusiasm and earnestness the various churches in Japan determined last year to hold evangelistic services in a building provided for the purpose immediately across the street from the main entrance of the great Exposition at Osaka. Out of the four million people who attended the Exposition, one-sixteenth of the entire number, or two hundred and fifty thousand, heard the gospel preached and carried away with them religious literature specially prepared for the occasion, while sixteen thousand of the number gave their names and addresses as being desirous of further inquiry and correspondence.

In the light of these and other recent events we must agree with Dr. Haden that Christianity is "Creating the ideals of Japan," and it is a matter of supreme importance that adequate provision should be made for reaching the brain and heart of an empire which is largely shaping the political and commercial policy of Korea and Siam and effecting to a considerable degree the sentiment which is now dominating the great body of Confusian scholars and officials in the Chinese Empire.

The war has not affected the progress of our work thus far. With nearly double the attendance upon the schools as compared with three years ago, we record the baptism of one hundred and ninety-three adults, bringing the membership up to a round thousand. This, with a determination to press evangelistic effort at home and among the thousands of Japanese who are going to Korea as colonists, indicates the opening of a new era.

KOREA.

Korea is passing through the old process which makes her the grist ground between the upper and nether millstones, and with the opening of hostilities between Japan and Russia, with the storm center near the mouth of the Yalu River, it is not a matter of surprise that there should have been some uneasiness during the year.

On the other hand, it is a cause for profound gratitude, that Rev. J. R. Moose reports for the mission a gain of 37 members and 95 probationers, making a total of 511 communicants, to which can be added 472 who are on the probation. There can be no doubt as to the thoroughness of the awakening in the Wonsan church, which has been passing through a revival when sins are publicly confessed and restitution made. In one case, a letter was received by the missionary inclosing $7.00, with the statement that the money had been stolen from him three years before while acting as colporteur. Another confessed to having wronged the government to the amount of $2.00, and said it must be returned even if it should cause his poor body to be cast into prison. With such searching of heart there must come a sound conversion and a quickening of life which makes the future of the Church bright with hope.

BRAZIL.

Brazil has been passing through a period of financial disturbance which has put a heavy strain upon our missionaries and their ability to meet the monetary demands of their work. The republic, however, continues to give evidence of devel-

opment and prosperity. There are over fifty-nine trains a day on one of her roads, and these roads are extending until every important center will be included within the network of steel. The fact is, the railroad here, as in Mexico, is rapidly outstripping our occupation of the field. The city of Bello Horizonte, the new capital of Minas, has been laid out on a magnificent scale. The government authorities presented us several years ago with an entire square adjoining the public plaza, which gives us a superb location, and which we must occupy with a substantial plant without delay in order to meet the conditions of the gift. The city of Rio de Janeiro is itself undergoing reconstruction, and has contracted with an English firm for docks and wharfs and sewerage, which will aggregate an expenditure of millions.

The Church during the year has grown apace the net increase being 514, giving us 31 ordained traveling preachers and 4,345 members The liberality of our people continues—the Cattete Church averaging $5.45 per member, and the Jardim Botanico $7.00 per member. The amount contributed for the support of the ministry reaches the splendid sum of $8,474, which, at the rate of exchange prevailing three years ago, would have been over $15,000. Bishop Wilson, in a communication to the Secretaries, emphasizes the fact that while he ordained five elders at the annual conference, and was exceedingly gratified at the substantial growth in every section of the field, he was almost overwhelmed by the meager supply of workers. There were fifty-seven places to be filled by thirty-seven men. One missionary, year before last, was presiding elder of two districts, and this year remains in charge of one, is pastor in charge of a circuit, and teaches in Granberry College.

The charter of the Granberry College has been secured through the Brazilian authorities and is in such form as to give our institution for the first time the recognition by the government which justly belongs to it. Our students can pass from the College into the professional departments of the government institutions—a thing which has long been desired, and which we can well afford to recognize and avail ourselves of after the broader foundations have been laid in careful religious instruction carried on in our own school.

MEXICO.

The payment of the assessment in full on several districts, and in every charge on one, gives an assurance of faithful work by presiding elders and pastors during the twelve months of hearty co-operation by the church membership. The church in Chihushua continues to be self-supporting, but in addition there are four Mexican preachers sustained by contributions made on the field.

The death of Dr. U. H. Nixon during the yellow fever epidemic which ravaged Monterey, was a severe blow to our medical work, which had prospered from the start. Overborne by exhaustion and the virulence of the epidemic, he fell at his post, but his works follow him.

The sale of 135 Spanish volumes in the San Antonio District alone, and an increase of 500 subscriptions to El Evangelista are but pointers to a growing acceptance of our literature and the activity of our representatives in disseminating the same.

CUBA.

Only a little more than five years have passed since our first workers entered the island-republic. Now, ten missionaries and four native preachers represent Southern Methodism in that field. The reports for the year show 986 members, besides more than 300 candidates for membership, giving a net gain in the number of communicants of 235. Our educational work is most promising, only needing adequate equipment to make our schools most potent agencies for the advancement of Christ's kingdom. Our Cuban Church contributed for the support of their work $5,954—more than four dollars per member, a most gratifying evidence of the genuineness of their devotion to the faith they have espoused.

We now occupy every provincial capital in the island. Once firmly intrenched in these centers, it will be comparatively easy to evangelize the adjacent regions. Even now the fields are open and inviting. Only men and money are needed to plant a strong and aggressive church in that land so recently blessed with political freedom, and whose future history must be so closely connected with our own.

On the Borders of a Neighbor Republic.

BY REV. G. B. WINTON, D.D.

I want to speak this morning of one of the larger aspects of our work. One phase of effort in which Christian nations are engaged is individualistic, the salvation of the individual man. The other is national and includes whole countries in its sweep.

There is an obligation of continuity. The man who went down from Jericho came into the zone of duty as he came in sight of the poor Jew robbed and beaten. We are neighbors to all whom we are near to in whatsoever way that nearness is measured. You, in Texas, are lying alongside of the helpless Mexican, and God is watching whether you are doing your duty.

Mexico is in many respects only a republic in name. Yet for one hundred years, with a tenacity that challenges the admiration of the world, the Mexican people have clung to the idea that they must be a republic. In some vague way they are feeling after a republican form of government, and a republican spirit. I will pass over in this instance the value of the teaching of the word of God to the individuals of a nation who have a misty notion of God and particularly erroneous ideas respecting the right of the individual to go to his Creator without mediation of priest or formulary. Let me discuss our obligation as a people to peoples. As a nation we are under the most binding obligations to those who are endeavoring to establish a government on the basis of liberty. Texas herself revolted against an intolerable tyranny and cast in her lot with the States of the Republic. She should above all be one to sympathize with Mexico. She has given Mexico an example and an inspiration, and she can but realize that it is her duty to help her out.

Why is it that Mexico has failed to carry out her ideals and make her government thoroughly democratic? It is more than one hundred years since Hidalgo first raised his standard of revolt. Why must the President of Mexico, democratic though his ideas and purposes may be, still be a dictator?

Many papers say that the trouble is the conflicting ambitions of those in the government, that they are never satisfied with the attitude or efforts of any of the other officials. So one man holds his place only until a stronger comes, and the country is subject to a constant ebb and flow of revolutions. President Diaz is president because he has been wise enough to put himself where no other man can meet him. Mexico is just now undergoing a great expansion of industrial effort, and the telegraph and the railroad have occupied important places in the movement. Diaz has sagely given his influence to the establishment of these agencies and has them in his service. In this way he has made his position secure. There is a cause behind this fact. Diaz has a strong place in the Mexican government and in the affections of the people because he stands for the sentiment of many in this country. A military man must have a following before he can set up a revolution. An element among the people has for years sought a republican form of government, while an opposite party have opposed it, hence the power which is wielded by the Roman Catholic Church and its money. There has been no success in the republican efforts among the people until a strong hand was laid upon the treasury of the Catholic church, for the money power and priestly influence have throughout Mexican history been again and again launched against the free institutions of the country. These forces have always tended toward aristocracy and centralization. In their struggle for freedom the Mexicans were wise enough to lay a strong hand upon the governmental tendencies of the Catholic Church.

You cannot safely institute, and you cannot successfully carry a republican form of government until you have a people who are able to uphold and perpetuate the work. For democratic forms you must have an educated citizenship. So persistent must be the training for democratic institutions. In Mexico today the most liberal minded ruler would face grave difficulties, in endeavoring to set up a genuine republic for the yet untrained people make the maintainance of such a government an almost impossible task. Diaz is autocratic it is true, but when we examine the case we see that he has been forced to go as he has. There has been no other way. Yet under these discouraging conditions, in the face of so many obstacles to the attainment of their republican ideals we must admire the persistent efforts which they have made to set up a truly democratic government among them. To this spirit we look with great hopefulness, seeing therein the promise of fulfillment of her hopes. Only in this way can a republic be born. It is through the development of the individual citizen that a free government becomes possible. It is not by a movement of masses as masses but by the effort of individual men struggling for a larger life that a just form of government can be established. On this character rests the Kingdom of Jesus. His power rests upon acceptance by the individual man, and his kingdom upon the allegiance of these individuals. It is the power to try our intellectual questions, to

Our Correspondents.

(Continued from page 3).

work out our own religion that makes the citizens of protestant countries competent to decide the problems of government connected with a republic. Thus are developed the moral foundations of equity and righteousness. If to day corruption in high places is a grave issue it is because those who have brought about these conditions have forsaken the principles of Christ. Only in fidelity to these principles can this or any other country be strong.

Mexico lies next us, associated with us, and South America in her fight of life and death against unjust and unrepublican conditions, is watching with the utmost eagerness how the struggle goes in Mexico. And her life and forms of government will deeply affect theirs. The principles of justice, the teaching of the individual—not in the public school alone—these, leavened by instruction in the truths of Jesus Christ, are the foundations of popular government.

Does it not mean much that Mexico has persisted so long and so earnestly in this endeavor to set up a righteous and equitable form of popular government? They should have all the possible help to maintain these ideas in their fight for the establishment of a free government. This is a duty of our country with its Christian influences We must not fail in our duty.

Our Washington Letter.

DEAR BRO. BLAIR:—Notwithstanding the fact that only two or three weeks have passed since my last letter many noticeable changes have taken place at the National Capital. Particularly is this true in reference to vegetation caused by the almost instantaneous change of winter into summer. The numerous parks of the city made beautiful by a great variety of trees shrubs and grasses are especially attractive just now.

These parks are maintained at public expense and are a source of great comfort to those who are compelled to remain in the city during heated seasons.

The 58th Congress has passed into history, and the wise solons have returned to the several states and are explaining to the "dear people" the good accomplished in their behalf. Doubtless little is said as to the appropriation of nearly one billion dollars, since many of them are expecting a re-election.

Already many residents are planning for their summer outing. A very large per cent. of the population go either to the mountains or sea coast for the summer.

At the recent session of the Baltimore Conference support was withdrawn from the Richmond Christian Advocate, which for some time had been the joint organ of this and the Virginia Conference, and a new organ for this conference has been incorporated with about one dozen of our most influential ministers and laymen as directors The capital stock is $7,500, with power to increase as the exigencies of the case demand. The Baltimore Southern Methodist is to be the title of the paper, and will likely be issued in Washington early in next month.

The Epworth League Union of Washington City and vicinity, comprising some two dozen Southern Methodist Churches within a radius of thirty miles, held a most interesting session at Mt. Vernon Church last week with delegates representing almost every chapter, including the junior leagues. Quite a number of interesting addresses were made, but none more highly appreciated and helpful than that of Rev. Dr. W. B. Beauchamp of the Virginia Conference on the subject of "The Christ Idea of Service." Among the officers elected for the ensuing year were Mr. E F Brown, of Marvin, as president, and Dr T. P. Bell, of Mt. Vernon, as secretary. W. F. T.

Washington, D. C., May 14.

From Pilot Mountain.

Nestled among the foot hills of the lofty Blue Ridge, that are faintly outlined against the Western sky, is the village of Pilot Mountain.

Looking out from my window across a lovely expanse of country, standing silent and solitary in the distance, I see the mountain from which our town derives its name. Across my memory for an instant flashes a scene of other days. In a dear old home in Anson, sits a little child, beloved by her grand father, studying that book so familiar to the school children of thirty years ago, the old North Carolina Reader. Her gaze rests upon a crude picture whose outlines the interving years have not dimmed. The peaceful valley, the trees, the winding stream upon whose banks the cattle are grazing with Pilot Mountain in the back ground is still plainly remembered.

How great and wonderful seemed the world to her childish mind. And she wondered if she would ever travel far enough to see this wonderful mountain with her own eyes. The reality has been very different from the anticipation, but so it ever is. And the most blessed thought that comes this morning, is, that the child's first recollections were in a godly home.

The dear old grand father who now quietly sleeps near the little church he loved so well, was never so tried or tested in those closing days of the war that he neglected family prayers. What a priceless leagacy he left behind him to those who now bear his name, and attend this same little church. That one of them, at least, may be worthy to wear his mantle, is the prayer of one who is now far away from those scenes.

But I have digressed more than I intended, for I wish to speak more of the present and future, than of the past. From the very first our stay here has been pleasant. We have found here, true and loyal friends who have encouraged us in every good word and work. The situation of course is not an ideal one. There are conditions in many places that sadden the heart, but there is also much to strengthen and encourage.

The Woman's Home Mission and Parsonage Aid Society is doing good work, and out of it has grown a cottage prayer meeting that meets weekly, in homes wherever it is invited. These meetings are well attended, and many are being awakened to their true spiritual needs. Some are praying in public who never did before. Some of these meetings have been turned into regular revival services. We are all joining in a special petition to the Giver of all Good for a great revival of religion, and an outpouring of the Holy Spirit on our people this year, and we have faith to believe that it will come.

And now I wish that I could close just here without marring an otherwise pleasant picture. But alas! the truth must come.

We are confronted by the awful possibly of having a distillery here at no distant day. A majority of the voters have called for an election which will soon be ordered.

The women are coming solidly to the front against this terrible evil. We remember it weekly in our prayer meetings, and daily from our homes petitions are ascending to the Father that we may be spared this shame. The pastor preached two sermons against it last Sunday, and on Wednesday night he organized the anti saloon league with thirty-eight charter members. We are hoping for many others to join; and just at this time we feel the need of outside help.

We feel that a lecture from Dr. Chrietzberg would do untold good, and we are hoping that he or some other equally as interested will be with us for this purpose in the near future

J. R.

May 12, 1904.

Trinity College Notes.

The annual debate between the Columbian and Hesperian Literary Societies was held in the Craven Memorial Hall on last Tuesday evening The subject discussed was: Resolved, That the history of trade unionism in the United States for the past twenty years shows a predominating tendency favorable to the best interests of the country. Messrs. E F. Lee and C. J. Harrell of the Columbian Society were the affirmative speakers. The Hesperian Society had the negative side and was represented by Messrs. E. O. Cole and C. R. Warren. The debate proved the most interesting contest held in years. A feature of the evening was the enthusiasric cheering of the two societies in support of their members. The judges of the debate were the Rev. R. C. Beaman and Messrs. C. W. Massey and R. E. Sessions. In a witty speech, Mr. Beaman announced that the affirmative had won the decision. After the debate the Hesperian Society entertained its alumni and honorary members and the judges of the debate in its society hall. Speeches were made by members of the faculty, former inter-collegiate debaters, and others.

On May 11, Dr. Kilgo, who is fraternal delegate from the M. E. Church, South, delivered his address at the General Conference of the M. E. Church at Los Angeles, California. He will return by way of Utah and Colorado, stopping over at points of interest en route.

Concert Tour.

On the 16th of May the Singing Class of the Oxford Orphan Asylum will enter upon a tour of the eastern section of North Carolina. Concerts will be given in our various towns and cities, usually upon invitation and under auspices of the local Masonic Lodges.

After an interval of several weeks spent at Oxford the children will begin, about the middle of July, a tour of the western part of the State.

Ten girls, six boys and a lady and gentleman compose the party.

The character of these concerts is known. The pure, bright, humorous program well rendered by the boys and girls

makes an unusually attractive entertainment, worth, in itself, far more than the admission fee charged. The cause in the interest of which the concerts are given is deservedly claiming more and more of the love and support of our people.

As stated in the past, the purpose of these tours is to afford pleasure and benefit to our people, to impress upon them even more strongly the prime importance of child saving, child-training effort, to secure their even heartier support for the orphan cause and to raise funds to aid in the maintenance of the Oxford Orphan Asylum

This institution is now caring for 250 of the homeless boys and girls of the State. Its benefits are not restricted to the children of Masons

Since its establishment in 1872 nearly two thousand three hundred boys and girls have been under its protection, care and training.

The children's concerts grow in favor and our good people are readier to aid the cause each year. Last year the tours were more successful in every respect than ever before. May they be even more successful and valuable this year. We bespeak for them the very heartiest support of all our people.

Dedication at Matthews.

DEAR ADVOCATE:—It is getting rather late to write an account of our dedicatory services at Matthews, but I simply wish to state that our church here was dedicated on the second Sunday in April by Bishop Smith, and that the occasion was most helpful for our church and community.

On Wednesday, Thursday and Friday nights we had strong inspiring sermons by brothers' Eaves, Bain and Courtney. Our presiding elder, brother Thompson was with us, and besides preaching two good sermons, did most excellent work for us in getting ready for the dedicatory service.

Bishop Smith's sermon on Sunday could hardly have been more appropriate and timely. It will long prove an inspiration to those who heard and heeded it.

R. G TUTTLE.

Matthews, N. C., May 11, '04.

Leaksville and Spray.

DEAR BRO. BLAIR:—You may state in your paper that our beautiful new church in Leaksville will be ready for the opening service on Friday night May 20th.

Bishop A. Coke Smith will preach the opening sermon on Friday night. Rev. D. Atkins, P. J. Carraway and J. W. Jones will preach on Saturday and Sunday. I take this method of extending to you and all of our former pastors a cordial invitation to be with us on the above named date.

This will be an important occasion in the history of Leaksville Methodism. Our people have worked faithfully and, therefore, deserve great credit for erecting this handsome structure for the glory of God. Our work is moving steadily forward.

Sincerely,

A. L. STANFORD.

Mount Airy Circuit.

MY DEAR BRO. BLAIR:—It affords me great pleasure to announce the progress that is being made on my circuit. Beulah church is out of debt, and will be to dedicate this year.

Oak Grove has now only twenty dollars more to pay. We will pay that by the 2nd Sunday in July. I was talking with the brethren of Oak Grove yesterday about who we should get to preach the dedicatory sermon. We unanymously agreed on you, so be getting yourself in readiness.

New Hebron Church is being newly covered, also Zion. Good Sunday-schools at all points.

Fraternally,

W. L. HUTCHENS.

Murphy Station.

DEAR ADVOCATE:—We have just closed a very gracious revival at Murphy. We had 52 professions and some 35 or 40 will be received into the church. Brother Woosley was with me part of the time and did faithful and efficient service.

Our work is moving along nicely here. Fraternally,

D. P. TATE.

Notice.

Dear Bro. Blair:—Please say in the ADVOCATE that those who expect to attend Davenport College Commencement will notify me at once.

CHAS. C. WEAVER.

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The Quiet Hour.

The Higher Height.

MARY GROOME.

Long years I toiled
Mid grief and strife,
And yet was foiled
In all; my life
Was naught to me.

No help I sought,
No love did crave,
Nor thought I ought
Myself t' enslave
For others' woe.

A height there was
With wonder crown'd,
And gladness vast
Did circle 'round
Its beauteous form.

My thoughts were there—
It filled my brain.
Images fair
(In gorgeous train)
Came always by.

I wished for naught
Beyond that hill;
To me 'twas fraught
With treasures, till
I saw beyond.

And the Beyond
Was glorious, vast,
All light! The mound
All dreams surpass'd,
And there I ran.

Pleasant Thoughts.

How careful we should be to guard our thoughts. If they are pleasant we will have pleasant faces and kind ways. We will gain treasures for days of adversity, upon which we can draw when other sources of enjoyment fail. Old age will be happy through them, for they will be used as material from which to build homes of refuge wherein we find comfort and delight when the windows are darkened and we are forced to keep company most of our time with what is within us. When stormed at by the outward things of this life, or when weakness forbids the use of what made up the happiness of active life, we can retire to the soul, and finding it full of pleasant thoughts of God and immortality therein be safe and happy. By the will which God has given you, and which He stands pledged to strengthen if you will use its power from day to day, you can have divine help in the control of your thoughts, as in everything else which relates to being and doing. Let God dwell in your thoughts and be at home in them, and then they must be pleasant. If God is only of use to you in what you are pleased to call your troubles, and your only acquaintance with Him is when you are brought to the end of your ability to manage for yourself, then you will know very little of Him, and is it any wonder you are misunderstanding His nature and purpose?—Presbyterian Journal.

Daily Discipline.

When a practice becomes a part of our daily routine it influences us powerfully thenceforth. What we do every day comes soon to stamp itself upon our characters and upon our faces, too. What we do once in a while, when we feel like doing it and when there is nothing more interesting to do, makes only a little ripple on the swiftly flowing stream. The youth who sets apart an hour a day for practice on the piano or violin, and perseveres in the habit, is bound, provided he possesses any talent whatever, to attain to some degree of proficiency. What wonders can be accomplished by one who reads systematically, devoting perhaps only fifteen minutes a day to some good book! Whole libraries are thereby mastered in the course of years.

Our religious habits need to be established in precisely this same fashion. It would be an immense gain if we could overcome our fitfulness in religious things. We dabble with this matter of personal piety. Our Christian progress is subject to many periods of retrogression simply because we rely on transient enthusiasms and passing moods. Let us get our religion into the thick of our day's work. Let us consider it as much a part of our regimen as our daily bath. We do not wait for that until we feel particularly enthusiastic about it. We take it as a matter of course, as an essential to healthful living. Every soldier has his book of tactics, to which he constantly refers. The Christian's chief reliance as he undertakes to master the fine art of noble living is the Bible. It tells us, as no other book ever does or can, what it is to be good and, best of all, how we can attain goodness. Is not such a book as that to be taken in our hands and pondered every day we live? I should not insist upon mere rigidity of rules. There may be circumstances that justify an occasional omission, but at the end of a month or the end of a week a man should bring himself before the bar of his conscience and ask if, during that time, he has bestowed upon his Bible the time and attention he would have given it had he set apart, say, ten minutes a day to its perusal.

System is secondary, provided the desire to learn and to grow through perusal of scripture exists. The trouble with most of us is not a lack of effective systems, but a lack of determination to persevere in carrying out one system.—Dr. H. A. Bridgman, in "Steps Christward."

God-Given Results.

When the author entered the ministry, a consecrated and talented Christian woman, a lifelong friend and herself an evangelist of unusual power, said: "My boy, always cast out the net. Expect God to give you results, and he will do it." It was a new idea to the young preacher; for he did not recall having ever seen an invitation given to seekers except in a series of revival meetings. Yet he ventured to try it, tremblingly at first, lest the impotence of his preaching should be made manifest to all—may it not be a feeling of this sort that keeps many a man from giving an invitation to seekers?—but what was his joy to find an immediate response in the turning of sinners to God. From that time until the present, with occasional exceptions, he has made an appeal to the unsaved for immediate decision at the Sunday night service. In at least three fourths of the Sunday evenings there have been requests for prayer, and in nearly half of these cases there have been conversions.

Two results follow continuous evangelism: First, sinners are being constantly converted and brought into the church; second, the church itself is kept in a vital spiritual condition. It does not languish and become moribund. Where members are liable to be called on at any service to pray for penitents and to furnish light for darkened spirits, they are more apt to keep their own lamps trimmed and burning. The spiritual aim of the church is thus kept uppermost, both before the eyes of the church and of the world; and non-church members can not say, "No man cared for my soul."

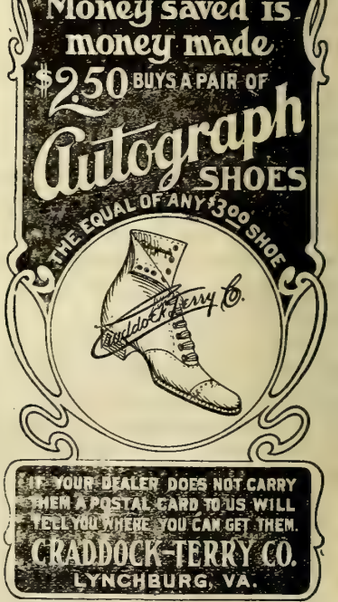
We may add that outsiders are drawn to a church where conversions are liable to take place at any service, for men like to go to a place where something is happening all the time. —Wilbur Fletcher Sheridan.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.
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Our Little Folks.

The German Princes.

What a happy, healthy, wholesome-looking lot of lads there are in the royal family of Germany! Emperor William may well feel pride in his six fine sons and the little daughter. Military training and discipline are a part of the education of every German prince, and even the youngest of the Emperor's sons already has a fine military bearing. The children of the royal family in Germany lead anything but lives of indolence and luxury. They rise promptly at half-past five in the morning, which is an hour earlier, I dare say, than many a boy rises who reads this. They take active out-door exercise for an hour before their simple breakfast at seven o'clock. After breakfast they must go at once to their studies, and keep them until afternoon. Their games, when their lessons are over, are all of an out door kind, such as cricket, tennis, or football. There is more study after dinner, and by nine o'clock all but Prince Augustus are in bed. Prince Augustus, being now eighteen years of age, sits up until ten o'clock. The Empress of Germany is one of the wisest and most devoted of mothers, the chief aim of her life being to make good men of her six sons, and a good woman of her one little princess. Each of the German princes holds a well-earned position in the army or navy, and all of them are being taught that "life is real, life is earnest," and that none of it must be wasted.—Standard.

Ronald's Birthday Present

The birthday cake with its seven pink candles all ready to be lighted stood waiting on the sideboard A very eager little boy was watching the hands of the clock as it ticked away the minutes.

Fifty minutes more and the train would come bringing father and mother home from Boston.

Suddenly a messenger boy appeared round the corner with a telegram from Master Ronald Russell. "Missed the train," it read. "So sorry. Expect us Saturday."

"Never mind, dear," said Katie; "Saturday will soon come." Ronald swallowed very hard and bravely smiled back the tears.

Perhaps Katie didn't quite remember how important a birthday is when one is only seven. But of course it wouldn't do to cry, so Ronald lay down on the hearth rug and snuggled his face in Rover's shaggy neck. You see, Rover was seven too, so perhaps he understood about it better than Katie could.

Pretty soon Rover asked to be let out and ran down the street.

A little later there came a scratching at the door and in bounced Rover. He ran straight to the hearth rug and from his great big mouth dropped on the floor a very much bewildered little rabbit.

Ronald danced with delight; while Rover wagged his tail joyfully.

It was not a wild rabbit, but a little, soft, long haired bunny with pink eyes and dainty pink-lined ears. Rover knew that this kind of a rabbit was not to be harmed.

When father and mother came home next day, they brought several nice presents to their little boy, but Ronald liked Rover's present best of all —Exchange.

The New Game Teddy Learned.

Do you know our Teddy? You must. He is the boy who never could find things. Whenever his mother sent him after anything, he would stand in the middle of the floor,look carelessly around, and call: "I can't, mamma, I can't."

The morning of the Fourth he said: "Mamma, I'm sick of torpedoes! Can't I have some firecrackers?"

His mother was too busy to play with him, and was afraid to let him fire them alone, so she refused. He beat his drum disconsolately, and fired off a torpedo now and then, but it was not much fun. Uncle Ned came, and when he saw Teddy's long face, called out: "Hello, Ted, what's the matter? You don't look very cheerful for the glorious Fourth!"

"I do want some firecrackers so, but mamma says I'm too little. Little! Just as if I didn't grow! I've had "torpedoes' two years!" cried Ted.

"Well, you are in a fix," said Uncle Ned. He looked down at the packages of torpedoes a minute, and then went into the house. When Teddy heard some one run down the front steps and go whistling up the street, he dropped his head on the railing,and shed a few tears, if he was a big boy; but there was not time for very many before Uncle Ned was back again, saying: "Come, cheer up, old fellow. You're all right. We'll play a fine new game. Go into the house, and when you hear the drum beat, come out."

Teddy ran in, and in a minute he heard Uncle Ned beating Yankee Doodle.

"I've put something around here in plain sight, and you are to find it. I'll help you by whistling. When I whistle loud, you are near it; but, when you are 'way off, I'll whistle just as softly," said Uncle Ned.

At first Teddy stood in the middle of the porch, and looked helplessly about him. "I can't, Uncle Ned, I can't!" he said. But Uncle Ned kept on whistling very softly. Teddy took a few steps to the right—the whistle was louder; a few steps to the left, and he could hardly hear; then several to the right, and the tune was very loud. He began to get excited. At last with a good deal of help from Uncle Ned's whistling, he found the something in the mouth of his rocking-horse, and it was—guess what! A firecracker, to be sure. How happy he was, and what a fine bang it made!

After a while, they wanted to change places, but Teddy could not whistle. Uncle Ned said: "Use the torpedoes, the little ones when I am getting near, and the big ones when I am close by, and none at all when I am 'way off."

That was great fun. Teddy said: "Torpedoes are some good, after all!"

When those were gone, Uncle Ned took the flag, and tried 'wigwagging," as they signal in the army. That was more fun than ever, so they kept it up through the whole pack, and Teddy did not know which he liked better, the firecrackers or the new game.

Just as he was firing the last one, his mother came out with some ice cream.

"Oh, mamma," he said, "I've had such a good time, and—I believe I've learned to find things, too!"—O'Ryan O'Bryan, in American Agriculturist.

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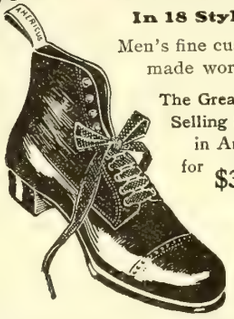
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To Our Subscribers.

We have come to the season that always tries us sorely. We are carrying a large number of our subscribers over time, and many seem to suppose that it makes no difference whether they pay before Conference. We want it distinctly understood that it makes a vast difference with those of us who manage the business. We get nothing on credit. If we did not pay up weekly for the work and material, the paper would stop immediately, and we make this appeal to our subscribers to look up their dates, and send us in their renewals now, so that we may not be compelled to borrow money to tide us over the dull season. Brother, will you not be the first to respond to this? Why not?

The Jones-Stuart Meetings Closed.

These meetings were continued through the last week till Friday evening, having included thirteen days, in which there were held forty one services, including two extra overflow services held in West Market Street church on the second Sunday of the meeting. The attendance increased to the last, and there was no abatement of interest.

Of course it is difficult to give our readers any definite report as to the results. As in all such meetings, much of what might in smaller assemblies be gathered up and counted among the visible results faded away and disappeared, and eternity alone will reveal it. We must say, however, that the value of the work is to be reckoned rather in the matter of general reformatory influences set in motion than in immediate conversions and accessions to the church. Estimating from this standpoint, we would say that apparently results will be great. We doubt if ever any ministers were more seriously listened to in this town, and it would seem that the gospel could not have been more faithfully preached. The popular vices of the day were never more earnestly rebuked, and one of the immediate, visible effects will be the submission of the question at an early day as to whether saloons shall be licensed in the town or not. We confidently believe that the result of the election will be the closing of the saloons. If only this can be effected as a result, it will be worthy to go down in history as a great meeting. Brothers Jones and Stuart have a very large place in the hearts of the Christian people of Greensboro.

Good Work for G. F. College.

Miss Nannie Lee Smith has been in the field for some two or three weeks soliciting contributions for the rebuilding fund of Greensboro Female College. On her round she has visited Gastonia, Bessemer City, Matthews, Monroe, Rockingham, Wadesboro, and perhaps a number of places not reported. We are glad to have a good report from many of these places. At Bessemer City she secured $100 00, at Monroe $520.00, and at Rockingham $720 00. Gastonia and Matthews withhold their report for the present, but it is understood that when heard from the figures will be gratifying. We regret that we could not have a full report before going to press.

A Book that Will Interest.

We were favored with a visit last week by Mr Jas. W. Albright, formerly of Greensboro, now of Asheville. Brother Albright is well known in this city. He was one of the first publishers here, and for many years conducted the Patriot, the oldest newspaper in this section. It will be interesting to many of our readers to know that Mr. Albright has now in the hands of Messrs. J. J. Stone & Co., printers and binders, of this city, a volume of 150 to 200 pages, entitled: "Facts, Figures, Traditions and Personal Reminiscences of Greensboro From the Year 1818 to the Present Time." Mr. Albright was born in Greensboro in the year 1835, and resided here all his life till 1891, when he removed to Asheville. He is pre-eminently qualified for the work in hand, and we have no doubt the community and State will find his forthcoming book one of great interest and value. The book will be bound in muslin and beautifully illustrated

Robert M. Furman Dead.

Robert M. Furman, editor of the Raleigh Morning Post, died at the Davis House, Morehead City, N. C., on last Tuesday morning, May the 17th. Thus is removed from among us one of the oldest and most conspicuous members of the press fraternity in the State, and, withal, one of the bravest and cleanest journalists the State ever produced. Mr. Furman was a native of Franklin county, and was nearly 57 years old. He began his life as a journalist in his native town of Louisburg, where he established the Franklin Times, after having served for awhile as a member of the Raleigh Daily Sentinel staff under Josiah Turner. He then went to Asheville in 1872, where he was associated with Mr. Jordan Stone in the establishment and publication of the Asheville Citizen. He served fifteen years in succession as Reading Clerk of the State Senate, and was State Auditor during the administration of Governor Carr.

The death of such a man as Mr. Furman is a distinct loss to North Carolina journalism, and we join with the hosts of friends who place laurels upon the grave of a departed brother, and extend hearty sympathy to the living who mourn such a loss as no human sympathy can restore.

Whitsett Institute.

About thirteen miles from Greensboro, in the eastern section of Guilford county, there is today one of the finest school plants in this section, known as Whitsett Institute. It is the realization of the dream of a boy reared in that community, who, some sixteen years ago, began teaching in a little school house about 20x36 feet in dimensions Prof. W. T. Whitsett has given these best years of his life to a work which is now amply repaying him for sacrifice and toil, and is worth more to the community at large than all other improvements combined.

The situation is as nearly an ideal one as could well be conceived, and the school property is now valued at more than $20,000.00, with a student body of about 250, representing several States and the Republic of Cuba, there being six native Cubans in attendance.

The Editor of the ADVOCATE preached the annual sermon last Sunday to a very large audience, and the final commencement exercises were held yesterday, Governor Aycock delivering the address. Our visit to the Institute will long be remembered as one of the pleasant events of a life-time.

Moving In the Right Direction.

Our City Board of Aldermen on Monday evening took action against the houses of ill fame, which have recently become so bold as to flaunt their iniquitous business before the public in such a way as to excite comment. Sam Jones paid his respects to the laxness of our city government on this and other subjects, and this action is one of the good fruits of his work. We commend the city government for its action, but fail to see why effort is not made to break up these dens of iniquity. It will do little good to stop carriages to and from the places while they exist. There should be no such places tolerated by a city government, and they can soon be broken up by an administration with the determination to do so. Following is the action taken by the Board of Aldermen:

Fifth—That it shall be unlawful for any person owning or running a street carriage to haul or transport any man or men or woman or women to or from any house of prostitution or ill fame to or from any point in the city.

Sixth—That it shall be unlawful for any person owning or driving a street carriage to haul or carry any prostitute on any of the streets or alleys of the city.

Seventh—That any person violating any of the provisions of paragraphs fifth or sixth shall upon conviction be fined $50 for each and every offense, and shall further forfeit his license, and upon conviction the carriage inspector shall notify the licensee that his license is forfeited.

Eighth—That it shall be unlawful for any prostitute to ply her vocation or solicit on any of the streets or public places in the city whether on foot or in a carriage or other vehicle; and it shall further be unlawful for any prostitute to loiter or lounge on any of the streets or public places of the city or to speak to strangers, and any one violating any provision of this ordinance shall be fined $50 for each and every offense.

Potential Mood, Present Tense.

BY BISHOP O. P. FITZGERALD.

This is the mood, and this is the tense, for the rebuilding of Greensboro Female College. The logic is simple but strong: you can do it; therefore you must. Or put it the other way: you must do it because you can. Success is certain if you will do your best. The need that it shall be done, everybody sees.

The present tense is the time to do it. The sooner it is done, the better for the cause. Every day gained in the reopening will be a real advantage to all concerned. And the sooner it is done, the easier it will be to do it. The ball has been started. Keep it rolling!

The potential mood, and present tense, is the word for this movement for Greensboro Female College. Don't doubt; don't delay; don't wait for anybody else. This word was in my heart. I send it with a prayer to the gracious Head of the Church to bless this good work.

Nashville, Tenn.

EDITORIAL NOTES.

The General Conference of the Methodist Episcopal church, now in session at Los Angeles, Cal, is perhaps to be a record breaker in the number of new Bishops elected, though it is often the case that press dispatches are very unreliable as to what is likely to occur. The following dispatch was sent out on the 15th: "The proceedings at yesterday's session of the General Conference, when a vote was taken upon the retirement of five Bishops, furnished a live topic of discussion among the delegates today. The general opinion of the delegates is that when the report is given tomorrow morning it will show a decided majority in favor of the report of the Episcopacy committee, recommending the retirement of Bishops Vincent, Walden, Andrews, Mallalieu and Foss. It is quite likely that the election of eight, possibly more, bishops will take place during the present week."

Our good neighbor, the Charlotte Observer, usually hews to the line and talks horse sense right; but we cannot scotch for the editor in the following which he pushed off of his pencil last week referring to the subject of "toting" pistols: "There are certain matters of individual conduct with which law has no right to interfere, and the carrying of weapons is one of them. There are certain natural rights inherent in citizenship, and this is one of them. The State has as much right to forbid a man carrying a toothpick as to forbid his

carrying a pistol. That it has even attempted to prohibit him in this right is a demonstration of how far we have drifted from the principle of democracy—which is to say the principle of individual liberty." All the force of this contention falls down helpless when we recall the difference between being confronted with a toothpick as a weapon and a "Bull Dog" or "Smith & Wesson". The citizen who thinks he must needs go armed should be restricted in the use of weapons to toothpicks or other things as harmless.

The Morganton District Conference will meet at Morganton on Thursday of next week, the 26th of May, and will embrace the following Sunday. The editor of the ADVOCATE expects to be present and requests that preachers and people co operate to secure as many renewals and new subscribers as possible. Do not forget us if you are due anything.

Statesville District Conference Notice.

Let all visitors who expect to attend the Statesville District Conference notify me at once that homes may be provided for them. All members of the Conference who can conveniently do so, will please come by public conveyance.

W. F. WOMBLE.

Meeting of Trustees.

Dear Bro. Blair:—Please say in next week's ADVOCATE that the Trustees of Rutherford College will meet on Tuesday, 24th inst., at 10 o'clock. A full attendance is desired.

JAS. H. WEAVER,
Pres. of the Board.

North Carolina Methodism.

JACOBS.—Rev. A. W. Jacobs and wife were visiting relatives in Macon county last week.

BOGLE.—Rev. L. P. Bogle is booked to assist in union revival meetings at Blowing Rock the last of this month.

LEE.—Rev. W. B. Lee visited his mother, Mrs. Sarah B. Lee, at Mocksville, last week and preached at the Methodist church there on Sunday.

HUGHES.—The Jefferson Times says: Rev. W. I. Hughes, of Tree Top, has gone to his father's in Jackson county, where he will make his home in the future.

STANFORD.—Rev. A. L. Stanford is in Danville this week, assisting in a protracted meeting in Floyd street church. He will return Saturday.—Leaksville Gazette.

CRAWFORD.—Rev. Dr. L. W. Crawford, of Spring Garden street church, this city, will preach the Baccalaureate sermon at Guilford College, on Sunday May 29th

FRANKLIN.—At the quarterly conference last week for Franklin station, F. S. Johnson, T. J. Johnson, S. L. Kelly and S. L. Rogers were elected delegates to the district conference at Sylva.

TERRELL.—The Granite correspondent of the Lenoir Weekly News says: Rev. P. L. Terrell held a three days meeting at Collier's, closing Sunday. He recently returned from a trip to Texas.

MONROE.—At the quarterly meeting held for Central church last week Maj. L. D Andrews, Messrs W. H. Phifer, H. B Adams and Jas. H. Lee were elected delegates to the District Conference which meets in Marshville in July.

CLARK.—Rev. J. A Clark filled his regular appointment at Trinity church last Sunday. His sermon was enjoyed by all. His son, who is just back from Trinity College was with him.—King cor. Danbury Reporter.

STATESVILLE.—For the closing exercises of the Statesville Graded Schools, Governor Aycock delivered the address on Monday afternoon, and Rev. H. K. Boyer, of First church, Statesville, preached the annual sermon on Sunday morning.

WEDDINGTON ACADEMY.—The correspondent of the Charlotte Observer, writing from Weddington Academy last week, said: "The new dormitory is about completed and the school authorities are looking forward for a full school next term."

CAMP MEETING.—The Rock Springs Camp Meeting will be held in August. Dr. John C. Kilgo of Trinity College, Dr. G. H. Detwiler of Charlotte, and Rev. R. M. Hoyle of Shelby, are expected to preach during the meeting.—Gastonia Gazette

ROOD.—Rev. G. R. Rood, of Millbrook, composed a beautiful and appropriate memorial day ode, which was published in the News and Observer, on Sunday, May the 8th. Brother Rood is pastor of the Millbrook circuit, North Carolina Conference.

WINECOFF.—Rev. T. E. Winecoff, of Franklin station, should be a happy man. He not only serves the best charge in Western North Carolina, at Franklin, but the Press says that on one trip with a fishing party, they reported a catch of 658 trout. This was in the Nantahala river.

LINEBERGER-KENDALL.—We were pleased to have a call last week from Messrs. J. D. Lineberger and Kemp. Kendall, of Shelby. They were returning from the meeting of the Grand Lodge of Odd Fellows at Durham. They make good report of Brothers Hoyle and Atkins, and of Shelby Methodism.

WAYNESVILLE.—The meeting at the Methodist church closed Sunday night. Rev. W. A. Thomas of Canton, a good man and a splendid preacher, gave to the people a pure gospel, with earnestness and power, which resulted in ten professions and nine additions to the church. Mr. Thomas' sermon last Sunday was on erecting altars in the homes.—Courier.

ATKINS.—Rev. D. Atkins, D D., left on the evening train for Brevard, Transylvania county, to attend the closing exercises of the Brevard Industrial School. The doctor will also attend Weavervilie College commencement, and return in about ten days to be present at the dedication of the Leaksville Methodist church.—Twin-City Sentinel.

ABERNETHY.—Rev. J. E. Abernethy has been asked by the members of the graduating class of the Waynesville Graded School to preach a special sermon to the class on Wednesday evening, May 18th. This service, which is aside from the school, will be held in the Methodist church on the date mentioned.—Waynesville Courier.

GRACE CHURCH, WINSTON.—A fine revival was closed at Grace Church, Winston, on last Wednesday night, resulting in great quickening among the members of the church, 31 confessions and 25 accessions to the church The meeting was continued ten days, and the pastor was assisted by Rev Jno. W Moore, of Bethel church, Asheville.

MOCKSVILLE.—The second quarterly conference for Mocksville station was held at the Methodist church last Monday night by Dr. Atkins, the presiding elder. The reports show over 20 accessions to the membership during the quarter and the finances are in good shape for this time of the year.—Davie Times.

WAYNESVILLE DISTRICT.—Rev. C. F. Sherrill, presiding elder of the Waynesville District, writes: "We moved into our new district parsonage last week. It is probably the best district parsonage in the Conference. The district work is harmonious. New churches are being erected. Some charges have had fine revivals All the others are planning for the same."

OZARK MILLS.—The series of meetings begun last Friday night at the Ozark continues with increasing interest. Already there have been many conversions and a number of additions to the church. The pastor, Rev. J. W. Ingle, is doing all the preaching. The meeting will probably continue until the middle of next week.—Gastonia Gazette.

BAYS.—Rev. W. W. Bays, D.D., of Charlotte, N. C., will preach in Central Methodist church next Sunday at 11 o'clock, a. m., and on Monday night he will deliver his lecture on "Courtship and Marriage" in the Sunday School room, in the interest of the charity work of the Epworth League—a work that appeals to all Christian people.—Mount Airy News.

MT. ZION.—The Cottonville correspondent of the Stanly Enterprise says: "The quarterly conference was held at Mt. Zion church last Saturday and Sunday. Dr. Detwiler presided. The amount reported on pastor's salary was more than double that of last quarter. We were glad to have Rev. C. E. Steadman, of Big Lick, and Rev. G. G. Harley, of Norwood, as visitors. The latter preached an able sermon on Saturday."

FRY.—A large audience gathered at the First Associate Reformed Presbyterian church last night and were well repaid for coming, as they listened to a heart-searching sermon from Rev. Dr. Fry, pastor of Trinity Methodist E. Church. His text was Acts 24:16: "And herein do I exercise myself, to have always a conscience void of offense toward God and toward men."—Charlotte News, 13th.

SPENCER.—A special from Spencer, under date of May 15th, says: "Rev. S B Turrentine, D.D., of Greensboro, visited Spencer today in the interest of the Greensboro Female College, which the Methodists of North Carolina are making an effort to rebuild. Dr. Turrentine preached an able and forceful sermon to a large congregation at the Methodist church here this morning, his theme being "Education." In an impressive manner he told of the many advantages of a strong educational system, which brings wealth and prosperity to any people. He besought his hearers to invest their money in developing the minds of the young, rather than in corner lots and other perishable substances. It is learned that much encouragement has been met with in the matter of rebuilding the college.

NEWS NOTES.

The steeple of St. Paul's Episcopal church, Winston, was struck by lightning last Saturday and slightly injured.

The 35th International Convention of the Young Men's Christian Association met in Buffalo last week. 1400 delegates were present.

Miss Clara Barton, who for a number of years has been president of the Red Cross Society, has resigned the position, and has been succeeded by Mrs. John A. Logan.

The General Conference of the Methodist Episcopal church (northern Methodist) which is in session at Los Angeles, Cal., expects to elect eight new bishops next week.

The members of the Lumberton bar, who were summoned by Judge Peebles to Fayetteville to show cause why they should not be attached for contempt, were granted a removal to Robeson county; at Robeson court, they will ask that the case be tried before another judge.

Mrs Elizabeth Harrison Eaton, a sister of the late President Benjamin Harrison, died at the old family residence at North Bend, a suburb of Cincinnati, May 12th. She was a grand daughter of President William Henry Harrison, who was a pioneer in that part of Ohio.

The Court has decided the Selma connection case against the Corporation Commission. The Atlantic Coast Line was ordered to make connection with the Southern at Selma; and to put another train on their road for that purpose. Judge Brown held as a matter of law that the corporation commission had no power to order a railroad company to run another train. The case was appealed.

The American Manufacturers' Association met last week at Washington. They were received at the White House by the President. The following officers were elected: "President, R. S. Reinhardt, Lincolnton, N. C; Vice President, A. H. Lowe, Fitchburg, Mass.; Secretary and Treasurer, C. B Bryant, Charlotte, N. C.; Chairman of Board of Governors, R. R. Ray, McAdenville, N. C.; on Board of Governors—T. M. Swift, Elberton, Ga; J. C. Smith, Newton, N. C.; Val Taylor, Uniontown, Ala.; J. P. Leak, Rockingham, N. C.; W. C. Heath, Monroe, N C, and A. J. Draper, Pell City, Ala. The next convention will be held at Knoxville, Tenn, the second Wednesday and Thursday in May. 1905

FOREIGN NEWS.

Russia has decided to float a loan of 300 000,000 rubles, ($200,000,000) in Paris for the purpose of carrying on the war with Japan.

The Russians have scored their first success in the Russo-Jap. war in torpedoing a Japanese cruiser in Talien Wau Bay. This occurred the night of May 10th. The cruiser did not sink, but was towed away by another Japanese vessel.

St. Petersburg, May 12.—Viceroy Alexieff has telegraphed to the Czar annoucing that the Russians have blown up the docks and piers at Port Dalny, Liao-Tung peninsular, presumably to render more difficult a Japanese landing at that point.—Later telegrams received here indicate that the whole of Port Dalny has been destroyed by the Russians.

The Sunday School.

Lesson for May 22.

Jesus Teaches Humility.

(Mark 10: 35-45.)

On the Road.

The earthly days of Jesus are numbered. He is within two weeks of the pitiful scenes of the Passion. As He journeys toward Jerusalem He takes the disciples apart and says, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn Him to death, and shall deliver Him unto the Gentiles to mock, and to scourge, and to crucify: and the third day He shall be raised up" (Matt. 20: 17 19). At this, we are told, His followers were amazed and afraid (Mark 10: 32), though they understood none of these things, since the saying was hid from them, and they perceived not the things that were said (Luke 18:34).

The Request.

Verses 35 37. It shows how obtuse the twelve were, that they so far misunderstood the Lord as to think that He was taking an altogether gloomy and mistaken view of the outcome. They felt themselves to be going to Jerusalem for a decisive stand on the part of Jesus. His fame had been carried far and wide; at the Passover the faithful from all corners of the earth would be present. Then would be the opportunity for Jesus to declare Himself. At His call, reinforced by His power of working wonders, He had but to raise the standard of revolt, all Israel would rally to Him, and the power of Rome would be broken forever. Then would come the new era—Jesus would be King. And then what? Well, James and John and their mother, Salome, had a vision. In the new kingdom there would be offices to fill, and why not they as well as others? So the young men, putting mother forward, preferred this request, Master, we would that Thou shouldest do for us whatsoever we shall ask of thee. Something of the hardship of our Lord in dealing with the spiritual obtuseness of the twelve may be learned from this incident. For nearly three years Jesus had been trying to impress upon the twelve the purely spiritual nature of the kingdom, and here they are within two weeks of the end, and the two most discerning of them can see in their mission only a chance for office-holding!

The Test.

38-40. Our Lord deals with the request in a characteristic spirit of rare forbearance. The question shows how ignorant they still are of the true nature of the kingdom or of the condition upon which its honors are conferred. Ye know not what ye ask. Are ye able to drink the cup [of suffering and death] that I drink? or to be baptized with the baptism [of pain and blood] that I am baptized with? To which the young men promptly answered, We are able. From the admonition of verses 42 45 it is clear that in this response James and John were not so much ready for martyrdom as they were to promise anything so long as the coveted positions were theirs. The fact is, one must have had an experience with Gethsemane before one can know the unreadiness and unwillingness of the mortal spirit to face pain, whether of body or soul. It is not those who have known anguish of heart who sing most lustily, "E'en though it be a cross which raiseth me." And Jesus said. Looking into the future, and knowing well the substantial loyalty of the two men, he predicted part of the honor for them. They should indeed drink with Him the cup of sorrow and disappointment, and be baptized with the baptism of persecution and pain and ultimate martydom. But to sit on My right hand. That part of their request it was not in Jesus's power to confer—"that is for them for whom it hath been prepared." Honors in the kingdom of God are not matters of royal whim or favor, but of desert. Christ can say to anyone, Come, drink the cup; there is no harmful favoritism in that. But He cannot say, Come, sit by the throne; that is determined by fitness of preparation.

The Secret of Divine Preference.

41 44. When the ten heard it they began to be moved with indignation. Naturally. In that impetuous crowd such bold and bald assertion of claims to preference would be hotly resented. The best of men are but men at the best. If such conduct be not apostolic, at least it is human and intelligible and suggestive. The men who turned the world upside down were men with tempers; men who could be selfish on occasion, and men with large admixture of human frailty Yet such became apostles. That means there is hope for the least likely among us if we become learners in the school of Christ. Jesus called them Bringing them altogether as a father might gather his family about him to be admonished Ye know. The illustration is drawn from a condition of things with which the Jews were perfectly familiar. In the state as then existing the governing classes treated the function of government as a personal perquisite, and "lorded it" over their subjects; while their "great ones"—that is, their favorites who held authority under them (like the publicans, for instance)—even went beyond their superiors in the spirit of tyranny with which they magnified their office. But it is not so among you. The law of the kingdom of God is the very opposite of this. In that kingdom he who would be first must think of himself last, and be minister of all (Mark 9: 35); and he who would be chief must be as one serving (Luke 22, 25, 26). For verily the Son of man. He Himself was an example of this rule. He came to establish a kindgom in which He Himself should be King. To accomplish that Kingship He came "not to be ministered unto, but to minister, and to give His life a ransom for many."—Christian Advocate.

A Sure Thing.

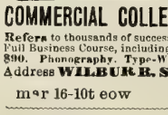
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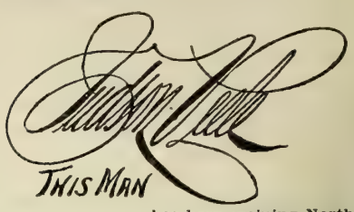


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Topic for May 22.

Using Our Opportunities.

(Matt. 25: 14 30.)

ILLUSTRATIONS AND APPLICATIONS.

The parable of the Virgins teaches us to keep the heart with all diligence; this, the need of giving all diligence to outward employment. The former emphasizes the contemplative, the latter the active side of the Christian life. (Trench.) The virgins fail because they deem their task too easy; the one talent man, because he reckons it too hard.

It is as absurd to say that God has arranged our circumstances so that Christian growth and attainment are impossible as to say that the limestone rock prevents the growth of the cedars of Lebanon; or the winds the wide-spreading of the roots of the oak.

The tyrant Gessler, in the legend of William Tell, demands what he designs to be an impossible service. Our Lord is no harsh taskmaster, but proportions our responsibility exactly to our powers.

God gives opportunity in proportion to ability. If you can increase your ability by cultivation, by all means do it. If your poverty of resource is due to neglect of opportunity, don't complain of the narrow sphere in which God has cast your lot. Did you not cast it there yourself while you were dallying with pleasure instead of striving for power? Now if you can get a college education, by all means go in for it with all your might, in order that you may be prepared to glorify God in high and noble service. Don't deem it something of less moral value than prayer. It is as truly pious to study well, if your motive be to equip yourself for service, as to pray. Jesus did not subordinate either work or prayer.

Many are the forms that Christian service takes; but there is one duty, one spirit in all—fidelity to that which has been committed to the disciple by his Master. He is bound to fidelity because the Master is far; he is empowered because the Master is near in the Spirit; he is encouraged because he will come again with his reward in his hand.

Responsibility is itself a wonderful means of developing moral character. It is a good and stimulating thought that the Lord has left us all his goods to employ. It is incentive to exertion that he will come again.

Instead of complaining that we have but one talent, that our range is so narrow, let us thank God that our responsibilities are exactly proportionate to our ability.

The excuse of the one-talent man is a wrong estimate of both God and himself. This lesson teaches us many reasons why we should be devoutly grateful for our responsibility, whatever it may be; and why we should be exalted by the privilege of service, whatever it may be. It is equally fatal to think wrongly of God and of ourselves. The affected humility that ascribes meanness to our best endeavors is on a par with the assumed denial of the goodness and justness of God.

The man who has failed should make a better excuse or none. All excuse implies the ground of condemnation. What is yours?

MINOR TOPICS FOR USE IN THE DEVOTIONAL MEETING.

1. What quality is assumed in all trust?

2. What are the principles of commerce with our spiritual gifts? (1) As regards God: Giving up all to gain all. (2) As it respects our neighbor: To give is more blessed than to receive. (3) As it respects ourselves: To gain the one thing needful in exchange for many things. (4) As it respects the world: To give up the visible for the invisible. (Lange.)

3. What other business can you engage in that promises juster appreciation and larger return than trading in spiritual gifts?

4. Is it reasonable for a Christian to envy another his gifts or position? Did you ever know a one-talent man who was envious of his five talent brother?

5. What are some ways in which men bury the talent? What is yours? If you have none, what is your way of trading with it?

6. Most momentous question! The day of reckoning, however long delayed, is sure. How may I make sure of myself against that day?

7. Is there any justification of a useless life that does not blame God as an unreasonable Master?

8. Is it not certain that Providence has assigned your work and station with better knowledge of your abilities than self-love would make possible for you?

9. Suppose you were permitted to choose for yourself, is it possible that your choice would be based upon a more impartial estimate of yourself, a clearer view of the future, and a fuller knowledge of the needs of the kingdom of God? If not, why don't you go to work at your task at once?

10. Suppose all time men spend in grumbling at their limitations were spent in improving their opportunities, what would happen?

11. Where is your talent buried? Go, dig it up quickly. There is yet time. To morrow it may be too late.

Why is the one talent man chosen to represent the unfaithful and wicked?

COMPARING SPIRITUAL THINGS WITH SPIRITUAL.

1 The man's going into a far country represents the ascension (Acts 1: 6-11.)

2. The servants of the parable are the Lord's disciples. (Matt. 22: 6; 1 Cor. 4: 1-4; Luke 16: 2.)

3. The talents represent the gifts of the Spirit. (John 15: 3; Eph. 4: 8 12.)

4. The talents gained by trading represent (1) saved souls (1 Thess. 2: 9; 2 Cor. 1: 14; Phil. 4: 1); (2) works of mercy (Matt. 25: 34; Luke 12: 33).

5. The joy of the Lord. (Luke 22: 37; Rev. 3: 20.)

6. The judgment is privation (1) of opportunity (Luke 16: 1-12); (2) of blessedness (Matt. 22: 13).—Epworth Era.

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The Annual Meeting.

Attention is again called to the date of the annual meeting. It will be held at Monroe, June 23-27. Societies that have not elected delegates should not fail to do so at the next monthly meeting.

Let earnest prayer be made by every member for the success of this annual meeting. If every officer, delegate and visitor will make such preparation of mind and heart as to take God with her individually, then indeed will His presence be manifest in great power.

We also ask that as each one enters her closet this week she will pray earnestly God's blessing on the Woman's Board as it holds its annual session at Jacksonville, Florida.

Prayer in Our Meetings.

At a recent conference of workers connected with the Woman's Board much was said in regard to the great importance of prayer for missions. Various leaders admitted the difficulty of finding women in their societies who are willing to offer prayer. However much we pray in secret for the coming of the kingdom, we shrink from uttering audibly our petitions. Not infrequently because the one who conducts the meeting dreads leading in prayer herself, she hesitates about asking others to do so. In some of our largest city churches the number of those who ever pray in an auxiliary meeting is lamentably small, and so it comes about that but one prayer is offered, perhaps only the one our Lord taught his disciples.

Shall we ignore the requests that so often come from our missionaries—"pray for us; pray for this school, this Bible woman, this new convert, this sorely tempted one?" Have we put out of mind our own experience when in time of perplexity or sore trial we have asked our friends to pray for us, and have been consciously helped in answer to their prayers? Have we ever kept a record of our prayers for missions, marking the date when the answer came? Though some of our requests may not be granted yet, are we looking for the answer which only God can give?

Helpful as is our mission study, let us be on our guard lest it usurp the time which should be devoted to united prayer. In arranging our programs let us allow ample time for prayer, not only for what is so often called the "opening exercises", but for specific petitions and specific thanksgiving. Let us ask familiarly for suggestions as to the subjects to be remembered in this way.

Let us by personal effort enlist the co-operation of others in offering brief prayers for definite objects. Many a time one who feels unequal to leading others in a long prayer which is to include all the world, or at least all the topics of the hour, will consent to pray for an individual missionary or a single thing.

Often it proves helpful to make use of the forms of prayer which have given expression to the desires of other hearts. Slips of paper containing sentences culled from the Prayer Book or other manuals of prayer may be so distributed and used as to form a chain of prayer in which many join, and for the blessing obtained by the means of many persons thanks should surely be given by many.

This was tried lately at a thank offering meeting, and fifteen voices were heard in prayer. It was no small encouragement to the leader, but who can estimate the spiritual advantage to those participating in the service? Surely He who hearkened and heard when his children spake often one to another, listened to the petitioners who unitedly sought his favor.

Let us make a new effort in this direction, and especially let us in our private prayers ask for the spirit of grace and of supplication to rest upon all the officers and members of our Woman's Board.

If this year of our Lord 1904, is marked by an increase of united prayer, we may look for more and larger gifts to the treasury, and evident great blessings on the workers and the work.

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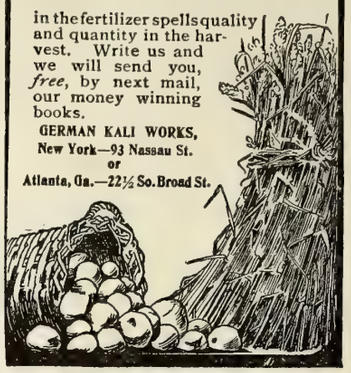
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Quarterly Meetings.

Asheville Dis't—3rd Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	May	28 29
Bethel	"	28 29
Marshall circuit, Flint Hill	June	4 5
Hot Springs ct., Paint Rock	"	11 12
Ivey circuit, Little Ivey	"	18 19
Bald Creek circuit, Deyton's Bend	"	22 23
Burnsville circuit, Martin's Ch	"	25 26
Swannanoa circuit, West's Ch	July	2 3
Hendersonville station	"	9 10
Hendersonville ct, Reedy Patch	"	16 17
Cane Creek ct., Sharon	"	23 24
Old Fort circuit, Pleasant Grove	"	30 31
Weaverville circuit	Aug.	13 14
Weaverville station	"	20 21
Central	"	27 28
Haywood St	"	27 28
District Conference at Biltmore	"	4 7

Charlotte Dist—3d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Hoskins	June	5 6
Brevard	"	5 6
Pineville, Hebron	"	11 12
Dilworth	"	12 13
Morven, Long Pine	"	18 19
Trinity	"	26 27
Calvary	"	26 27
Tryon street	July	3 4
Chadwick	"	3 4
Weddington, Wesley	"	9 10
Matthews, Indian Trail	"	10 11
Monroe circuit, Bethlehem	"	16 17
Monroe station	"	17 18
Polkton, Marshville, D. C	"	21 24

Franklin Dis't—3rd Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin circuit at Snow Hill, Apr. 30, May		1
Franklin station	May	7 8
Macon cir at Flatts	"	14 15
Webster ct. at Tuckaseegee	"	21 22
Glenville circuit at Highlands	"	28 29
Dillsboro, Sylva & Scott's Creek at Willets	June	4 5
Whittier circuit Ocona Lufta	"	11 12
Bryson City circuit, Almond	"	18 19
Andrews circuit, Peach Tree	"	25 26
Hiwassee circuit at Liberty	July	2 3
Murphy Station	"	3 4
Hayesville circuit at Sweet Water	"	9 10
Robbinsville circuit	"	16 17

Greensboro Dis't—3d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Ruffin, Lowes	May	7 8
Reidsville, Ware's Chapel	"	8
Greensboro, West Market	"	15
Greensboro, Walnut St	"	15
Wentworth Carmel	"	21 22
Reidsville, Main St	"	22
Randolph, Fairview	"	28 29
Randleman, St. Paul	June	5
Asheboro station, Asheboro	"	5
High Point, Washington Street	"	12
High Point, South Main Street	"	12
Enterprise Mt Olivet	"	18 19
Uwharrie Canaan	"	25 26
Pleasant Garden, Rehoboth	July	2 3
Greensboro, Spring Garden	"	3
Asheboro circuit, Cedar Falls	"	9 10
Ramseur, Ramseur	"	9 10
West Randolph, Prospect	"	16 17
Liberty, Liberty	"	23 24
Greensboro circuit, Holt's Chapel	"	30 31
Greensboro, Centenary	"	31

Morganton Dis't—3rd Round.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	May	16
Connelly Springs ct. Friendship	June	4 5
Cliffside circuit at Hopewell	"	11 12
Henrietta and Caroleen, Henrietta	"	12 13
North Catawba ct., at Concord	"	18 19
Marion station	"	19 20
Table Rock ct. at Obeth	"	25 26
Morganton circuit Denlons Chapel	July	2 3
Rutherfordton station, Mt. Hebron	"	9 10
Forest City ct., Cedar Grove	"	10 11
Green River circuit, Tryon	"	16 17
Broad River ct., Kesler's Chapel	"	23 24
Bakersville ct., Red Hill	"	30 31
Spruce Pine circuit Pisgah	"	30 31
Elk Park circuit, Pineola	Aug.	2 3
Thermal City circuit	"	6 7
McDowell circuit	"	7 8

Mount Airy Dis't—3d Round —IN PART.—

J. A. Cook, P. E., Mount Airy, N. C.

Mount Airy station	May	28 29
Rockford ct. at Pisgah	June	2 3
Jonesville circuit at Maple Spring	"	4 5
Elkin station	"	5 6
Sparta ct. at Shiloh	"	11 12
Laurel Springs at Mt. Zion	"	12 13
Wilkesboro ct. at Beulah	"	18 19
N. Wilkesboro ct., at Roaring River	"	25 26
Pilot Mountain ct at Fairview	July	2 3
Stokes ct at Walnut Cove	"	9 10
Heaton circuit at Baldwin's	"	16 7

Shelby District—2nd and 3rd Rounds.

H. L. Atkins, P. E., Shelby, N. C.

Lincolnton circuit at Pisgah	Apr.	30
Stanley Creek circuit at Dallas	May	1 2
Polkville circuit at Clony Hill	"	7 8
Rock Springs ct. at Rock Springs	"	21 22
Lincolnton station	"	25
Cherryville circuit at Laboratory	"	28 29
Shelby circuit at Beulah	June	4 5

3RD ROUND.

Shelby Station	June	5 6
Mount Holly ct. at Moore's Chap	"	11 12
Bessemer City ct at Tate's Chapel	"	18 19
Elbethel station	"	25 26
King's Mountain station	"	26 27
Southfork circuit at Ebenezer	July	2 3
Bellwood circuit at St. Peter's	"	3 4
McAdensville station	"	9 10
Lowell circuit	"	10 11
Gastonia, Main Street	"	10 11
Gastonia, West End and Ozark	"	10 12
Lowesville ct. at Snow Hill	"	16 17
Stanley Creek circuit	"	17 18

Salisbury Dist—3d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	May	14 15
Concord, Epworth	"	15 16
Concord, Forest Hill	"	21 22
Concord circuit, Rocky Ridge	"	21 22
Albemarle circuit, Pine Grove	June	4 5
Albemarle station	"	5 6
Linwood circuit, Bethel	"	18 19
Lexington station	"	19 20
Lexington Mission	"	20
Salisbury circuit, Bethel	"	25 26
Spencer station	"	26 27
Salisbury, Main Street	July	2 3
Salisbury, First Church	"	3 4
Gold Hill circuit, Mt. Zion	"	9 10
New London circuit, Palmerville	"	10 11
Tabor & Vance Mill, Gay's Chapel	"	16 17
East Salisbury station	"	17 18
Cottonville, Rehoboth	"	23 24
Big Lick, Love's Chapel	"	23 24
Norwood station	"	24 25
Salem station	"	30
Mt. Pleasant ct, Centre Grove	July	31 Aug. 1
Jacks n Hill circuit, Lanes Chap	Aug.	6 7
Woodleaf circuit, South River	"	13 14
China Grove circuit, Shiloh	"	14 15

Statesville Dis't—3d Round.

J. H. Weaver, P. E, Lenoir, N. C.

Lenoir circuit, Moriah's Chapel	May	28 29
Lenoir station	"	29 30
Statesville, First Church	June	4 5
Statesville, West End	"	4 5
Trotmar circuit, Knox's	"	11 12
Mooresville circuit, McKendree	"	18 19
Mooresville station	"	19 20
Caldwell circuit, Grace Chapel	"	25 26
Granite Falls station	"	26 27
Mount Zion station	July	2 3
Newton circuit, Marvin	"	9 10
Hickory station	"	10 11
Maiden circuit, Pisgah	"	16 17
Statesville circuit, Trinity	"	23 24
Alexander circuit	"	30 31
Stony Point circuit	Aug.	6 7
Clarksbury circuit	"	13 14
Iredell circuit	"	14 15
Catawba circuit, Ball's Creek	"	20 21

Winston Dis't—3rd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Mayodan	May	7 8
Leaksville and Spray	"	21 22
Stokesdale, Bethlehem	"	28 29
Walkertown	"	29 30
Madison, Bethesda	June	4 5
Forsyth, Crews	"	11 12
Grace	"	12
Lewisville, Concord	"	18 19
Summerfield, Pisgah	"	25 26
Kernersville	July	2 3
Southside and Salem	"	9 10
Centenary	"	10
Burkhead	"	10
Thomasville Fair Grove	"	16 17
Danbury, Sandy Ridge	"	23 24
Davidson, Centenary	"	30 31
Advance	"	31
Mocksville	"	31
Davie Zion	Aug.	6 7
Farmington, Wesley Chapel	"	13 14
Cooleemee	"	20 21

Waynesville Dis.—3d Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Palmer's Chapel	May	21 22
Sulphur Springs at Laurel Hill	"	28 29
Leicester at Little Sandy	June	4 5
Clyde at Clarke's Chapel	"	11 12
Canton at Bethel	"	18 19
Mills River at Avery's Creek	"	25 26
Brevard	July	2 3
Transylvania at Greenwood	"	3 4
Waynesville	"	9 10
Crab Tree at Mt Zion (Dis. Conf.)	"	14 17
Spring Creek at Balm Grove	"	23 24

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Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Annual Meeting.

The annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference will meet in Brevard June 10-13.

Conference officers and delegates are earnestly requested to be present at opening session. There will be a meeting of the executive officers on the evening of the 9th.

Delegates will please send their names to Mrs. F. N. Forsythe, who will provide homes for them Each auxiliary is expected to send two delegates.

Dr. James Atkins will preach the annual sermon Sunday, the 12th.

MRS. M. J. BRANNER, Pres.
MRS T. F. MARR, Sec.

To the Treasurers

Of the Home Mission Societies of the W. N. C. Conference.

MY DEAR SISTERS :—Here we are nearing the close of the first quarter of our fiscal year. Please see to it that all dues for the quarter are collected and sent promptly to the Conference Treasurer by the first of June—not later than June 5th.

The Annual Meeting of the Home Mission Society, the announcement of which is made elsewhere, will be held from the 10th to the 13th of June in Brevard. As the first session will be held on the morning of the 10th the delegates should leave home in time to reach Brevard on the evening of the 9th, and be in their places at the opening session. Let every Home Mission worker pray much for this meeting—it means so much for our work in the Western N. C. Conference

Let us go in the spirit of prayer with a determination to do just what our Father would have us do.

Please remember to have the quarter's reports in the hands of the Conference Treasurer not later than June 5th, so she can get her report off to the General Treasurer before leaving for the Annual Meeting.

Trusting to see many of you at this meeting, I am

Yours for service,
FRANCES E. ROSS,
Treas. Home Miss. Soc.
W. N. C. Conf.
Greensboro, May 16.

Hindrances to Church Work.

It is wonderful how the weather sometimes interferes with church work when the same weather does not stop the ordinary business of life or our social activities. Through the greater part of the winter it is too cold or too uncertain for our women to plan and execute great things. Spring comes on; there's the spring sewing to be done with its attendant shopping and distraction. Then the weather grows warmer until the hot summer is on us almost before we think of it, and, of course it is out of the question to do any really active work such as getting out among the poor and the poor sick. In the meantime how many purely social gatherings do we fail to attend because of unpropitious weather? How many dinings or teas or club meetings or any kind of reception where the elite is expected, would we fail to attend because of a change in the barometer or thermometer? Let us be consistent or wisely inconsistent. I speak from the experience of one who has lived every year of her life, and has tried this source of pleasure and that: the only things that last, the only things that stand by you and bring strength when sickness and sorrow hold you, are the right things, unselfish deeds, kindly acts and outflowings of love. We can not be too lavish of these. If we live simply for ourselves we dry up the very well-springs of life itself—the source of our soul's growth and eternal freshness.

Let us be more earnest in our efforts to do good If to us the work of our church and our society has proved an outlet for the best impulses of our nature, let us stand by this work. If we have found no good in these agencies let us examine ourselves and see if the fault lies in us. Have we given it the thought and attention that we give to the other matters that help to make up our life? Have we had a sincere enthusiasm to do good or have we been drawn along by a sense of duty without joy in our work? These questions are well worth our consideration, for it is needful that we continually realize the two-foldness of our nature. While we are taking life lightly or busying ourselves with things which we might well do without, we may wake up some day to find the finer, deeper side of our nature completely atrophied. I believe it was Huxley who, after years of scientific work, found to his distress that his love for poetry was gone.

"Wouldn't hurt a baby." Rhumacide is entirely vegetable,, and instead of hurting the digestion, tones up the entire system.

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Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, **free of any charge**, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble You can **cure yourself** at home **without the aid of any physician. It will cost you nothing** to give the treatment a trial, and if you decide to continue it will only cost you about **twelve cents a week.** It will not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it—that is all I ask. It cures all, young or old.

☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well.** Write today, as this offer will not be made again. Address

MRS. M. SUMMERS, Box185 Notre Dame, Ind., U. S. A.

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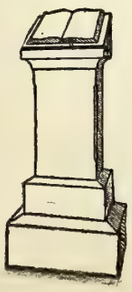
It absolutely restores the natural color to any gray or faded hair, stops dandruff and unpleasant itching, and promotes growth. **NOT A DYE.** Testimonials of unquestionable credibility. We guarantee it, and we mean just what we say.

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Are great burden bearers and will give you a lift on the road to prosperity **Young's hogs** will get there if you give them half of a chance. Thousands have planted **Young's trees** and are now adding his Jerseys and hogs which will give them prosperity. Address,

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mar 18 tf

The Farm and Garden.

Making Corn.

Southern farmers made a better corn crop than usual last year, but if they do not look out they will find their corn crib next fall in the West, and the money made on cotton going away to other States to pay for the necessities of life

One of the most successful farmers we ever met attributes his good fortune largely to the fact that while his tenants made cotton, he devoted his attention on his wages farm to the growing something with which to feed them and their animals. He made corn, wheat, oats, potatoes and m at which he sold them on credit, and at the end of the year he owned nearly all the cotton these people had worked all the summer to make and gather. He grew some cotton also, to be sure, but he grew it as a surplus crop and in regular rotation. Now, if they do not mind, a great many of our farmers will find themselves next fall in the condition of this gentleman's tenants; some one else will own the cotton, or what amounts to the same thing, some one else will get most of the money the cotton brings, in exchange for corn, meat, flour, hay, etc. There is a tendency right now to plant all the best land in cotton and stick the corn in anywhere around the edges.

Now, friends, this will not do! The price of corn is advancing as well as the price of cotton. It is already worth seventy cents a bushel in Atlanta, and going higher. We must lay our plans to make what corn we will need for home consumption at least, then we shall be able to keep some of our cotton money when we get it. We should, therefore, divide up our land and make a good corn crop as well as a cotton crop.

All through the upper part of Georgia and adjoining States the practice is to plant corn on the river and creek bottoms year after year, and with little or no fertil zer. Where the land is overflown periodically by creek or river the fertility of the land is fairly well maintained and even increased. But there is a very large amount of bottom land that does not become overflown, and on such land the yield of corn is becoming lighter year by year. It still grows a fairly good stalk, but the ears are nothing like so heavy as formerly.

This falling off is undoutedly due to the exhaustion of the mineral elements of plant food in the soil, phosphoric acid and potash. There is still a fair amount of organic or vegetable matter in most of these soils which the growth of grass and weeds, after the crop is laid by, helps to keep up. The growth of stalks also indicates that there is at least a fair supply of ammonia. The ear, however, is deficient, and ears are what we want.

When we realize that a crop of fifty bushels of corn per acre actually removes from an acre of land sixty-seven pounds of nitrogen, thirty-one pounds of phosphoric acid and eighty pounds of potash, we can better understand why, if the supply of plant food is not renewed, the ears will grow smaller from year to year. If our yield per acre is only twenty-five bushels, the drain upon the soil will be half the above amount, and to meet this and increase our yield of corn from year to year, we should use on such land at least six hundred pounds per acre of a fertilizer analyzing nitrogen two and a half per cent, phosphoric acid seven per cent. and potash eight per cent. To make this fertilizer take cottonseed meal 680 pounds, acid phosphate 1000 pounds and muriate of potash 320 pounds to make a ton. Mix thoroughly together until the whole mass is an even color, pounding up all lumps as they roll down around the edges of the pile. By using 600 pounds of such a fertilizer per acre on your bottom lands, together with proper tillage and the planting of cowpeas in the middles, when laying by, you will be able to grow corn steadily on this land and find your crops constantly increasing in size every year, instead of diminishing. Very little nitrogen will be needed in the fertilizer, as this will be supplied by the pea vines dying on the land.

Now, don't fall into the mistake of concluding the fertilizer is going to make the corn by itself, or that it will make up for poor tillage; on the contrary, the fact that you have spent money for fertilizer is another reason why you should take extra pains in the preparation of your land and the after cultivation of the crop. I know nothing which will go further toward making a fine corn crop than the thorough preparation of the seed bed. A great many people recommend fall plowing, but we have always made better corn to break the land thoroughly in the spring, when it was in the right condition, put in our fertilizer, stir it well into the soil, and plant our seed in the freshly prepared land. We always break all the land before we plant. You cannot expect to make corn by simply running a furrow, putting in seed and fertilizer and neglect its cultivation after it is up.

Corn, to make well, must grow right off from the start, and keep growing; and good cultivation, especially when very young, will do more to help it along than anything else after it is up. We make it a point to keep the crust broken with harrow, weeder or cultivator, and continue the cultivation until corn is in roasting ear. We made fifty-eight bushels of corn per acre on upland the past year, and we worked it at least six times. The two last workings were given with fine-toothed cultivator run very shallow, not more than an inch deep and having dust-board on behind. Corn must have moisture when it is making ears, and if we can preserve the moisture by a little extra late tillage to break the crust, after a rain, it pays well to do it. Very shallow cultivation at this time will never hurt corn, as it does not go deep enough to injure the roots. Our corn never had a fired blade on it until the corn was made and the fodder began to burn up.—F. J. Merriam, in the Progressive Farmer.

A Startling Test.

To save a life, Dr. T. G. Merritt, of North Mehoopany, Pa., made a startling test resulting in a wonderful cure. He writes, "a patient was attacked with violent hemorrhages, caused by ulceration of the stomach. I had often found Electric Bitters excellent for acute stomach and liver troubles so I prescribed them. The patient gained from the first, and has not had an attack in 14 months." Electric Bitters are positively guaranteed for Dyspepsia, Indigestion, Constipation and Kidney troubles. Try them. Only 50c. at all druggists.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

STACY —Daniel W. Stacy, an uncle of Rev. L. E. Stacy, was born March 11, 1821, and died Dec. 29, 1903, aged 82 years, 9 months and 18 days. He was a good man, and is greatly missed in the Snow Hill church. As was said by John Wesley in his day, "Our people die well"

His pastor,
CHAS P. GOODE.

JARRETT.—Mrs Charity R Jarrett, wife of the late John W. Jarrett, was born October 3, 1848, and died March 30, 1904, aged 55 years, 5 mos. and 27 days She was a consistent member of the Old Nebo M. E. Church, South. Peace to her ashes, and a rich blessing upon her loved ones. Her pastor,
CHAS. P. GOODE.

MARKLAND.—Melvin G. Markland was born Dec. 7, 1856, and died Apr. 16, 1904. He joined the Methodist church at Advance about eight years ago and was a member at the time of his death. He had been sick since last fall and suffered much. He told his mother that he did want to get well, but that he was prepared to die.

On Sunday afternoon, April 17, the writer conducted the funeral services at Elberville church. His wife and four children are sorely bereaved, yet "they sorrow not as others which have no hope."

W. M. CURTIS.

VEST.—Mrs. Sarah R. Vest (nee Hall) was born Oct. 1, 1826, and peacefully fell asleep in Jesus April 4, 1904, aged 77 years, 6 months and 3 days.

She was married to Charles O. Vest March 18, 1852. This union was never blessed with any children, but they showed their love for children by taking several little homeless orphans into their home as their own. Sister Vest was converted and joined the Methodist church early in life and lived a faithful, consistent member to the end. She was a kind, faithful wife, and was noted for her generous hospitality to friends and neighbors. She leaves an aged husband with numerous friends who mourn their loss, but her life was such as to give them the blessed hope that she sweetly rests in the clime of never fading bliss where we hope to meet her again. May the grace of God sweetly sustain the bereaved husband in this dark hour.

J. A. CLARKE.

Walnut Cove, N. C.

HODGE.—Miss Martha Elizabeth Hodge, the subject of this sketch, was born May 13, 1848, and died April 19, 1904, aged 55 years, 11 mos and 6 days. She joined the M. E. Church, South, when but a girl. She has been not only a consistent church member, but a consecrated, dutiful servant of both her Master and her brethren. To say she was a true friend to her pastor is not enough; she extended to him not only her friendship but also her best support, both spiritually and financially. Her life was one of gentleness and sunshine. At her burial one of the old stewards said, "The Bridgewater church has lost one of its best paying members" She was truly a Dorcas in her community—always ready to help those in distress.

She leaves two sisters, Mrs. T A. Seals and Mrs Geo. Bowers, and also one brother, Mr. Robt. Hodge of Chattanooga, Tenn., to mourn their loss. But thanks be to our Lord Jesus Christ who gives us the victory, their loss is Miss Martha's eternal gain. May the good Lord give us more laborers, like this good woman, to work in His moral vineyard.

Her pastor,
CHAS. P. GOODE.

Resolutions of Respect.

Whereas, God in his infinite wisdom has seen fit to remove by death our sister, Mrs. Barbara Henderson Sherrill; therefore, be it resolved

1 That we, members of the Aid Society, do deeply deplore the loss of one so good and useful, yet we trust in God's wisdom and bow in submission to His divine will.

2 That we give this public expression of our sorrow, and while we cannot understand why God took her, still we know "He doeth all things well."

3. That we extend to the family our heartfelt sympathy, and hope they may be comforted by Him who is infinitely merciful and who does not willingly afflict.

4. That a copy of these resolutions be spread upon the minutes of our Society and one sent to the Christian Advocate and Lincoln Journal for publication.

Mrs L. A. Crowell,
Mrs. R M Courtney,
Mrs. S. F. Herndon,
Committee.

Whereas, God in his infinite wisdom has seen fit to remove, by death, our sister, Mrs. Martha Jane Sherrill; therefore, be it resolved

1. That we, members of Rehoboth Sunday-school, do deeply deplore the loss of one so faithful and earnest, but we know "of such is the kingdom of heaven."

2. That we give this public expression of our sorrow, and while we cannot understand why God took her, still we know He doeth all things well.

3. That we extend to the family in this dark hour of bereavement our heartfelt sympathy, and hope they may be comforted by Him who is infinitely merciful and does not willingly afflict.

4. That a copy of these resolutions be spread upon the minutes of our Sunday school and a copy sent to the Christian Advocate and Newton Enterprise for publication, and a copy sent to the bereaved family.

Miss Anthea Bost,
Clarence Brown,
L L. Sherrill,
Committee.

In Memoriam.

A Tribute of the "Golden Links" to our much loved President, Miss Frances Boone.

Sunday morning, April 10th, 1904, a kind Father called to her eternal home our much loved President, Miss Frances Boone.

We miss her gentle presence in our meetings, but feel that she is a "Golden Link" binding us to heaven.

As we think of her beautiful character—simple, loving and trustful as a child, but ever firm and true—we feel that her life was indeed a benediction to us, and that her influence, like sweet perfume, will ever sur round us.

We learn from her lips many beautiful lessons of courage, service trust and faithfulness. A flower has been transplanted to the flower-garden of God; a dew drop exhaled by the morning sun; a "Golden Link" fastened to the Throne of God.

Our hearts go out in sympathy for the bereaved family and friends; and we pray that He who supplied all her needs by the riches of his grace, may bind up their wounded hearts, and bring them at last to a glorious meeting in that "Home Over There."

Jean West,
C. G. Logan,
Annie E. Shelton,
Bertha Thompson,
Mrs. Etta T. Wyche.

Quick Arrest.

J A Gulledge of Verbena, Ala., was twice in the hospital from a severe case of Piles causing 24 tumors. After doctors and all remedies failed, Bucklen's Arnica Salve quickly arrested further inflammation and cured him. It conquers aches and kills pain. 25c. at all druggists.

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	Passenger No. 10. Ex Sun	Mixed. No. 7[illegible] Daily	Mixed. No. 62
Northbound			
Lv Chester, ...	9:01 a m	8:00 p m	Tues
" Lowrys.....	9 18 a m	8 18 p m.	
" McConnells.	9 38 a m	8 45 p m	Thurs
" Guthries.....	9 33 a m	8 5 p m	
" [illegible]	9 49 a m	9:9 p m	Sat
" Clover.....	10 1. a m	10 00 p m	
" Gastonia....	10 38 a m	12:30 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 20 a m	1 .0 a m	7 02 a m
" Lincolnton..	11:43 a m	2 0 a m	8 00 a m
" Maiden.....	12 10 p m	2 30 a m	9 20 a m
" Newton....	12 28 p m.	2 55 a m	10 00 a m
" Hickory....	12:50 p m	4 0 a m	2 00 p m
" Cliffs.....	1 2[illegible] p m	4 40 a m	3 0 p m
" Graniteville	1 33 p m	4 57 a m	3 4[illegible] p m
Ar. Lenoir....	2 05 p m	5 00 a m	5 20 p m

	Passenger No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63
Southbound			
Lv. Lenoir ..	2 0 p m	8 0 p m	7 00 a m
" Granite'lle	2 58 p m	8 43 p m	8 5 a m
" Cliffs.....	3 08 p m	9 30 p m	9 5 a m
" Hickory.....	3 20 p m	9 .0 p m	9 35 a m
" Newton.....	3 45 p m	11 45 p m	11 20 a m
" Maiden.....	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 33 p m	1 .0 a m	12 45 p m
" High Shoal	4 52 p m	2 2. a m	2 23 p m
" Dallas.....	5 12 p m	2 55 a m	3 25 p m
" Gastonia....	5 30 p m	4 20 a m	3 55 p m
" Clover ..	5 57 p m	5 10 a m	
" Yorkville...	6 23 p m	6 00 a m	Mon
" Gutnries....	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 00 a m	Wed
" Lowrys.....	6 57 p m	7 23 a m	
Ar Chester.....	7 17 p m	8 00 a m	Fri

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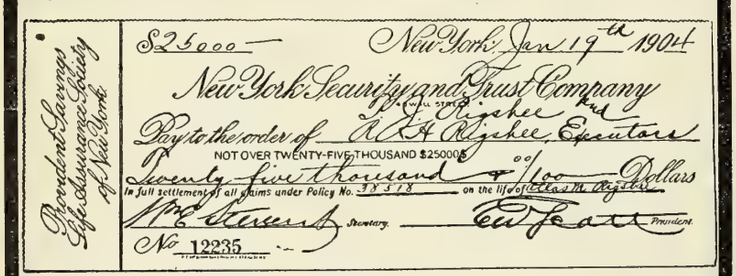
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Reading Room Trinity College N.C.

EDITORIAL.

New Church Opened at Leaksville.

[EDITORIAL CORRESPONDENCE.]

On last Friday morning, in company with Revs. P. J. Carraway and J. R. Scroggs, I started on a pleasant journey to Rockingham, where dwell some of the noblest disciples of Wesley,—men and women who follow Wesley as he followed Christ. Men who have had the good fortune to serve the old Madison circuit, know what we are talking about. In the industrial revival of re ent years, great changes have come to this section, and, where only a few years ago there was a little village known as Leaksville, there is now the twin-city of Leaksville and Spray, with some eight or more manufacturing plants, and a population of five or six thousand.

Two years ago, Leaksville and Spray were set off as a pastoral charge from the old Madison circuit, neither place having full ownership in a house of worship. At Leaksville our congregation and the Masonic Lodge jointly owned a house in which the congregation had worshipped for many years, and at Spray steps had been taken to erect a house. This house was completed and occupied about a year ago. Rev. A. L Stanford took charge of the new work and fell into the plans to complete the church at Spray, and began at once to agitate the matter of building at Leaksville. The people were not able to see more than an impractical vision at first, but soon fell in, going earnestly to work, and, according to announcement, Bishop A. Coke Smith was present on Friday evening and, to a very large audience, filling all the available space, preached the opening sermon. It was a time of rejoicing to both pastor and people, as well as to the ex-pastors and friends who had gathered to rejoice with them The Bishop preached a great sermon from John 13: 17.

There were present besides Rev D. Atkins, the presiding elder of the district, the following visiting ministers: Revs. P. J Carraway, J. R. Scroggs, J. W. Jones, A. S. Raper, W. M. Robbins, H. C. Byrum and H. M. Blair, of the Western North Carolina Conference, and Rev. Mr. Robbins of the Virginia Conference, stationed at Martinsville, Va. After the Bishop's sermon, there were appropriate talks by Rev Dr. Atkins, P. J. Carraway and J. W. Jones.

The church is beautiful for situation, and, withal, one of the most attractive, within and without, that we have seen. It has cost about $4,000.00 and contains, besides the ample auditorium, a Sunday-school annex, with four class rooms and a pastor's study. The auditorium is handsomely furnished with circular pews, elegantly carpeted throughout, and lighted by two beautiful chandeliers.

The presiding elder, Dr. Atkins, Rev. P. J. Carraway, and Rev. J. W. Jones, were on the programme for the preaching services Saturday and Sunday, and Rev. Mr. Bransford, of Danville, Va, is assisting the pastor in special revival services this week.

We regretted that we could not remain over Sunday, having consented to return to Reidsville and preach for Rev. T. E. Wagg at Main Street Church on Sunday morning and for Rev. A. S. Raper, at Bethlehem Church, on the Wentworth circuit, in the afternoon. At both places we met large and appreciative congregations, and found the same hearty and hospitable spirit which distinguishes Rockingham Methodists. We were glad to find Bros. Wagg and Raper in good favor and moving forward hopefully with their work. We also heard good reports from Brother Byrum on the Ruffin circuit.

Space being full, admonishes an abrupt conclusion of this penciling, but we hope at an early day to present our readers with a picture of the handsome new church at Leaksville.

H. M B.

Splinters.

BY BEN ELLETT.

When men grasp the world for selfish greed they generally lose their grip on God; they may gain in gold but they lose in godliness.

* * *

Character must be kept in constant touch with God if we would stand in safety and grow in all that is good. We must fight the battles of life in fellowship with the divine.

* * *

It takes strong convictions to construct solid character; convictions that come out of truth; the truth of God and righteousness and the eternal. True conviction ties us on to Christ.

* * *

The true function of truth is to help men find the right in all things and to teach them how to weave these into the web of life. Truth is always triumphant.

* * *

It is the strength of the inner man that gives the mastery over outward situations. The world cannot harm the well-kept heart. Let us guard with vigilance the gates of the heart.

* * *

The triumphant forces of this world are always found in the way of righteousness, and if we would wage a victorious warfare we must find and walk in her paths.

* * *

What is needed is a firmer grasp of the fundamentals of the gospel of Christ; they are the primal necessities of our moral nature and we must incorporate them into the character.

* * *

Christian men are not to be conformed to this world, but they are to transform this world to Christian ideals. The secular may be made sacred, and the material transformed into means of grace.

* * *

The mission of the church is the conversion of men and the complete enthronement of Christ over all the relationships of life; the earth is his empire and he has the right to reign in his lawful realm.

* * *

The investments of God in our humanity are the greatest values among men. There are no riches comparable to the incarnation and the crucifixion of the Christ. These are immense in their purposes and power.

* * *

The world will never know the vast worth of the divine investments. They put into the world the wealth of redemption and the glorious possibilities of human regeneration, out of which come the highest reaches of life.

* * *

Christ is going to convert this world not by methods, but by men; by redeemed and regenerated men, inspired and empowered by the spirit. There are no greater powers in this world than Christianized personalities

* * *

Christ is giving to the Christian men of this age new messages and a larger mission, and this means the call to a larger life. The forces of a great consecrated life must come into line for the work that God wants done today.

* * *

The life for the present time must be positive, constructive and optimistic. There are no negative, destructive, or pessimistic notes in the gospel of the Son of God. This message and method of life will hold men to the fundamental, the solid and the victorious.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? You will find half the battle gained if you never allow yourself to be anything gloomy.—Selected.

The truth of nature is a part of the truth of God. To him who does not search out darkness, as it is to him who does infinity.—John Ruskin.

CONTRIBUTED.

Church Extension Board, W. N. C. Conference, Methodist E. Church, South.

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Church Extension--An Ideal

The Methodist church from her very beginning has been an aggressive and a progressive organized Society for the extension of "the church of the living God, the pillar and ground of the truth" This spirit is incorporated into her very organic life. Her battle cry, "Go Forward," has echoed over hill and dale in all lands. Crossing the Atlantic in her infancy, she has pushed onward and outward till today she embraces the entire continent of America. Pausing for a little while on the shores of the Pacific, as if to take her bearing, again she launched westward and has encircled the globe. In her glorious sweep onward, she has not passed by the lonely Isles that spot the sea, nor has she scorned a single grand Division.

Having once established her great principles and polity in every land, she realized that the great volume of her divinely appointed work had just begun. Every fort along her borders must be strengthened and strongly fortified, as well as many new ones established. Open doors must be entered and new fields explored and the banner of Christ, under which Methodism was her ceaseless warfare, must be unfurled to the inviting breezes of every land.

Through the agency of our Church Extension Board this ideal work, laboring co operatively with other agencies of our Church, is being accomplished, and every cent the church contributes to this worthy cause helps to establish new sentinels for the army of the Lord of hosts. Many of the societies already organized by our heroic, self-sacrificing home missionaries are too poor to erect houses of worship for themselves, consequently the cause suffers, and much of the labors of our missionaries go to waste, and the annual appropriations of our missionary board fail to accomplish to the fullest extent the object anticipated by these appropriations In many other sections of great promise, we have organized societies for the lack of suitable buildings in which to house the results already achieved by our pastors sent out by the conference on these hard, yet inviting fields. In our own conference we have eighty-seven societies without churches in which to worship God and to conduct Sunday schools. With a little help and encouragement from our Conference Board, church buildings could easily be established in these needy places. The secretary of our Conference Board of Church Extension is daily in receipt of letters from all over our conference appealing to the Board for help to build churches where they are badly needed, or to aid in completing those already begun. Many of these must be turned away, or assisted with such a meagre amount sufficient only to discourage them. The collection for church extension last year was far in advance of previous years, yet we had a deficiency of $1,078.06, an amount sufficient to have aided, at least, one more struggling church in each presiding elder's district.

As our missionaries go into these undeveloped regions of our conference to christianize the people this important agency of our church must keep pace and be at their side with a helping hand. Our dear Bishop Smith shows us the nature and importance of this collection. Dr. Renn clearly points out the place of church extension in our missionary work. Brother Townsend tells us of the needs of church extension in the undeveloped regions of our conference. Dr. Whisner, Cor. Sec. of our Parent Board, makes a strong plea for full collections. Let us hear these men. They write from observation and experience. But their words of wisdom will be in vain unless we, as preachers and as a great church, shall realize that this accelerating enterprise of our church belongs to us. Every Methodist, both preacher and people, should feel that this great interest demands our most hearty co-operation and support. The great question which appeals to us, is whether we as a great church, shall continue to organize societies and build churches, or shall we disband? Shall we continue to wax strong, or shall we wane? We cannot continue to build, as we should, without an increase in our annual collections for church extension which contemplates necessary aid to the ever leavening forces of our beloved Methodism. Church extension is the right-hand bower of Methodism, and, therefore, not one whit less important than the other collections ordered by the annual conference. Let us take heed to these things. Our leaders on the field of battle tells us that we cannot retreat—that "there is no discharge in this war" Our Captain, Priest and King says: "The gates of hell shall not prevail." What do you say, brethren?

Church Extension--Its Nature and Its Importance.

Methodism is connectional. This idea ought to be impressed upon our people for in some places we are developing a species of congregationalism which is doing much harm. The church of God is one with a common object in view, but organized under different administrations for the better use of all methods and talents. The purpose of organization is to give the power of the whole to every part and to deliver the truth as accepted by the organization with the force of all who accept it. In this way the resources of the strong become available to the weak, and the benefits of helpfulness flow to the strong. The work of missions, Bible distribution and church extension are the great unifying agencies in the work of the church. These are interests common to all and repay in their benefits the church at large more than they cost in money contributed to them.

The purpose of the church extension work is to assist those who are unable to build a house of worship themselves to have a church home at once. Of the details of this work it is unnecessary to speak as they are well known by this time to all well informed members of the church. But many of our people do not understand or appreciate the importance of this work. It is not the intention of the Board of Church Extension to do for any community or society what it can do itself. Close inquiry is made into the ability of the people to build for themselves, and as to the need of a church in the place asking for aid; and if they are unable to build and the church is needed, then the money is given or lent according to the conditions prevailing.

When this is looked at as a matter of business its wisdom is seen at once. In the life of almost every man there is a time when help of some kind is needed and which if not given then can never be given with the same advantage. A helping hand extended at the critical moment is worth more than it can ever be again. The Church Extension Board is on the watch for just such emergencies and reaches out its hand to those who need help at such times as will do most for them.

There is great advantage in a prompt occupation of territory. The church that is first on the ground is the one that is apt to secure the strongest membership and gain the respect and love of the people. They see that there is earnestness back of such enterprise and they are not slow generally to cast in their lot with such a people. And this is the spirit of the people. The command to carry the gospel everywhere includes the carrying of all that is essential to the planting of the truth among the people.

There are communities where the church is weak but where it is needed. The few who are there cannot provide a house of worship. The appeal of such a need is to the whole church. The few in such a place cannot oftentimes do their best until they feel the sympathy of the great church of which they are a part. It heartens them to know that their brethren think of them, love them, and are ready to extend the needed aid.

The command to go into all the world and preach the gospel to every creature is binding upon each Christian and not upon the ministry alone. The spirit of Christ is the spirit of helpfulness to all and "if any man have not the spirit of Christ he is none of His." No Christian can localize his sympathies. To refuse to aid the great enterprises of the church planned and endorsed by its wisest men is to put ourselves outside the church in fact if not in name. If we are to share in the general benefits and rewards of a great church moving at the command of her Lord to the conquest of the world and to the building up of His kingdom among men, we must share in the responsibilities and burdens of this work. To decline to do the latter is to deny ourselves participation in the former however we may desire it. "The gift of God is eternal life", but it is life that we may serve.

A. Coke Smith.

Our Church Extension Work

The amount called for from our people for this cause is only an average of eight cents per member, and though it has never been paid in full, it has enabled the Board to aid 5,569 of the 14,872 churches that we now own, with donations amounting to $1,095,955, and with loans amounting to $543,4?2 in the twenty-two years of its history. The value of our property in church edifices has increased far more rapidly in these twenty-two years than in any previous period of our history as a church. The plan of the church is to allow the Conference Board in each conference to apply one half of the amount paid by the conference for this cause within the bounds of that conference. Only one-half of the amount paid by the church is at the service of the General Board for general distribution. The General Board distributes its half both in the Home and Foreign field and is therefore a most valuable aid to our brethren who are carrying on the mission work of the church. It would be well if the funds of the Board could be so increased that the Board of Missions would not have to spend any part of the mission ary collection for real estate.

A branch of the organization of very great value is the provision for city boards of Church Extension, for any city in which we have as many as three churches. Before this plan was adopted the usual custom amoung our people in the cities was for our first church to be built by all our people in the city, and when some of our people in that city felt that it was important to have a second church, they were allowed to select the location, buy the lot, and build the church, the larger part of the membership remaining in the first church and doing nothing toward the second, and so the second was usually very inferior to the first, and in the same manner the third had to be built, as well as planned, by a small part of the membership of the city, and for that reason inferior in comparison with the first and possibly also to the second and possibly so inferior as not to meet the demand and even in some cases to prove an embarrassment to our cause.

This organization proposes that the most capable men we may have in the several churches of the city shall constitute a board that shall have authority to select the site for the fourth church and decide upon the size of the lot and the character of the church and involve all our people in the city in the building, so that the fourth church shall be just such a church as is needed, even if it is better than any of the others we may have in that city. When plans are thus wisely formed it may be proper too for the city board to seek aid from the Conference or General Board, or both when it is needed, and these boards will be encouraged to help by the fact that they have assurance of wise plans to meet the needs of our people. Your readers need not be told that the city is the most difficult as well as important problem before the church in this country at this time

In your conference you have 728 churches and of these 204 have been aided by Church Extension to the amount of $25,-204 in donations and $10,100 in loans. Your conference has contributed $30,502.88 to the Church Extension funds.

In your conference you have now 829 Societies which shows that you have 101 Societies without a house of worship. You know well that you cannot continue to prosper in any part of your conference without a church building. You have to have 101 new churches and by the time you build them you will have formed other societies that will have to be provided for, and you will be compelled to build new and better churches in many places where you now have churches, and so the work of church extension will be perpetuated permanently among you.

When we look over our whole church we see our need of this work still more fully. We have now 17,897 societies and only 14,872 churches, or 3,025 societies that have no church building in which to worship. I may, without fear of successful contradiction, assert that our work as a church will not succeed in any of these 3,025 places without a house of worship in the near future, and when these are provided there will likely be as many more societies formed in need of churches, and old churches will have to be substituted by new ones in very many places, and this will be true throughout the future. Last year when the General Board could donate only $34,000, they had application for $110,000 in donations and when they could loan only $50,000 they were asked to lend $100,000. In some cases those who do not receive what they ask become lukewarm in the cause and some lose all interest in it. Some seem to think other collections more important than this and thus increase the disappointments by diminishing the funds. We have now in our office awaiting action by the Board applications from Japan, Cuba and Brazil for $10,400 and if we cannot provide the money for them the Board of Missions will have to supply it or have their work very greatly embarrassed.

I therefore claim for church extension all the zeal that is felt or shown by the church for Missions or for any other department of the work of the church. Your readers may feel well assured that the Board of Church Extension, at its meeting April 29th and 30th, 1904, will likely be embarrassed more than ever for lack of funds to meet the very pressing demands that will be made upon it, and this notwithstanding the fact that the church has paid on the assessment more than $14,000 increase over any preceding year. Large as is this increase, however, it leaves a very large deficiency. The assessment was $125,000 and the payment was less than $93,000 May I not hope that your readers will see to it that in the future there shall be no deficiency in your Conference for Church Extension?

In regard to our loan funds I may say that the demand is far beyond our means of supply, and I would rejoice to be put in correspondence with any of our good people who may be able and willing to add to this fund by unconditional gifts or gifts on the annuity plan. Wishing you and your readers and all our good people success in every good work in which they may be engaged, I am,

Yours truly,
P. H. WHISNER,
Cor. Sec.

All a man's experience is funded in him. We go about printing off proof-impressions of ourselves every minute in the spiritual air.—T. S. King.

The Work of Church Extension in the Undeveloped Sections of Our Own Conference.

Methodism in its method of disseminating divine truth has from the very first been intensely aggressive. She has gone arm in arm with the discoverer, the explorer and the adventurer, and joined with them in blazing the way for Christian civilization, and assisted in the establishment of every enterprise for the betterment of humanity. While these have been busy penetrating wide and dense forests, preparing the fertile soil for cultivation, sinking deep shafts for mining the precious metals, building great railroads and greater cities, she has always been at the forefront both in the wild forests and in the crowded city preaching the good word of God, emphasizing the divine side of life and enthroning the higher nature of man over the lower.

In prosecuting this work she has had no superior and rarely a rival. She has not sought ease, comfort, rest. For her no tasks have been too difficult, no sacrifices too great, no journeys too long, no forests too dense, no rivers too deep, no mountains too high. She has always found a way or made one to carry the gospel of salvation from sin, and comfort for the broken hearted. She has not been contented to go hand in hand with pioneers, and kindle the fires of religion in their camps, but she has built her fortresses on the outposts of civilization and these have become centers around which the children of pioneers have gathered to enrich their spiritual lives, while conquering the forces of nature and compelling the earth to yield from her reluctant grasp her costliest treasures with which to build home and city, railroad and factory, hospital and infirmary, college and university.

Thus our church has proved her wisdom. Not satisfied with keeping on the picket-line of discovery and exploration, she has always proven her staying qualities by establishing churches as plants which become centers of power to hold for Christ and Methodism the conquered territory. This kind of work was done and done from the first without a distinct department in our polity. But method, system being the spirit and genius of our church, it was found best in the systematic distribution of the working energies of the church to create a Church Extension Board, whose energies should be employed in establishing plans for holding acquired domain. This Board has done wonderful things in the far east and in many places in our own State.

But within the bounds of our own conference there is much undeveloped ground where the aid of the Board is greatly needed. Needed, not because within these regions there is the prospect of great material development in commercial or manufacturing enterprises, but because there are many people there, who on account of local attachments, poverty and other causes, are destined to remain there. These people, by reason of their peculiar isolation are not able to erect unaided those churches as truly and faithfully represent the cause of the Master as we see it. And these people are in a large sense the depositories of the best blood of our

free from the unhealthy taint of that foreign admixture of the wild adventurer and the detested anarchist. These people of Anglo Saxon, German and Scotch-Irish descent have long furnished the young men who have gone to town and city and have redeemed our Southland from the devastation and ruin that lay in the wake of the war of the '60s.

Fortunate for us as a nation and as a church is it that many of these families will remain thus isolated. They are the seed corn of our commonwealth. The rush of enterprise of the 19th century has drawn heavily upon them in bringing to the front the choicest of their sons and daughters. But we need to help, to hold, to encourage, to cultivate those who still remain, because of what they have done for our great church and for the nation at large, and for what may yet be expected from them in furnishing a rich, strong, generous, hardy manhood as a kind of salt to save a people fast going into effeminacy through the excesses of an unparalleled increase in wealth.

This, then, is an important field for the operation of our board, rich in promise of whole some returns to our nation and to the enlargement of the king dom of our Lord.

F. L TOWNSEND.

The Place of Church Extension in Mission Work.

The statistics of our last con ference show that the total assessment for Foreign and Domestic Missions was $22,000, and that $22,943 53 were raised on that assessment showing a surplus of $943 53, or over 104 per cent So much for missions, so called.

The assessment for Church Extension was $5,300, and the mount collected on that assess ent was $4,181.94—showing a ficit of $1,118.06, or less than per cent. of that assessment. much for Church Extension called. And similar discrepcy has appeared year after r since the beginning of our rch extension work. This appears to indicate that y of our preachers and peohave not realized that ch extension is any part of ion work, or, that it is the important part of it.

nce, this branch of our missionary work has been neglected. For the last ears every possible means en used to induce us to the assessments for mis- n full," while no notice en taken of "assessments urch extension" in con- with these strenuous

Now, church extension work is entirely missionary and, while every part of our mission work is important and indispensable, it seems to me that Church Extension fills the most important place of all. I give the following as the grounds of my opinion :

1. The Permanent Nature of Church Extension Work All money appropriated in this work goes into church buildings to stand for many years as a place of worship for the surrounding community. There is permanence in that; and even the heathen can see that this material representative of the Christian religion has come among them to stay. While, on the other hand, when a lone man goes to them with nothing but his Bible he and they understand that his work is an experiment that may fail, as such work has failed in many places, both in heathen and in Christian lands for the want of permanent houses of worship.—There are today large areas in North Carolina where we kept missionaries at work for years, that have been abandoned and left for others to occupy. The money spent on the men who labored in vain was consumed in their living, and there is nothing to show for it. If another fund had been applied to the building of comfortable houses of worship the result would have been different — Hence:

2. The Influence of Church Extension work Erect a church building among the heathen or in our Domestic Mission field and open its doors to the public and it will at once command the respect and confidence of the thoughtful, and it becomes a citadel of strength to the toiling missionary. People will occupy its pews and come under the influence of the Gospel preached from its pulpit. As the building takes permanent hold on the soil, so the Gospel will take permanent hold on the hearts and lives of those who compass its altar. Wherever the Gospel goes the house of worship is needed

3 Another reason is the beneficial stimulus which our Church Extension plan gives to general church building. Its general plan is to lend money on application at a small rate of interest, or to donate money, on application, to aid in the erection of churches in the several annual conferences of our Church.

In many communities the people are stimulated to plan and begin the erection of churches in the hope of getting help from the Church Extension Board. In comparatively few cases they get the desired help and complete the buildings free from debt. In many more cases they fail to get help from the Board because its fund is exhausted; nevertheless, they go on and finish their churches, and in time pay off all indebtedness, and enjoy the satisfaction of worshiping in their own houses built by their own hands. There is no doubt that many of these churches would never have been begun but for the prospect and hope of getting help from the Church Extension Board. So it is clear that for every dollar that goes to church building through the treasury of the Church Extension Board many dollars go direct into church building that would not be so applied, were it not for the stimulus of Church Extension work Let us then no longer relegate this great work to a secondary place in our plans and efforts to win the world for Christ To provide a year's living for the preacher is well; but to provide that and a permanent church for him to preach in is better.

J. J. RENN.

Ask For Them Today.

The author is so sure that everybody who reads "Intemperance and Its Cure," or "The Hornet's Nest No 2," and the "Serpent's Bite," will be both pleased and profited, that he unhesitatingly offers to send them postpaid, to be examined, and if desired paid for at only 25 cents in silver or stamps, or returned in 10 days. Return postage only 5 cents.

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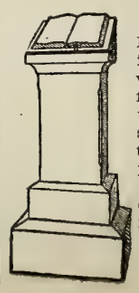
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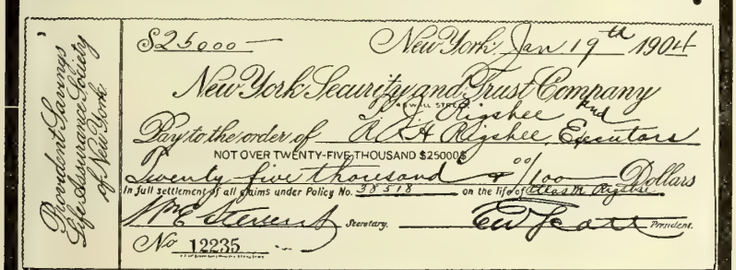
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Our Correspondents.

Big Lick Circuit.

DEAR BRO. BLAIR:—We held our second quarterly conference last Friday and Saturday, and we had the best one we have ever had since we have been on this circuit, notwithstanding the fact that the circuit has been divided since conference.

Our salary will be the same as before the division, and nearly one third was paid.

We have also bought a parsonage and have it partly furnished. We are striving to do more this year than we have ever done. Pray for us that the Lord may pour out His Holy Spirit on us and that many souls may be saved. With best wishes,

Your brother in Christ,
C. E. STEADMAN

May 11, 1904.

Norwood Charge.

DEAR BRO. BLAIR :—We have just closed our second quarterly conference, and one of our oldest stewards declared on the conference floor that it was the best second quarterly conference that has been held in this charge since his connection with it, for the past thirty-five years. I suppose this means, that by the blessings of God, we are making some progress.

Bro. E. C. Glenn came to us in April and helped us in a good meeting, resulting in thirty accessions to the church—some backsliders reclaimed, and a general quickening of the entire church.

Thus far, this has been a year of steady campaigning with us. We were fortunate in bringing up the lead in the ADVOCATE campaign. Our charge is not large, there being only two classes. And this means the ADVOCATE is read by almost every family in the charge—sixty-two copies—and some of the poorest renters were the first to pay.

In our Bible campaign we carried out minutely the suggestions made in our circular letter to the brethren, presenting the subject from each preaching place personally, and in appointing twelve little boys over the circuit to see those who were not present—bringing a nice little limp Bible as premium to the girl who collected the largest amount. These girls gathered up $12.53 making the aggregate amount, in hand, for Bible Cause, more than $50.00.

At present we have a double reign upon us The missionary-sowing our field down with missionary literature, together with our "five cent capital plan," and a remodeled church at Norwood.

The plan that we shall carry out is to add an annex for Sunday school, prayer meeting and League purposes, opening by folding doors into the main auditorium; tower, two Sunday school class rooms, choir alcove and pastor's study, placing pulpit on side, with circular pews in main auditorium, thus making for ourselves the most beautiful house of worship in the county. But in all this we are most forcibly reminded of the maxim, "The gods help those who help themselves."

We thank our God and take courage.

G. G. HARLEY.

Green River.

DEAR ADVOCATE :—Our missionary collections at Lebanon the first Sunday was especially good, with the additions made since I feel sure Lebanon will pay out its pro rata of the collections this year or over, and raise the small dark spot of last year and the year before that hangs over it. The collection the 2nd Saturday at Buffalo was also good, one family subscribing $6 00. The congregation at Bethlehem were rained out the second Sunday, save the pastor's family, who enjoyed the services which were held in their order at 11 a m. and 2 p. m. 'Twas a good day any way. But we had to defer our missionary collections till another time. As Bethlehem had a little red square of 16 cents overpaid last year we fully expect to come out in full there this year. May God give the people that measured liberality that will give success and secure his favor and blessings.

But on yesterday at Tryon and Lynn the Holy Spirit was present in power at all the services, and especially at Tryon at night, when the pastor preached on the baptism of the Holy Ghost. The Spirit owned the services by giving liberty, unction and power. While the Holy Ghost was present in power a month ago at Tryon, yet this was by far the most spiritual, impressive, and hopefully prophetic service held here since the revival last fall.

The work is moving forward on the new church slowly, yet we hope to have it ready for use by the third quarterly conference. But for the slowness of the lumber men it might have been ready by this time. Pray for the good work.

To God be all the praise! Glory to His name!

W. H. PERRY.

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IF YOU DO

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Our Little Folks.

What Peggy Lent.

Peggy watched Mrs. Toomey go away with a look of relief on her tired face.

"Oh, mother," Peggy said, "I wish I could lend something to somebody, too!"

"Well, why not," said her mother cheerily.

"Truly?"

Peggy hurried to the door, but Mrs. Toomey's calico dress was just a little blur of dingy red in the distance. It was too late to call her back.

"And there isn't anybody else with seven little mites o' children and a landlord," Peggy said, coming back into the kitchen slowly.

"Besides," she added, as a sudden afterthought, "I spent my money yesterday I forgot."

Mother smiled. "Never mind, dear heart," she said; "there are other people to lend to be sides Mrs. Toomey, and plenty of other things to lend besides money. Now run out on the veranda steps and eat your luncheon."

It was cool and shady out there, but just outside the reach of the great leafy branches of the lime tree how sunny and hot! Peggy munched her cake and pitied the people going up and down the street. She made believe the avenue was the Desert of Sahara, and it really did make a good one. There was such a wide stretch of glaring white dust across from curb to curb. Only, of course—Peggy laughed at the idea—of course there wasn't a steady procession of camels going up and down the Desert of Sa'rah! On the avenue the cam—I mean the horses and the cars went back and forth always.

"There goes that blind music teacher—he's going to cross the Desert o' Sarah," mused Peggy, lazily. "He always stops a long time and listens, first. I shouldn't like to cross the Desert o' Sa'rah in the Pitch dark, either—my no!"

Out on the curbstone the blind man waited and listened. His face was turned toward Peggy, sidewise, and it looked anxious and uncertain. There were so many wheels rumbling by!

"He's going to give Tilly Simmons a music les—"

But Peggy never finished that word. A sudden wave of pity swept over her. The next moment the blind man on the corner felt a little hand slip into his and a shy voice was saying something in his ear.

"It's me—I'm Peggy," it said, "I'll lead you 'cross the Desert o' Sa'rah, just as soon as that 'lectric car goes by—there, now!"

Together they crossed the wide, hot avenue in a whirl of dust. Peggy's bare yellow head caught the sunlight like a nugget of gold. On the further curbing she sliped away and ran across again By and by she remembered the return trip the blind man must take.

"I'm going back there and wait for him so's not to miss him," she decided promptly, and away she flew.

But it was hot—my!—on the other side of the avenue! There was no tree there and Peggy thought it wouldn't be polite to sit on other people's doorsteps.

"Tillie Simmons takes pretty long music lessons" she thought, with definite sympathy for Tillie and a general compassion for everybody else who had to wait around on sunny avenues without a hat on

The return trip across the Desert of Sahara was made safely and the blind man plodded his careful way home with a happy spot in his heart. And Peggy—Peggy went home with a glad spot, too. She had never thought to be glad for her eyes before.

Mother opened the window and beckoned to Peggy. "Well, was it as nice as you thought, dear?" she said smilingly.

"What—was what as nice mother?" asked puzzled Peggy.

"Lending things to people."

"Why—why, I haven't lended a single thing to anybody, mother!"

"No, not a single thing—two things, dear. I think you must have enjoyed it very much."

Peggy looked decidedly astonished. What in the world had she lent to anybody? Two things, mother said.

"Ih!" cried Peggy, suddenly, laughing up at her mother. Then her face sobered and grew gentle.

"Yes—oh, yes, I liked it," she said.—Annie Donnell.

Little Boys and Little Sheep.

Joe came home with his clothes, and even his little curls, all wringing wet.

"Just knew the ice wasn't strong 'nough," he grumbled.

"Then why did you slide?" asked aunty.

"'Cause all the other boys did," said Joe; "so I had to or they'd laugh."

His aunt gave him dry clothes, set him down behind the stove and made him drink hot ginger tea. Then she told him a story.

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things; where one went, all the rest followed One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and down he tumbled to the bottom of an old dry well, where father used to throw stones and rubbish. The next sheep never stopped to see what had become of him, but jumped right after, and the next, and the next, although father tried to drive them back, and Watch, the old sheep-dog, barked his very loudest. But they just kept on jumping and jumping, till the well was full. Then father had to pull them out as best he could; and the sheep at the bottom of the well were almost smothered to death."

"My! what silly fellows!" exclaimed Joe.

Then he looked up at his aunt and laughed —Youth's Companion.

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Our Church Extension Work.

We are glad to present our readers this week with some excellent contributions setting forth the various phases of our Church Extension work. Notwithstanding this work has been organized under the management of a regular Board for more than twenty years, there are still many who do not understand its relation to the great body of the church, nor appreciate its importance as a great arm of power in the work of extending in permanent and abiding form the work of world-wide evangelization.

The same command that sends us forth to publish the glad tidings of salvation to all men, carries with it the implied obligation to arrange for a permanent habitation of the church; for we are not only to preach the gospel to every creature, but we are to teach them to observe all things that were spoken by Christ to his disciples. To do this there must be a permanent sanctuary of worship and indoctrination—a school of Christ where those disciples may continue to learn of Him.

Much of our evangelistic labor has failed of permanent and abiding results because of a failure to conserve the force thus spent in evangelizing by securing at once a place for the regular congregating of the newborn sons of the Kingdom and their intelligent and permanent organization.

Our Church Extension Society looks to the securing, as far as possible, a place of worship in every community where the Lord opens the way for us, and by the accumulation of a fund, has been able, by a little help, to stimulate hundreds of weak and struggling congregations to put forth their best energy to help themselves.

It is a matter for devout thanksgiving that last year the Methodist Episcopal Church, South, was enabled to erect a little more than one church a day, and many of these new churches would never have been undertaken had it not been for a little help afforded by our Church Extension Board. This is one of the strong points of the great missionary movement of our age, and as such, deserves the sympathy and help of every loyal member of the church.

Us Have Facts and Reasons.

Those of the citizens of Greensboro and other towns who are moving for the closing of saloons will not be satisfied with mere excuses from the advocates of saloons. The Daily Record, our city, which, by the way, is the most widely circulated paper in the city, opposes the movement on the ground that there will be strife engendered. Now unless some more valid excuse can be thought of, in fact, unless some facts and figures can be brought forward which will show that the saloons do more good than evil, we do not see how this or any other paper can afford to ally itself with the saloons.

When there is a question before the public involving the commercial, social, educational, moral and religious interests of the community, we fail to see how any upright citizen can afford to hesitate simply on the ground that agitation will create strife. The question as to whether open saloons in a city or town are desirable or undesirable—whether they are beneficial or harmful—is certainly an open one, and it is late in the centuries for men to be told that they should not agitate and settle such a question simply because the consideration of the question will create strife.

The suggestion of the Record will do to think about. Who is it that will stir up strife? Is not the suggestion at least half a threat that the liquor interests are defiant, and that they will not be satisfied for public sentiment to assert itself? Why should there be any strife? If the majority of the qualified voters of the city of Greensboro or any other city, under the laws of North Carolina, should get permission to go to the polls according to law and decide that they do not want open saloons, who will be mad about it? Who has the right to say aught against it?

The CHRISTIAN ADVOCATE is not a local paper, but so far as the question before us is concerned, all our patronizing territory is equally interested in the opportunity offered us by the Watts' law, and we mean to keep up the contention that every community where barrooms may be opened, should be permitted to put this question to the test without being subjected to the accusation of being contentious or disposed to stir up strife

As to Greensboro, we believe that the result will be an overwhelming verdict in favor of closing the saloons, and every man who wishes to feel good should get on the band wagon now. By the logic of the Daily Record we could prove that it is wrong to interfere with a band of organized robbers, for such a movement always stirs up strife. Let every one who can not give facts and solid reasons for continuing the saloons, join the forces that are opposed to them, and we can carry this campaign through with little or no strife.

Dr. Kilgo at Los Angeles.

Our readers will recall that North Carolina Methodism had the honor of furnishing the bearer of fraternal greetings to our great sister, the Methodist Episcopal church, whose General Conference is now in session at Los Angeles, Cal., in the person of Dr. John C. Kilgo, of Trinity College. Dr. Kilgo addressed the Conference on the 11th of this month, and his speech made a profound impression. We regret that we have not space to furnish the full text, but must content ourselves with the following report gathered from exchanges:

The Daily Christian Advocate, published by the General Conference, speaking of the messages from other branches of the Methodist church throughout the world, concludes: "But it is probably not too much to say that the intense interest of the General Conference in fraternity culminated when the representative of our sister from the South, Rev. Dr. J. C. Kilgo, with a voice of triumph and in words fairly burning with Christian zeal, brought to us a message which was the equal of the one delivered by our own splendid representatives, Rev. Dr. D. W. C. Huntington and Gov. John L. Bates, to the General Conference of the M. E. Church, South, in Dallas, Texas, two years ago. Differences were left aside; our likenesses were emphasized; our common interests were magnified. The message was one in every way worthy of the man and cause he represents. Unless it was during the reading of Bishop Merrill's message, no such enthusiasm has been known during this conference as was manifested during the delivery and at the close of Dr. Kilgo's eloquent and glorious message."

The Los Angeles Examiner of May 12, says in part: "Master of beautiful rhetoric, and with infinite resources of illustration, Dr. Kilgo moved his immense audience to the greatest ovation that has yet been accorded to a speaker before the Conference. Cries of hear! hear! hear! frequently interrupted his remarks, and at times every sentence was punctuated with applause. When he reached the end of his speech, soaring up on a series of climaxes, his final words called the audience to their feet and with waving of handkerchiefs and hurrahs they attested their appreciation of his many finely expressed sentiments. Dr. Kilgo touched upon many popular topics, the rise of the American Nation, the present harmony of North and South, the hope for a Christian as well as free nation, and some of the social and philosophical questions of the day

"'I am speaking,' said Dr. Kilgo, of a new race of people when I speak of Americans. We are the sons of a stalwart manhood, not the offspring of a decayed nobility. But unfortunately the historian attributes our success to industry, statesmanship and secular education. They have helped make our country what it is, but ministers and Bibles have had something to do with it. The Methodist camp meeting stood out against a great flood of infidelity that threatened to pour itself over this country. Credit has never been given to the old circuit rider. Wherever he touched the rising civilization of this New World, that touch can be seen today. His voice was prophetic, he was the early statesman. It was the old circuit preacher who felt the pain of the nation's birth.'"

The Los Angeles Times quotes from the address this striking paragraph on the growth of mobocracy: "The rapid growth of mobocracy is an alarming malady which cannot be cured unless there is a mighty quickening of the conscience and strengthening of the moral integrity of this nation. Its growth is a sure sign of moral degeneracy and this is true, whether the aim of the mob be to wreak vengeance for a horrible crime, to vent an insane passion, to enforce a labor union's demand, to carry an election by fraud and intimidation, to force an opinion by boycott and persecution, or to forestall justice by inflammatory appeals to human passions. All are forms of mobocracy, which, in essence, is anarchy. It is the American freedom pushed to American defiance." The Times comments on this paragraph: "This was the ringing note of warning sounded yesterday morning in General Conference, and as the throng present grasped its full import, backed up by the fiery eloquence, there was a storm of applause seldom witnessed in present-day assemblies. Delegates jumped upon chairs, handkerchiefs were waved, and cheer after cheer was voiced.

This single paragraph, however, was not alone remarkable for the enthusiasm manifested. From the beginning of his address Dr. Kilgo had his auditors in an uproar. His eloquence was a surprise, his marshaling of facts and striking conclusions a source of amazement. For the time the spirit of primitive Methodism brooded over the place and the days of Whitfield were recalled.

"Touching upon the questions now confronting the church and society, Dr. Kilgo held them up to the gaze of his auditors, emphasized their import, ventured an analysis and suggested remedies. Nor did he spare the Church in his arraignment of responsible agencies and influences. He deprecated laxity in discipline, blindness to duty and privileges and pleaded for a rallying to the old standard of faith and practice, or the new, accepting that which is truth, rejecting promoted nonsense.

"The achievements of the Methodist Episcopal Church were reviewed and for the Southern portion of the connection it was claimed that in loyalty and reverence and love for the Stars and Stripes they took no second place 'When courting,' said the speaker, 'I found that after a fuss or two we always loved a little harder. So it is now we have no regard for section. We are one people, striving for one great achievement, the salvation of the world and the up lifting of society.'"

The Los Angeles Herald of Thursday morning, among other things, says Dr. Kilgo's ringing utterances won the instant approval of the vast audience. His message reviewed the general cause of Methodism, apostrophizing those consecrated men who by their wise counsels have made Methodism what it is today. The large place that Wesleyanism had won in the development of our country was eloquently outlined. His concept was that the great battles of a country are not always those upon historic fields drenched with blood, but the unseen, quiet battles of faith are the ones which ofttimes determined the fate of the nation. Dr. Kilgo showed conclusively that Methodism sets itself squarely against revolutionary tendencies. He brought the message that Methodism in the South is a power and not a philosophy."

Another Gift to Greensboro Female College.

We are glad to see the ball rolling for the College. On last Monday the fact was given out that Mr. J. A. Odell, of this city, adds another $5,000.00 to the endowment fund of the College. There are at least seventeen more Methodist laymen who can do the same thing, if they will, thus completing the $100,000.00. It is also given out that preparations were begun Monday to begin work on the new building. Let everybody help, and the school will be ready to open in the fall.

EDITORIAL NOTES.

We acknowledge the receipt of an invitation to Trinity College Commencement, June 5 8.

The first article on our second page was written by the Secretary of our Conference Board of Education, Rev. J. A. Bowles. By an oversight the signature was omitted.

Fairview church, on the Randolph circuit, will be dedicated on next Sunday (the 5th Sunday) by the presiding elder, Rev. J. R Scroggs. Rev. Albert Sherrill is preacher in charge.

We acknowledge the receipt of an invitation to be present at the Commencement exercises of the Trinity Park School, Durham, N C., on June 4th, and the graduating exercises on Monday evening, June 6th.

The city of Greensboro was fortunate last week in having the privilege of hearing Dr. H. W. Mabie, of New York. He addressed the graduating class of the city schools, and his address was excellent. Greensboro will be glad to hear Dr Mabie again.

The Daily Record of the 17th, made the assertion that certain ministers of the city of Greensboro are opposed to the prohibition movement. We feel that the Record should be just to all the ministers of the town by giving the names of such ministers. Not only the ministers who favor the closing of saloons, but a large number of the best citizens of the town will join in the request for the names.

The catalogue of the University of North Carolina has been received. Very gratifying progress is shown. The students number 620, exclusive of the summer school; and the faculty and officers, sixty nine. The University comprises departments of Law, Medicine, Pharmacy and Mining, in addition to the college and graduate departments. Three courses are offered leading to the degree of A. B., and there are good courses in the various branches of engineering. The University grows yearly in numbers, equipment, and true merit.

North Carolina Methodism

Rowe —Rev. G. T. Rowe, Ph.D., will preach the sermon to the graduating class of the Gastonia graded schools on Sunday, May 28.—Concord Times.

Neal —We regret to learn of the death of Brother Joseph B. Neal, a member of our church at Jefferson, N. C. He was a good man, and will be greatly missed.

Marr.—Rev. Dr. T. F Marr, pastor of Tryon street Methodist church, left yesterday for Randolph county, where he will preach the baccalaureate sermon of the old Trinity High School.—Charlotte Observer.

Eaves.—Rev. G. E Eaves, assistant pastor of Tryon street Methodist church, will preach the 14th in the series of prohibition sermons, at Epworth Methodist church, this evening at 8 o'clock.—Charlotte Observer.

Brower —Rev. L M. Brower, formerly a member of the Western North Carolina Conference, and lately of the North Carolina Conference, is now in the local relation and has opened a mercantile business at Liberty.

Helton Academy —The Jefferson Times last week said: Helton Academy commencement next Wednesday. The annual sermon will be preached by Rev. D. P. Hurley, of Virginia, and the address before the Societies by Rev. L. P Bogle.

Fry.—Rev J A B. Fry, of Charlotte, and a former pastor of Central Methodist Church here, will preach the commencement sermon to the graduating class of the Winston graded schools next Sunday.—Concord Times.

Turrentine.—Dr. S. B. Turrentine returned yesterday on the noon train from Salisbury, where he went in the interest of the Greensboro Female College. Dr. Turrentine succeeded in raising several hundred dollars to be added to the building fund.—Greensboro Telegram.

Thompson.—Rev. C. C. Thompson and family left on Monday's train for the St Louis Exposition where they will spend a few days and from there go to their new home in Sacramento, California. The best wishes of their friends here accompany them on their journey, and it is regretted that it was thought advisable for this family to leave the town —Lenoir Topic.

Mann.—Presiding Elder H L Atkins, of the Shelby district, has transferred Rev. L. T. Mann, pastor of the Methodist church at Lowell, to Lenoir, to succeed Rev. C. C. Thompson, who has been transferred by the Bishop to the Los Angeles, Cal., Conference. Mr. Mann will be succeeded at Lowell by Rev J. H. Bennett, a student at Emory and Henry College, Virginia, who will take charge the first Sunday in June.—Lenoir cor. Charlotte Observer.

St. Paul's Church, Goldsboro. —St Paul's church, one of the most stately edifices in the State, is to be remodelled and a new Sunday School room to be built It is one of the most handsome structures in the city. Its tall steeple, like the mast of a ship appearing over the horizon, is the first thing of the city to be seen for miles distant. The work of remodeling the church has already begun. The fire which occurred some time ago just after a big wedding has caused the changes to be made sooner than they otherwise would have been —Goldsboro special, Raleigh Post.

Lecture on India.—The Young People's Missionary Society of Tryon Street M. E. church has arranged for an interesting illustrated lecture, to be delivered at their church tonight by Miss Evie Hardie, who has recently returned from India. Miss Hardie has traveled in India, China and Korea, and tells many wonderful and interesting things of those countries. Her lecture tonight will be on India, and with the many scenes from that country which she will show, an enjoyable occasion is assured All are invited.—Charlotte Observer

Advance.—The correspondent of the Statesville Landmark says: May is temperance month at the Advance M. E church, South. The following are the subjects to which the Rev. W. M. Curtis will give consideration: "Whiskey and the Home;" "Whiskey —its Effects on the Body;" "Whiskey and Business;" "Whiskey—its Effects on the Mind and Soul;" "Whiskey—its Effects on Society;" "Whiskey and Manhood" In view of the fact that the manufacture of whiskey is one of the leading industries of our town, the above subjects would seem to be very appropriate for pulpit discourses.

Raper.—Dr. C. L Raper's last book, 'North Carolina: A Study in English Colonial Government," is being most favorably received throughout the whole country. Dr. Raper has recently been appointed an associate member of the American Public Archives Commission, and referee in the North Carolina Historical Commission. He has also been asked to prepare papers on historical subjects for the American Encyclopedia. Dr. Raper left Wednesday for Paterson, N. J., where, on the 8th of June, he will be married to Miss Henrietta Williams of that city. He will bring his bride to Chapel Hill about August 1st —Chapel Hill special to Raleigh Post

NEWS NOTES.

The deadlock in the Illinois Republican convention, which has been in session for more than a week, is still at this writing unbroken.

A monument to Judge D. Schenck will be unveiled at Guilford Battle Ground on July 4th. Judge Shepherd will be the orator of the occasion.

The answer of the State in the application for a receiver for the A. & N. C. Railroad was filed Saturday. At this writing (Monday) the report of the investigating committee has not been made public, but it will be done before this paper is published.

Charleston, S. C., May 20.– George W. Murray, colored, the former Congressman from the third district, was this evening convicted of forgery at Sumter, this State after a desperate fight by his lawyers to save him. Murray's attorney gave notice of a motion for a new trial, and arguments will be held tomorrow.

Sir Henry M Stanley, the great African explorer, died at his home in London, May 10th. He was born in Wales, but came to the United States, when a mere boy. His real name was John Rowland, but he assumed the name of Stanley, after his benefactor. When Livingstone was lost in Africa, Stanley found him, and afterwards his explorations in the dark continent made him famous.

North Sidney, Nova Scotia, May 20 —The worst marine disaster in the history of the St. Lawrence river coal trade occurred today off Cape North, the northernmost point of Cape Breton, when the British steamer Turret Bay, laden with coal and bound from Sidney to Montreal, struck on the rocks of St. Paul's island, and sank in deep water twenty minutes later, causing a loss of thirteen lives. Only nine men from a crew of twenty two were saved.

The Republican State Convention met in this city last week and nominated the following ticket. Governor, Charles J. Harris of Jackson county. Lieutenant Governor, Isaac M. Meekins of Pasquotank. Attorney General, W. H. Yarborough of Franklin. Secretary of State, J. J. Jenkins, of Chatham. Treasurer, C. G Bailey, of Davie. Auditor, Frank Linney, of Watauga. Superintendent of Public Instruction, C. P. Frazier, of Guilford. Corporation Commission, D H Abbott, of Pamlico. Commissioner of Agriculture, W. R Dixon, of Craven. Labor Commissioner, J Y. Hamrick, Cleveland. Judges Supreme Court, R M Douglas, of Guilford; W. A Montgomery, of Warren. Delegates to National Convention, Thomas S. Rollins, E. S. Blackburn, E C. Duncan, B. F. Mebane; alternates, R H McNeil, Claudius Dockery, Mark Brown, H. L. Grant.

FOREIGN.

St. Petersburg, May 21.—The government today received news confirmatory of the rumors in circulation here that General Stoessel has made a successful sortie from Port Arthur, resulting in the defeat of the Japanese with the loss of over 1,000 killed and wounded The Russian loss was also very heavy.

London, May 21 —A dispatch to the St. James Gazette from Kobe, Japan, dated today, after confirming the report of the stranding of the Russian protected cruiser Bogatyr on the rocks near the entrance to Vladivostock, adds that the Bogatyr subsequently was blown up by the Russians to prevent her falling into the hands of the Japanese.

Tokio, May 19 —Vice-Admiral Toga has reported as follows: "At fourteen minutes past one in the afternoon of May 15th, in a dense fog off Port Arthur, the Kasuga rammed the Yoshino, sinking the latter in a few minutes. Ninety of her crew were saved. Her crew numbered 300 men. The same morning the Hatsuse, while cruising off Port Arthur, covering the landing of the soldiers struck a mine ten knots southeast of the harbor entrance. She signaled for help, and instantly struck another mine. She sank in half an hour. Three hundred out of her crew of 741 men were saved by torpedo boats.

Notice.

Parties wishing to buy or sell lots, purchase or rent homes at Rutherford College, will do well to communicate with me, as I am in a position tion to save you some money. Address or call on,

Ed. Beam,
Rutherford College,
5 25 4t. N. C.

Statesville District Conference Notice.

Dear Bro. Blair.—Please say in the Advocate that we cordially invite representatives of all our schools to attend the Statesville District Conference at Newton, June 2 5, and of course we expect the editor of the Advocate to be present.

Truly,
J. H. Weaver.
Lenoir, N. C., May 21, 1904.

DRAKE'S PALMETTO WINE.

Every sufferer gets a trial bottle free. Only one small dose a day of this wonderful tonic. Medicinal Wine promotes perfect Digestion, Active Liver, Prompt Bowels, Sound Kidneys, Pure Rich Blood, Healthy Tissue, Velvet Skin, Robust Health. Drake's Palmetto Wine is a true unfailing specific for catarrh of the Mucous Membranes of the Head, Throat, Respiratory Organs, Stomach and Pelvic Organs. Drake's Palmetto Wine cures Catarrh wherever located, relieves quickly, has cured the most distressful forms of Stomach Trouble and most stubborn cases of Flatulency and constipation; never fails, cures to stay cured. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who writes for it. A letter or postal card addressed to Drake Formula Company, Drake Building, Chicago, Ill., is the only expense to secure a satisfactory trial of this wonderful Medicinal Wine.

The Sunday School.

Lesson for May 29.

The Passover.

(Matt. 26: 17-30)

Lesson Commentary.

The Lord has given to his people two religious ordinances which we term sacraments. The first is a rite of initiation into his Church, and is not repeated. Under the Jewish dispensation, this was circumcision; now, under the Gospel dispensation, it is baptism. The second sacrament is a solemn rite in which we remember the grace of God in saving us. Under the Mosaic law, this was the passover feast, celebrated once each year in memory of the Lord's mercy in bringing his chosen people out of the land of Egypt. In the Christian church, this has been changed by Christ's own act into the Lord's supper, in which we remember the sacrifice that he made for our redemption, and show forth his death until he shall come again.

Our present lesson tells us of the last passover and of the first Lord's supper. The Jews still eat the passover; but with Christ's death, the Lamb of God was slain, and the ordinance that foretold his sacrifice was changed into one symboliz ing the offering for sin which he has made in his own death The temple is destroyed and its sacrifices have ceased, not because Jesus annulled the law, but because he fulfilled it.

Christ's institution of the Lord's supper is recorded in each of the first three Gospels, and also by Paul. (Matt. 26: 17-30; Mark 14: 12-26; Luke 22: 7,23; 1 Cor. 11:23-26.) John omits the institution of this sacrament, but he tells of the last passover of Jesus with his disciples, and narrates more fully than the others what was said by the Master on that eventful night. (John, chapters 13-17.)

The events of our lesson took place on Thursday evening, April 6, in the year 30. But by Jewish reckoning, this was a part of the next day, Friday, the day on which Jesus was crucified. It was no mere coincidence that the Lamb of God who taketh away the sins of the world, was slain upon the very day observed for ages as the day of sacrifice and of deliverance from bondage. We know that Jesus is the Saviour, because in him are all the prophecies of God's word fulfilled.

When his disciples asked Jesus where they should make ready for him to eat the passover, they were in Bethany, probably at the home of Mary, Martha and Lazarus. The past week since he had been there had been a busy one. He had been up to Jerusalem three or four times. He had made his triumphal entry into the holy city through the eastern gate. He had cleansed the temple of traders and money-changers. Tuesday was the last day of his public teaching of which we have much recorded. Wednesday he had spent in retirement at Bethany. Thursday he went up to Jerusalem for the last time.

Jesus did not tell his disciples the name of the man at whose house he desired to eat the last passover, but gave them instructions by which they might easily know whom he meant, and sent James and John to prepare for his coming (Luke 22:8 12). This may have been done to prevent Judas Iscariot from finding out where they were going, so that he could not betray him till after the passover, for he had already bargained to deliver Jesus into the hands of the chief priests for thirty pieces of silver.

Probably the room had everything in readiness except what was to be eaten. Many suppose it to have been at the home of Mark and his mother, and that it was in this same room that the Holy Spirit was poured out upon the disciples on the day of Pentecost, and where the disciples were afterwards met by night in prayer for the deliverance of Peter. From Luke 22:11 we might infer that Jesus had already made arrangements with the owner of the house to eat the passover there.

The lamb was slain at the temple between three and four o'clock in the afternoon. In addition to this, there would be provided for the passover, wine, bitter herbs and unleavened bread. The lamb was roasted, which was usually done at the house where it was to be eaten.

After sunset, Jesus came with the rest of the twelve, and, unobserved by his enemies, or by the curious, he entered into the room where James and John were awaiting him. In the time of Jesus some of the Jews sat at meals; others had adopted the customs of reclining on a broad couch surrounding the table on three sides. This was considered the more luxurious mode, and we presume that the room was furnished with a table couch, for a literal translation in verse 20, would be, "he reclined with the twelve," and in John 13:23 we read that one of the disciples was "leaning on Jesus' bosom," which he would have been more apt to do had he been reclining in front of Jesus, than if he had been seated at his side.

Wearing sandals, those who came in from the journey had their feet washed by water poured over them The ancient form of pitcher and bowl made this difficult for one to do for himself, and it was attended to by a servant. As there was no servant in the guest chamber, the disciples might very properly have extended this service to one another. But they seem to have revived the old question of pre eminence as they arranged themselves at the table, for the places nearest the Master were considered the most honorable. Jesus himself took the water and washed the feet of all, and as he did so he taught them the duties of humility and of service (John 13: 1 20).

Feet-washing is not a part of the Lord's supper. Matthew, Mark, Luke and Paul, who tell of this sacrament, say nothing of Jesus washing the disciples' feet. John, who gives this incident, tells nothing of the institution of the Lord's supper.

Why did Jesus announce that one of the twelve would betray him? Perhaps to give Judas a chance to repent; more probably that the others might be fore-warned and see that what appeared like a triumph of Satan was really a part of the plan of God (Acts 2:23).

Was Judas present at the Lord's supper, instituted at the close of the passover meal? Reading Matthew's account with John 13:30, we would think he went out before Christ broke the bread. But reading John's account and Luke's together we would infer that he remained. No one should ever refuse to partake of this sacrament because some one else eats of it that he judges to be a hypocrite. We have no right to judge. Besides, if we shall call this sacrament the communion (1 Cor. 10:16), we must remember that it is a communion with Christ rather than with one another.

Of the bread Jesus said, "This is my body." Not that it was his flesh, but a symbol of it. As we eat of the bread and drink of the cup, so should we partake of Christ, of his spirit, of his righteousness, wisdom and love. It is a figure of speech, as when he said, "I am the door," and "I am the vine."

We are to keep up this memorial of our Lord's death. It honors our Saviour. It brings us near to his aid and comfort. It teaches the world the grand central truth of the Gospel. It proclaims the only way to everlasting life.

Perhaps the best way in which to find what Jesus would teach us by the Lord's supper is to read his words in John, chapters fourteen to sixteen, and his prayer for us recorded in the seventeenth chapter.—Eugene P. Mickel, in Christian Observer.

"Stop your groaning" Rheumacide will cure you, and make you feel ten years younger. Get it at your druggist's.

Blame

No One But Yourself if You Don't Get Well When Sick.

All we can do is give advice.

Of course that's easy.

But our advice is really worth a little more to you than most people's, for we offer to give you the first bottle of our medicine free, if it fails to help you.

We could not afford to do this unless our medicine was good. Such an offer, on the wrong kind of medicine, would put a merchant prince in the poor house.

Dr. Miles' Nervine, however, as years of experience have proved, is a medicine that cures the sick.

Those whom it cannot benefit—less than one in ten thousand—we prefer to refund their money.

All we ask of you is to try Dr. Miles' Restorative Nervine for your complaint. If you suffer from sleeplessness, nervous exhaustion, dizziness, headache, muscular twitchings, melancholy, loss of memory, weak stomach, poor blood, bilious troubles, epilepsy, St. Vitus' Dance, etc., we will guarantee to benefit you or refund your money.

You are the doctor.

"My son Bert, when in his 17th year, became subject to attacks of epilepsy, so serious that we were compelled to take him out of school. After several physicians had failed to relieve him, we gave Dr. Miles' Nervine a trial. Ten months treatment with Nervine and Liver Pills restored our boy to perfect health."—MR. JOHN S. WILSON, Deputy Co. Clerk, Dallas Co., Mo.

FREE Write us and we will mail you a Free Trial Package of Dr. Miles' Anti-Pain Pills, the New, Scientific Remedy for Pain. Also Symptom Blank for our Specialist to diagnose your case and tell you what is wrong and how to right it. Absolutely Free. Address: DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

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Rheumatism

when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 50 years standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address, JOHN A. SMITH, 3601 Gloria Building, - Milwaukee, Wis.

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Cold weather is here and you may have a cold or a croupy child Take

Helms' Cold and Grippe Capsules.

They cure the worst cases of cold and La-Grippe Price 25c box.

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Will cure your child of croup and cold. A box should be in every household Price 25c.

Helms' Violet VELVET Cream

Will cure chapped hands, face and lips, and keep them smooth, soft and beautiful Price 25c box.

Everything in the drug line.

If you can't get them from your druggist write me and I will have them stocked. Take no substitute, as they are not as good.

J. D. HELMS.

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Greensboro, N. C.

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The Epworth League.

Topic for May 29

The Begining and Progress of Missions in Korea.

(Acts xiii. 1-4)

I. THE ENTRANCE OF CHRISTIANITY INTO KOREA.

As has been too frequently the case in these Eastern lands, Rome had a full century the start of Protestantism in making the name of Jesus known to the Koreans. In 1777 an earnest Korean student of Confucius, who, by certain characteristics, had won for himself the name of Stonewall, obtained possession of several publications issued, by the Jesuit Mission in Peking. Among these books were tracts on "The Existence of God," "The Immortality of the Soul," "The Seven Deadly Sins and Their Opposite Virtues," and others of like purport.

Stonewall was delighted with the new doctrine, and at once began to practice its teaching to the best of his meager knowledge. At his first opportunity he opened correspondence with the priests in Peking through a friend who was going to the Chinese capital in company with the Korean embassy. This friend was converted and baptized while in Peking, and returned to Korea well stocked with books, crucifixes, images, pictures, etc. Stonwall received his share with delight, and became more devoted to the new religion than ever. He soon began to preach, and made many converts, both among the nobility and the common people. This, of course, attracted considerable attention, and brought about a series of bitter persecutions and a series of noble martyrdoms which, as exhibitions of sublime faith and heroic endurance under the most cruel tortures and in death, have never been surpassed in any age or country.

It is not surprising that under persecution of such extreme rigor many should fall away; and yet, in spite of persecution and apostasy, it is estimated that ten years after the baptism of the first Korean convert in Peking there were four thousand Christians in Korea In 1791 the first attempt of a foreign missionary to enter Korea was made. A Portuguese priest named Jean dos Remedion made the perilous overland trip from Peking; but, after waiting ten days in vain at the border gate for an opportunity to enter, he returned to Peking, where he soon died. Three years later a Chinese priest determined to make the attempt, and, after an eventful journey, he reached Seoul in safety. This was the first foreign missionary to visit Korea. After six years of secret but successful labor, he suffered martyrdom

In the winter of 1835 the first French missionaries, after much trouble in running the guards at Aichoo, entered the city through a water drain in the city wall. After three years of indefatigable labor, they suffered martyrdom, September 21, 1839.

Still the work went on. The terrible persecution of 1866 during which large numbers sealed their faith in blood, is of so recent date that I merely make mention of it in passing to show that within the lifetime of many of those who will read this article the sands of Korea have often been wet with the blood of Koreans, who, by some, are represented as hardly worth the saving. The man who directed this horrible butchery only recently died, and the memory of his deeds is today fresh in the minds of many whom we pass upon the streets.

II. THE BEGINNING OF PROTESTANT MISSIONS IN KOREA.

The work of promulgating Protestant Christianity did not begin until 1883 In that year a Chinese soldier, a convert of Dr. Douthwaite, well known at Vanderbilt University, was ordered with his regiment to Korea. Before leaving Chefoo, he went to Dr. Douthwaite and asked for a supply of Gospels and Christian tracts for use in Korea. They were, of course, given to him, and immediately on his arrival in Seoul he began to distribute them and teach their doctrines as best he could.

So active was this Chinese soldier in publishing the gospel that he soon fell under the observation of the government and was arrested. The foreign office at once communicated with Gen. Yuen, commander of the Chinese troops in Seoul, asking that the manmight be decapitated. Gen. Yuen, however, being a strong sympathizer with, if not an actual believer in, Christianity, refused to accede to this request; and after a long and painful imprisonment, he was finally released and returned to his home in Chefoo.

In the month of September, 1884, Dr H. N. Allen, of the Presbyterian Mission in Shanghai, came to Seoul as physician to the American legation. This was the first American missionary to arrive in the country. The following year he was joined by Drs. Underwood and Heron, of the same mission, and by Dr. Scranton and H. G. Appenzeller, of the M. E. Church.

The medical work of Dr. Allen began almost at once. Soon after his arrival, the emeute in connection with the establishment of the postal service occurred, and the Doctor was called to attend one of the high Korean officials who had been badly wounded in the affray. The treatment was successful, and as a result the Doctor was soon flooded with applications for medical attentions, and at the end of the first year he could report over ten thousand cases seen, two hundred and sixty-five in-patients, and a hundred and fifty surgical operations As has so often been the case on mission fields, the medical work proved to be the entering wedge for the evangelist On the second Sunday in July, 1886 Dr. Horace G. Underwood baptized the first convert to Protestant Christianity, and from that time the growth of the work has been rapid and steady. Both the Presbyterian and Methodist missions have been doubling their memberships for the last several years. As in the beginning of the Roman Catholic Mission, the work is largely self-propagating — Epworth Era.

A Sure Thing.

It is said that nothing is sure except death and taxes, but that is not altogether true. Dr. King's New Discovery for Consumption is a sure cure for all lung and throat troubles Thousands can testify to that. Mrs C. B. VanMetre of Shepherdtown, W. Va, says "I had a severe case of Bronchitis and for a year tried everything I heard of, but got no relief. One bottle of Dr. King's New Discovery then cured me absolutely." It's infallible for Croup, Whooping Cough, Grip, Pneumonia and Consumption. Try it. It's guaranteed by all druggists. Trial bottle free. Regular sizes 50c, $1.

A Perfect Laxative

Is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities Such a remedy is **Mozley's Lemon Elixir.** It is a pleasant lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle.

Mozley's Lemon Hot Drops, without an equal for coughs, colds, sore throat and bronchitis. 25c a bottle.

Mozley's Lemon Elixir

World's Fair,
St Louis, Mo.

MAY—NOVEMBER, 1904.

... SOUTHERN RAILWAY ...

Account the above occasion effective April 25, 1904 Southern Railway will place on sale daily tickets at extremely low rates, to St Louis Mo., and return following are rates applying from principal points in State of North Carolina:

	Season	60-Day	15 Day
Asheboro	$35 55	$29 70	$24 0
Greensboro	4 10	28.40	23 30
Mt Airy	37.0	30.85	25 10
Sanford	3 .60	31 50	26 25
Winston-Salem	35 85	29 85	24 40

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Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

A District Secretary's Report.

My heart bounds with joy in making out this report, for the auxiliaries throughout the district have done a most wonderful work. I feel that God has blessed us "exceeding abundantly," above all that we have asked for or thought.

I have tried to emphasize to each member of every auxiliary the need of giving our best for the service of God. God gave His best for our best in the gift of Jesus. Not only "freely have we received, freely give," but most fully have we received, most fully let us give. There is no gift of ours acceptable but our best. How wonderful the mercy which accepts even that, with all our failings and imperfections! I believe in being thrilled through and through and through with Christ, so that we may work. We must feel that "Christ is all in all." While praying to be directed as to the organization of new auxiliaries and re-organization of those that had died years ago, these verses came to help and strengthen me:

"Then shalt thou call and the Lord shall answer; thou shalt cry, and He shall say: 'Here am I.' "

"Then shall ye call upon Me, and ye shall go and pray unto Me and I will hearken unto you."

"And it shall come to pass that before they call I will answer and while they are yet speaking I will hear."

"And the Lord thy God shall bless thee."

"I will direct their work in truth."

"My presence shall go with thee, and I will give thee rest."

"Fear thou not, for I am with thee."

"I will instruct thee and teach thee in the way thou shalt go; I will guide thee with mine eye."

"And the Lord shall guide thee continually."

With Jesus and these words of promise, have been my stay, comfort and the success of the district. Each auxiliary is alive and at work for Christ I have organized thirteen societies in the district—eleven adults, one juvenile, one young people.

I feel like singing praises to God for such good success.

I asked each member of the auxiliaries in the district at the beginning of last year to pray and seek for a deeper and higher consecration, to tarry at Jerusalem in the upper room and to stay until they received the power of the Holy Ghost. As one man said, after thus waiting, he fell down upon his face, exclaiming: "God is here, God is here!" and as each member of his family came in, they, too, would fall down likewise and exclaim "God is here, God is here!" They felt His divine presence in spirit and power and could see Jesus face to face. At such precious moments no wonder Christians can sing so joyously:

"Some day the silver chord will break,
And I no more as now shall sing;
But O, the joy when I shall wake
Within the palace of the King!
And I shall see Him face to face,
And tell the story—saved by grace.

"Some day! till then I'll watch and wait,
My lamp all trimmed and burning bright,
That when the Savior opens the gate
My soul to Him may wing its flight,—
And I shall see Him face to face,
And tell the story—saved by grace!"

O, that we would read our Bibles with the view of talking to Jesus face to face, pray to Him and see Him in our prayers face to face. We can do this if we love Him and know and feel that Jesus loves us, and he does; we love Him, because He first loved us. We would never have known anything about love—"the greatest thing in the world"—but for Jesus' love, stronger and more powerful than anything we can comprehend.

"I am trusting Thee forever;
Thy words can never fail;
But Thy Word, which Thou hast given,
Must prevail."

I believe I have organized, as far as I know, everywhere I can get in, if not, will the preachers who hear this write to me; I am anxious to do the work and to organize wherever I can possibly have an auxiliary.

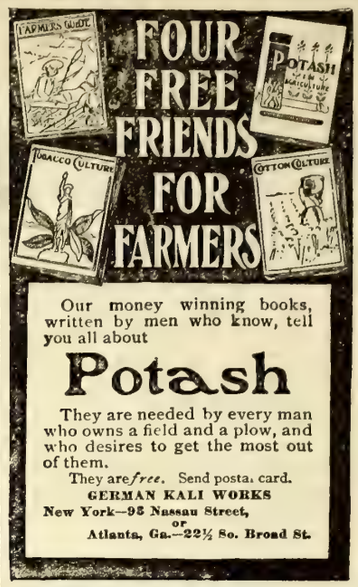
God blesses me more than I have words to express in this grand work for Him.

Pray especially for me and the work!

LILLA MCD. WHITTINGTON.

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Dr D. M. Bye, the eminent specialist, of Indianapolis, who cures cancer by the use of a combination of oils, says thousands of persons die from cancer every year from no cause save neglect. If taken in time not one case in a thousand need be fatal. The fear of the knife or the dread of the burning, torturing plaster causes a few to neglect themselves till they pass the fatal point. By far the greater portion die because their friends or relatives, on whom they are dependent, are insensible to their suffering and impending danger till it is too late. If you have friends afflicted write today for free book, giving particulars. Address Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.



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Quarterly Meetings.

ASHEVILLE DIS'T—3rd Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	May	28 29
Bethel	"	28 29
Marshall circuit, Flint Hill	June	4 5
Hot Springs ct., Paint Rock	"	11 12
Ivey circuit, Little Ivey	"	18 19
Bald Creek circuit, Deyton's Bend	"	22 23
Burnsville circuit, Martin's Ch	"	25 26
Swannanoa circuit, West's Ch	July	2 3
Hendersonville station	"	9 10
Hendersonville ct, Reedy Patch	"	16 17
Cane Creek ct., Sharon	"	23 24
Old Fort circuit, Pleasant Grove	"	30 31
Weaverville circuit	Aug.	13 14
Weaverville station	"	20 21
Central	"	27 28
Haywood St	"	27 28
District Conference at Biltmore	"	4 7

CHARLOTTE DIST—3d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Hoskins	June	5 6
Brevard	"	5 6
Pineville, Hebron	"	11 12
Dilworth	"	12 13
Morven, Long Pine	"	18 19
Trinity	"	26 27
Calvary	"	26 27
Tryon Street	July	3 4
Chadwick	"	3 4
Weddington, Wesley	"	9 10
Matthews, Indian Trail	"	10 11
Monroe circuit, Bethlehem	"	16 17
Monroe station	"	17 18
Polkton, Ma shville, D. C	"	21 24

FRANKLIN DIS'T—3rd Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin circuit at Snow Hill, Apr. 30, May		1
Franklin station	May	7 8
Macon cir at Flatts	"	14 15
Webster ct. at Tuckaseegee	"	21 22
Glenville circuit at Highlands	"	28 29
Dillsboro, Sylva & Scott's Creek a' Willets	June	4 5
Whittier circuit Ocona Lufta	"	11 12
Bryson City circuit, Almond	"	18 19
Andrews circuit, Peach Tree	"	25 26
Hiwassee circuit at Liberty	July	2 3
Murphy Station	"	3 4
Hayesville circuit at Sweet Water	"	9 10
Robbinsville circuit	"	16 17

GREENSBORO DIS'T—3d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Ruffin, Lowes	May	7 8
Reidsville, Ware's Chapel	"	8
Greensboro, West Market	"	15
Greensboro, Walnut St	"	15
Wentworth • Carmel	"	21 22
Reidsville, Main St	"	22
Randolph, Fairview	"	28 29
Randleman, St. Paul	June	5
Asheboro station, Asheboro	"	5
High Point, Washington Street	"	12
High Point, South Main Street	"	12
Enterprise Mt Olivet	"	18 19
Uwharrie Canaan	"	25 26
Pleasant Garden, Rehoboth	July	2 3
Greensboro, Spring Garden	"	3
Asheboro circuit, Cedar Falls	"	9 10
Ramseur, Ramseur	"	9 0
Wes Randolph, Prospect	"	16 17
Liberty, Liberty	"	23 24
Greensboro circuit, Holt's Chapel	"	30 31
Greensboro, Centenary	"	31

MORGANTON DIS'T—3rd Round.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	May	16
Connelly Springs ct. Friendship	June	4 5
Cliffside circuit at Honewell	"	11 12
Henrietta and Caroleen, Henrietta	"	12 13
North Catawba ct., at Concord	"	18 19
Marion station	"	19 20
Table Rock ct at Obeth	"	25 26
Morganton circuit Denl ns Chapel	July	2 3
Rutherfordton station, Mt. Hebron	"	9 10
Forest City ct . Cedar Grove	"	10 11
Green River circuit, Tryon	"	16 17
Broad River ct., Kesler's Chapel	"	23 24
Bakersville ct., Red Hill	"	30 31
Spruce Pine circuit Pisgah	"	30 31
Elk Park circuit, Pineola	Aug.	2 3
Thermal City circuit	"	6 7
McDowell circuit	"	7 8

MOUNT AIRY DIS'T—3d Round —IN PART.—

J. A. Cook, P. E., Mount Airy, N. C.

Mount Airy station	May	28 29
Rockford ct. at Pleasant Ridge	June	2 3
Jonesville circuit at Maple Spring	"	4 5
Elkin station	"	5 6
Sparta ct. at Shiloh	"	11 12
Laurel Springs at Mt Zion	"	12 13
Wilkesboro ct. at Beulah	"	18 19
N Wilkesboro ct., at Roaring River	"	25 26
Pilot Mountain ct at Fairview	July	2 3
Stokes ct at Walnut Cove	"	9 10
Heaton circuit at Baldwin's	"	16 7

SHELBY DISTRICT—2nd and 3rd Rounds.

H. L. Atkins, P. E., Shelby, N. C.

Lincolnton circuit at Pisgah	Apr.	30
Stanley Creek circuit at Dallas	May	1 2
Polkville circuit at Clony Hill	"	7 8
Rock Springs ct at Rock Springs	"	21 22
Lincolnton station	"	25
Cherryville circuit at Laboratory	"	28 29
Shelby circuit at Beulah	June	4 5

3RD ROUND.

Shelby Station	June	5 6
Mount Holly ct. at Moore's Chap	"	11 12
Bessemer City at Tate's Chapel	"	18 19
ElBethel station	"	25 26
King's Mountain station	"	26 27
Southfork circuit at Ebenezer	July	2 3
Bellwood circuit at St. Peter's	"	3 4
McAdensville station	"	9 10
Lowell circuit	"	10 11
Gastonia, Main Street	"	10 11
Gastonia, West End and Ozark	"	10 12
Lowesville ct. at Snow Hill	"	16 17
Stanley Creek circuit	"	17 18

SALISBURY DIST—3d Round.

G. H. Detwiler, P. E., Charlotte N. C.

Concord, Central	May	14 15
Concord, Epworth	"	15 16
Concord, Forest Hill	"	21 22
Concord circuit, Rocky Ridge	"	21 22
Albemarle circuit, Pine Grove	June	4 5
Albemarle station	"	5 6
Linwood circuit, Bethel	"	18 19
Lexington station	"	19 20
Lexington Mission	"	20
Salisbury circuit, Bethel	"	25 26
Spencer station	"	26 27
Salisbury, Main Street	July	2 3
Salisbury, First Church	"	3 4
Gold Hill circuit, Mt. Zion	"	9 10
New London circuit, Palmerville	"	10 11
Tabor & Vance Mill, Gay's Chapel	"	16 17
East Salisbury station	"	17 18
Cottonville, Rehoboth	"	23 24
Big Lick, Love's Chapel	"	23 24
Norwood station	"	24 25
Salem station	"	30
Mt. Pleasant ct, Centre Grove	July	31 Aug. 1
Jacks n Hill circuit, Danes Chap	Aug.	6 7
Woodleaf circuit, South River	"	13 14
China Grove circuit, Shiloh	"	14 15

STATESVILLE DIS'T—3d Round.

J. H. Weaver, P. E, Lenoir. N. C.

Lenoir circuit, Moriah's Chapel	May	28 29
Lenoir station	"	29 30
Statesville, First Church	June	4 5
Statesville, West End	"	4 5
Troutman circuit, Knox's	"	11 12
Mooresville circuit, McKendree	"	18 19
Mooresville station	"	19 20
Caldwell circuit, Grace Chapel	"	25 26
Granite Falls station	"	26 27
Mount Zion station	July	2 3
Newton circuit, Marvin	"	9 10
Hickory station	"	10 11
Maiden circuit, Pisgah	"	16 17
Statesville circuit, Trinity	"	23 24
Alexander circuit	"	30 31
Stony Point circuit	Aug	6 7
Clarksbury circuit	"	13 14
Iredell circuit	"	14 15
Catawba circuit Bali's Creek	"	20 21

WINSTON DIS'T—3rd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Mayodan	May	7 8
Leaksville and Spray	"	21 22
Stokesdale, Bethlehem	"	28 29
Walkertown	"	29 30
Madison, Bethesda	June	4 5
Forsyth, Crews	"	11 13
Grace	"	12
Lewisville, Concord	"	18 19
Summerfield, Pisgah	"	25 26
Kernersville	July	2 3
Southside and Salem	"	9 10
Centenary	"	10
Burkhead	"	10
Thomasville Fair Grove	"	16 17
Danbury, Sandy Ridge	"	23 24
Davidson, Centenary	"	30 31
Advance	"	31
Mocksville	"	31
Davie Zion	Aug.	6 7
Farmington, Wesley Chapel	"	13 14
Cooleemee	"	20 21

WAYNESVILLE DIS.—3d Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Palmer's Chapel	May	21 22
Sulphur Springs at Laurel Hill	"	28 29
Leicester at Little Sandy	June	4 5
Clyde at Clarke's Chapel	"	11 12
Canton at Bethel	"	18 19
Mills River at Avery's Creek	"	25 6
Brevard	July	2 3
Transylvania at Greenwood	"	3 4
Waynesville	"	9 10
Crab Tree at Mt Zion (Dis. Conf.)	"	14 17
Spring Creek at Balm Grove	"	23 24

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Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

From Gastonia.

EDITOR THE ADVOCATE:—One unacquainted with the facts would infer from the paragraphs under the captian "The Gastonia Auxiliary" in the Home Mission department of a recent issue of the ADVOCATE, that Gastonia Methodism had no Home Mission Society. I think it but justice to state that we have had since November, 1901, a home Mission Society. It is growing slowly, but healthily. In the conference year 1902-3, it raised $63.10. Seven copies of "Our Homes" come to our members. Some purely local work is done by the Society in connection with the Ladies' Aid Society, such as visiting the sick. Before our Woman's Home Mission Society was organized this work was done by the Ladie's Aid Society. Mrs. Townsend misunderstood my letter to Mrs. Creveling, which is the letter she refers to, if she gathered from it that we had no W. H. M S.

Considering that our church membership as reported in the Conference Journal of 1903 is three hundred and fourteen, and that we have a W. H. M. S., a Golden Li ks Society, a Light Bearers Society, a Ladie's Aid Society, and Epworth League, we do not feel that our Woman's Home Mission Society is at all discreditable to us.

We are thoroughly in sympathy with the good work of the W. H M. S, are making an honest effort to inform ourselves concerning its movements and enterprises, and propose to support it; but our sane judgment is that we need the Ladie's Aid Society also, and that its usefulness would only be impaired by converting it bodily into a W. H. M. S. now, if indeed it will ever be wise to do such a thing.

Respectfully,
MRS. A. A. MCLEAN.
Gastonia, N. C., May 16, 1904.

Statistics of Work.

We clip the following extracts from the report of Mrs. R. W. McDonald, general secretary of the Woman's Board of Home Missions, which met in Kansas City, Mo., April 15-21:

Adult auxiliaries, 1,809; adult members, 33,919; Young People's and Juvenile Auxiliaries, 151; young people and juvenile members, 3,053; total members, 27,088; auxiliaries organized during year, 385; life members, 383; Baby Roll members added during year, 2,012; members Florine McEachern Mite Box Brigade, 2,114; day schools, 7; night schools, 5; pupils in schools, 1,429; teachers and missionaries, 78; parsonages helped by Conferences Societies, 106; parsonages helped by Board, 44; total parsonages helped this year, 150; collections for connectional work, $59,414.99; collections for local work $112,164.41; value of supplies sent through Supply Department, $19,339.18; subscribers to Our Homes, 9,267; number of tithers, 2,997.

Two large schools in the mountain sections of Southeastern Kentucky and Western North Carolina represents our mountain work. At London, Ky, the Sue Bennett School has had an enrollment of 339. Quality of work counts in character-building, is the watchword of this school. The Brevard Industrial School, at Brevard, N. C., is a new enterprise, with Prof. E. E Bishop as principal. The pupilage this first year was 104. Fourteen of these are girls from the mountains, and thirteen have been converted since entering the school.

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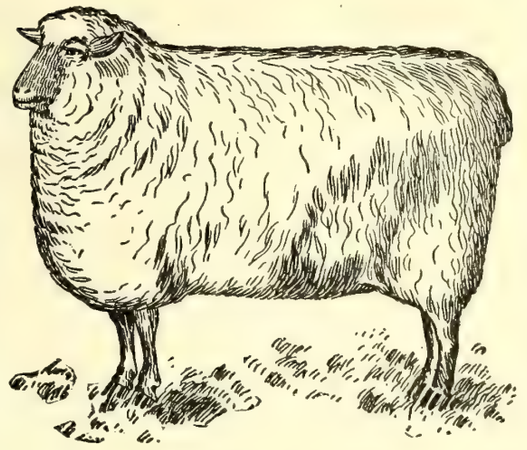
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"It isn't raining rain to me
But fields of clover bloom,
Where any buccaneering bee
May find his board and room.
Here's health unto the happy!
A fig for him who frets,
It isn't raining rain to me
It's raining violets"

—Robert Loveman.

Things That Make Rural Life Pleasant.

The price of cotton today and the profits realized by the last crop has had the good effect, we understand, to bring content to many young men out on their farms. Some have gone back to their farms from the towns on account of it. We note this fact with genuine pleasure. Few changes have been wrought within recent years so pregnant with good to the South as the linking of rural with urban life and arteries of traffic and communication. Telephone lines and rural mail delivery have quieted many a longing and slaked volumes of thirsting. We may expect to see other things added to the comfort of country life as the years go by. It is not over bold to expect in latter years a great improvement amounting to a revolution for the better by reason of these elements of progress. We shall have stronger men and women in the lead, stronger morally, intellectually, physically and in learning. Most of the foremost, wisest and most righteous leaders in all fields of endeavor were country born and bred.—Rev. P. R. Law, in Lumberton Robesonian.

Feeding the Young Pigs.

Skim milk fed in connection with shelled corn makes a complete or well balanced ration for the growing pigs and one that cannot be excelled. However, but few farmers can spare but a limited quantity of milk for the pigs, and it therefore cannot be depended on as the pig's regular diet. Possibly that which approaches it nearest in nutritive value as well as digestibility and which is available to the greatest number of farmers is a warm slop of shorts or wheat middlings, to which is added about one-half pint of linseed oil meal to a gallon of middlings. Bran is too coarse and bulky for the young pig's stomachs, but bran that has not the middlings separated from it does fairly well, made into a slop for them. In sections where shelled oats are available at a moderate price, they should be fed to the pigs on a tight floor, and are quite valuable for bone and muscle growth.

Planting Cowpeas With Corn.

W. M. W., Jonesboro, Tenn., writes: Please tell me whether sorghum grown on the same land two years in succession would be advisable. Is it best to sow it by itself or mix peas with it? I want to sow cowpeas in after cultivating a few times; what is the best way? If I plant a very viny pea, as the Clay or Black, where the corn is planted, would they injure the corn, or should I wait until the corn gets a start? Are beans very exhausting to the plant food that is in the ground?

It is not advisable to grow sorghum on the same land for two years in succession. This is not because sorghum is so much harder on the land than many other crops, but a rotation rests the land, and any strong, vigorous growing crop yielding as freely as sorghum does, draws heavily on the fertility of the land. It is, therefore, advisable to change the cropping as much as possible

It is all right to grow sorghum and cowpeas together. The only difficulty we have ever experienced has been to get a large enough per cent. of peas. By careful examination we have found sorghum and peas sown for silage to contain on an average more than seven or eight per cent. of peas, though in some instances it has gone as high as fifteen per cent Cowpeas may be sown with an ordinary one-horse drill between the corn rows at the last cultivation. They may be sown down the middle of the row or planted close to the corn stalks When planting is delayed so long, it is better to plant them in the middle of the row. There is no reason why peas should not be sown at the same time of the corn, provided danger of frost is past. We sow our corn and peas together where we desire to use the crop for silage or for fodder. The very viny varieties of peas help to increase the fertility of the soil, but as a rule they do not climb as well as the Whippoorwill or Lady, and if you desire to gather the pea crop with the idea of enriching the food, it is necessary to get them to climb on a stalk. If you cannot gather them, the part left on the ground can be grazed off or turned under for the enrichment of the land for the following crop. Peas planted with corn and sorghum do not injure the crop to any appreciable extent. They are legumes, as you know, and can thus assimulate atmospheric nitrogen and so help enrich the soil in that element They draw rather heavily on the phosphates and potash of the soil and so it is well to supply these elements to the soil before planting the pea crop.—Professor A. M. Soule.

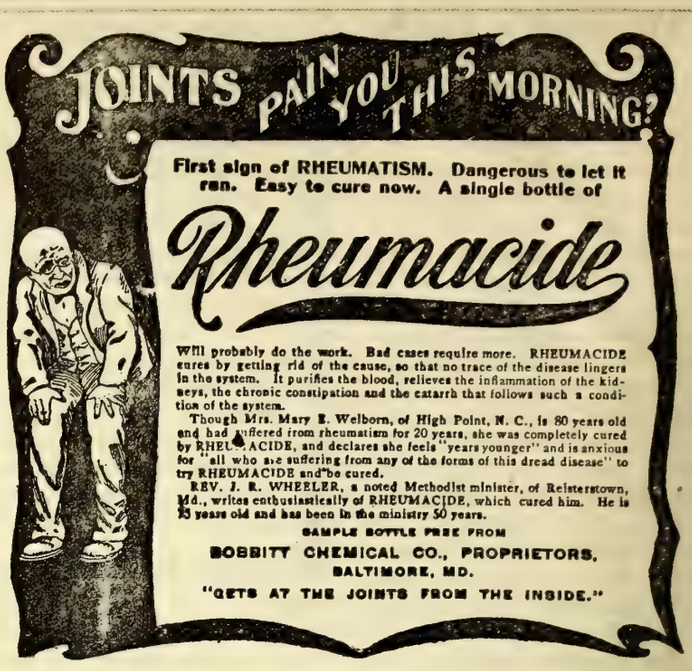
A Startling Test.

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WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125 00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. **G. A. GRIMSLEY, Secretary.**

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MARRIAGES.

COFFIN—DEATON—At the home of the bride, May 11, 1904, Rev. J. P. Rodgers united in marriage Miss Claudia Coffin and Mr. Rufus L. Deaton, both of Asheboro, N C

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

PARKER.—Sarah Ann, wife of John Stephen Parker, was born August 13th, 1841, and died April 7th, 1904, aged 62 years, 7 months and 14 days.

She was 7 years a member of the A. R. P. Church, and was 40 years a member of the M. E. Church, South, at Rocky Mount. She was a consistent Christian, a faithful wife and mother, and loyal to her church and pastor. She was loved and highly esteemed by the large circle of friends and relatives in the community in which she lived. She had a most glorious departure, having perfect consciousness, and said while breathing her last, "I am going Home."

She leaves a heart-broken husband and father, and ten children to mourn their loss. May they all be permitted to join her in the Home above.

Her pastor,

A. J. BURRUS.

PRESNELL.—Bro. E. Presnell was born January 27, 1826, and died April 25, 1904, being 78 years, 2 months and 28 days old. At the age of 43 years he joined the M. E. Church at Pisgah, N. C., and lived a consistent member thereof until the day of his death. The testimony that he left was that he was willing and ready to go His house was the preacher's home, whether of his own or other denominations, and they always found in him an interesting and interested conversationalist in all matters relating to the kingdom of God His funeral was preached by his pastor the third Sunday in May. A large gathering of relatives and friends attested the high esteem in which he was held. He was loved by all who knew him and he will be greatly missed in the community in which he lived.

Our loss is heaven's gain. May the Lord grant his grace to his wife and friends. May his mantle of Christian consecration fall upon his children, and may all meet again at God's right hand.

JOSEPH FRY.

Cedar Falls, N. C.

MORRIS.—Mattie Ruth, the little four year old daughter of Mr. and Mrs. H. C. Morris, departed this life April 14th, 1904.

Little Ruth was an unusually bright child for her age, and was intent upon helping her mamma in her household duties. She had begun to make the fire in the stove in the afternoons, preparatory to getting supper.

On this occasion her mother gave her some splinters at the wood pile, and told her that she might make the fire while she went down to the spring to get water. While down there she heard the child scream, and ran back to see her precious child enveloped in flames.

She lived only a few hours, when the angels came for her and bore her upon their pinions into the paradise of our God.

May God in his compassionate love comfort the hearts that mourn.

G. G. HARLEY.

BARRIER.—Anna Phillips Barrier was born November the 27th, 1871. She was married to Paul C. Barrier October the 27th, 1895. She departed this life April 21st, 1904, at 5 o'clock, p. m , aged 33 years, 4 months and 25 days. She leaves a husband, infant daughter, father, mother, five brothers, two sisters, and many friends to mourn her departure.

She professed faith in Christ in her girlhood and joined the Methodist E. Church, South, and remained in its communion until she was taken. She had been in bad health for about two years. The end was a glowing, triumphant death.

In extreme weakness for weeks, and increasing weakness unto the end; still this was attended with but little suffering; and the end came almost without a struggle: indeed, it was as falling asleep at the end of a tiresome journey. As her bark glided steadily out on the tide she occasionally lighted up the way with bright smiles and gentle words of assurance which told us that she was passing into the port of eternal peace. May these thoughts comfort the bereaved, and may God's grace bring them all together again, in peace beyond the tomb.

J. J. EADS, pastor.

In Memoriam.

Oscar Lee Kincaid, son of David and Elmira Kincaid, was born Oct. 21, 1869, at the old home near Lowesville, in Lincoln county, N C., and died at St. Louis, Mo., April 13th, 1904, aged 34 years, 5 months and 22 days, after several days illness from pneumonia. He was converted and joined the church at the age of 17 years, at Rock Spring camp ground, under the ministry of Rev. M. V. Sherrill, while he was a student at Denver Academy. He held his membership at his father's church, Hill's chapel, at the time of his death. We trust that he looked with faith to his Saviour, and though he died far from his earthly home, that he found a home in the Father's house above He taught school for a short time. Afterward entered mercantile life. He then went west and for several years was engaged in business in St. Louis.

He was laid to rest in the cemetery at Hill's Chapel, in the presence of weeping loved ones and a large concourse of friends, who attested the high esteem in which he was held. The services were conducted by Rev. T. T. Salyer, whose remarks were unusually appropriate and well timed. The father, step mother, and his only brother Rosco, who was with him at the time of his death, survive him. May they all, when their end shall come, find "their feet firmly fixed on the rock of a living faith."

Lowesville, N. C. S.

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J. A. Gulledge of Verbena, Ala., was twice in the hospital from a severe case of Piles causing 24 tumors. After doctors and all remedies failed, Bucklen's Arnica Salve quickly arrested further inflammation and cured him. It conquers aches and kills pain. 25c. at all druggists.

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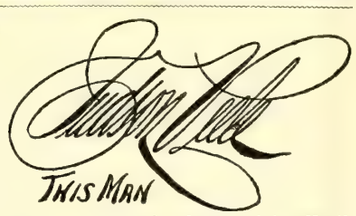
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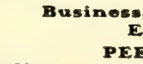
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READ WHAT OTHER PEOPLE SAY ABOUT DRAKE'S PALMETTO WINE:

J. W. MOORE, Monticello, Minn., writes: "Four bottles of Drake's Palmetto Wine has cured me of Catarrh of Bladder and Kidney Trouble. I suffered ten years and spent hundreds of dollars with the best doctors and specialists and got no benefit. I am a well man again and cannot thank you enough. I have recommended Drake's Palmetto Wine to nine persons who are now taking it with good results. One young woman in Monticello was given up to die with Bladder Trouble by a Minneapolis specialist, and he and our local doctor said they could do no more for her. Her father got a bottle of Drake's Palmetto Wine, and she has now taken it a week and is rapidly recovering. I write this out of gratitude to you, and you are at liberty to publish it if you wish to."

J. W. BROWN, Kasbeer, Ill., writes: "I had Stomach Trouble 25 years. Had vomiting spells and threw up pus and blood, and would get so weak I could not walk. I was that way when I received your trial bottle of Drake's Palmetto Wine, and had given up hope of ever getting any relief at all. I used the trial bottle, got four large bottles and used them. I am glad to say my stomach is all right and I feel like a new man. You don't know how a person suffers when afflicted as I was, nor what a relief is experienced when cured."

JAMES G. GRAY, Gibson, Mo., writes about Drake's Palmetto Wine as follows: "I live in the Missouri swamps in Dunklin County and have been sick with Malarial fever, and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malarial, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle."

A. A. FELDING, Knoxville, Tenn., writes: "I had a bad case of Sour Stomach and Indigestion. I could eat so little that I was "falling to bones," and could not sleep nor attend to business. I used the trial bottle and two large seventy-five-cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle."

JAMES McCARTHY, 149 Breckinridge Street, Detroit, Mich., writes: "I purchased at the drug store a bottle of Drake's Palmetto Wine, and find it unsurpassed for kidney trouble, and I am sure it will do all you claim for other complaints. I am recommending it to my friends, and wish you every success for your wonderful medicine."

SQUIRE CLARDY, "The Arlington," Hot Springs, Ark., writes: "After using Drake's Palmetto Wine seventeen days I have no sick stomach, and my bowels have become as regular as clockwork, digestion is good once more, and I am gaining in weight. Use this for the good it will do some other sufferer."

MRS. M. E. GIVENS, Jackson, Tenn., writes: "Drake's Palmetto Wine has relieved my stomach. My son's wife, at Mounds, Ill., was having the doctor wash her stomach out, and could eat only graham bread and drink sweet milk. After taking your Wine can eat anything she wants without hurting her."

R. W. BLACKBURN, Butler, Tenn., writes: "My liver hurt me; I had giddy spells; I had to get up seven or eight times every night; my head and stomach were in a dreadful fix. Drake's Palmetto Wine has relieved me of every trouble."

JOHN A. ERWIN, Rockwood, Tenn., writes: "I was a sufferer with my stomach for twenty years. Tried many doctors and had my stomach washed out, but got no relief until I began taking your Drake's Palmetto Wine."

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MRS. MYRA MONTI, Geneva, Wis., writes: "I cannot tell you how much good Drake's Palmetto Wine has done me. It is the very best that was ever invented. If I could have had it long ago I might have been saved years of suffering. My stomach and bowels were in dreadful condition. I would have sinking spells, and my bowels would discharge a hot, slimy substance; would feel so bad I wished I might die. Your Palmetto Wine has stopped that feeling, and I do not have sinking spells. My bowels are not quite well, but, oh, so much better. I truly thank God for the blessing—for a blessing it was to me. I am truly thankful to you, and remain your very grateful friend."

D. MOORE, Geneva, N. Y., writes: "Obtained a bottle of your Drake's Palmetto Wine of our druggist. My wife is deriving much benefit from the Wine for obstinate constipation—indeed the most she has received from any and all other medicines. I also am helped of kidney difficulty. We regard it as an excellent remedy. It has no defects or drawbacks. It does its work quietly, kindly and sweetly, and leaves no evil effects. We take pleasure in speaking of it to others. I went a few days ago to see a sick brother, and took a bottle along, hoping it might benefit him. I am a retired minister of the gospel and 92 years old."

MRS. DANIEL W. NEWTON, Greenfield, Mass., writes: "Mrs. Mary Reese, 74 years of age, has been ill with stomach trouble over a year, and for three months was in very serious condition. I gave her the trial bottle of Drake's Palmetto Wine you sent me, and it gave her great relief. Then she purchased a bottle, and has taken two-thirds of it, and walks a mile every day; can eat anything without any distress; has fine appetite and bowels are regular and thorough."

MRS. SUE A. MAY, Luverne, Ala., writes: "I am the mother of eight children, and have been in bad health ever since I was married. I had been sick in bed for three months—had physicians every day—when I received your Drake's Palmetto Wine. After taking it for two weeks was able to be up and attend to my work. It is truly a splendid remedy. I will always thank you and my God for such relief."

MISS FLORENCE GORDON, Braymer, Mo., writes: "I have for several years been troubled with catarrh of the head and throat, until my voice, which was at one time beautiful, was almost ruined. Had sneezing spells which lasted sometimes for two days. Since beginning the use of Drake's Palmetto Wine have not had even a slight attack, and feel sure I am cured."

AURVIL MOODY, Orangeburg, S. C., writes: "After taking your sample bottle of Drake's Palmetto Wine I felt a sudden change in my feelings. God bless you in your work. It has done me so much good I am telling it to other suffering people. I only wish every sufferer in the land knew of Drake's Palmetto Wine."

M. T. LANE, Glencoe, Ill., writes: "I have lived in Florida several years, and know from experience the value of Palmetto fruit. Drake's Palmetto Wine has the real taste and result of palmetto. In extreme constipation it relieves without griping and cures."

S. K. BROWN, Easton, Pa., writes: "I have never found the equal of Drake's Palmetto Wine for stomach trouble and constipation, and it is invigorating as a tonic. It is the best and cheapest medicine I have ever found."

MRS. V. L. ARNOLD, Wales, Mass., writes: "I have taken your Wine for inflammation of the bladder and am cured of that trouble, besides feeling much better in every way."

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ESTABLISHED 1855. GREENSBORO, N. C., JUNE 1, 1904. VOL. XLIX., NO. 22.

EDITORIAL.

Morganton District Conference.

Editorial Correspondence.

The territory embraced in this district bisects the State, taking in the transmountain county of Mitchell, and the four Piedmont counties of Burke, McDowell, Rutherford and Polk. Thus the district touches Tennessee on the North, and South Carolina on the South. Most of the territory is mountainous, and there are no large towns, consequently there is included in the district quite a large amount of missionary ground, and very few of the charges can be regarded as well developed. The result is that the presiding elder has a difficult task to secure such organization and manning of the work as to be able to make a full and satisfactory report on any line. This is true of the group of districts in our conference which border on the mountains.

Nevertheless, the work of these districts is, in many respects, the most interesting work we have. The country is making rapid progress and the church is keeping pace. No finer climate is to be found in North America, and this is attracting people from other sections, and when they come they are agreeably surprised to find not only the best climate in the world, but vast resources of wealth, besides many of the very best people to be found anywhere. So this is a goodly land, and one well worth possessing in the name of our Lord.

The Conference convened, at Morganton, on Thursday, May 26th, Rev. J. H. West, presiding elder, in the chair, and Rev. J. B. Carpenter, of the Cliffside circuit, was elected Secretary. We were delayed one day, arriving on Friday at 11 o'clock, just in time to listen to a very interesting and helpful sermon by Rev. J. D. Arnold, of Rutherfordton. The attendance of preachers and delegates was about as full as usual, and the reports were very encouraging. Ten of the sixteen charges in the district reported all collections ordered by the annual conference secured in full, and the others are hopeful of coming up with full financial reports. The report on the spiritual state of the church is perhaps up to the average, but not what it should be. We hope to publish the reports on these subjects, as submitted to the conference, in our next issue.

As is too often the case, the attendance on the part of the people of the town and immediate community surrounding, was not large—not what it should have been. The preaching generally was spiritual and edifying. On Sunday the pulpits of the Presbyterian and Baptist churches were filled by invitation, as also several of the colored churches. The people of Morganton more than sustained their reputation in kind, generous and thoughtful hospitality. This was one of the most pronounced and most pleasant features of the occasion. Rev. R. D. Sherrill, the pastor, is serving his third year, and is held in high esteem by the congregation, and justly so. They have recently completed one of the most attractive houses of worship, and, together with the splendid parsonage, it makes one of the best plants in the whole conference.

There were fewer visitors than usual. Among these we noted Rev. Dr. W. W. Bays, of Charlotte, Rev. M. H. Vestal, of Mt. Zion station, and Rev. J. W. Jones.

The full account of the Conference will be given by the Secretary next week. The next session will be held at Forest City. The new presiding elder, Rev. J. H. West, works well in the harness of a sub-Bishop, and bids fair to rank well up in this important office.

H. M. B.



The New Centenary M. E. Church, South, Greensboro, N. C.

New Church for Centenary.

Centenary church, this city, was organized December 28, 1886, with fourteen members. From the beginning, the church has been self-sustaining. The first pastor was Rev. Geo. F. Smith, now presiding elder of the Warrenton district, North Carolina Conference. His successors have been Revs. E L. Stamey, Solomon Pool, W. M. Bagby, J. E. Gay, T. E. Wagg, H. K. Boyer, M. A. Smith and Ira Erwin. So it will be seen that the church has had the service of the best men among us. The congregation built a substantial brick church on Arlington street, and soon afterward a comfortable eight-room parsonage on McCulloch street, and later still a good chapel just outside of the city limits. They have bought and paid for the splendid lot on which work has begun on their elegant new church, corner of Fayetteville and Arlington streets.

Centenary church now has a membership of 350. There have been 48 accessions since last conference There is not to be found among us a more heroic band of Methodists, and they deserve the sympathy and support of the entire Methodism of the city. There is nothing that will help our cause more now than the planting of this second strong, central congregation in this very attractive and eligible location. We feel that the enterprise appeals to every Methodist in the city.

The seating capacity will be 1,200, the main auditorium seating 800 and the annex 400. The congregation hopes to occupy the annex by November. The old church is for sale, and the committee is ready to negotiate a sale, reserving the use of the house till the congregation can be accommodated in the new church.

The Question Submitted.

On last Friday night, a number of citizens went before the City Council of Greensboro, and presented petitions for the submission of the question of licensed bar-rooms to a vote of the people. The City Aldermen granted the prayer of the petitioners, and ordered an election to be held on Tuesday July 19th. This election is to determine whether the city shall continue to grant license for the sale of liquor or not, and we confidently believe the verdict will be a decisive victory for the cause of local option.

CONTRIBUTED.

Our Georgia Letter.

BY GEORGE G SMITH.

Slips of the pen are very common and I make not a few, but they are sometimes of little importance and I do not correct, but in my last Georgia Letter there was one which changed my entire meaning. I meant to say that our evangelical higher critics so far as I knew took the same positions concerning the supernatural in the Old Testament that had been taken by infidels and rationalists, and I said in my article, "in the New Testament". This is not the case. As a rule they accept the inspiration and reliability of the New Testament though the destructive critics of New England and Europe give no more credit to the story of the resurrection of Christ than to the story of the whale and Jonah.

I send another article which is designed to protest against all intolerance and narrowness. My text is:

"Have salt in yourselves, and have peace one with another."

The words preceding this admonition are among the most difficult to understand of any in this whole gospel of Mark, but these words are plain and direct. In simple language they mean: Be good yourselves, and be peaceable. I confine myself to the last part of this admonition, "Have peace one with another," in order to enforce the injunction upon ministers. The words were spoken to the apostles and are applicable to those called of God to labor for souls in all time. It is a painful fact that there is something in the life of a religious teacher which exposes him all the time to a temptation to be at war with his brethren. The "Odium Theologicum," the hate of theologians, is proverbial. In the early days of the church, after the apostolic day, what men of war were the ministers of God. Tertullian, Ignatius, Jerome, Arius, Athanasius, Chrysostom, Augustine, Pelagius, were all engaged in fierce battle with their brethren And in after times, during the Middle Ages, the fight was fiercer.

At first it was a war of words, but it went beyond that and became a war of arms. Men were exiled, imprisoned, and put to death for holding to their opinions. During the Reformation how fierce and bloody were the battles! One is shocked and saddened as he sees how intolerant and cruel were the various disputants among the reformers themselves. The war of the Puritans was not only against the churchmen, but against each other. Even the early Methodists divided into hostile camps, and Wesleyans were by no means free from strife. Mr. Wesley and Mr. Whitefield were not agreed; Charles Wesley and the preachers were not at peace; Mr. Benson and Dr. Clarke did not agree; Mr. Bunting and Dr. Newton had bitter antagonisms with their opponents. In modern times it is useless to speak of strife; it has been and is everywhere, where Christian men of decided conviction are found.

Much of this strife was unavoidable. It was the demand of a strict adherence to duty. It could not have been avoided without treachery to principle, and while apparently it was an evil, it was, after all, such an evil as was inseparable from us, in our present condition, and in urging preachers to have peace with themselves, we certainly cannot advise them to have peace at any price. There are times when combat is a duty, and when one must withstand another to his face, even though he is his fellow apostle, because he is to be blamed. The course of our Lord toward those who were counted the best of the people, the course of the early reformers and early Methodists in boldly attacking error is one still to be pursued, but the injunction is leveled against all needless and unloving combat There is much of it. There are contests as little as we are willing to admit it for pre eminence. It is hard for a magnanimous man to be willing to admit that in so holy a calling as the ministry that good men should strive for the first places and should envy and be jealous of those who outstrip them, but alas it is true. These men are not place-seekers alone. At the bottom of their hearts they love the church and the cause of God, nor would they do what they believed to be a criminal act to advance themselves, but they cannot bear to be outdone or supplanted, and the success of others is to them an evidence of injustice to themselves If there were no good places they are heroes enough to do the work assigned them without complaint, but as there are good places, and hard ones, they persuade themselves that they are entitled to the best, and that their brethren are called by Divine Providence to take the hard ones; and so there is an unseemly rivalry which brings great discredit on the ministry. The anxiety of one in charge of a church to win distinguished success when there is another working in the same field leads often to the most pitiful exhibitions of a bad spirit. I have known acts to be done by Christian ministers in order to build up their respective churches which would have been a disgrace to two politicians running for the same office. The fact is the substitute of churchianity for Christianity is sadly common, and any measure seems to be justified that brings our church to the front, and thus men of the same calling, aiming at the same ends, in the same community, are at war. To merely call attention to this state of things is to condemn it. A minister of Jesus Christ should be a high-toned gentleman, and that no man can be who seeks to degrade or supplant a brother or to get the advantage of him in order to elevate himself.

Another is at war because of his having taken a position which he thinks is a true one, and demanding on the part of others a servile submission to his doctrine. He is sure he is right, and therefore he is intolerant of opposition. Others can see he is absolutely infatuated with himself, and his egotism is the parent of his intolerance, but he is as blind as a bat to his true spirit; he thinks he is valiant for truth and that it is his duty to make war on all who oppose him. So he denounces, abuses, minifies, ridicules all who do not see things as he does, and regardless of the evil that he is doing, he divides the church and separates very brothers. If he were a bad man he might do little harm, but he is a good man in most respects. If he could only think somebody else had some sense and some conscience he could agree to disagree If he would only try to see the good in those who differ with him and be patient with them there might be less of strife, but he is as relentless as a Comanche Indian when his favorite views are objected to. Because some man claims that he received an experience after he was converted, that he calls sanctification, there is at once blood in the eye of some man who has accepted the views of the "Problem of Methodism," and because a man meekly suggests that he can't find the doctrine of the second blessing in the Bible, he is by another said to be a heretic, a time server, a formalist and what-not, and neither of the combatants stopping to see how near they are together, their lances are couched and the battle is on, and after they get through fighting they find that the people, supremely disgusted with the unseemly contest, have left the combatants alone and left them to fight it out. But oh! the evil, the irreparable evil, which they have inflicted on the church. Mr. Wesley was never wiser than when he suggested to the Christmas Conference of 1784, the simple acceptance of twenty-four articles of religion, upon which all could agree, and left the preachers to decide for themselves as to many unsettled and disputed questions. "He must be mad," he says of one of his preachers, "to preach against final perseverance in Scotland." We will be compelled to exercise great charity as well as a great firmness in the present agitation in the church concerning evolution and criticism if we have peace. We must not denounce every man as a heretic who does not believe the world was created in six days, nor that the sun really stood still, nor that Moses wrote the book of Job, nor that Solomon's song is as important as the Epistle to the Romans. We must not count a man as a saint merely because he says he believes the Bible as we have it in the King James' version, is all inspired, even to the dotting and crossing of the smallest letters, but still less must we have no truce with those who deny the infallibility of the Bible and who reject any part of the Old Testament, as we receive it, as a product of a late day in the history of the world How much wisdom and grace we need in order to make a just line of discrimination. To join with Universalists and Unitarians and Rationalists, that we may have peace, is to betray the cause as we have it in our keeping. To think the best of every man, to hope the best from every man, to do the best to every man is at once a duty and a privilege. Let us have salt in ourselves; let us be sure we are right, that our eye is single, and we will be very apt to have peace one with another.

What I Might Have Been.

BY CLAUDE GREY.

"Of all sad words of tongue or pen,
The saddest of these, it might have been."

I have been thinking. And by-the-way thinking is a virtue worthy of the highest commendation, but in my case I do not indulge in it enough to justify the claim of even a passing compliment. I would if I could and I believe I could if I had, but, though no silvery locks and tottering frame are my possessions yet, the best days for the training of that unseen and undefinable part of man, his mind, passed with

me not within the school room; and now one of the hardest things for me to do is to be reconciled not to be what I might have been. So I have been thinking. I have been taking stock and the questions I have had before me, the answers to which I have been trying to ascertain, are these: "What I might have been", "What I am", "What I may be", and "What I ought to be."

When I go down into the slums of the city and there witness the squalor, the poverty, the dissipation, my very nature rebels against such misery, want and waste of human life. My thoughts go back to the old farm nestled among the hills of western North Carolina where I grew up a child of nature. I recall the brooks by which I sported, the boys with whom I frolicked, and the girls, dear, sweet girls, whose gallant escort I delighted to be. I recall the orchards, the chestnut trees and the walnut, the dear old mill on that little mountain stream, and the ancient old farm house since burned. I recall the sweet old Methodist hymns as they used to be sung in that little country church, and the hallelujahs of the fathers and mothers who have passed over yonder to sing and shout His praises "in that world without end." I recall the class meetings—why do we have them no more?—, the prayer meetings—the communion with God of those simple-minded but spirit-filled saints,—the love feasts—the testimonies that sank deep down into my mind,—the protracted meeting in August, where back-sliders were brought back into the way and souls were saved. I recall my own brothers and sisters, half of whom together with father and mother, we—it seems but so recently—laid away in that old country graveyard. Yes, memory, that connecting link with the past, carries me back and I live over again the scenes of my childhood days. I say my childish prayers at my mother's knees, receive her good-night kiss and her "God bless my little boy." I am again kneeling at the family altar, my father having read from he Word of God is now communing with the Father, or else my mother is, for when Father was away she always "had prayers." But in the cities where are the family altars today? and what is being lost by the discontinuance of this, one of the most fruitful means of grace to the family?

But I have drifted off. As I stand in the midst of poverty and filth, breathe the im pure air and hear the profanity of the little child as he shoots "bonies" with his companion, of the young man as he smokes his cigarette and talks to the woman that gave him birth, of the mother as she, almost drunk, elbows around among the family in that filthy little room, of the father as he is annoyed by the children that should be his pride and his joy; in the midst of such scenes I lift my heart up to God in thankfulness. The question comes into my mind with tremendous force: What might I have been had I been born and reared in such a hovel, under such environments?

Most of the ADVOCATE readers perhaps know nothing of such a scene as I have pictured, but they are numerous in this, one of the greatest Southern cities, and there are tens of thousands whose lot is but little better save that their morals are not quite so low. They have come to the city to exist, not live, in such miserable quarters as are provided and work in the factories. To all the ADVOCATE readers who know nothing of the city let me say that the songs of the birds and the ripple of the streamlets in the free open country is far better music than the din of machinery and the rattle and noise of a crowded city, and that they are much better calculated to draw you to God. It is true that the city has come to stay and its growth is certain. It is also true that the question of reaching and bettering the condition of the laborers swarming to the cities to work in the factories is a most grave one and one that we as a church must grapple with and the sooner we realize its seriousness, the opportunity it offers to do work for the Master and the responsibility and obligation it puts upon us, the sooner will we give these people the gospel and proceed to create a sentiment against the disadvantages under which they labor and to bring about legislation to better their conditions and to make the development of character possible and the probability of the making of good citizens in the factory sections more hopeful.

Our Sunday School Literature.

BY REV. J. W. CLEGG.

Literature is a record of ideas and an embodiment of thought. It is a permanent depository of the treasures of the mind. The nature of the thought embodied measures the character and importance of the literature. Ideas are drawn from three sources: the actual, the possible, and the impossible; or the sources of fact, the imaginative realm, and non-existence. Hence we have three classes of literature, the literature of truth based upon fact, the literature of fiction based upon the imagination's grasp and portrayal of the possible, and the literature of error of falsehood based upon the opposite of both truth and possibility. Therefore, truth is fact conceived and certified, and presents ideals completely or partially realized; fiction is possible truth and presents ideals unattained but yet attainable; error or falsehood is the distinct repudiation of both actual and possible truth. It is easily observed that the highest and best literature is that of truth (and, as some say, the only literature worthy the name). Of truth there are three kinds: the faithful record of the deeds of men, or those events in which men figure largely, called historical truth, or history; those facts and principles discovered or discoverable from the works of God, called scientific truth or science; and that which comes through the direct inspiration of God, called revealed truth, or revelation.

The body of revealed truth is called the Bible, which presents a revelation of God and man, of God to man and of man to himself. It is a revelation of God's holiness and man's sin, of God's power and man's weakness, of God's mercy and man's hope, of Christ's humiliation for man and of man's exaltation through Christ; a revelation of present privilege and future glory, of duty now and reward hereafter.

The Bible is both simple and profound; so simple that "a wayfaring man though a fool need not err therein"; so profound that the strongest minds have not been able to fathom its mighty depths. That part essential to salvation is exceedingly simple; that part needful for strong development and equipment for service is more or less profound We have "the sincere milk" for all, and "the strong meat" for the mature. Bishop Keener, in his address to the class to be received into full connection at Concord in 1890, stated that our Lord's Parables were so simple but yet so profound that in them "a lamb could wade and an elephant could swim."

In discussing the vital relation which our Sunday School literature sustains to the Bible, let us understand, first, that it is in no proper sense a substitute for the Bible; no more than the bread that sustains physical life is a substitute for the garnered or growing grain out of which it is produced; no more than the gold coin which fills a place in the commerce of the nations is a substitute for the gold mine out of which as ore it has been dug; no more than the lights in our homes—candle, lamp, gas or electric—are substitutes for the sun from which they originated.

Secondly, our Sunday School literature is not designed for purposes of propagandism. Our church does not seek to put its ecclesiastical stamp upon the Bible. Our Sunday School editor and his coadjutors strive to emphasize truth rather than any type of truth. They stress Christianity rather than any denominational exponent of Christianity. The minds of old and young are directed to what the Master taught rather than to any man's interpretation of his teaching. Our quarterlies and magazine are not extended treatises on systematic theology. And yet there is a limited space devoted to the indoctrination of our young people, and this is wise. The purpose to make Methodists is very much subordinate to the higher aim to make Christians.

Thirdly, our Sunday school literature is attractive but not too attractive. There is a noticeable absence of intellectual and mechanical glitter. The historical setting is not so overdone as to attract the mind to its own attractiveness rather than to the truth inclosed in it The basket is not so beautifully painted as to call forth admiration for its beauty, to the neglect of the precious gems [of truth] contained within.

Fourthly, our Sunday School literature serves as an instruction to Christ, and is calculated to foster a Christian experience and an ethical life. As all roads in England lead to London, so all truth, historical, scientific, or revealed, leads to Christ, who is the truth, as well as the way and the life. And it is the exalted mission of the Sunday School teacher to so apply the truth that it will enter into the develop ment of character and life. The Christian parent, the Gospel preacher and the Sunday School teacher are the three high priests of the soul. The Christian parent ministers in the holy of holies, the highest office under heaven; the Gospel preacher ministers at the altar, and the Sunday School teacher ministers in the outer court; but they all deal with the same divine truth in its saving and edifying application to the immortal soul

If I may be pardoned for posing as a critic, not a distructive but a constructive one, I beg to say in conclusion that our Sunday School literature does not develop a habit of Bible reading. The Lesson

Text for one year will amount to about twelve chapters of fifty or sixty verses each. In consequence of the small amount of scripture our young people study in the Sunday school, their ignorance of the Bible as a book is amazing. The short home readings are largely neglected. It might be wise to inaugurate a course of Bible reading, requiring one, two or three years, under the supervision of the Sunday School teacher, to omit the Lesson Text from the quarterlies and require it to be read in class from the Bible, to substitute the open Bible in recitation in the place of the open quarterly, and to seek in other possible ways to foster an ardent love for the Word of God.

[The above is the substance of an address delivered at the Shelby District Sunday School Conference, May 20, 1904, which the Conference requested to be published in the ADVOCATE]

Commencement at Weaverville.

The commencement exercises began with the annual sermon on Sunday at 11 o'clock by Rev H. L. Atkins D. D , of Shelby, N. C.

The sermon was splendidly adapted to the occasion, and we may believe that its great lessons will abide in the lives of the many young people, as well as the older ones, who heard it.

The splendid auditorium was filled but not crowded, the weather was perfect, the audience expectant, the music inspiring, the preacher ready. All things combined to make the day great and memorable and fruitful of great good.

The Epworth League sermon, on Sunday evening was delivered by Rev. G. W. Crutchfield, of Asheville. He spoke with force and eloquence, the sermon being specially directed to the young people of the League. Here again there was "enough gospel in one sermon to save a nation." Brother Crutchfield has been among us before and our people were delighted to have him on this occasion.

It was expected that Dr. Mark L. Carlisle of Columbia, S. C., would deliver the address on Tuesday, but on Monday he telegraphed that he could not be with us, and Dr. Frank Siler, of Asheville, was asked to meet Dr. Carlisles audience. He met them and in a very few minutes he was speaking to an audience wholly his own. He possessed them and delighted them and instructed them, his theme being 'the Failure of Middle Life".

Monday evening was given over to the reunion of old Delphians and "Clios"

Many groups of old students, who are now serious and earnest men, were to be found on the campus during the afternoon. Some were jubilant, some serious, but a spirit of reminiscence seemed to touch each one, and while they recalled past days many old friendships were renewed. These old boys will stand by each other as brothers.

Among them are some of the best business and professional men of this section of the state, men who have added much to our development and growth.

The reunion grogram was entirely of their making. Some of the speeches were facetious, some instructive, others beautiful and tender with tributes to those of their number who had, early, "fallen upon sleep."

We hope a yet greater number of these old students may be able to attend the reunion of the coming year.

The three contests, declamation, elocution and oration were of a high order.

The Vandiver declaimers medal went to C. R. Allinson; the Elocution medal, to Miss Pearle Cannon; the West Orator's medal, to C. Guy Weaver.

The Delphian Improvement and Debaters medals both went to O. A. Reeves. The "Clio" Debater's medal was won by O. J. Moon The Improvement medal by R R. Johnson.

A sacred cantata, "Jephthah", closed the exercises on Tuesday evening. It was impressively rendered and gave evidence of excellent musical talent, and faithful training.

Weaverville College has been burdened for years with a heavy debt. This bebt has been paid and the institution is now free to do its work unhindered. The many friends of the school rejoice at this deliverence from bebt, and are expecting greater services in those days of a new freedom.

A. W. PLYLER.

Lexington Station.

On the night of Aug. 7th, our church holy with sacred memories was destroyed by fire; nothing saved but the furniture. There was not a dollar of insurance, but the spirit of Methodism was equal to the emergency, and preparations were immediately made for rebuilding. Under the leadership of Bro. J. D. Arnold they planned wisely and liberally; the answer to their faith and work is a modern edifice admirably adapted for the varied work of the church, and easily taking rank with the best in the conference.

This great step forward meant greater opportunities and larger responsibilities; the church responded by raising the pastors salary to one thousand, and by asking deeper interest in the work of the church. The attendance on the preaching service, the prayer meeting, and the Sunday school has advanced seventy-five per cent.

We have just closed a twelve days meeting in which we had the assistance of Bro. L. P. Bransford of Danville. This is the second time he has been with me, and I can most heartily commend him to my brethren. He uses no doubtful methods, but relies on the plain preaching of the word and the presence of the spirit. Our church was deeply stirred, and seventeen added to its membership.

These additions do not sum all the fruits of the revival; the church has received an impetus which will long be felt. The outlook is encouraging in every respect. Our people are united and work in perfect harmony with the pastor and one another. I can truly say, "the lines have fallen unto me in pleasant places."

J. N. HUGGINS.

Young People's Conference Notes.

One of the new features of the Lookout Mountain Missionary Conference this year will be Field Day. The day will be given to addresses by returned missionaries from practically all mission fields.

Rev. A. L. Phillips, D. D., General Superintendent Sabbath School work of the Southern Presbyterian Church, will teach the Home Mission Study Class at the Lookout Mountain Conference.

Rev. A. W. Halsey, D. D., Secretary of the Board of Foreign Mission of the Presbyterian Church, New York City, will have charge of the Foreign Mission Study Class at the Young People's Conference at Lookout Mountain. He will use as a text book the new publication of the Foreign Mission Study Series "Sunrise Kingdom," written by Rev. J. H. De Forrest, D. D., of Japan.

Rev. John F. Goucher, D. D., President of Woman's College, Baltimore, who rendered invaluable service at the first Conference on Lookout Mountain last year, will be present again this year throughout the entire ten days.

Rev. J. Campbell White, the well known missionary from India, now special Secretary for the Mission Board of the United Presbyterian church will give his address on "Christian Stewardship" at Lookout Mountain in July.

The Missionary Institute at the Lookout Mountain Conference will be under the direction of a Committee of Specialists in Young People's Work including Mr. J. Leighton Stuart, Mr. Lacy I. Moffett, representative of the Forward Movement of the Presbyterian church, Mr. J. E. McCulloch and Mr. J. W. Shackford of the Methodist church. There will also be representatives from other denominations.

A strong male quarette will lead the singing at the Lookout Mountain Conference. It is expected this special music will contribute much to the spiritual power of the gathering.

CONSTIPATION—ITS CAUSE AND CURE.

A person to be healthy must get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder and the pores of the Skin.

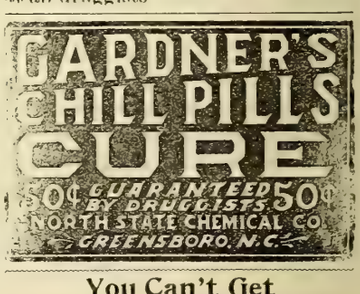
If the bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing blood, nerve, liver and kidney trouble, and closes the pores of the skin, thus creating disease in the entire system

You can immediately relieve and permanently cure yourself of stubborn constipation or distressing stomach trouble and perfectly regulate your kidneys and liver by taking one dose a day of DRAKE'S PALMETTO WINE. Any reader of this paper can secure absolutely free a bottle by writing to Drake Formula Co., Drake Building, Chicago.

A FREE trial bottle alone has brought health and vigor to many, so you owe it to yourself to prove what it will do in your case.

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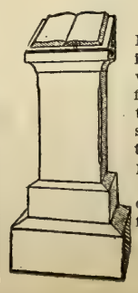
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That the school here has been an ideal school, stimulating, attractive and power-giving.

That we commend its methods and its teaching staff as in every way worthy of the confidence and support of the teachers in and out of the State.

That our hearty thanks are expressed to the President and other managers of the school and to the citizens of Raleigh for their courteous and warm-hearted hospitality."

Ths scope of work for the current year is much more comprehensive than that of last. While the faculty and lecture list number about eighty which is more than double that of last year.

A distinguished Northern educator writes as follows to the Secretary: "I spent last evening reading over your literature, and was forceably struck with it. The writer has had occasion to organize Summer Schools for many years. You will please accept our congratulations on your most excellent program. The talents you have secured are equal to any in the United States."

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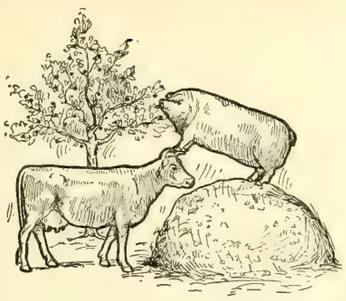
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EDGAR LUFSEY.

Lord Jesus, make me what Thou would have me be,
It's not my will, but Thine be done;
Make me content to follow Thee
From break of day to set of sun.
And grant when I lie down to rest
That I'll from cares of life be free;
Then let my dreams forever blest,
Be dreams of Thee.

Lord Jesus, grant that when I hear Thee call
I'll answer, and Thy servant be;
Content, dear Lord, what e'er befall,
To worship, love, and honor Thee
Then when my life shall near its end
There'll be no fear of death for me;
For then, dear Lord, my truest friend
I'll walk with Thee.

Lord Jesus, grant that I may never shirk
The duty Thou doth put on me,
Make me content to do Thy work;
And ever true and faithful be.
When Thou my cross from me doth take
I'll be with Thee forever, then.
All this I pray for Thy name's sake—
Amen, amen.

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The Living Lord.

C. F. S.

Theology has always centered in God. Religion has ever centered in Christ. Theology is an exposition and explanation of the attributes and character of Deity. Religion is the Christ-life. Theology tells us of God. Religion ennobles us to live as God's Son lived on earth.

* * *

John in his Apocalyptic Vision on Patmos saw Christ on a White Throne. Christ has two thrones: one in the highest heavens; the other in the loneliest human heart.

* * *

Christ is Perfect Man and Perfect God. He who loves Christ, loves both man and God To be in communion with Christ is to be in fellowship with God and men.

* * *

Christianity is both the teachings and the Person of Christ. His teachings are the Eternal Truth. His Person is the Living Presence. His words are the excellency of Revelation. His presence is the glory of Christianity.

* * *

The soul's burning hope of immortality is not like a pillar of smoke that rises to a certain height in the heavens and then dissolves in thin air. It is the pillar of fire that God put in the heavens to guide his people to Canaan.

* * *

The greatest thing in God is love. The strongest thing in the universe is law. The darkest thing in man is sin.

* * *

Christ's three great gifts to men are his (1) lofty teachings, (2) his exalted example, and (3) his presence and power to help us in life.

* * *

God in Eden said of creation, "It is good." Christ on the cross said of the Atonement, "It is finished" Sin spoiled what was divinely good and lost the Eden. Sin makes the cross of none effect and closes the gates of heaven

* * *

Christ is the source and inspiration of all Christian literature. Yet he never wrote a book. He never studied or uttered a word about architecture, nor did his hands lift a stone to its place Yet he has built temples and asylums in all lands. He never held a dollar in his hands Yet his spirit has evoked the churche's offering.

* * *

Only three short years was Christ's public life. The people among whom he lived were not broad in their views. The country was one of the smallest. Under these circumstances he gave to the world a Perfect Example. All the saints of all the ages have turned to Him as the heliotrope turns to the sun.

* * *

Christianity gives us a Bible for our faith and a Christ for our affections. Each is a revelation of heaven. Each is the Word of God. The spoken Word points to and holds up the Living Word.

* * *

This is the age of discoveries and inventions. What the future will reveal we know not. Of one thing we are sure: Christ will keep abreast of every age. Nothing can supercede him. Like the sun, he will be fresh and bright and life giving to every age.

* * *

Christ never commanded a soldier or wielded a sword. Yet he has conquered more than all the world's conquerors. He never wrote a book. Yet the sayings of his that fell in the hearts of men outweigh and outrank all the vain philosophies of men. He never went but once beyond the narrow confines of little Palestine; yet men go to the ends of the earth to bear the vision of his character and the glory of his cross.

Lincolnton Station.

DEAR BRO. BLAIR:—We have been enjoying a refreshing from the presence of the Lord. For two weeks we came together and waited upon Him; nor did we wait in vain. I think the entire church was quickened and about a score of persons professed conversion. We have since Conference received forty three into the church by certificate and on profession of faith.

I think I am safe in saying that our church is moving forward. The average attendance in our Sunday school in the beginning of the Conference year was about 40. Now the average is about 100. We have organized our Epworth League, or rather reorganized one that had not been in operation for a few years, which promises to do much good. We also have on hand now some much needed improvement on our church building

If things continue to move on as they have since Conference I am "settled" for four years—by permission of the cabinet.

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"One of Dr. King's New Life Pills each night for two weeks has put me in my 'teens' again" writes D. H. Turner of Dempseytown, Pa. They're the best in the world for Liver, Stomach and Bowels. Purely vegetable. Never gripe. Only 25c. at all drug stores.

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Our Little Folks.

Straighten Up.

God made your backbone to be erect, and not curved or hunched. He formed it of several bones, so that it would bend to fit different positions, but the natural position is erect. Sit straight so your lungs will have room to work in. Your lungs have two sets of cells, one for air, the other for blood, separated by a membrane. The blood must come in contact with the air, and take from the air the oxygen. Now when you stoop you cannot get air enough to purify the blood; these little cells are squeezed together. Give the lungs room enough to pump in all the pure air they need, and to do this you must sit and stand straight. And, then, think of how much better you look You don't like to see boys and girls all stooped over, do you? Round shoulders make you look smaller and slouchy. And then it isn't as your maker intended you to be—The Sabbath Visitor.

How to Spend a Leisure Hour.

Many people who afterward became famous used, when they were young, to amuse themselves by writing little stories, and the practice thus gained was very useful to them afterward. John Ruskin, for instance, imitated one of Miss Edgeworth's tales, and Miss Edgeworth herself began to write when very young. So when you have an hour or so to pass and do not know quite what to do, it is very good plan to sit down and write a little story or essay by yourself. You will find that this helps you to write and spell correctly and to put your thoughts into words, so that other people can easily understand them. Here are some subjects which you might try:

"How I spent my last birthday" (a little reader under thirteen or so might perhaps find this easy.)

"My football match"—an account of a match which you saw or in which you played (this would suit a boy from thirteen to sixteen).

Or here is one for a girl of fourteen or fifteen. "The book I like best."—Chatterbox for 1903.

Game of Feathers.

All being seated, every one is set vigorously to wagging the hands. The leader proceeds somewhat after this fashion: "Dog feathers" (as dogs do not wear feathers the hands continue to wag) "fish feathers, lion feathers, mouse feathers, bat feathers"—

At this last, unless some one is willing, some of the hands may go down on the lap. In that case, the person whose hands go down first must become the new leader, because bats do not wear feathers. But if no one is caught, the original leader continues:

"Lynx feathers, squirrel feathers, ourang outang feathers, eel feathers, robbin feathers." At this last, all the wagging hands must fly down to the lap, at once being raised again, however, and kept on wagging. This is because robins have feathers. If any pair of hands have failed to do this honor to the feathers, the owner of that pair must become the new leader, and strive in turn to catch the rest.

From this illustration the principle of the game will easily be seen. It is a good game to familiarize the children with the names of different animals, and if "fur," "scales," "hair," and so on, be substituted for "feathers" occasionally, quite a range of natural history might be covered —Selected.

How the Chipmunk Got the Black Stripe on His Back.

As everybody knows, the chipmunk has a black stripe running up and down his back.

According to the red Indians he did not have any black stripe on him at all originally. They say that he got the one he now wears in the following manner:

The animals used to meet once a year to elect a leader, and, once upon a time, the porcupine was chosen for that position.

The first thing the porcupine did was to call a great council of all the animals. Then he placed before them the following question: "Shall we have day all the time or night all the time?"

It was a very important matter, and the animals began to debate it earnestly. The bear said he wanted night all the time, for then he could sleep, and sleep was much the most pleasant thing he knew of.

But the little chipmunk said; "No, I want night part of the time and day part of the time, for then we can have a time to sleep and a time to gather nuts and hop around among the trees."

The big bear and the little chipmunk got into a violent discussion over the question, and the other animals became silent and left the two to argue it out.

It was night while they were debating, and when they had got out of breath arguing, they began to sing.

"Night is best; night is best. We must have darkness!" sang the big bear.

"Day is best; day is best. We must have light," sang the little chipmunk.

"Night is best; night is best. We must have darkness," growled the bear in a deep, thunder tone.

"Light will come. We must have light. Day will come," piped the little chipmunk in his shrill voice.

And, just as he was singing, the day began to dawn and the light of morning to illumine the world.

Then the bear and the other big animals on his side of the question saw that the little chipmunk was prevailing, and set up an angry chorus, so that the chipmunk was afraid and ran for his hole in a neighboring tree.

The bear and his followers ran after him, and just as the chipmunk was diving into his hole, the big bear reached out his paw to catch him But the chipmunk was so quick that the paw of the bear only grazed his back and he got into his hole in safety.

But you can see to this day in the black stripe on the back of the chipmunk where the paw of the bear who loved darkness just grazed the fur of the little fellow who loved the light.—The American Boy

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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Another Bubble Bursted.

For two or three weeks we have seen in a few North Carolina papers what purported to be extracts from a sermon of Dr William DeWitt Hyde, before the students of Yale University. These extracts would make him out a very slimy specimen of the latter day apostles of the Higher Criticism, if not indeed a prince of blatant infidels. The matter was the more serious because of the fact that he had been announced as the preacher at the coming commencement at Trinity College. Some well-meaning people were nervous and urged us to pitch into Dr. Hyde and the College, and make a gallant defense of Methodism. But we had suspicions. The source of the rumor, so far as North Carolina journalism is concerned, was sufficient to justify suspicion. Consequently we sat down and sent Dr Hyde the clipping, with the request that he inform us whether he had been correctly reported. Just after going to press last week we received the following reply:

BOWDOIN COLLEGE.
BRUNSWICK, MAINE,
May 23, 1904.

MR. H. M. BLAIR.

DEAR SIR:—The Raleigh Christian Advocate has a letter which it will publish, stating that the report of my Yale sermon was erroneous. I think you will see that paper. I have been too busy to deny the report; but it had very slight foundation, and what there was was perverted from its original intent and setting.

Very truly yours,
WM. DEW. HYDE.

We have no sympathy with the sort of journalism that pitches into men and institutions without knowing whether they have been correctly reported, and so we decided that our readers would prefer to wait and get the truth. It is no small thing to be handing around a false report of the public utterances of a man in a responsible place, and we are not willing to be a partaker in this crime. When Dr. Hyde comes to Trinity, he will be accorded a respectful hearing, and will be estimated by what he has in his message before that institution, and not by what these newspapers have had to say about him. We have a suspicion that some of these papers are more anxious to discredit Trinity College and her faculty with North Carolina Methodists than to protect them against heterodoxy. The mask is so familiar that few people have been deceived.

Since the above, we find the following in the Raleigh Christian Advocate:

"A few weeks ago there appeared in one of our State papers an extract from a sermon preached before the students of Yale University by President DeWitt Hyde, of Bowdoin College, Brunswick, Maine.

"This extract, standing by itself, and unexplained, convicted President Hyde not only of extreme heterodoxy, but of a skepticism that, in some respects, went a bow shot beyond that of Robert G. Ingersoll in his palmiest days

"If we had believed President Hyde to be guilty of uttering such sentiments, especially in a sermon before theological students in a great university we would have lost no time in condemning Trinity College for having President Hyde to preach the annual sermon at the approaching Commencement, and warning our readers against giving the moral support of their attention to such a man. If there is one thing a Christian college is obligated to teach and maintain, under all circumstances, whether private or public, it is the sacredness of the Bible as the word of God, and the reality of Jesus Christ as the Son of God and the Savior of the world.

"But we did not believe President Hyde to be guilty of holding or uttering the sentiments attributed to him. We wrote to him at once, sending him the clipping, and apprising him of the fact that the paragraph had been running through a large number of the newspapers of the State. We expressed ourselves as unwilling to believe that he had been correctly or justly reported, and asked for authority to make for him a public denial, especially since he was on the programme of Trinity Commencement to preach the annual sermon.

"A few days ago we received the following reply:

" 'BRUNSWICK, ME., May 17, 1904.
Mr T. N. IVEY, Raleigh, N. C.

Dear Mr. Ivey:—The report of my Yale sermon was erroneous. In the course of the sermon I said that certain doctrines could be so stated as to be made to appear absurd, and gave three or four illustrations of such absurb statements; this occupied perhaps a page of the sermon. During the remaining ten or twelve pages I attempted to show that these same doctrines could be stated so as to commend themselves to every intelligent person. The reporter gave the absurb statements, in exaggerated form, as the sum and substance of the discourse. I have never taken the trouble to correct the thing in print. A crazy man got hold of it, and made it the basis of a tirade which appeared in several papers. The matter was unfortunate; but so manifestly absurd that I did not suppose many people would take it seriously.

Very truly yours,
WM. DEW. HYDE.'

"This answer of Dr. Hyde fully vindicates him and must be satisfactory to those who have most rabidly criticised him.

"We again call attention to the fact that for a newspaper to copy a newspaper report reflecting upon a man or woman is an act unwarranted and unjust. There is a reformation needed just here both in the secular and religious press. The policy of publishing indiscriminately and at random anything that happens to be in print is a dangerous policy and is subversive of all justice and truth.

"Will those newspapers which published the paragraph in question publish President Hyde's letter or the substance of it?"

The Statesville District Conference convenes tomorrow at Newton, N. C.

EDITORIAL NOTES.

A nice room has been fitted up at the Carpet Mills beyond Proximity, for holding religious services.

Rev. J. R. Scroggs informs us that a City Board of Church Extension has been organized for Greensboro, and that under the direction of this Board a new church is to be erected near the Finishing Mill.

Rev. W L. Grissom attended the Missionary Institute at Wesley Chapel, on the South Fork circuit, last Saturday and Sunday, where he addressed great crowds on Saturday and Sunday, on the subject of missions. This was a rally for the circuit only. The collection for missions on Sunday amounted to fifty dollars.

Our home, during the District Conference at Morganton last week, was with Capt. Phifer Erwin, where we were the guest of Mr. and Mrs. Milner, who came recently from Pennsylvania, and have cast in their lot with Southern Methodists, and seem thoroughly in love with our beautiful Southland. We are under obligation to them and to the family of Capt. Erwin for the pleasant stay they gave us with them.

Rev. C M. Anderson, one of the most faithful superannuates of our Conference, and who resides in Morganton, greatly enjoyed the District Conference, attending perhaps every service and session. He is in feeble health, but seems resigned to the Master's will, and ready for His summons. His faithful companion is still beside him to cheer and comfort him.

A meeting of great power was closed at Walnut Street church, Proximity, last Sunday night, in which the pastor, Rev. J. A. Bowles, was assisted by Rev. E. C. Glenn. The meeting continued about ten days, and resulted in over two hundred professions and more than one hundred accessions to the different churches. We have not learned the number, but understand that most of this number joined at Walnut Street.

Gaston county, this State, is credited with the honor of having at present more cotton mills in operation than any other county in the United States—thirty-three in all. In 1892, Gaston was credited with 122 registered distilleries, while at present there is neither distillery nor barroom in the county. So it seems that while going out of the liquor business she has been forging to the front industrially. Yet some of our Solons are still trying to convince the people that liquor is essential to prosperity. The fact is that a county that is doing anything does not want saloons. It takes sober and industrious people to promote and successfully operate manufacturing enterprises. Saloons flourish among the idle.

A new inter-collegiate game has been introduced, and in the first game played in this country last week one of the Yale freshmen, Harry D. Babcock, Jr., received a blow on the head from the effect of which he died in a few hours. The game is called Palo, and Babcock's death was the result of a blow on the head with a palo mallet. May be the colleges will take the prize fight straight after awhile and give the fools a chance to pummel themselves to death and destroy the race of athletic cranks. One thing is certain, however, decent athletics can never be promoted by gamblers and thugs who are the chief element in promoting such athletics as are usually exhibited in the great games of the present day.

We have the programme of the Vanderbilt Biblical Institute, which will be held at Wesley Hall, Nashville, Tenn., June 15-22. This Institute is now one of a group of institutes which has been incorporated in the system of instruction inaugurated by our new Correspondence School for young ministers. Board and lodging at Wesley Hall will be only seventy-five cents per day, and on account of the Confederate Reunion a rate of one cent a mile can be secured on the railroads. Every young preacher who can should avail himself of this opportunity for getting one of the most helpful lecture courses to be had. Write Rev. J. L. Cuninggim, care of Wesley Hall, Nashville, Tenn., for particulars

Trinity College Commencement.

The commencement exercises of Trinity College extend from June 5th to 8th. On Sunday June 5, at 11 a. m., the commencement sermon will be preached by President William De Witt Hyde of Bowdoin College. Before becoming President of Bowdoin, Dr. Hyde spent some years in the pastorate of the Congregational church. He is the author of numerous books, including among his subjects "Practical Ethics," and "God's Education of Man". A few years ago Syracuse University, one of the leading Methodist universities of the country, honored him with the degree of LL. D. Among his other interests President Hyde has been one of those actively identified with the recent organized Society of Religious Education. He has a reputation for marked ability as a speaker and has been much in demand before college and university audiences.

On Tuesday morning, June 7, Dr. Francis C. Woodward, of Richmond, Va., will deliver the baccalaureate address. On Tuesday at four o'clock Mr. Goodwin Davis Ellsworth, '90, of Washington, D. C., will deliver the alumni address. The alumni banquet will be held on Wednesday at one o'clock. On Tuesday evening will occur the annual senior oratorical contest for the Wiley Gray medal.

The commencement address on Wednesday morning, June 8, will be delivered by Professor Francis Greenwood Peabody, of Harvard University. Last year Professor Peabody made one of the most striking addresses at the Southern Educational Conference at Richmond, and also spoke very acceptably at the University of Virginia. As an author he has published among other works "Short Addresses to Young Men on Personal Religion" and "Afternoons in the College Chapel".

On Wednesday night the alumni reception in honor of the graduating class will be held in the Washington Duke Building. The following ladies will act as patronesses: Mrs. B. N. Duke, Mrs. J. C. Kilgo, Mrs. B. S. Lack, Mrs. W. H. Branson, Mrs. B.

N Newham, Mrs K M. Powe, Mrs. J. C. Angier, Mrs. W. D. Carmichael, Mrs. W. H. McCabe, Mrs. N. A. Foushee, Mrs. G. W. Watts, Mrs. C. W. Toms Miss Anne Roney, Mrs. J. E. Stagg, Mrs. C. B. Green.

Several members of the faculty are filling engagements to deliver commencement address in various parts of the State. On Friday Prof. A. H. Merritt delivered the address before the graded schools of Wadesboro.

North Carolina Methodism.

DURHAM.—Rev. Plato Durham, of the faculty of Trinity College, delivered the address at Hiddenite, in Alexander county, last week.

CARVER.—Rev. D. F. Carver preached an excellent sermon at the Shelby Methodist church Sunday night, which was greatly enjoyed by the large congregation present.—Cleveland Star.

HARRISON.—Rev. Z. T. Harrison, of the North Carolina Conference, died at his home at Roberdell, on Saturday, May 21st. His health had been poor for some time, but he died on the effective list.

ATWATER —Mr. Matthew Atwater, a prominent Methodist of Orange county, died last week Deceased was a near relative of Mrs. S. B. Turrentine, of this city. Dr. Turrentine assisted in the funeral service.

HOYLE.—Rev. M H. Hoyle and son, Mr. Lee M. Hoyle, of Weddington, are here today on their way to the Normal commencement, where a daughter of Rev. Mr. Hoyle graduates.—Charlotte News.

SPENCER.—A series of meetings which have been in progress for the past ten days at Friendship Methodist church in East Spencer, being conducted by the pastor, Rev. J. E Gay, were closed last night. The church was recently organized and this was their first meeting.—Charlotte Observer.

EATON.—The annual literary address at Trinity High School commencement was delivered in the chapel yesterday morning by Hon. O. B. Eaton, of Winston. Mr. Eaton was introduced by Mr. Bruce Craven and chose as his subject "The Foundation of Young Life," and it was discussed in a logical and eloquent manner, and the large audience evinced genuine appreciation.—Cor. Charlotte Observer, May 25.

HELSABECK.—Rev. S. H. Helsabeck, of this county, and at the age of 83 years is one of the oldest Methodist ministers in the State, sold tobacco on the Winston market the past week. It is not often that you see a man at his age in active service nor outside of the Primitive Baptist Church engaged in both religious and secular pursuits.—Winston Republican.

PROVIDENCE —A correspondent of the Salisbury Globe, referring to the new church at Providence, on the Salisbury circuit, says: "The congregation at Providence now worship in their new church. This is a modern building and is up to date in construction. The building is now artistically painted and is indeed a beauty. The old church building has been sold and will be torn down and removed "

LEXINGTON.—The series of meetings at the Methodist church closed last Thursday night and Rev. L. P. Bransford returned to his home at Danville, Va , Friday morning. The meetings have been a great blessing to the church and community. Many professions were made and there is renewed activity in all lines of church work. A collection amounting to something over $90 was presented Mr. Bransford for his services.

NEWS NOTES.

Helena, Montana, reported a big snow storm on the 25th. The snow was from one to six inches deep.

Davidson College conferred the degree of LL.D., upon Governor Aycock at its recent commencement.

Mr. T. D. Meares, of Wilmington, has been appointed receiver for the Atlantic and North Carolina Railway.

Col. Matthew S. Quay, senior Senator from Pennsylvania, died at his home in Beaver, Penn , last Saturday.

Fully one half of the business portion of Greenwood, S. C., was wiped out by fire last week, and a lady, Mrs. Annie Mosely, was burned to death.

The Medical Society of North Carolina, at its recent session in Raleigh, decided to meet at Greensboro next year. Dr. D T. Taylor, of Washington, was elected president.

Rev. Robert Strange was elected bishop coadjutor to Bishop A. A. Watson of the diocese of East Carolina by the council in session in Wilmington last week.

At a recent meeting of the State Board of Medical Examiners, there were seventy-two new physicians granted license to practice medicine. There were 96 applicants for license.

A fire at Burlington last Wednesday morning consumed the Burlington Inn, the only hotel in the place, and the railroad waiting room. The loss is estimated at $8,000 to $10,000, with partial insurance.

Prof. Charles Baskerville, professor of chemistry of the University of North Carolina, has been elected professor of chemistry in the College of New York, and has accepted the position.

That old established bell concern, the C. S. Bell Co , is known far and wide ior the superior bells they produce and evidence of their popularity is shown from the fact that they are ringing in all climes to the satisfaction of all.

Before Superintendent Joyner ruled that it was illegal, twenty one County Boards had voted to pay the tuition charges for their teachers at the Raleigh Summer School, and a half dozen to pay traveling expenses also. Such unprecedented interest is worthy of special comment.

The contempt proceedings are dragging slowly on. Judge Peebles has ordered three men, Messrs. E. W. Kerr, R C. Southerland, and C. F. Carroll to jail for making as he alleges false affidavits concerning him, as to his being drunk, &c. He has agreed that Judge George H. Brown may hear the contempt proceedings if he will consent to do so

The North Carolina Trained Nurses Association at their recent session at Wilson elected the following officers: Miss M. L. Wyche, Durham, President. Mr. M. H. Lawrence, Raleigh, First Vice President. Miss Cleone Hobbs, Greensboro, Second Vice President. Miss C E Pfohl, Winston-Salem, Secretary. Miss Hester Evans, Asheville, Treasurer.

The navy department has decided to name one of the new armored cruisers North Carolina. She will have a speed capacity of 22 knots, and will carry 850 men. Her displacement will be 14.500 tons. Her length will be over 500 feet, and she will have a steaming radius at ten knots per hour of 6,500 knots. The North Carolina cannot be completed in less than three years.

At the recent diocesan council of East Carolina a letter was read from Bishop J. B. Cheshire, of the North Carolina diocese, asking that this council appoint a committee to correspond with the Presbyterian Synod, Methodist Conferences and other religious bodies of the State for the purpose of calling on the legislature to repeal all amendments to the divorce laws of the State passed during the past twenty five years, leaving adultery as the only ground for divorce. A committee was appointed to co operate with the North Carolina diocese in furthering the objects of the anti-divorce movement.

FOREIGN.

TOKIO, May 28.—The Japanese assault on Nanshan hill was one of the fiercest and bloodiest affairs in modern warfare. A splendid stroke of fortune was the discovery and destruction by the Japanese of the electric wires leading to the mines at the eastern foot of Nanshan Hill. This prevented the Russians from exploding these mines when the Japanese infantry crossed the ground where they had been placed. It is possible that the fortune of the day hinged upon these mines. The Japanese began the fight by bringing all their field guns into action and concentrating their fire on the emplacements on the hill. By 11 o'clock in the morning, the principal Russian field batteries then withdrew to Nan Quan Ling hill, and from there continued to fire on the Japanese until night fall. Towards evening a detachment of Japanese carried a section of the Russian trenches, breaking through the enemies line. Hundreds of the comrades of these men, inspired by their successes, sprang forward, and then the entire Japanese line swept up the hill, driving the Russions from their positions It was in the desperate infantry charges that the Japanese sustained the bulk of their losses.

An Opportunity for Successful Life Insurance Men in North and South Carolina.

Any life insurance solicitor who is successful and reliable, or any capable, reliable man who is willing to work up to it, can secure from the Southern Loan and Trust Company, of Greensboro, N. C., a working contract possessing all the advantages of a general agent's contract. With this contract can be secured small or large territory as desired, and such facilities as may be necessary for financing the general agency No man need apply who is not a worker and who cannot give satisfactory references.

The Southern Loan and Trust Company has spared no pains or expense to give its patrons the best that there is in life insurance. It is a legal reserve company with a cash capital and surplus of over $225,000 00. The company has operated in only a few counties in North Carolina, but in the territory in which it has operated, has written more business than any other company. For further information address A. W. McAlister, Manager, Greensboro, N. C.

Dedication Notice.

The Main Street church, Gastonia, will be dedicated by Bishop Wilson June 12th at 11 o'clock.

The former pastors of the church since it has been a station have all been invited to take part in attendant services. Revs. C. M. Campbell, W. M. Bagby and Dr. Geo. H. Detwiler have consented to do so. Dr. H. F. Chreitzberg finds that he cannot attend. Bro. Campbell will preach Wednesday evening, June 8; Bro. Bagby, Thursday evening; Rro. H. L. Atkins, the presiding elder, Friday evening; and Bro. Detwiler, under whose administration the present elegant building was erected, Sunday evening, June 12.

You, Mr. Editor, and our friends in general will be made most welcome on this occasion.

JOSEPH H. SKPARK,
Chmn Com. of Arr.
Gastonia, N. C., 5 28 '04.

Notice.

The Prohibition State Convention will meet in Greensboro, N. C., Tuesday, May 31, to adopt a platform of platform of principles, nominate candidates, elect delegates to Indianapolis, June 29th; and transact the business that may properly come before it. All who affiliate with us are cordially invited to attend.

THE EXECUTIVE COMMITTEE.

Notice.

Parties wishing to buy or sell lots, purchase or rent homes at Rutherford College, will do well to communicate with me, as I am in a position tion to save you some money. Address or call on,

ED. BEAM,
Rutherford College,
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Wanted.

A situation for the summer as housekeeper. Western North Carolina preferred. References sent and terms easy. Address,

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Better Than Spanking.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this Mrs M. Summers, Box 185, Notre Dame, Ind , will send her home treatment to any mother She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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GREENSBORO, N. C.

The Sunday School.

Lesson for June 5.

Christ's Trial Before Pilate.
Mark 15:1-15.

Lesson Commentary.

After the Passover and the instution of the Lord's supper, Jesus with all the twelve disciples except Judas, went out of Jerusalem through the northern gate in the eastern wall, crossed the brook Kedron and entered into an orchard about five-eights of a mile from the city known as the Garden of Gethsemane Here in communion with God in prayer, Jesus triumphed over all the weakness of his human nature, and he was strengthened by an angel from heaven that he might be able to endure the suffering which lay before him.

Then appeared officers from the chief priests, led by Judas and accompanied by a great crowd, who seized Jesus, bound him and carried him before Annas, who had once been high priest, and the father-in-law of Caiaphas, who now occupied that office. Annas undertook to get some confession from Jesus, that he might condemn him. Failing in this, he allowed one of his officers to strike Jesus, and sent him bound to Caiaphas. (John 18: 13, 14, 19-24.)

Caiaphas gathered the chief priests, elders and scribes, and sought witnesses to convict Jesus of some crime worthy of death. After many witnesses whose testimony contradicted, they found two that falsely accused Jesus of boasting of power to destroy the temple and rebuild it in three days. Upon this, the high priest officially demanded of Jesus if he was the Christ. Jesus said "I am." But instead of making any investigation as to the truth of his claim, Caiaphas rent his clothing and declared that Jesus had spoken blasphemy, and they all condemed him as worthy of death, a tratitor to God and to his country.

But this night meeting of the council was not a legal one to pronounce the death sentence. So immediately after sunrise, the Great Sanhedrin was formally called to order, the examination was briefly repeated and the sentence of condemnation to death was formally pronounced.

Pilate came out of the hall and demanded their accusations against Jesus. They did not dare to accuse him of blasphemy, the charge on which they had sentenced him themselves, over religious questions, to all of which the Romans paid no attention, and they were certain that if they now accused Jesus of holding different religious opinions from themselves, the heathen ruler would at once set him at liberty. So they presented other charges without even the seeming foundation of false witnesses to sustain them The Romans had much trouble with leaders who rose against them with armed bands, and the chief priests declared that they had arrested a dangerous insurgent who was endeavoring to excite revolt against the empire. They now accused Jesus of thr e distinct acts of a triator—sedition, perverting the nation; revolt forbidding to pay tribute to Cæsar; and usurpation of authority in claiming to be Christ, the King (Luke 23:2).

Pilate went in and examined Jesus till he proved to his own satisfaction that Jesus sought no political place or power, but that all his claims were of purely a spiritual and religious nature Then he returned to the Jewish rulers and declared his official judgment in the case: "I find no fault in this man" (Luke 23:4). If the Jewish leaders had been obedient citizens, this would have ended the whole matter. They would have accepted the decision of their governor, and Jesus would have been set at liberty.

But they became more urgent saying "He stirreth up the people even from Galilee unto this place." Then Pilate inquired if Jesus was a Galilean, and learning that he was, he thought that he saw a way to dispose of him and yet not sentence him or offend the chief priests. Herod was in Jerusalem, and Pilate sent Jesus to him, as belonging to his jurisdiction.

Herod was glad to see Jesus, expecting to behold the working of some miracle. But when Jesus wrought no miracle nor would make any answer to his questions, he, with his soldiers, mocked him, arrayed him in a gorgeous robe and sent him back to Pilate.

About this time the people were crowding before Pilate asking the release of some prisoner, as was the custom on this day of the feast Pilate desired to release Jesus on Herod's acquital, but the Jewish rulers were not willing, and he thought that they might compromise by counting him a guilty prisoner, yet letting him be set free as the one released on that day. (Luke 23:5 17.)

But the rulers persuaded the multitude to ask for the release of Barabas, a robber imprisoned for murder and insurrection. It is remarkable that they asked liberty for one guilty of the very crime with which they falsely accused Christ

And Pilate answered "What then shall I do with Jesus?" (Matt 27:22) Had they asked for his release too, doubtless Pilate would have set both free. But in wild rage they cried out "Crucify him." To Pilate's third entreaty they made the same reply.

As though he could thus free himself from responsibility, Pilate took water and washed his hands before them saying, "I am innocent." "His blood be on us and our children," was the mad reply of all Thirty years later, thirty-six thousand of Jerusalem's best citizens were sentenced to death, many of whom were crucified on that very spot.

Pilate delivered Jesus to the soilders. They scourged him with the cruel Roman scourge.

They clothed him in mockery in a robe of scarlet with a wreath of thorns for a crown. All bruised and bleeding, again Pilate brought him before the people. "Behold the man!" In pity now they surely would be content and spare the life of the holy, innocent one. But the rulers threatened Pilate with reports to Rome of all his evil deeds, if he did not crucify Jesus. And he delivered Jesus to be crucified. (John 19:4 16).

Pilate's past life would have condemned him. He had to choose between saving himself in this world or saving the life of Jesus. He chose to save himself. Foolish choice even for time. He was soon degraded from his office and banished to Gaul (ancient France) where he committed suicide.—Eugene P. Mickel, D.D., in Christian Observer.

CANCER CURED BY BLOOD BALM.

All Skin and Blood Diseases Cured

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc. have been cured by Blood Balm. Among others, Mrs. B M Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

Your Heart.

When Your Heart Fails to Pump Your Blood, Trouble Results.

Have you heart trouble?

You have, if you find it hard to breathe after walking up stairs, exercising, etc. If you have pain in your left side, in chest, back or shoulder. If you suffer from cold extremities, pale face, blue lips, dry cough, swollen ankles.

If you have fainting spells, breast pang, palpitation, redness of the face, discomfort in sleeping on one side.

The only scientific treatment for this whole train of troubles is Dr. Miles' New Heart Cure.

Dr. Miles' New Heart Cure is the prescription of a famous specialist, whose great success in treating obstinate nervous heart disease has made his name pre-eminent in the medical and scientific world.

The medicine will cure you. We know it. We want you to prove it. If first bottle does not benefit, your druggist will give you back your money.

"I have for several years suffered at times with heart trouble. I got so bad I could not sleep half the night, and had to sit up on the side of the bed lots of times to get breath. Three of my brothers have died of heart trouble, and I thought I was going the same way, but about two and a half years ago I got a pamphlet about Dr. Miles' New Heart Cure and thought I would try a few bottles. After using them I recovered, and have had better health since then than before for several years. I can heartily recommend them for heart trouble."—REV. JERRY HURT, Pastor Baptist Church, Hurt, Kans.

FREE Write to us for Free Trial Package of Dr. Miles' Anti-Pain Pills, the New Scientific Remedy for Pain. Also Symptom Blank. Our Specialist will diagnose your case, tell you what is wrong, and how to right it, Free. DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

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The Epworth League.

Topic for June 5.

Gratitude for Pardon.

(Luke 7: 41-48.)

To understand aright the parable of the Two Debtors we must keep in mind the occasion that called it forth. (Verses 36-40.) The Pharisee had put Jesus on the defensive by his reflection, unspoken but not concealed, that he who permitted such attention from the sinful could not be a prophet, or even a good man. Jesus's conduct with respect to the ostracized classes was, indeed, a standing occasion of censure. He associated with publicans and sinners; he was to be found among the social outcasts, making of them disciples, eating with them, receiving them. His motive was charity, his purpose was the bestowment of his saving grace. Pharisaism, in his day and in ours, knows nothing of grace, and is too hidebound for the warm currents of charity to circulate in its conventional, selfcentered system: hence the Pharisees were, and are, in perpetual conflict with Jesus, the Minister of grace to guilty men.

I. God Only Can Truly Forgive and Pardon Sin.

1. The woman who came to Jesus at the House of the Pharisee had a consciousness of God's pardon in her heart. When and where she obtained it we are left to imagine. Sinners of all grades and classes were attracted to his ministry who became known as their Friend. This woman, "who was in the city, a sinner," had been recovered from her hopelessness and degradation, and had found in the sense of God's love that came to her through the incarnate ministry of Jesus faith for forgiveness. She loved because forgiven, and sought opportunity—whether at the house of a contemptuous Pharisee she cared not—to make her acknowledgments by the act which provoked discussion at the table and called forth this tender parable, Jesus's apology for his attitude toward the lost.

Note—The much love and the many sins are the emphatic points of relation in verse 47. The Greek may be better rendered: "Her sins are forgiven, her many sins; for she loved much." Her love is the means by which her forgiveness is demonstrated, not that on account of which forgiveness is obtained. The Pharisee had not thought of this as an explanation of the woman's conduct, of which he disapproved (verse 39); Jesus now tells him, in effect, that it is her sense of forgiveness that accounts for this expression of love. (See Bengel's Gnomon of the New Testament and the Commentaries of Meyer, Stier, and Godet.) The forgiveness is hidden, but its fruits, the love, is evident. Verse 48 is a confirmation for the woman; what precedes is for Simon. Compare chapter 8: 48 and 17: 19.

2. God alone can forgive sin; for (1) sin is essentially against God. The obligations of righteousness proceed from his law and his nature; he alone has the right and power to pardon (2) The government of the world of nature and society is in his hand; hence it is his function to punish or to pardon. (3) He only can know the heart and thus determine whether there is true penitence and faith—the condition of pardon. The Pharisee's protest. "Who is this that forgives sin?" is right from his low view of the person who pronounces the absolution. It was in his mistaking the Person who pronounced it that he was in error.

3. In the act of pardoning sin Jesus explicitly laid claim to Deity. This passage (and chapter 5:21) cannot be construed in harmony with any low view of the Person of Christ. Miracles, precepts, parables—all assume that he is Lord in the sphere of the soul's moral responsibility.

4. The human conscience can find peace in no other than the assurance of the Spirit of Christ. He alone is the heart's intimate, and, slave it as one may, conscience refuses to recognize the authority of any other. It is in the crucified Saviour alone that the depths of human need are sounded and the longings of the human heart for forgiveness met.

II. The Divine Forgiveness Constitutes Our Greatest Debt.

1. Sin is likened to debt—a debt that burdens, forgiveness is ground of obligation of another sort—the spontaneous and joyous acknowledgment of grace, and imposes no sense of burden. When we speak of a debt of gratitude we do not imply exaction, but response of love that has orignated in the act of forgiveness.

2. The degree and quality of God's love measure the gratitude due him by the forgiven soul. That love is infinite and unmixed, hence the utmost expression of gratitude must fall short of an adequate return.

3. Entire self-giving is the minimum measure of love's response to God's forgiveness. The parable represents different degrees of love as the consequence of different degrees of sin forgiven. But we may properly distinguish between the actual criminality of the sinner and the inner appreciation of sin as demerit. The fifty-pence sinner and the five-hundred-pence sinner are consciously such, apart from any fixed standard of comparison. Often it is that the purer character, by reason of greater sensitiveness of conscience and more adequate conception of the requirements of a holy God, takes the place of the five-hundred pence sinner, calling himself "the chief of sinners:" while the fifty pence sinner admits himself to be such only by the pressure of argument, and feels no burden. Of course their love will be proportionate.

III. The Forgiveness Demands the Gratitude of Heart and Life.

1. Love for Christ is always a response to Christ's love for us; never initiative. Nowhere do we perceive the love of Christ better than in his atoning death, by which all his redeeming work is related to us as sinning and helpless debtors. In the cross we are most powerfully impressed by the love of God. But the impression must become a heart response—love—when we are conscious of the forgiveness of our own sin through the operation of God's love "We love him; he first loved us" Gratitude of heart is simply responsive love, awakened by the benefits conferred by gracious love

2 Gratitude of life is the process of making objective, or bringing to outward expression, the responsive love in the Christian's heart. It is love endeavoring to express itself in acts of like quality with those that lie at its own source Thus the Christian's gratitude knows no measure It does not coldly calculate that a tenth of one's income is due and commanded to be rendered, but gives all to Christ; it does not merely strictly reserve one day in seven for holy service, but finds a lifetime too little for the service it would give.—Epworth Era.

A Perfect Laxative

Is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities Such a remedy is **Mozley's Lemon Elixir.** It is a pleasant lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle.

Mozley's Lemon Hot Drops, without an equal for coughs, colds, sore throat and bronchitis. 25c a bottle.

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MAY—NOVEMBER, 1904.

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Account the above occasion effective Apr l 25 1904 Southern Railway will place on sale daily tickets at extremely low rates, to St Louis Mo., and return Following are rates applying from principal points in tate of North Carolina:

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Greensboro	34 10	28.40	23 30
Mt Airy	37 00	30.25	25 00
Sanford	3 .60	31 00	26 25
Winston-Salem	35 85	29 85	24 40

Southern Railway will, effective April 26, 1904 inaugurate Through Pullman Sleeping Car between Greensboro, N. C and St. Louis Mo., via Salisbury Asheville Knoxville Lexington and Louisville; leaving Greensboro daily at 7:20 P M

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Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Important Notice.

Delegates to the annual meeting at Monroe are requested to send their names at once to Mrs. W. C. Heath. This is necessary that the Reception Committee may provide homes for all.

The Board Meeting.

The Woman's Board of Foreign Missions held its twenty-sixth annual session most harmoniously and delightfully in the beautiful city of Jacksonville, Fla., May 18-24. The handsome new McTyeire Memorial church, adorned for the occasion with the choicest plants and flowers of Florida's sunny clime, offered every facility for the transaction of business, while the charming hospitality so graciously dispensed filled the intervening hours with restful pleasure and social delight It was our privilege, together with Mrs. Lucy A. Cuninggim, to be guests in the elegant home of Mr. and Mrs. J. A. Holloman, North Carolinians, whose hearts turn lovingly to their native State, though successful business enterprise has anchored them far away. Their loving kindness we shall not soon forget.

An informal preliminary meeting of Secretaries revealed the fact that nearly every Conference Society had made decided progress during the year. South Georgia stands at the head, having raised $14,511. It supported twelve missionaries and is now asking for four more. North Georgia follows close with $13,210. Western North Carolina stands fifth with $7,098, Virginia and South Carolina being a little ahead. Western North Carolina organized the largest number of Golden Link Societies.

Instead of a formal annual address, the President, Mrs. M. D. Wightman, brought to the body an inspiring message, fresh and strong from a heart glowing with missionary zeal. This work in which we are engaged, she said, lies nearest the Saviour's heart. Not till we touch it with our own hearts and suffer with Christ for the lost have we the real missionary spirit. Heathen women are stretching imploring hands for that with which we are surfeited. Our hearts have not yet been moved as they should be. Money is the poorest thing we can give—it only shows we care a little. Let us beware lest our apathy hinder the coming of the kingdom.

The report of the general secretary gives the following statistics:

STATISTICS OF FOREIGN WORK.—The Woman's Board is represented in six different countries. In these, 29 stations are occupied; there are 65 missionaries, 133 foreign and native assistants, 23 boarding schools, 52 day schools, about 5,000 women and children under instruction, 6 kindergartens, 2 hospitals, 3 Bible schools, 118 Bible women, 283 scholarships; and property, including Scarritt Bible and Training School in Kansas City, valued at $110,000.

STATISTICS OF THE ORGANIZATION IN THE HOME LAND.—There are 34 Conference Societies. One Conference, the East Texas, was absorbed by the Texas Conference at the last General Conference. Our Conference Societies are confined by the boundaries of the Conferences. District, 269; adult auxiliaries, 2,299; Young People's and Juvenile Societies, 1.187. Of the Young People, several thousand have been enrolled as Golden Links. Subscribers to Woman's Missionary Advocate, 12,912; subscribers to Little Worker, 8,854. These periodicals have not only been conducted with the usual ability, but have grown in favor, calling forth higher appreciation, and having longer lists of subscribers.

The secretary also emphasized the fact that while God has greatly blessed and strengthened the work in every foreign field, this very success increases responsibility, and demands more abundant resources. A larger force should be sent out and a better equipment given to all our schools.

The total receipts of the year were $132,143.37. Of this amount $19,000 was contributed for the support of scholarship and Bible women. All appropriations were met and a $5,000 loan, negotiated to meet a deficit in the first and second quarter's receipts, paid back. The treasurer stressed the necessity of prompt collections during these quarters.

Four new missionaries were accepted, three being appointed to China and one to Brazil These few are totally inadequate to the great need and the request goes out that every Christian pray earnestly that God will call more laborers into his ripened harvest fields.

Miss Viola Blackburn of Mexico, Miss Mary Pescud of Brazil, Miss Helen Richardson and Dr. Margaret Polk of China, were present and made interesting and instructive talks. Dr. Lambuth addressed a large audience on Friday evening, and Dr Nance, President of Soochow University, on Saturday. Bishop Candler preached on Sunday morning and Bishop Wilson on Sunday evening. Both sermons were master-pieces of great minds and made a profound impression. Their wise counsels were also invaluable on many vital questions.

The most important legislation was the decision to have an associate general secretary. Mrs. J. B. Cobb, of Macon, Ga, was elected to this important office, the duties of which were defined only in a general way. It is hoped thereby to greatly strengthen the work at home.

The subject of "Specials" elicited much discussion and important changes were made in regard to them, which will be explained later.

The Scarritt Bible and Training School has had a most successful year. The enrollment was larger than any previous year, and nineteen young ladies composed the graduating class. Of these three were appointed Deaconesses in the home mission work and three foreign missionaries. The Maria Wightman lectureship was not fully completed but several Conference Societies pledged the amount lacking. It was resolved to endow another lectureship in honor of Mrs. S. C. Trueheart.

With praiseful hearts and renewed consecration to the service of the King, the Board adjourned late Tuesday afternoon to meet next year, at the invitation of Mrs. Spaulding, in Muskogee, Indian Territory.

Quarterly Meetings.

ASHEVILLE DIS'T—3rd Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	May	28 29
Bethel	"	28 29
Marshall circuit, Flint Hill	June	4 5
Hot Springs ct., Paint Rock	"	11 12
Ivey circuit, Little Ivey	"	18 19
Bald Creek circuit, Deyton's Bend	"	22 23
Burnsville circuit, Martin's Ch	"	25 26
Swannanoa circuit, West's Ch	July	2 3
Hendersonville station	"	9 10
Hendersonville ct., Reedy Patch	"	16 17
Cane Creek ct., Sharon	"	23 24
Old Fort circuit, Pleasant Grove	"	30 31
Weaverville circuit	Aug.	13 14
Weaverville station	"	20 21
Central	"	27 28
Haywood St	"	27 28
District Conference at Biltmore	"	4 7

CHARLOTTE DIST—3d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Hoskins	June	5 6
Brevard	"	5 6
Pineville, Hebron	"	11 12
Dilworth	"	12 13
Morven, Long Pine	"	18 19
Trinity	"	26 27
Calvary	"	26 27
Tryon street	July	3 4
Chadwick	"	3 4
Weddington, Wesley	"	9 10
Matthews, Indian Trail	"	10 11
Monroe circuit, Bethlehem	"	16 17
Monroe station	"	17 18
Polkton, Marshville, D. C	"	21 24
Lilesville, Olivet	"	30 31
Ansonville Salem	Aug	6 7
Wadesboro station	"	7 8
Derita, Derita	"	13 14
Clear Creek, Bethel	"	14 15
Waxhaw, Pleasant Grove	"	20 21

FRANKLIN DIS'T—3rd Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin circuit at Snow Hill, Apr. 30, May		
Franklin station	May	7 8
Macon cir at Flatts	"	14 15
Webster ct. at Tuckaseegee	"	21 22
Glenville circuit at Highlands	"	28 29
Dillsboro, Sylva & Scott's Creek at Willets	June	4 5
Whittier circuit Ocona Lufta	"	11 12
Bryson City circuit, Almond	"	18 9
Andrews circuit, Peach Tree	"	25 26
Hiwassee circuit at Liberty	July	2 3
Murphy Station	"	3 4
Hayesville circuit at Sweet Water	"	9 10
Robbinsville circuit	"	16 17

GREENSBORO DIS'T—3d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Ruffin, Lowes	May	7 8
Reidsville, Ware's Chapel	"	8
Greensboro, West Market	"	15
Greensboro, Walnut St	"	15
Wentworth Carmel	"	21 22
Reidsville, Main St	"	22
Randolph, Fairview	"	22
Randleman, St. Paul	Jun	
Asheboro station, Asheboro	"	
High Point, Washington Street	"	12
High Point, South Main Street	"	12
Enterprise Mt Olivet	"	18 19
Uwharrie Canaan	"	25 26
Pleasant Garden, Rehoboth	July	2 3
Greensboro, Spring Garden	"	3
Asheboro circuit, Cedar Falls	"	9 10
Ramseur, Ramseur	"	9 10
West Randolph, Prospect	"	16 17
Liberty, Liberty	"	23 24
Greensboro circuit, Holt's Chapel	"	30 31
Greensboro, Centenary	"	31

MORGANTON DIS'T—3rd Round.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	May	16
Connelly Springs ct. Friendship	June	4 5
Cliffside circuit at Honewell	"	11 12
Henrietta and Caroleen, Henrietta	"	12 13
North Catawba ct., at Concord	"	18 19
Marion station	"	19 20
Table Rock ct. at Oberh	"	25 26
Morganton circuit Denis Chapel	July	2 3
Rutherfordton station, Mt. Hebron	"	9 10
Forest City ct., Cedar Grove	"	10 11
Green River circuit, Tryon	"	16 17
Broad River ct., Kesler's Chapel	"	23 24
Bakersville ct., Red Hill	"	30 31
Spruce Pine circuit Pisgah	"	30 31
Elk Park circuit, Pineola	Aug.	2 3
Thermal City circuit	"	6 7
McDowell circuit	"	7 8

MOUNT AIRY DIS'T—3d Round

J. A. Cook, P. E., Mount Airy, N. C.

Mount Airy station	May	28 29
Rockford ct. at Pleasant Ridge	June	2 3
Jonesville circuit at Maple Spring	"	4 5
Elkin station	"	5 6
Sparta ct. at Shiloh	"	11 12
Laurel Springs at Mt. Zion	"	13 13
Wilkesboro ct. at Beulah	"	18 19
N Wilkesboro ct., at Roaring River	"	25 26
Pilot Mountain ct at Fairview	July	2 3
Stokes ct at Walnut Cove	"	9 10
Heaton circuit at Baldwin's	"	16 7
Creston ct. Big Laurel	"	23 4
Watauga ct., Union	"	30 31
Boone ct. Boone	Aug	6 7
Jefferson ct. Bethany	"	7 10
Yadkinville ct., Macedonia	"	0 21
Mount Airy circuit, Salem	"	20 21

SHELBY DISTRICT—3rd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	June	5 6
Mount Holly ct., at Moore's Chap	"	11 12
Bessemer City at Tate's Chapel	"	18 19
ElBethel station	"	25 26
King's Mountain station	"	26 27
Southfork circuit at Ebenezer	July	2 3
Bellwood circuit at St. Peter's	"	3 4
McAdensville station	"	9 10
Lowell circuit	"	10 11
Gastonia, Main Street	"	10 11
Gastonia, West End and Ozark	"	10 12
Lowesville ct. at Snow Hill	"	16 17
Stanley Creek circuit	"	17 18

SALISBURY DIST—3d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	May	14 15
Concord, Epworth	"	15 16
Concord, Forest Hill	"	21 22
Concord circuit, Rocky Ridge	"	21 22
Albemarle circuit, Pine Grove	June	4 5
Albemarle station	"	5 6
Linwood circuit, Bethel	"	18 19
Lexington station	"	19 20
Lexington Mission	"	20
Salisbury circuit, Bethel	"	25 26
Spencer station	"	26 27
Salisbury, Main Street	July	2 3
Salisbury, First Church	"	3 4
Gold Hill circuit, Mt. Zion	"	9 10
New London circuit, Palmerville	"	10 11
Tabor & Vance Mill, Gay's Chapel	"	16 17
East Salisbury station	"	17 18
Cottonville, Rehoboth	"	23 24
Big Lick, Love's Chapel	"	23 24
Norwood station	"	24 25
Salem station	"	30
Mt. Pleasant ct., Centre Grove	July	31 Aug. 1
Jacks n Hill circuit, Janes Chap	Aug.	6 7
Woodleaf circuit, South River	"	13 14
China Grove circuit, Shiloh	"	14 15

STATESVILLE DIS'T—3d Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit, Moriah's Chapel	May	28 29
Lenoir station	"	29 30
Statesville, First Church	June	4 5
Statesville, West End	"	4 5
Troutman circuit, Knox's	"	11 12
Mooresville circuit, McKendree	"	18 19
Mooresville station	"	19 20
Caldwell circuit, Grace Chapel	"	25 26
Granite Falls station	"	26 27
Mount Zion station	July	2 3
Newton circuit, Marvin	"	9 10
Hickory station	"	10 11
Maiden circuit, Pisgah	"	16 17
Statesville circuit, Trinity	"	23 24
Alexander circuit	"	30 31
Stony Point circuit	Aug	6 7
Clarksbury circuit	"	13 14
Iredell circuit	"	14 15
Catawba circuit Bal's Creek	"	20 21

WAYNESVILLE DIS.—3d Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Palmer's Chapel	May	21 22
Sulphur Springs at Laurel Hill	"	28 29
Leicester at Little Sandy	June	4 5
Clyde at Clarke's Chapel	"	11 12
Canton at Bethel	"	18 19
Mills River at Avery's Creek	"	25 26
Brevard	July	2 3
Transylvania at Greenwood	"	3 4
Waynesville	"	9 10
Crab Tree at Mt Zion (Dis. Conf)	"	14 17
Spring Creek at Balm Grove	"	23 24

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

... orders are to fight,
Then if I bleed and fail,
Or strongly win what matters it?
God only doth prevail.
The servant craveth naught,
Except to serve with might;
I was not told to win or lose,
My orders are to fight.
—Ethelwyn Wetherald.

Home Mission Notice.

As already announced, the Annual Meeting of the Home Mission Society will convene at Brevard June 10th.

We wish to urge that all the auxiliaries be represented. Very great benefit is to be dirived to each Society, by having a representative present at the Annual Meeting, and we should improve this opportunity of coming in direct contact with the work and workers.

We extend a very special and cordial invitation to the ministers of the Conference to be present, in as far as they may be able to do so.

The members of our Woman's Home Mission Society heartily appreciate the assistance which the preachers have given them, both by encouraging the organization of auxiliaries, and in pledging and raising subscriptions for Brevard Industrial School. It will therefore be especially pleasing to the members of the Society, to have as many of them as possible meet with us.

If we succeed in securing reduced Railroad rates, it will be duly announced.

We request that all the members observe Sunday 5th as a day of special prayer for the divine blessing upon the meeting.

M. J. BRANNER.
President W. H. M. Society.

Woman's Home Mission Society.

About two months ago an article appeared in the columns of the News from the pen of Mrs. F. L. Townsend, President of the W. H. M. S., of the central M. E. church, relative to the work of the Society.

This article was a concise statement of the object and work of the Society; and as our bebut has thus beeu made; we desire to come before the public occasionally in order that our existence and our needs may not be forgotten.

While our own auxiliary has not been organized more than a year, and cannot boast of a large membership, we have cause for rejoicing in that there has been a steady growth in members, in interest, and in zeal for the work.

As was explained in the article referred to, one branch of our work is connectional, making each auxiliary a part of the great organization of Home Mission workers of the M. E. church, South.

During the past month a meeting was held in Kansas City, Mo., which was composed of the officers of the general Board of the W. H. M. S., and of one delegate from each Conference in the organization. The Western N. C. Conference was represented by Mrs T. F. Marr, of Charlotte, who is a zealous worker in the cause.

The reports of the various officers were most encouraging, showing a creditable forward movement along all lines. Just a few gleanings from these reports will serve to show the magnitude of the work of the Society, as well as the gratifying results of its labors.

A sum exceeding $200,000 was raised for the work during the past year.

The total membership at present is 33,919, while the number of auxiliaries is 1809.

Boxes of supplies to the number of 192 have been sent to preachers on the frontier, while 379 boxes were sent to orphanages, and 11 to mission schools and rescue homes, during the past year.

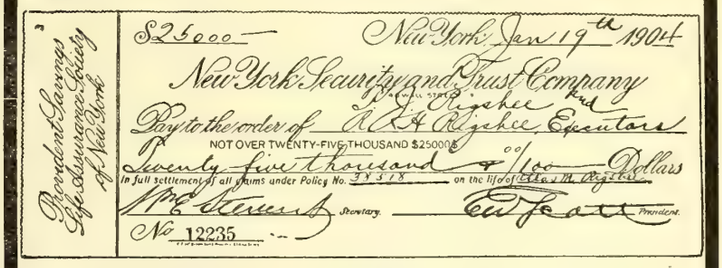
In the several educational institutions under the control of our Society 1429 students were enrolled during the year, while sixty-three girls were given a Christian home and its influences in the Rescue Home at Dallas, Texas.

Seventeen City Mission, Boards under the control of our Society, exist in our cities, with twenty-nine salaried workers, six of whom are graduate deaconesses. The number of deaconesses now, however, is augmented by four, that many having been ordained at the recent Board Meeting. There are many demands for these trained workers at present that one hundred deaconesses, instead of ten, could find work to do at once. The great cry of the W. H. M. S. just now is not so much for money as for consecrated women to do the Master's work.

The Bible Study, which is a part of the Home Mission work, is proving a blessing to those who are taking advantage of it, while the local mission work, consisting of visiting the sick and strangers, helping worthy ones wbo are in need, and seeking to aid the pastor in his work, all bring their own reward.

MRS. C. C. CREVELING,
Supt. of Lit of W. H. M. S.
Mt. Airy, N. C., May 19, 1904.

$25,000.00 for $8,891.75



Paid the Estate of the late A. M. Riggsbee, Durham, N. C., by the

Provident Savings Life Assurance Society OF NEW YORK.

Messrs PEACOCK & GOLD, General Agents, Greensboro, N. C.
Gentlemen—We beg to acknowledge receipt of the Company's check No. 12 235, for Twenty five Thousand Dollars ($25,000) in full settlement of claim under policy covering the life of Atlas M Riggsbee, for which we thank you.
Yours very truly, (Signed) T. J. & R. H. RIGSBEE.

For this he paid only $8,291 75, was protected for $25 000 00 for 13 years, from the age of 50 to 63 years for less than $684 00 per year or $27.36 per thousand. Returning at death 00 per cent profit to his estate.

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EDWARD W. SCOTT, President.

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MAIL ORDERS.

Be explicit. Goods shipped on approval. Mention this paper.

E. M. Andrews,

Formerly of Charlotte,

Now of GREENSBORO, N. C.

WINSTON DIS'T—3rd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Mayodan	May	7 8
Leaksville and Spray	"	21 22
Stokesdale, Bethlehem	"	28 29
Walkertown	"	29 30
Madison, Bethesda	June	4 5
Forsyth, Crews	"	11 12
Grace	"	12
Lewisville, Concord	"	18 19
Summerfield, Pisgah	"	25 26
Kernersville	July	2 3
Southside and Salem	"	9 10
Centenary	"	10
Burkhead	"	10
Thomasville Fair Grove	"	16 17
Danbury, Sandy Ridge	"	23 24
Davidson, Centenary	"	30 31
Advance	"	31
Mocksville		31
Davie Zion	Aug.	6 7
Farmington, Wesley Chapel	"	13 14
Cooleemee	"	20 21

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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It absolutely restores the natural color to any gray or faded hair, stops dandruff and unpleasant itching, and promotes growth. **NOT A DYE.** Testimonials of unquestionable credibility. We guarantee it, and we mean just what we say.

At druggists. Price, $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, Charges Prepaid. Highest testimonials. Write us for circulars. XANTHINE COMPANY, Richmond, Va.

dec 13 1y

The Farm and Garden.

Notes on Gardening.

T. Greiner, in Farm and Fireside.

Hail to the Dandelion, the earliest of our spring vegetables, so easily grown, so wholesome, so gratifying! We have them wild in abundance, yet how much nicer, cleaner, more easily prepared and generally more satisfactory are the plants from the cultivated patch in the garden! When you sow seed, always select a spot where the plants may remain until along in next spring, say along side of the asparagus or the parsnips and salsify.

The Bunch-Onions.

Later developments prove most of the onion varieties grown from seed last summer badly hurt by the unexpected dips of the mercury to about fifteen degrees in the middle of April, after the plants had passed the ordeal of the severe winter all right. Only the White Portugal and the White Queen (Barletta?) escaped unscathed. This proves the entire hardiness of the two sorts. A good portion of the Prizetakers are good yet. The latter makes such fine sweet green onions that we can well afford to take some risks or to plant a patch even if we do lose a percentage by an unusually trying winter.

Sulphur for Raddish Maggots.

Mrs. M. H. B., of Carrollton, Ohio, writes: "Tell all your subscribers, when they sow radish seed, to sprinkle sulphur either before the seed is put in or before it is covered, and they will find that they can have all the radishes without maggots that they want. There is not much danger of overdoing the thing. Apply enough so that the ground will look pretty well colored. I always use a little sulphur on peas and beans, also, and think it keeps cutworms away. If you don't believe my story just try a row of radishes without the sulphur, and note the diffe ence." This remedy is easily tried. One of my neighbors, and in fact a good many other gardeners, always sprinkle salt along the rows with the radish seed, and think it keeps the maggots away.

Good Winter Squash.

I like a nice dry winter squash, such as the old Hubbard used to be. In recent years, however, my Hubbards were usually watery, and almost worthless for table use. Whether the fault is in the Hubbard itself, it having degenerated, or in the manner of growing it, I am not prepared to say. Now and then I find a squash that cooks dry and mealy, as of old; but even when I gather seed of such specimens, and plant it, I again get watery, flavorless things. Possibly the squashes would be better on soil of a more sandy character. Many other vegetables, notably sweet corn and melons, seem to have a better flavor when grown on sandy soil. In short, so far as winter squashes are concerned, I am "in a pickle." I have tried the little Cocoanut squash just for quality, without having better success. Before giving up, however, I must try the Delicious. If that does not give me the oldfashioned dry and mealy squash I shall have to quit.

Manure for Sweet Potatoes.

A reader in North Carolina has a lot of chip dirt and wood-ashes which he desires to use in combination with "guano" for his sweet potatoes. The sweet potato is the one crop above all others for which I would apply manure in the hill For almost all others I prefer broadcast manuring. The ground should not be excessively rich. We don't want an excessive growth of vine, and these rooting all over the surface of the ground. For hill manuring you might make a combination about as follows: Two hundred and fifty to three hundred pounds of fresh (or five hundred pounds or over of leached) wood-ashes, one hundred pounds of acid phosphate and what chip dirt you desire to add. The latter is of comparatively little value as plant food, but may have a good mechanical effect—making the soil loose and porous. It may be supposed that your soil has nitrogen enough for the crop. Apply a fair dose of the mixture (enough to use several hundred pounds of acid phosphate to the acre) right in the hill, mixing it well with the soil, and trust to Providence and good cultivation, especially the latter. The term "guano" is used by many people to denote any kind of concentrated commercial fertilizer, just as the term "phosphate" is often used.

Cheap Food.

Wheat and corn are standard foods, as they provide the necessary materials for the production of eggs, and also because they are cheaper and more concentrated than many other foods, and as long as wheat and corn can be purchased at prices lower than other foods can be grown, just so long will those grains be used by farmers for feeding purposes. The question, however, is whether they are really cheap when fed exclusive ly. They may cost less, but the cost depends upon the final result. If too much corn prevents the hens from laying, by making them too fat to lay, then corn is not cheap at any price; but when wheat and corn can be made available in connection with other foods, and the hens are productive, there is nothing cheaper.

A Sure Thing.

It is said that nothing is sure except death and taxes, but that is not altogether true. Dr. King's New Discovery for Consumption is a sure cure for all lung and throat troubles Thousands can testify to that. Mrs. C. B. VanMetre of Shepherdtown, W. Va., says "I had a severe case of Bronchitis and for a year tried everything I heard of, but got no relief. One bottle of Dr. King's New Discovery then cured me absolutely." It's infallible for Croup, Whooping Cough, Grip, Pneumonia and Consumption. Try it. It's guaranteed by all druggists. Trial bottle free. Regular sizes 50c, $1.

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GETS AT THE JOINTS FROM THE INSIDE.

BEGINS WORK with the first dose, cleansing the blood of all the poisonous acids that produce RHEUMATISM, driving out all the dangerous germs that infest the body—that is the way cures are effected by

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Other medicines treat symptoms; *Rheumacide removes the cause*, and, therefore, its

CURES ARE PERMANENT.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125 00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. **G. A. GRIMSLEY, Secretary.**

THIS PAPER offers excellent advantages to advertisers.

Lines Suggested by the Death of a Child.

How sad to think three years have passed
Since we were called to part
With our sweet babe by all caressed,
And loved by every heart.

He, smiling, cheered us in our gloom,
He, suffering, caused us pain;
How hard to know that in youth's bloom,
By death the child is slain.

Can it be so his active little feet
Will ne'er again return,
His little voice so mild, so sweet,
Shall never more be known?

He left us at the break of day,
Up with the rising sun,
He went—oh, did he go to stay,
From this our lonely home?

The evening came and went apace,
The morning came in turn:
But still our Charlie's little place
Says there's no return.

Thus day by day the eve and morn
Have come and gone away,
They leave us more and more forlorn,
They tell us he must stay.

While here he loved us all so well,
His arms would us embrace,
His swelling words of love would tell
With smiles upon his face.

'Tis hard to give thee up, my child,
We loved your prattling voice,
Your Father in the skies has called
And we must acquiesce.

'Tis best for thee, my child, I know,
But still it grieves us here,
To be away awhile from you
While you are happy there.

'T will not be long till we will leave,
We hope to meet you there;
We'll meet you as I pass the grave,
Go with you through the air.

Then through eternity we'll roam
And scan the fields of bliss,
And not a soul from heaven's home
Shall ever be amiss.

C M. ANDERSON.

Raleigh Christian Advocate please copy

Story of Eleven Poor Boys.

John Adams, second president, was the son of a grocer of very moderate means The only start he had was a good education.

Andrew Jackson was born in a log hut in North Carolina,and was reared in the pine woods, for which the state is famous.

James K. Polk spent the earlier years of his life helping to dig a living out of a new farm in North Carolina. He was afterward a clerk in a country store.

Millard Fillmore was a son of a New York farmer, and his home was a humble one. He learned the business of a clothier.

James Buchanan was born in a small town in the Allegheny mountains. His father cut the logs and built the house in what was then a wilderness.

Abraham Lincoln was the son of a wretchedly poor farmer in Kentucky, and lived in a log cabin until he was twenty-one years old.

Andrew Johnson was apprenticed to a tailor at the age of ten years by his widowed mother. He was never able to attend school, and picked up all the education he ever had

Ulysses S Grant lived the life of a village boy, in a plain house on the banks of the Ohio river, until he was seventeen years of age.

James A. Garfield was born in a log cabin. He worked on the farm until he was strong enough to use carpenter's tools, when he learned the trade. He afterward worked on a canal.

Grover Cleveland's father was a Presbyterian minister with a small salary and a large family. The boys had to earn their living.

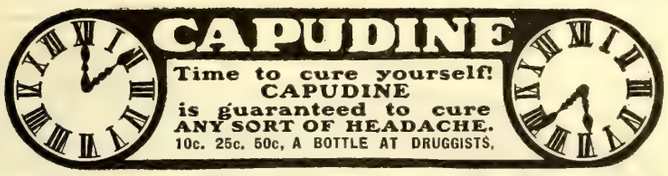
William McKinley's early home was plain and comfortable, and his father was able to keep him at school.—Advance.

Confederate Veterans' Reunion, Nashville, Tenn., June 14 16, '04

For above occasion the Southern Railway will sell tickets to Nashville, Tenn., and return at rates named below : Goldsboro, $13.55, Selma $15.15, Raleigh, $12.60, Durham, $12.05, Henderson $13.00, Greensboro, $10.95, Salisbury $9.95, Winston Salem $10.55, Hickory $8.80, Charlotte $10.10, Gastonia $9.65, Shelby $9.10. Approximately low rates from other points. Tickets sold June 10th to 15th, 1904, inclusive, with final limit to leave Nashville June 18th, 1904; provided tickets are officially stamped by Joseph Richardson, Special Agent.

Tickets can be extended until July 10th, 1904, if deposited by original purchaser with Joseph Richardson, Special Agent at Nashville, between hours of 8 00 a m. and 8.00 p. m , June 10 to 18 inclusive, and upon payment of a fee of 50 cents per ticket.

General J. S. Carr has selected the Southern Railway via Asheville, Knoxville, and Chattanooga as the official route for his Annual "Confederate Veterans Special," which will consist of first class day coaches and Standard Pullman cars to be handled through to Nashville, Tenn., without change. This special train will leave Raleigh, N. C., at 3 25 p. m. Sunday, June 12th, 1904. Berth rate from Raleigh $4.50, Durham $4.50, Greensboro $3.50, Salisbury $3.50, Asheville $2 50. Two persons can occupy a berth without additional cost. Excellent service on regular trains in both directions. Ask your agent for rates from your station. For further information and sleeping car reservations, write R. L. VERNON, T. P. A., Charlotte, N. C.



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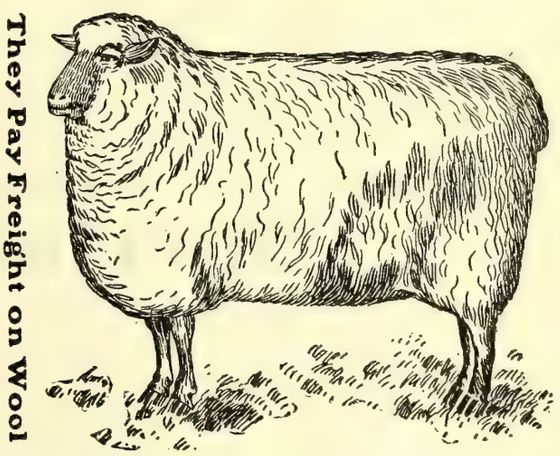
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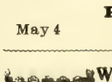
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TRINITY COLLEGE
NO. CAROLINA

North Carolina
Christian Advocate

REV. H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

Reading Room
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EDITORIAL.

Statesville District Conference.

[EDITORIAL CORRESPONDENCE.]

Much of the territory included in the Statesville District, lying along the Catawba river, was pre-empted by the German element from Pennsylvania. They were thoroughly fixed in their religious faith and were not very hospitable toward the followers of Wesley who invaded this section more than a century ago. Nevertheless, Francis Asbury touched this goodly land at a few points, and sowed the seed that could not fail to germinate, even among the followers of Luther and Zwingli, and such other faithful local preachers as Daniel Asbury and others remained permanently to cultivate the field. So it came about that Methodism was thoroughly established early in the century, and has been gradually growing and increasing through the years. Camp meetings were among the first agencies, and they linger still among the few representatives of these wonderful agencies of a fervent evangelism. The hostile spirit of those who at first opposed has given way, in most instances, to a genuine spirit of fraternity, and the brethren are dwelling together in unity and joining hands in the great work of soul-saving and Christian education. The older citizens can tell of many a battle of the giants; but these things are no more, and will never be witnessed again, thanks to a better understanding of the true mission of the church of Jesus Christ and the legitimate work of her ministry.

Newton, the seat of the Conference, has a good, thrifty congregation of Methodists, occupying a very attractive house of worship, which has recently been remodeled. The charge is composed of this church, with three churches in the country, making one of the most pleasant charges in the Conference. A neat and comfortable parsonage has been built on an adjoining lot, making a very pleasant home for the preacher. Catawba College, the denominational college of the Reformed church in the Potomac Synod, is located here, and the surrounding country is filled with a thrifty and industrious people, thus making Newton an attractive center of a very prosperous section. Rev. W. F. Womble is serving his second year as preacher in charge, and is doing fine work. As in every other charge served by him heretofore, the people are devoted to him, and he is universally popular, and therefore in a position to advance the work in every particular. He is one man who has the enviable record of always being popular, without being open to the charge of catering for it.

The Conference met on Thursday morning, Rev. J. H. Weaver, D.D., the presiding elder, in the chair. Rev. M. H. Vestal, of Mt. Zion station, was elected Secretary. The attendance was about as usual. Three of the pastors were absent on account of sickness. A special message was received from Rev. J. W. Bowman, of the Iredell circuit, telling of his serious sickness, and the Conference was led in a special prayer for him by Rev. R. M. Taylor.

The reports of the pastors were encouraging, but were not up to the reports on the Mount Airy and Morganton Districts. We refer specially to the financial reports. The central districts are more likely to feel assured that all will come up in the end, and are probably not organizing and making the strenuous efforts that are put forth on the mountain districts.

Davenport College is in this district, and Rutherford College just on the border in the Morganton district. We were greatly pleased with the reports from these schools. They are doing fine wo k, and there is a fine outlook for enlargement in the future. Davenport will add a large wing to the present building this year, which it is expected to have in readiness by the opening in September.

Rev. S. B. Turrentine, D.D., preached a strong educational sermon on Friday and represented Greensboro Female College, and Miss Nannie Lee Smith was present soliciting contributions for the building fund.

R. L. Ownby and H S Blair were licensed to preach, and R. L. Ownby and K. W. York were recommended to the annual conference for admission on trial.

We expect a full report from the secretary next week. The people of Newton gave the conference cordial entertainment, and the editor of the ADVOCATE had certainly one of the very best homes in the family of Bro. Geo. A. Warlick.

Leaving on Saturday morning, I did not learn the place of meeting for next year, nor the names of the delegates to the annual conference. By a previous arrangement I came to Taylorsville on Saturday where I preached for Brother E. J. Poe and his congregation on Sunday morning. I was glad to find this little band of Methodists doing well under the ministry of Brother Poe, who is serving his first year.

Our space is full, and I am admonished to stop short. H. M. B.

The real measure of manhood is the ability to do and to suffer.

What do we live for, if it is not to make life less difficult to each other?

After Thoughts.

An old painter of Siena, after standing for a long time in silent meditation before his canvas with his hands crossed meekly on his breast and head bent reverently low, turned away, saying: "May God forgive me that I did not do it better!" Many people as they come to the close of their life, and look back at what they have done with their opportunities and privileges, and at what they are leaving as their finished work to be their memorial, can only pray with like sadness: "May God forgive me that I did not do it better!" If there were some art of getting the benefit of our own after thoughts about life as we go along, perhaps none of us would live more wisely and more beautifully. It is of times said: "If I had my life to live over again, I would live it differently. I would avoid the mistakes which I now see I have made. I would not commit the follies and sins which have so marred my work I would devote my life with earnestness and intensity to the achievement and attainment of the best things." No one can get his life back to live it a second time, but the young have it in their power to live so that they shall have no occasion to utter such an unavailing wish when they reach the end of their career.—J. R. Miller, D.D.

The "Free Lunch."

Against the oft-quoted statement that "the free lunch is the redeeming feature of the saloon," Mrs. Chauncey Depew says some most valuable and significant things. She says: "The free lunch is largely responsible for the enslavement of young men to drink. As sure as a man eats a free lunch, just so sure will he be a drinking man, unless he is possessed of rare self-control. A man takes a drink and a bite. The bite makes him thirsty and the drink makes him hungry; and many a man who would leave a saloon after having imbibed one drink, will stick all day as long as the free lunch is there. It isn't the drink that keeps him, but the ingenious make-up of the free lunch, and that's why I say it's a blotch on civilization and should be wiped out."—Exchange.

The vice of envy is not only a dangerous vice, but also a mean one, for it is always a confession of inferiority. It may provoke conduct which will be fruitful of wrong to others, and it must cause misery to the man who feels it. It will not be any the less fruitful of wrong and misery if, as is often the case with evil motives, it adopts some high sounding alias. The truth is that each one of us has in him certain passions and instincts which, if they gain the upper hand in his soul, would mean that the wild beast had come uppermost in him.—Roosevelt.

CONTRIBUTED.

Leaving Home.

BY REV. C. C. THOMPSON.

This was the trial of my life. To leave such a home and such a noble people, both in the church and out, was no small thing, but we turned our faces toward the setting sun—just 3,000 miles from Lenoir. This was a long journey, almost across the continent.

AT SAINT LOUIS.

While the Fair is not complete, yet it is a marvelous exhibition of the products and customs of the world St. Louis is simply the seaport of the world. As experts have devoted from 100 to 200 pages in an attempt to describe one building, I shall make no attempt at the impossible.

One thing impressed me deeply: the excellent order that prevailed throughout the Fair grounds. I have seen worse conduct in some churches than I saw here. Of course we did not go on the Pike, hence cannot say about the deportment there.

ON THE ROAD.

Leaving St. Louis we took the Burlington Route to Denver. From this city we took the Denver & Rio Grande through the Switzerland of America. It will be impossible to give a detailed account of our trip through the Rockies; but will only call attention to a few places:

THE ROYAL GORGE.—Perhaps nothing in the regions of the Rockies is so sublime, so awe inspiring, as this wonderful freak, which forms a pathway for the Arkansas river through these mountains. While this is the marvelous work of volcanic eruption, in geologic ages far back in the infant ages of the world; yet no one who believes in God can fail to see his hand directing the forces and laws of nature to accomplish this astonishing piece of work. The gorge proper is fifty feet at the bottom and seventy feet at the top That stands at the highest point 3,000 feet—over one half a mile. Through this rushes the foaming, seething, hissing, splashing, waters of the Arkansas river. Up through this wonderful fissure passes the railroad for about forty miles. This sight alone is worth the time and expense of the trip.

TENNESSEE PASS.—This is the great watershed between the Arkansas and the Eagle rivers in the Rocky mountains. Where the railroad crosses the range it is 10,418 feet above sea level. Here we found ourselves in mid-winter. Ice on the streams 12 to 14 inches thick. Snow two to five feet deep, and falling in a heavy storm as we crossed. Things were a little zeroical indeed. We needed no fan. Of course we were in sight of snow all the time crossing the Rockies, yet here "we were in it in great shape."

SALT LAKE CITY.

Here we spent a day and night, for how could we pass this historic place without seeing it? Each kept a vigilant eye on the other (we were in Salt Lake) and surveyed the things of interest and of history. Nothing we saw on the way was more disappointing than this city. The city does not compare with many western cities I have seen, while everything seems to be pitched on a low plane. Whiskey is in the saddle.

The Mormon buildings are interesting of course. The temple is a beautiful structure of rather small dimensions Its largest auditorium accommodates only 1,500 people, so one of their members told me. It is not used for religious meetings; but for church courts and secret councils. No "unbeliever" has ever "desecrated its holy precincts." They say it cost four millions of dollars; but one cannot believe it cost more than one million.

The tabernacle is said to be one of the largest unsupported domes in the world. They say it seats ten thousand people. One of the largest pipe organs in the world is to be seen here Standing at the extreme rear of this auditorium, 250 feet long, you can hear a pin fall, or a man whisper—both I heard myself. There is not a nail in the frame work of this large dome. It is put together with draw pins and tied with raw hide. This was because nails were about one dollar a pound when it was built.

We went to Brigham Young's grave where his dust is kept secure by being enclosed in a marble vault, with a capstone weighing six tons over it, fastened down with iron rods loaded in capstone. Around his grave sleeps the dust of seven of his many wives. Two of his wives only are now living. Why no more buried around him? It may be these were closer to him in his life. A bronze statue of him stands in the main street, forever calling the attention of the young to this man who has done more to corrupt the home and lower the sacred institution of marriage than perhaps any other man. As the majority of his following are composed of ignorant, deluded people gathered up by Mormon elders over the country, you would not look for a high order of intelligence among the masses. Of course this does not apply to all; for about one-half of the population are "gentiles".

SUMMIT.

This is the point in the Sierra Nevada mountains where the Missouri Pacific Railroad crosses 7,017 feet above sea level. Here again we encountered midwinter. For 47 miles we passed through snowsheds, where the snow ranged from two to five feet deep. Zeroical again!

From this cold region we were swept rapidly down the mountain side, and in a short time found ourselves in the beautiful and historic Sacramento Valley. Waving wheatfields, blooming flowers and blushing fruits now presented a picture to our minds worthy the study by a master artist.

SACRAMENTO.

This is a beautiful city of 35,000 to 40,000, with every modern improvement. The capitol grounds is a place of beauty. Said to be the most beautiful capitol grounds in the United States.

LABOR HERE.

Bricklayers get $6.00 per day; Hod carriers get $4.00 per day; Carpenters get from $3.00 to $5.00 a day; Common laborers get $2 50 to $3.00 per day. A day consists of 8 hours.

Our reception has been every thing one could wish. As to my work and the effect of the climate upon Mrs. Thompson's health, I will write later.

The New Order of Worship.

BY REV. E. L. BAIN.

Two facts made a new order of worship desirable:

1. It was wise to have one order of service for the two great branches of Episcopal Methodism in the United States. Many facts made it wise. It would be more convenient for the Methodist worshipper when in a section served by the branch other than his own Worshipping according to familiar forms, he would feel at home, and feeling at home in the church is a great means of grace. Again, oneness of form among Methodist Episcopalians would emphasize the oneness of doctrine and spirit among them. It would exhibit our genuinely fraternal relations to the world in the most practical manner.

It was necessary, if we have one order of worship, that it be a new order for one or the other of the divisions of the church, or for both. As one must have its order changed, it was sensible in the commissioners to adopt neither of the old orders, but to make such a consolidation, with amendments, as would result in a form best adapted to the needs of the Methodist Episcopal churches throughout the Union.

This is the first fact that made a new order desirable.

2. The old order made no provision for amplification in those churches desiring a more elaborate service. In consequence there was lack of uniformity. We had anthems, doxologies, glorias, solos and duets at uncertain junctures in the service. The rubrics neither enjoined nor allowed manifest participation by the congregation in the service beyond singing and joining in the Lord's Prayer. It was felt by many that a more active participation by the congregation with the minister in the service would conduce to worship.

This situation was a fact which made a new order of worship desirable.

The joint commission's labors have resulted in an order of worship adaptable to the various classes of congregations.

The mandatory portions are much the same as those the old order prescribes. The exceptions are that the congregation stands while singing the second hymn, the order of prayer and singing after the sermon is reversible, the use of a doxology is enjoined, a definite place is indicated for notices and collection, in the evening a scripture lesson from the New Testament must be read, and the individual worshipper begins the service by kneeling in silent prayer. Every one of these directions is according to the needs of a Methodist congregation at worship.

Four optionals are inserted in the order: a musical voluntary introducing the service, the recitation of the Apostle's Creed, an anthem or voluntary after the first prayer, and the Gloria Patri between the scripture lessons. Also, if the Psalter is used, the first lesson may be read responsively.

Objection is made that since any one, more, or all of these optionals may be used or omitted, we have not one order of worship, but several.

The objection has nothing in it. The minister in charge is presumed to know what is on the programme for the hour and the congregation will readily follow his

lead. If he knows his business and the congregation knows the Apostle's Creed and the Lord's Prayer, and the Gloria Patri is known by the congregation or the choir, there need be no hesitation or uneasiness in the service.

The order seems to have been made with the purpose of meeting the requirements of congregations with the simplest tastes as well as of those whose tastes demand a more expanded ritual and more varied musical expression. The order is one, however, because the essential features are the same.

After the first hymn, the congregation remains standing till the minister says, "Let us pray." If he choose to repeat the Creed before calling to prayer, the congregation joins in the recital. After the prayer, the minister is governed by his knowledge of whether there is to be special music or not. If he follow his first lesson with the words, "Thus endeth the first lesson," or some similar expression, the choir understands at once that it is to lead the congregation in chanting the Gloria.

And so, with an understanding between minister and choirmaster beforehand and with reasonably intelligent auditors in the pews, the order, abridged or lengthened, may be used without the slightest indecision.

The contents of the order are what they should be.

The Apostles' Creed, a succinct expression of the church's faith, repeated in unison, adds dignity and solemnity to the occasion of public worship.

The Gloria Patri is one of the noblest of the church's chants, and is aptly inserted, a thought harmonious with any Old Testament lesson proper for public worship and well introducing any lesson from the New.

The Lord's prayer fitly closes the first invocation.

Unlike some of the brethren, I see nothing in the new order of worship to criticise adversely, but everything to commend I believe God was in its making, and I propose to keep and not to mend it.

The Burden and the Burden-Bearer.

BY REV. S. A. WEBER.

We are graciously invited to cast our burden upon the Lord and graciously promised that he will sustain us; and also to cast our care upon him with the assurance that he cares for us. Read and compare Ps. 55:22 and 1 Pet. 5:7. Which being interpreted into the conduct and behavior of every-day life means that we are to cast ourselves weighted never so heavily with the burdens and cares of our daily experience—these that are necessary incidents to our militant humanity—that we are to cast ourselves with our cares and burdens upon the Lord to find out that he is careful of us and will sustain us. My point is that it is not our burdens that are to be sustained but that we, with our burdens, are to be sustained; not that our cares are to be cared for but that we with our cares are to be cared for. I take it that on our faith in God through Christ our burdens are not to fall from our tired and lacerated shoulders, but rather we are made strong to sustain our burdens. And so with our cares; not that we are to cease to have them but that we are to be comforted in the midst of them and in spite of them with the sweet thought that God cares for us. Mark Guy Pearce, the eloquent and consecrated English Wesleyan preacher, once preached a striking sermon to a congregation of Yorkshire farmers on Mathew 11:28 30, especially "take my yoke upon you . . . . for my yoke is easy, and my burden is light." At the close of the sermon, a simple-minded farmer—one used to the care and use of oxen—told the preacher that he knew more about the text than he (the preacher) did. "You put the shortest end of the yoke—the heaviest part of the load—on the strongest ox." Now, there's a thought for you. We are to continue to bear the yoke ("burden", "care") but Christ bears the heaviest part. It is our yoke and yet his. "Take MY yoke upon you." We are to bear each others' burdens; every man is to bear his own burden (Gal. 6:2 5), and yet all of us may and should cast our burdens on the Lord.

Yorkville, S. C.

Christian Missionary Endeavor and the War.

An Appeal from Japan.

At a fully attended meeting of the Missionary Association of Central Japan, a representative organization, held in Osaka, March 15, 1904, after the reading of a paper on the subject of "Missionary Endeavor under War Conditions", and a spirited discussion following, a resolution was unanimously adopted authorizing the officers of the Association to call the special attention of the Christian public in foreign lands to the present great crisis in the history of Japan, as a Christian opportunity, very extraordinary in character.

We are at the commencement of what promises to be a stupendous struggle, the burden of which will be sorely felt by the soldiers, their families, and the nation, whatever the final issue of the contest may be. The solemnity of mind and deepened sense of need so widely occasioned by the dangers and sorrows incident to war are preparing the hearts of many for a welcome reception of Christ and the better hopes and more enduring joys of his gospel It is of the utmost importance, therefore, that the Church should grasp the present situation with all the power of an inspiration and signalize this event in Japan's history by a generous and vigorous response to the call it makes to Christian faith, sympathy, and devotion.

The drain upon the wealth of the country is already being felt by the Japanese churches and by the institutions which they support, increasing the difficulty of maintaining self support. It will be necessary, therefore, in order to conduct evangelistic enterprises in any way commensurate with the present opportunity, to call upon the churches abroad for special funds and contributions. For the distribution of tracts and Scriptures, the visitation of the sick and wounded in hospitals, the holding of preaching services for the thousands of soldiers waiting in Japan, and for the sending of chaplains with the armies going to the front, the various mission bodies and Japanese churches, acting separately and in co-operation, have already begun to plan to work. But for the successful and continued prosecution of so vast an undertaking, adequate provision cannot be made from local contributions alone.

We therefore have felt constrained to appeal to the sympathies of those who enjoy the blessings of peace, with the hope that the spirit of Christ may move in a special manner upon the heart of his church, causing an increased flow of appropriations and donations to this field through the duly constituted missionary agencies, for the purpose of carrying on greater evangelistic effort suited to the enlarged opportunities occasioned by the war.

Signed: S. H. Wainwright, Chairman (Mission of M. E. Church, South, U. S A.)

C. T. Warren, Vice Chairman (Church Missionary Society, England).

H Lanning (American Episcopal Mission), J H. Scott, (American Baptist Missionary Union), George Gleason (Y. M C. A., U. S. A.), Standing Committee.

Call for Gospel Temperance Conference.

To all who are interested in the Gospel Temperance Evangelistic Meetings to be held in St. Louis, Mo., during the period of the World's Fair, and the movement throughout our land, to induce men to abstain from the use of intoxicating beverages and seek salvation through Jesus Christ, this call is made.

A conference for the above purpose will begin in The Epworth Hotel Auditorium on the date of Sunday, July 3d, 1904. And it is suggested, that this date be observed by every church, in every city and town of America, and especially in the World's Fair City, by holding, on that date, either morning or evening, a special Evangelistic service to reach the masses.

Those who anticipate attending this conference, address me.

Yours very truly,
A. L. MORSE,
Care Hotel Epworth, St. Louis, Mo.
For the Committee.

Exchanges please copy.

The Secret *of* His Presence.

If nothing else you can lie off there in your dark corner, and—pray. As Sister Waterbury says: "Prayer is the biggest part of the business." It is true that there are various things to be done, which help immediately in the helping and saving of men Let us not loiter, when we ought to work until we are weary. But to be lazy about praying is dangerous, and sometimes downright criminal. For praying takes hold of Omnipotence, and swings the arm that swings the world. What right have we to cross over our early threshhold into the as yet gloaming of the world, without carrying along fresh from God that penetrating light which shall make our steppings safe, and at the same time show the darkened ones the upward path to heaven? We meet God, we learn of God and absorb his ways, in the secret chamber of his presence. "But when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."—Christian Harvester.

Who can hide anything from that mother eye that sees and feels, but seems to know nothing, because it is guided by a heart that has the tenderness, the delicacy, the selfless affection a mother heart alone possesses?—Rose Terry Cooke.

Morganton District Conference.

This body met at Morganton last Wednesday and adjourned Saturday evening.

Every charge in the district was represented except Bakersville, and all the pastors were present except J. J. Brook, of Bakersville, and J. D. Carpenter of North Catawba Brother Carpenter was detained at his home in Marion with a severe carbuncle which is giving his people great concern as to its results

The conference was presided over with ability by J. H. West, presiding elder of the district who, though a new presiding elder, showed that his appointment to office was no mistake. J. B. Carpenter was secretary for the ninth year successively.

From the reports, it was developed that the spiritual state of the district is in good condition, revivals and additions to the church were reported from a number of charges. The missionary cause is in advance of other years, measured by the collections heretofore, and it is confidently expected that the assessments for Foreign and Domestic missions will be paid in full this year. The Sunday school cause and education generally shows an advance movement The Bible cause already shows larger collections than were reported last year.

The Conference placed an assessment of $1000 on the district for a parsonage for the presiding elder, and decided to locate the same at Rutherford College.

The lay delegates elected to the annual conference were: I. I. Davis, of Morganton; O. T. Waldrop, of Rutherfordton; J. A. Lackey, of Table Rock; A. C. Reynolds, President of Rutherford College; Prof. J. W. Griffin, of Broad River, and I. N. Biggerstaff, alternates.

Rev. D. R Proffitt was recomended to the Annual Conference for admission on trial in the traveling connection, and Rev. H. L. Powell for deacons' orders.

The visitors to the conference were, J W. Jones, M. H. Vestal, W. W. Bays financial agent of Rutherford College, and H. M. Blair, Editor North Carolina Christian Advocate.

Resolutions were passed pledging each charge to try to obtain five new subscribers to the Advocate, as our portion to put the paper on a healthy paying basis

Forest City was selected as the place of meeting next year.

The preaching during the conference and on Sunday in the city was done by J. D. Arnold, H. M. Blair, W. H. Willis, J. H. West, M. H. Vestal, J. O. Shelley, R. F. Bryant, W. H. Perry, H. L Powell and N. M. Modlin.

The entertainment by the good people of Morganton, was all that could have been asked by any lover of the good things of life, and each one who expressed himself thought he had the best home. The attendance showed that early meetings are better than the warm weather of July and August.

Brother Sherrill made a fine host, looking after the comfort and pleasure of the Conference.

Your scribe is specially indebted to him and his kind family for a refined and pleasant entertainment during the session of Conference.

SECRETARY.

Our Secondary Schools.

D. ATKINS.

Weaverville college is now practically free from debt. Its location is excellent, the prospects are good. The reunion of old students on Monday evening of commencement was a great success. I never before was so proud of the institution for what it has done. If the tree is known by its fruits this is a great tree.

Rutherford College had the most prosperous year of its history last year. The building is finished and painted, the grounds have been beautified, new residences are going up in the village constantly, the income met all expenses, there is no debt to embarrass The location is all that could be desired. It is destined to be a great school It was said by some of the trustees that rumors were afloat that the title is not good. The church never had a better title to anything. The success of the school abundantly proves the wisdom of establishing it.

Davenport college is fully on its feet. The work of last year was very satisfactory. After paying all the teachers in full the president will have a good salary. There was no difficulty either at Davenport or Rutherford in getting excellent teachers to take the schools without a guarantee. Davenport will add a new $4,000 building this summer and every room is expected to be full. We have rarely ever seen a finer company of young ladies together than were there this year. It is a good place for a young lady.

Brevard has had a successful year. There is enough in sight to finish the building and pay for it, which must be done by the time our conference meets.

Over seven hundred pupils were in these four schools last year, very few of whom would have been in any Methodist school had they not been. There can be no longer any doubt as to the wisdom of secondary schools.

The New Town of Fries.

Many of your readers are doubtless interested in the new cotton mill town of Fries, Va., and will be glad to know our church has just completed a large and handsome church building in this new town. The church is modern in design and has an auditorium 60x38 feet, a Sunday school room, ladies' parlor, library and vestibule all finished with handsome art glass windows. The cost of building was $3425, which we are happy to say is all paid.

On last Sunday, the 22d inst, Rev. W. W. Bays, of your conference, dedicated this handsome church to the worship of Almighty God in the presence of at least 800 people who filled the church to its utmost capacity. There were perhaps as many more on the outside who could not find even standing room within hearing of the eloquent preacher's voice. The sermon was a lucid and eloquent exposition of the Christian's enduring inheritance as contrasted with the wasting and fading things of this material state founded on 1st Peter, 1st chapter, 4th verse.

Dr. Bays came to the old Grayson circuit, which included the location of this new town, in 1868, as his first pastoral charge, and from us went out to his long and distinguished ministerial life. Our people have always loved him, as has been proven by the fact that he has been called back to the Grayson hills to dedicate five churches within the bounds of his first charge. When he came this time, perhaps the last, the people poured out on foot, on horseback, in wagons, buggies and carriages to see and hear him. A special train from Pulaski brought over five hundred passengers.

With very little effort two-hundred and ninety-five dollars was raised to relieve the church from debt.

T. C. VAUGHAN.

Fries, Va., May 24.

A Careless People.

The carelessness and oversight of a hurrying people is exemplified by the report of the Dead Letter Office at Washington, that there are on the average 213 letters and parcels without any address whatever received there daily. Considerably more than half of them contain money. Last year the Dead Letter Office received 249,255 letters, all containing postage stamps, and besides these $5,821.96 in postage-stamps which had gotten out of the letters were found loose in the mail-bags.

The Dead Letter Office returns what it can, but the carelessness or ignorence which misdirects letters is very apt to record no return address for the enlightenment of the postoffice. In consequence, while there were in the past year 2,544,379 letters sent to the Dead Letter Office which were subsequently delivered to their owners, and 5,806 returned to the writers, there were 6,111,493 that gave no clue and were destroyed. There will be sold at auction 5,702 pieces of merchandise that came to the Dead Letter Office in the last year, and can not be delivered; also 955 parcels of books and 476 pieces of jewelry.

The non delivery of these subjects probably cost much disappointment, regret and sense of loss to as many unknown parties. The postoffice with all its vigilance can not altogether supply the lack of care and intelligence in directing matter confided to the mails. The defect in the original address may be due not to carelessness, but to lack of proper information on the part of the sender, but the lack of a return address makes the original error final and fatal—Success.

Not Yet Satisfied.

General Booth, of the Salvation Army, has just completed his seventy-fifth year. It is forty-two years since he began with the army and he now has his forces at work in America, France, Germany, Norway, Sweden, Denmark, Belgium, Ireland and other countries. When asked if he is satisfied with his work he answered: "No! Satisfied? Who could be satisfied amid the indifference and disbelief of today? Look at the multitudes around us who care nothing for God. Look at the growing agnosticism of the people. Look at the wretchedness and sufferings of the poor. Look at our national sins. Never was selfishness so marked as a national vice as it is today. How can a man be satisfied when sin has got hold of the nation so?"—Wesleyan Advocate.

A Hard Winter on Beer.

It is said that the recent long and severe winter has seriously affected the brewing business, so that some breweries have closed and others are in poor financial condition As a consequence they are not so ready for paying retail saloon licenses,

a common custom in some sections. Thus we see that this unusual winter has not been altogether an evil and a nuisance. The community could well stand a series of similar cold seasons if thereby the saloons and breweries and distilleries could be frozen out of existence We could be so well off without them that the extra coal bills would not be any burden at all. And a country redeemed from the saloon curse—well, December would be as pleasant as May under such an emancipation.—Pittsburg Advocate.

Very Low Rates

ANNOUNCED, VIA THE

Southern Railway.

Very low rates are announced via Southern Railway from points on its lines for the following special occasions :

Detroit, Mich.—Baptist Young People's Union of America, International Convention, July 7 10, 1904.

Cincinnati, Ohio.—Grand Lodge B. & P. O. Elks, July 18–23.

Atlantic City, N. J.—Imperial Council Ancient Arabic Order Nobles of the Mystic Shrine, July 13–15, 1904.

Nashville, Tenn.—Peabody Normal School, June 8—August 3, 1904.

Athens, Ga —Summer School, July 5—August 6, 1904.

Monteagle, Tenn. — Monteagle Bible School, July 4—Aug. 4.

Richmond, Va —National Association of Stationary Engineers, August 1-6, 1904.

Louisville, Ky.—Biennial Conclave, Knights of Pythias, August 16 20, 1904.

Monteagle, Tenn.—Monteagle S. S. Institute, Aug. 15-30, 1904.

Monteagle, Tenn. — Woman's Congress, August 1-7, 1904.

Knoxville, Tennessee.—Summer School, June 28, Aug. 5, 1904.

Los Angeles, San Francisco, Cal.—Triennial Conclave, K. T., Sept. 5-9, 1904; Sovereign Grand Lodge I. O. O. F., Sep. 19–25, 1904.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines.

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Schedule effective June 7, 1903.

Northbound	Passenger No. 10. Ex Sun	Mixed. No. 70 Daily	Mixed. No. 62
Lv Chester,....	9:00 a m	8:00 p m	Tues
" Lowrys.....	9 18 a m	8 28 p m.	
" McConnells.	9 38 a m	8 43 p m	Thurs
" Guthries.....	9 33 a m	85 p m	
" Yorkville .	9:49 a m.	9:19 p m	Sat
" Clover.....	10 12 a m	10 00 p m	
" Gastonia....	10 38 a m	12:30 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 20 a m	1 10 a m	7 02 a m
" Lincolnton..	11:43 a m.	2 0 a m	8 00 a m
" Maiden.....	12 10 p m	2 30 a m	9 20 a m
" Newton.... ..	12:28 p m.	2 55 a m	10 00 a m
" Hickory....	12:50 p m.	4 10 a m	2 00 p m
" Cliffs.....	1 21 p m	4 40 a m	3 0 p m
" GraniteF'ls	1 35 p m	4 57 a m	3 4 p m
Ar. Lenoir... ..	2 05 p m	6 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63
Lv. Lenoir ..	2 20 p m	8 10 p m	7 00 a m
" Granite F'ls	2 58 p m	8 43 p m	8 15 a m
" Cliffs.....	3 08 p m	9 30 p m	9 5 a m
" Hickory.....	3 20 p m	9 50 p m	9 35 a m
" Newton.....	3 45 p m	11 45 p m	11 20 a m
" Maiden.....	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 33 p m	1 10 a m	12 45 p m
" High Shoal	4 52 p m	2 22 a m	2 23 p m
" Dallas.....	5 12 p m	2 55 a m	3 25 p m
" Gastonia....	5 30 p m	4 20 a m	3 55 p m
" Clover ..	5 57 p m	5 10 a m	
" Yorkville...	6 23 p m	6 00 a m	Mon
" Guthries....	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 00 a m	Wed
" Lowrys.....	6 57 p m	7 23 a m	
Ar Chester.....	7 17 p m	8 00 a m	Fri

Connections.

Chester—Southern Ry., S A L and L. & C.
Gastonia—Southern Railway.
Lincolnson—S A L.
Newton and Hickory—Southern Railway.
Trains No 70 and 71 carry Pullman Sleeping Car between Chester and Lenoir.

E. F. REID, G. P A.

Do You Know Me?

IF YOU DO

You Will Know That What I Say Is True.

PIANOS.

There are 5 grades of Pianos---There are but 4 in the FIRST grade---and one of them I control the wholesale and retail trade for in the State of North Carolina.

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FIRST GRADE FIRST CLASS **Standard.**

Made in five styles--Uprights Three sizes in Grands.

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Music Teachers given special attention.

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The Quiet Hour.

A Prayer For Old Age.

O most merciful God, cast me not off in the time of old age; forsake me not if my strength faileth. May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain. Deliver me from despondency in my declining years, and enable me to bear with patience whatever may be thy holy will. I humbly ask that my reason may be continued to the last, and that I may be so comforted and supported that I may leave my testimony in favor of the reality of religion and of thy faithfulness in fulfilling thy gracious promises. And, when my spirit leaves this clay tenement, Lord Jesus, receive it! Send some of the blessed angels to convey my inexperienced soul to the mansions which thy love has prepared; and, oh, may I have an abundant entrance ministered unto me into the kingdom of our Lord and Saviour Jesus Christ Amen.—Dr Archibald Alexander.

The Morning Bath.

An hour spent in taking a morning bath, inflating the lungs with fresh air, and eating a hearty breakfast, is not usually regarded by intelligent people as an hour lost from the day's work. He who goes to his daily task with his body all aglow and electric, will do more and better work in eight hours than he would otherwise do in ten An hour spent in the closet is not a whit less profitable. Let a man bathe every morning in the sunshine of God's love, inflate his soul with the pure air of heaven, and feed freely upon the strong meat of the Word, and he will go forth to the day's work prepared as a giant for the battle, or as a strong man to run a race It is not a waste of time to spend an hour getting up steam for the day's run —not if we are going by the Beulah land route But here and there you will find a man whose presence indicates that he is a stranger to the bathing business, and he will tell you that a busy man has no time for a morning bath. And here and there you will find a church member whose words indicate that he knows little about soul-bathing, and he will tell you that a man who has a family to support has no time to stay at home mornings to pray and read his Bible. A man may remain unclean until the sight of water chills him.—Selected.

The Beginning.

Men and women can escape from the influence of many infelicities of their early training, but only with the greatest difficulty can they throw off the gloom that comes from the atmosphere of their home life in their childhood. With keen ears you can detect in the voice of the young woman the same querulous note that you might have heard in her mother's accents twenty years before She cannot outgrow it or successfully contend with it, both because it is a part of herself, and because she is so largely unconscious of it. The boy's cynical skepticism or his weak dispiritment in the face of discouragement did not come to him so much through a bad heredity as through the home atmosphere during his growing years. Some adverse experience made his father distrustful of his fellows or took away his courage, and the home atmosphere was impregnated with that malaria. Parents deny themselves to give their children various advantages, but there are few advantages in the long and costly list so precious as a thoroughly Christian disposition and atmosphere in the home during those wonderful formative years of childhood.—The Watchman.

Christ's Relation to Sinners.

Christ assumed no indefinite relation to sin or to sinners. The former he painted in its true colors, and he lost no opportunity to make it heinous in the sight of mankind; but not so with the sinner. "He came to seek and to save that which was lost" Look at special cases of this sort which came directly under his observation. That poor woman in the coasts of Tyre and Sidon who cried after him on account of her poor child was treated with consideration. True, she was a heathen, but he heard her tale of distress, and went to her relief. So with the unfortunate woman taken in sin. Those who brought her to him wanted that she should be stoned, but he commanded those who were guiltless to cast the first stone at her. They all slunk away with shamefulness of face. Then he spoke kindly to her, forgave her sins, and bade her go in peace and live righteously henceforth. At Jacob's well he brought another one of this sort to repentance, and sent her off full of joy and gratitude. So we might multiply such cases indefinitely.

Not that he had any patience with the sins of these people. Far from it. But he did pity and forgive the sins in these repentant sinners. He was sorry for them. They were weak, frail creatures of earth, struggling with the adverse conditions of life, and he extended to them the helping hand, lifted them upon their feet, and started them out right with God. For this purpose he came into the world. It is important, therefore, that we follow his example. We know that it is difficult always to discriminate between the sinner and the sinner's sin. Often we confound the two, and in our loathing of sin we are tempted to loathe the sinner as well. But Christ drew this distinction. He hated the one with all his nature, but he loved the other with all the power of his great heart. Separate the sin of a man from him, and there is much in his nature and character to love. In dealing with the sinner, we must keep this in view. However great and repulsive may be his sin, there is that in his bosom worthy of salvation. He has a soul, and sin has gotten control of it. It is the design of religion to rescue this immortal soul from the dominion of sin and restore it to God. Hence we must hate the sin, but love the sinner, and strive to bring him to Christ for salvation. In this way the cross becomes effectual in saving men.—Texas Christian Advocate.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.
Sold by Druggists 75c.
Hall's Family Pills are the best.

WANTED!--Second hand Pianos and Organs. I buy, sell and exchange any make. I will sell you a new Instrument and take your old one as part pay. A postal card will bring to you prices, catalogues, calendars, and full particulars.
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Made Young Again.

"One of Dr. King's New Life Pills each night for two weeks has put me in my 'teens' again" writes D. H. Turner of Dempseytown, Pa. They're the best in the world for Liver, Stomach and Bowels. Purely vegetable. Never gripe. Only 25c. at all drug stores.

Confederate Veterans' Reunion, Nashville, Tenn., June 14 16, '04

For above occasion the Southern Railway will sell tickets to Nashville, Tenn., and return at rates named below: Goldsboro, $13.55, Selma $15.15, Raleigh, $12.60, Durham, $12.05, Henderson $13.00, Greensboro, $10.95, Salisbury $9.95, Winston Salem $10.55, Hickory $8.80, Charlotte $10.10, Gastonia $9.65, Shelby $9.10. Approximately low rates from other points. Tickets sold June 10th to 15th, 1904, inclusive, with final limit to leave Nashville June 18th, 1904; provided tickets are officially stamped by Joseph Richardson, Special Agent.

Tickets can be extended until July 10th, 1904, if deposited by original purchaser with Joseph Richardson, Special Agent at Nashville, between hours of 8.00 a m. and 8.00 p. m, June 10 to 18 inclusive, and upon payment of a fee of 50 cents per ticket.

General J. S. Carr has selected the Southern Railway via Asheville, Knoxville, and Chattanooga as the official route for his Annual "Confederate Veterans Special," which will consist of first class day coaches and Standard Pullman cars to be handled through to Nashville, Tenn., without change. This special train will leave Raleigh, N. C., at 3 25 p. m. Sunday, June 12th, 1904. Berth rate from Raleigh $4.50, Durham $4.50, Greensboro $3.50, Salisbury $3.50, Asheville $2 50. Two persons can occupy a berth without additional cost. Excellent service on regular trains in both directions. Ask your agent for rates from your station. For further information and sleeping car reservations, write R. L. VERNON, T. P. A., Charlotte, N. C.

"Stop your groaning" Rheumacide will cure you, and make you feel ten years younger. Get it at your druggist's.

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Piano Tuned. : : :
We employ only expert workmen, with : : :
FACTORY EXPERIENCE,
and guarantee all work done. Don't trust your piano to one passing through; he may be good, but you have no chance of getting him if not. : : : : : :
SPECIAL RATES
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A. D. JONES & COMPANY
Wholesale PIANOS Retail
GREENSBORO, N. C.

Our Little Folks.

A Real Little Hero.

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint frame houses were entirely destroyed.

One poor man was in greater trouble than his neighbors even. His home and cows were gone, and so, also, was his son, a bright boy of six or seven years. He wept, and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins.

Just as daybreak came, however, he heard a well-known sound, and, looking up, he saw his favorate cow leading the herd, and coming directly after them was his bright-eyed little boy.

"O my son! my son!" he cried; "are you really alive?"

"Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oho, no! A hero is one who does some wonderful deed"

"Ah," cried the father, "he who does the right thing at the right time is a hero."—Rams' Horn.

A Perilous Task.

The dome of the Capitol is being painted for the first time in over a dozen years. Eighteen men are at work on it and they climb over the lofty expanse like flies, so high up from the ground that they are hardly visible from beneath.

It is an interesting fact that in all the years of the existence of the Capitol no serious accident is ever known to have taken place among those who have been at work on it. There seems to be a charm in the occupation. But perhaps one reason for the immunity lies in the great skill and care of the old rigger who for nearly forty years has been employed to fix the rigging and staging used whenever work of any kind is to be done.

He is one of the characters of the Capitol who is very seldom in evidence, even to those who have been habitues of the building for years. And yet his memory runs back longer than that of any other individual who has to do with the structure. There is not a senator or a member whose experience runs back as far as his, and yet he is as spry as when he began to work.

He has a little room leading off the main corridor in the basement of the old part of the Capitol, a little out of the way of passers-by, and there he sits day after day, indifferent to everything that is going on about him until the time comes when he is needed. Once in awhile somebody happens on his den by accident.

This old fellow has had several thrilling experiences. He climbed to the top of the statue of the goddess of liberty once and stretched a string of electric lights around her neck. Once he missed his footing and slipped from the top of the dome, a distance of twenty feet, catching his foot by chance in a cornice several hundred feet above the ground—the only thing that saved him from being dashed to instant death.—The Evening Lamp.

St. Bernard Dogs.

A New England mill owner allowed his pet St. Bernard to sleep in the office, quite near his house. As he unlocked the door one morning he heard a low growl, and there stood the dog over the postrate body of a man. As the mill-owner approached, the man tried to rise, but another warning growl made him drop back, ejaculating: "For God's sake call off your dog. He's been standing over me for hours." Burglar tools lay beside him. He was unharmed—and so was the safe.

A lady who was going on a long journey one summer, left her "Brenner" in the care of a livery-stable keeper, a friend who knew and loved the dog. Brenner was a very quiet and unobtrusive fellow, careful to keep out of the way, yet always near at hand. So quiet was he that strangers thought him cowardly, and many times he was shoved about by teasing human bullies—just to see what he would do. Brenner took all their rough jokes in good part, until one day after his toes had been trodden on repeatedly by his chief tormentor, finding it apparently impossible to provoke the dog, the bully turned upon the stable keeper, and began wrestling with him. Up sprang Brenner like a tiger, and, pushing his great body between the men, he forced them apart. Then, erect upon his hind legs, he put his forepaws upon his enemy's shoulders, and uttered just one fierce growl. That was enough. His toes never suffered again.

A three months-old pup by careful observation learned the connection between the pump-handle and his supply of fresh water. When the pan was empty, and he felt thirsty, he would seize the handle, and shake it repeatedly as well as he could. If this proceeding failed to attract the attention of any one, he would take the pan in his mouth, and bang it violently against the pump. As he grew older, he helped the boys about their farm-work—or tried to—and with very little training became a good cattle-driver, never annoying the cows by barking in front of them, but following them closely and pushing the stragglers gently to persuade them to re join their friends. When the door of the cow-barn was opened it was the signal for him to go down the lane to the pasture, and bring the cattle home. He was proud of his skill, having been praised repeatedly for it. One blazing July day a chance visitor opened the door. Bravo, lying in the shade, heard and saw. It was hours too early, and he was loath to leave his comfort, but the call of duty must be obeyed, and away he sped. The cows were taking their comfort, too, some resting under the elms, some standing knee-deep in the cool stream. Up they had to come, one and all, most reluctantly, surprised and unhappy. Bravo never understood why he got such a rating that afternoon.

No other breed of dogs is more adaptable to changing conditions. Give him his friends, and he is happy, whether hemmed in by the limitations of city flat, or free to roam over one hundred acres.—Country Life in America.

Wanted.

A situation for the summer as housekeeper. Western North Carolina preferred. References sent and terms easy. Address,

Box 24.

6 1 3t. Trail Branch, N. C.

A Startling Test.

To save a life, Dr. T. G. Merritt, of North Mehoopany, Pa., made a startling test resulting in a wonderful cure He writes, "a patient was attacked with violent hemorrhages, caused by ulceration of the stomach. I had often found Electric Bitters excellent for acute stomach and liver troubles so I prescribed them. The patient gained from the first, and has not had an attack in 14 months." Electric Bitters are positively guaranteed for Dyspepsia, Indigestion, Constipation and Kidney troubles. Try them. Only 50c at all druggists.

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To Our Subscribers.

We have come to the season that always tries us sorely. We are carrying a large number of our subscribers over time, and many seem to suppose that it makes no difference whether they pay before Conference. We want it distinctly understood that it makes a vast difference with those of us who manage the business. We get nothing on credit. If we did not pay up weekly for the work and material, the paper would stop immediately, and we make this appeal to our subscribers to look up their dates, and send us in their renewals now, so that we may not be compelled to borrow money to tide us over the dull season. Brother, will you not be the first to respond to this? Why not?

Rev. J. M. Rice Dead.

It is with regret that we announce the death of Rev. J. M. Rice, of the N. C. Conference at his home near Ashland, N. C., on Monday, May 30th, aged about forty years. For four or five years, Bro. Rice has been in feeble health and consequently has had no regular work This spring he had a severe attack of pneumonia, which developed into consumption, of which he died. He was married about seven or eight years ago to Miss Mamie Matlock, of Alamance county, who, with four children, survive him. He was a strong, courageous preacher, afraid of nothing except doing the wrong He was a member of this conference for several years before he transferred to the N. C. Conference, and many of our people know and love him.

Trinity Commencement.

Trinity Commencement began last Sunday with the baccalaureate sermon by Dr. William DeWitt Hyde, president of Bowdoin College. His subject was the "Gifts of Education," and his text, taken from 1st Cor. xii., 31, was, "Desire earnestly the best gifts." The writer was not fortunate enough to be present, but he has been told that it was a masterly discourse.

The following extract from the Charlotte Observer will serve as a sample of the eloquent words of the distinguished speaker:

"The spiritual gift is the greatest of all. It inspires us to look up with gratitude to the good Father who made this world so beautiful and so beneficent, and to do our best by our brief presence in it and the part we play while here to make it the truly happy place he really wishes that it shall be. It teaches us to leave the great institutions of family, State, industry, morality and religion, not more impure, corrupt, oppressive, weak and insincere, but purer, sounder, juster, safer, saner, for our touch. It bids us treat all men as brothers, with rights and interests as dear to them as ours to us. We could better afford to miss all other gifts than this. Without the physical gift man becomes an invalid, without the technical one becomes educationally a pauper, without the liberal he becomes a blind man in the picture gallery of the world; without some touch of the theoretical he is in danger of hardening into the crust of conservative conventionality, but without the spiritual he becomes an orphan in his father's house, an outcast and an enemy in a world of order and brotherhood

"You who graduate today should remember that all these gifts together are needed to make the thoroughly educated man. The physical gift alone would make us great, fat oxen; the technical gift alone would make us merely machines in an industrial mill, the liberal alone would make us fastidious diletantes; the theoretical alone makes one perilously near a crank; the spiritual alone would make us monks and nuns. These gifts are all essential and must be developed in due proportion to each other, side by side. The symmetrically educated man will be physically sound and vigorous, fond of outdoor life and sports, doing his work with the joy and health that comes of conscious power. He will do his work so well that the community will be glad to give him in return a decent livelihood. Every day and hour of his life he will have a hundred interests which he would like to follow up, of which he will choose the one he likes best. Could such choice allow, he will march with the advance guard of human knowledge and take new truth fresh coined from the mount of God. And, to crown it all, he will love God and man with so ardent a devotion that he will rest assured with the peace that passeth all understanding that no conclusion of science, no outcome of criticism, no discrediting of an old document, and no discovery of a new one can ever wreck for him the sincerity of mind, the serenity of spirit, the purity of heart which the spiritual gift, which is the greatest of them all, bestows upon its faithful followers."

The Board of Trustees met Monday afternoon, and transacted the usual routine work; they met again in adjourned session Tuesday morning, and among other things decided to establish an annex for women. Mr. Duke offered $50,000 and a site worth $50,000 at least, upon condition that the Methodists of the State raise an additional $50,000.

Dr. F. C. Woodard delivered the baccalaureate address on Tuesday at 11 o'clock. His subject was "Self-Ownership," and abounded in striking passages.

G. D. Ellsworth delivered the alumni address in the afternoon.

The contest for the Wiley Gray medal took place Tuesday evening at 8:30. The contestants were: H. B. Adams, Jr., L. H. Gibbons, J. P. Frizzelle and G. H. Smith. The medal was won by H. B. Adams, Jr., and was delivered by Governor C. B. Aycock.

The graduating exercises take place this morning, but too late for this issue of the paper.

Renew your subscription.

EDITORIAL NOTES.

We publish in another column an appeal from Dr. S. H. Wainwright, of Japan. Our people should meet this appeal with a hearty response.

Rev. W. B. Lee preached last Sunday morning and night in West Market Street church, this city. In the morning he spoke of Brazil, and took up a small collection for Granberry College.

Mr. B S. Lambeth, one of our faithful members at Thomasville, is staying for awhile at the Greensboro Hospital under treatment of Drs. Long and Banner. We trust he may soon be restored to health.

We are sorry to chronicle the death of Mrs. C. W. Edwards, wife of Prof. C. W. Edwards, Trinity College. She died on the fourth anniversary of her marriage. Her remains were carried to New Orleans, her old home, for burial.

Rev. Dr. S. B. Turrentine spent last Sunday in Winston, and filled the pulpit for Dr. H. F. Chreitzberg at Centenary church, morning and night. During the morning discourse Dr. Turrentine presented the claims of G. F. College, and found the people in hearty sympathy with the enterprise.

Miss Emma Renn, daughter of Rev. J. J. Renn, D.D., is now in the field for the NORTH CAROLINA CHRISTIAN ADVOCATE. We trust the preachers and official members will give her all possible assistance in the work, and any courtesies extended her will be truly appreciated.

Rev. J. A. Bowles had his Children's Day exercises last Sunday night at Walnut Street church (Proximity). The exercises consisted of recitations and songs by the children, and songs by the choir. Messrs H. T. Starr and T. C. Hoyle made short talks to the people.

Mr. R M. Phillips has been appointed editor of the Raleigh Post to succeed the late R. M. Furman. Mr. Phillips has had wide experience in the newspaper business, was at one time editor of the Greensboro Telegram, and at the time of his appointment was city editor of the Post. He will wear his new honors worthily and well.

By courtesy of the author, Mr. M. O. Sherrill, State Librarian, we have before us a copy of "A Soldier's Story of Prison Life," a pamphlet which tells in fascinating story the tale of a Confederate soldier's experience in a Federal prison during the civil war. Brother Sherrill is the soldier, and this story will amply repay anyone who will send the price, ten cents, to the publishers, Alfred Williams & Co., Raleigh, N. C.

Rev. Dr. T. H. Law, Field Agent of the American Bible Society, requests us to state that he will be absent from his field for the next two months, on a trip to Europe, whither he goes as a delegate from the Southern Presbyterian Assembly to the General Council of Presbyterian Churches which meets in Liverpool, June 28. He therefore desires that during his absence all remittances for the Bible Society shall be made direct to Mr. Wm. Foulke, Treasurer, Bible House, New York.

We note the fact that Prof. Edgar D. Broadhurst, Superintendent of the city schools of this city, has resigned his position to study law, and Prof. Wiley H. Swift, principal of the Lindsay Street school has been chosen to succeed him. The change is to be effective September 1st. We are sorry to lose Prof Broadhurst, and are glad to know that he has a worthy successor in Prof. Swift. They are both men of large mental calibre, and very successful school men. They are, also, active members of West Market Street Methodist church in this city.

We have, by courtesy of the publisher, a copy of a neat little booklet, entitled, "Experience of a Confederate Chaplain," by Rev. A. D. Betts, D.D., of the North Carolina Conference. This is a story of thrilling interest, giving largely in extracts from his diary an account of the author's four year's experience in the Confederate camp as a chaplain. Many an old veteran will read it with great interest, and many others will likewise enjoy its perusal and be profited by it. A fine picture of Dr. Betts adorns the booklet, besides a group of chaplains, consisting of the author and six of his associates in the great work of army evangelization. Send 25 cents to Rev. A. D. Betts, Lillington, N. C., and secure a copy by mail.

Assigned to the Lord.

"Third notice." Every editor has received them. The postmaster sends them to the editor The editor is not to blame. For instance, there is a man by the name of—well, say Tim Short—who sent us three notices to stop his paper. He did not want it any longer. We wondered what was the matter. Upon investigating our subscription book we found that Tim was short $5 70. He had never paid a cent and yet he stopped his paper as a matter of economy to us. A few evenings ago we stepped into the church, and Tim's melodious voice rang out loud and clear in the old soul-stirring song, "Jesus paid it all." We might have been mistaken, but his earnestness impressed us. The next day we sent him a receipt in full begging his pardon for not knowing that he had made an assignment of his liabilities to the Lord.—Ex.

Asheville District Conference Notice.

Dear Bro. Blair:—Please allow me through the Advocate to announce the following committees for the District Conference: For License to Preach—A. T. Bell, L. B. Abernethy, J. W. Moore. For Admission or Readmission—Frank Siler, D. M. Litaker, A. W. Plyler. For Orders—G. W. Crutchfield, J. W. Campbell, J. D. Gibson. In this connection, we extend a cordial invitation to all the representatives of our schools, and the editor of the Advocate to be present. R. H. PARKER.

Asheville, N. C., June 2nd, 1904.

Trinity High School Commencement.

The closing exercises of Trinity High School began Sunday morning with the Baccalaureate sermon by Dr. T. F. Marr, of Charlotte, before a large and appreciative audience.

The text of his sermon was "Follow Me," in which he explained the different religions and their followers in a forceful manner. Services were conducted by Dr. Marr also Sunday night.

The grand concert was held Monday night by the whole school which consisted of plays, music dialogues and recitations by the younger students of the school.

The literary address was delivered by Hon. O. B Eaton, Mayor of Winston. He came in the place of Hon. R. B. Glenn, who could not come on account of the serious illness of his brother. The speaker was introduced by Mr Bruce Craven, of Charlotte. Mayor Eaton spoke for about an hour.

On Tuesday night were the declamations and essays by eight of the young men from the Lycurgian Literary Society, and five of the young ladies of the Frances Willard Society. Mr. Clarence Frazier won the medal as the best orator, and Miss Carrie Smith was awarded the medal for the best essay. The medals were delivered by Dr. F. H. Wood in an appropriate speech. Mr. T. J. Finch, Rev. J. B. Craven and Dr. Dred Peacock acted as judges.

On Wednesday night was students' reception, which was largely attended. This has been a very successful year.

A Call.

It is hoped that all subscribers to Brevard School will pay their subscriptions as soon as possible. We are anxious to pay up all the debt so we can finish up the building this summer.

D. ATKINS.

Western N. C. Conference Brotherhood.

ASSESSMENT No. XX.—Having received due notice today of the death of Rev. J. M. Rice, of Ashland, N. C., I hereby call for Assessment No. 20. Clerical members will remit three dollars, and lay members one dollar each to the Treasurer. Final limit of this call will be September 1st, 1904. Let me urge prompt action.

H. F. CHREITZBERG, Treas.
Winston-Salem, N. C., June 3, 1904.

Kernersville District Conference Notice.

Please let all visitors who expect to attend the conference notify me as early as possible that homes may be provided for them. All members of the conference who can conveniently do so will please come by public conveyance. Those who expect to come by private conveyance will please notify me so that provision can be made for their horses.

Fraternally,
W. S. HALES.

Notice.

Parties wishing to buy or sell lots, purchase or rent homes at Rutherford College, will do well to communicate with me, as I am in a position tion to save you some money. Address or call on,

ED. BRAM,
Rutherford College,
5-25 4t, N. C.

Dedication Notice.

The Main Street church, Gastonia, will be dedicated by Bishop Wilson June 12th at 11 o'clock.

The former pastors of the church since it has been a station have all been invited to take part in attendant services. Revs. C. M. Campbell, W. M. Bagby and Dr. Geo. H. Detwiler have consented to do so. Dr. H. F. Chreitzberg finds that he cannot attend. Bro. Campbell will preach Wednesday evening, June 8; Bro. Bagby, Thursday evening; Rro. H. L. Atkins, the presiding elder, Friday evening; and Bro. Detwiler, under whose administration the present elegant building was erected, Sunday evening, June 12.

You, Mr. Editor, and our friends in general will be made most welcome on this occasion.

JOSEPH H. SEPARK,
Chmn Com. of Arr.

The Catalogue of Whitsett Institute, Whitsett, N. C., is just from the press for 1904. It is a handsome publication of seventy pages and twenty-three half tone illustrations. The school shows an enrollment for this year of 250 students gathered from nearly forty North Carolina counties, six counties in Virginia, and seven students come from Cuba. Two large buildings containing sixteen rooms are now occupied by the school as study halls, recitation rooms, etc., and ten boarding halls and dormitories, room and board the students and teachers. The Fall Term opens August 31st. The Summer Term is now in session with an excellent attendance and will close July 5th. Copies of this interesting catalogue may be obtained free upon application.

North Carolina Methodism

DILLARD.—A protracted meeting conducted by Rev. J. T. Ratledge, is in progress at Dillard.—Danbury Reporter.

CARPENTER.—Rev. J. D. Carpenter is very ill with a carbuncle at his home in the city. He will not likely be able to preach in some weeks.—Marion News.

PINE HALL.—Children's Day will be observed at the M. E. Church at Pine Hall the third Sunday in June. Revs. Robbins and others will preach.—Danbury Reporter.

CARPENTER.—Rev. J. B. Carpenter, pastor of Cliffside church and ex representative from Rutherford county, filled the pulpit of the Methodist church last Sunday.—Marion News.

SMITH.—Rev. M. A. Smith left this morning for Cary, where he will spend a day or two From Cary Mr. Smith will go to Durham to attend a meeting of the board of trustees of Trinity College.—Wadesboro Messenger-Intelligencer.

BOGLE.—Rev. Bogle, who has been assisting the Rev Hargett in a protracted meeting at Blowing Rock, passed through town Monday on his return to his home in Jefferson. He reports a good meeting.—Watauga Democrat.

RUTHERFORD COLLEGE.—The commencement exercises at Rutherford College last week was a grand success, fully 600 people were present. This was the first session under the presidency of Professor Reynolds, and the board of trustees were so pleased with his work that he and the entire faculty were re-elected. During the past session 280 students attended the school. Burke county is proud of this institution of learning, and the Conference is to be congratulated on securing the services of Professor Reynolds.—Morganton Independent.

ELKIN.—Our Methodist people are now engaged in grading the lot for their new church building at this place. The lot, when the grading is completed, will be one of the most attractive plots of ground in the town of Elkin. Being considerably elevated from it one obtains a fine view of the town and surrounding country. To our way of thinking the location is ideal, and occupying as it does an entire block, there is not the slightest danger that it will ever be crowded.—Elkin Times.

KILGO.—Rev. John C. Kilgo, D.D., preached before our Bay City people at Asbury, Oakland, Cal., last Wednesday night. The sermon was brimful of truth; it was wide in the range of scholarship, abounding in happy suggestions of practical piety, sparkling with witticisms, striking, brilliant and adorned with epigrammatic sentences finished by the hand skilled in the art of building sermons Kilgo can preach. The West will with delight hail his return any day and should he don the mitre in obedience to the constituted authority, all the better. The flattering reports of his great speech before the General Conference of the M. E. Church suggest the wisdom (?) of his departure before that mill began to turn out Bishops. Dr. Berry, one of the new Bishops, pronounced the address to be the greatest ever delivered before the General Conference of that church within his personal knowledge. Accompanying Dr. Kilgo and his wife are their relative, Miss J. F. Trippe, Milledgeville, Ga., and Prof. R. L. Flowers, who has occupied the Chair of Mathematics in Trinity College, Durham, N. C., with great acceptability for the past thirteen years. On Thursday evening, May 19th, the party took their leave of the Golden Gate, justly holding golden memories of having cheered their Western brethren in their delicate and difficult field.—Pacific Methodist.

NEWS NOTES.

The annual bar association will be held in Charlotte, June 20 22.

Judge J C. Pritchard has purchased a home for himself in Asheville.

Elon College commencement closed last Thursday. There were ten in the gradua ing class

Prof. C. F. Tomlinson, of the Winston graded school has resigned, and been succeeded by Prof. W. S. Snipes.

The commencement exercises at the University were held last week. There was a very large class graduated numbering 54.

The deadlock in the Illinois Republican convention has been broken at last by the nomination of Chas. L Deneen for Governor.

The new capitol building at Columbia, S. C., has been declared unsafe by a commission appointed to investigate its conditi n.

A distillery at Peoria, Ill., was wrecked by an explosion last week and ten persons were killed and six others probably fatally injured.

There has been a writ of supersedeas issued in the receivership matter of the A. & N. C. Railroad, and the road is again in the hands of the State, until the case is heard on appeal.

Josephus Daniels, who was fined $2,000 by Judge Purnell for contempt of court, was released by Judge Pritchard on Friday afternoon on a writ of habeas corpus.

The contempt proceeding has at last come to an end. An agreement was reached in Raleigh last Friday. Upon the writ of habeas corpus issued by Justice Connor, Messrs. Kerr, Southerland and Carroll were released, and shortly after a compromise was effected between the Robeson lawyers and Judge Peebles. "As amended by the insertion of the words 'or personal integrity,' the answer of each of the lawyers will read: 'The respondent further denies that it was his purpose, or the purpose of the other respondents, so far as he then knew, or now knows, to reflect upon the official character or personal integrity of Judge R. B. Peebles or to bring him into disrepute or contempt,'" says the Raleigh Post.

FOREIGN.

CHEE FOO, June 6, 1:30 a. m.—But two miles separated the Japanese and Russian armies on the Liao Tung peninsula on June 2d, according to Chinese who have arrived here from Dalny. The Japanese army, reenforced by the men who landed at Dalny, occupied Twing Ching, and also Sanchimpo, several miles west of Dalny. They then proceeded along the coast toward Port Arthur. On one side of the army are high mountains, and on the other side is the sea, from which the Japanese gunboats are supporting the flank of the army. On June 2d the Japanese forces were within seven miles of the outer forts of Port Arthur, only two miles from the Russian army, which is ready to protest their further advance. The Chinese believed that there would be a big battle at this point. It is also stated by the Chinese that the Japanese have moved their base to Dalny from Talien Wan. The larger Japanese ships are anchored outside, the smaller ones inside the harbor. Troops are being landed, they say, from small vessels, apparently coming from Pitsewo or the Elliott Islands. The Chinese further reported that a number of Chinese have been shot while attempting to get through the Russian lines.

"INCURABLE" STOMACH TROUBLE

CURED WITH FIVE BOTTLES OF DRAKE'S PALMETTO WINE, COSTING $3 75.

Mrs. B. W. Smith, Maloy, Iowa, says: Three doses of Drake's Palmetto Wine gave me the first relief from two years of constant stomach distress. Five 75 cent bottles have cured me. The best doctors and largely advertised medicines utterly failed to give me any relief. I can now eat any wholesome food and have gained twenty pounds weight in three months. Our druggist sold nine bottles of Drake's Palmetto Wine one day to my friends who know what it has done for me I am recommending it to all who suffer. The Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any one who suffers with stomach trouble or constipation. One small dose a day gives prompt relief and cures to stay cured.

The Sunday School.

Lesson for June 12.

Christ Crucified.

Mark 15:22 39.

Lesson Commentary.

The time of our lesson is Friday, April 7, in the year 30. This was the most evil day in all the history of our sinful world, for on that day the hands of the wicked men put to death the Son of God, who had come to them in love and mercy. And yet was it not the best and most blessed day that earth has ever seen? For on that day the infinite grace of God, with richer bounty than on creation's morn, bestowed the perfect sacrifice which alone could redeem the lost from endless woe, and suffered the full punishment of sin which alone could free the guilty soul from everlasting death.

From the judgment hall of Pilate, mocked by the heartless soldiers, Jesus, the Christ, was led forth to die. He was weary from long hours of teaching, prayer and agony. He had slept none the night before. He was sore and bleeding from the cruel scourging which he had undergone, and drops of blood were on his brow where the crown of thorns had been pressed upon his head. He was deserted by all except his mother, John, and a faithful few who, in terror and dismay, followed outside the guard in the midst of a blood-thirsty mob.

The place of execution was outside the city walls, on the top of a low hill, which took its name from its peculiar appearance. As seen from Mt. Olivet, especially in the afternoon, the caverns in its sides and its shape give it very much the resemblance of a human skull. In the common language of the people, a more modern form of Hebrew, it was called Golgotha (from the Chaldee word gulgalta), and in Latin, Calvaria (skull) from which we get our word Calvary (Luke 23:33).

It was a deed of kindness on the part of Jewish ladies to give a drink of strongly medicated wine to those that were being crucified, to stupefy them and somewhat lessen the horrible agony of such a death. This was not forbidden by the guards and it was offered to Jesus. But when he tasted it, he refused to drink it. We need not think it sinful to use anaesthetics to avoid pain as in surgical operations,—nor that to drink this numbing portion was always wrong; but Jesus, who was to die as God's sacrifice for sin, wished to preserve the full use of every mental faculty The words which he spoke while on the cross are words of comfort and instruction throughout all ages.

The cross was laid on the ground, the prisoner was stripped of all outer garments, and spikes of iron were roughly driven through his feet and outstretched hands by the blows of a large hammer. Then the cross and its agonized victim were lifted up by the guard and dropped with a rude jar into the hole prepared for it. The feet were but a foot or two above the ground so that the dying man hung among the soldiers and surrounding crowd and not above them, as is usually represented in pictures

According to the custom of the Romans, the garments taken from the executed prisoner became the property of the guard of four that crucified him. These were the sandals, girdle, head dress or turban, the robe, or outer garment and the long tunic or inner garment. Probably each took one of the first four named, and then they cast lots for the tunic, woven in one piece and useless if torn up. (John 19:23 and 24). This was a literal fulfilment of the prophecy contained in Psalm 22:18.

On every cross was a white tablet on which was written the crime for which the accused was crucified. By the order of Pilate, the cross of Jesus bore the inscription "Jesus of Nazareth, the King of the Jews." (John 19:19). As it was written in Hebrew, Greek and Latin, some of these may have been more brief, as recorded by Matthew, Mark and Luke. The chief priests objected to the inscription, but Pilate refused to change it (John 19:22)

On each side of Jesus was crucified a thief, or, rather, one guilty of robbery and murder. No doubt this was done to make it appear that Jesus was but a common criminal, though by this the slayers of the son of God fulfilled the prophecy written hundreds of years before in Isaiah 53:12.

The railing mob taunted Jesus with their false statement as to what he had said about rebuilding the temple if it should be destroyed (John 2:19; Mark 14:58), little thinking that as they spoke this very saying of Christ was beginning to come to pass They were destroying the temple of his body; in three days he would raise it up.

The chief priests and scribes joined in the taunt. "Let him save himself," adding in the tones of the scoffer, "That we may see and believe." Had Jesus saved himself, he could not have saved others. If he had come down from the cross and scattered his foes with angels from heaven, or with the flashing lightning or his sword, they might have submitted in the fear of slaves, but their hearts were evil and selfish and they never would have believed with the faith and love of children.

Jesus was crucified at nine o'clock. At noon darkness fell upon the earth and lasted until three o'clock in the afternoon, the time for the offering of the evening sacrifice in the temple, at which hour Jesus died; and the veil of the temple was torn from top to bottom by invisible power. This veil was thirty feet wide, sixty long, and four inches thick and hung before the Holy of holies, in front of the ark of the covenant, where only the high priest entered, on the Day of Atonement.

As recorded by the four evangelists, Jesus spoke seven times while on the cross. Each of these last words of Christ is full of peace and mercy, and they should all be carefully studied and applied to our own lives. See Luke 23:34; Luke 23:43; John 19:26 and 27; Mark 15:34; John 19:28; John 19:30; Luke 23:46.

The words of Jesus, given in verse 34, are a quotation from Psalm 22:1: "My God! my God! Why hast thou forsaken me" The words in Hebrew do not indicate that God had withdrawn his presence, but had taken away his sustaining power while Jesus bore our sins. These words are a strong proof that Jesus suffered as our punishment, and not merely as our example. God did not depart from him, but left him helpless.

"The vinegar offered to Christ on his cry "I thirst," was not the wine and myrrh, but sour wine, probably diluted with water, a drink much in use by the common people. This was a fulfilment of Psalm 69:21 (John 19: 28).

The judgment of the Roman Captain who superintended the crucifixion of Christ, has been the verdict of all who, without prejudice, have studied the life and death of Jesus. "Truly this man was the Son of God." If a heathen said this before Jesus rose from the dead, much better may we, in the bright day of all that the Gospel of his grace has wrought throughout the ages past, and in the light of his salvation now, which alone brings liberty and peace and happiness to the sinful, dying nations of the earth. "Christ died for our sins according to the Scriptures" (Golden Text). —EUGENE P. MICKEL in Christian Observer.

For Pain

Take a Dr. Miles' Anti-Pain Pill, and the Pain will disappear Like Magic.

Not by paralyzing the nerves and glands, like opium, morphine, cocaine, and other dangerous drugs, but by increasing the natural secretions.

This action is obtained as a result of modern discoveries in medicine, making it possible to relieve pain without bad after-effects.

You can safely depend upon Dr. Miles' Anti-Pain Pills to relieve and cure such pains as Neuralgia, Headache, Stomachache, Menstrual Pains, Rheumatism, Backache, Toothache, etc.

They will also, by their calming action on the nerves, almost instantly relieve such distressing feelings as Dizziness, Car-Sickness, Indigestion, Irritability, Sleeplessness, Nervousness, etc.

Not merely do they relieve, but they also absolutely cure, because by persevering in their use, you do away with the cause.

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The Epworth League.

Topic for June 12.

Drunkenness Classified.

(Gal. 5: 19-21.)

I DRUNKENNESS IS PUT BY THE WORD OF GOD AMONGST THE MOST HIDEOUS SINS.

1. All sin is to be traced to alienation from God. It arises from the choice of pleasures that do not admit God or seeks self will rather than the will of God. Hence it fosters and cultivates alienation, which will become permanent and irreconcilable at last. In studying special forms of sin we must be on guard against classifying them as belonging to another family than the one hideous, though diversified, brood of selfish unbelief.

2. In our text drunkenness occurs in a fearful enumeration of the works of the flesh. Flesh here means, and usually in St. Paul's writings, the old, unregenerate nature, untouched by love, and ruled by selfishness.

3 Look at the company in which this vice is found. Of this fifteen enumerated as works of the flesh ("adultery" is to be dropped from the text) the following belong chiefly to the body: fornication, impurity in general; drunkenness; revellings, or the sensual orgies of idolatry. These are vices not only degrading the mind but debauching the body and producing disease. The following, by far the largest class, belong chiefly to the mind or spiritual nature, and do not need to use the body for their exercise or enjoyment: lasciviousness, which is the mental counterpart of fornication here, but more generally wantonness of the lawless temper of mind; sorcery, or witchcraft, which includes the practice of all the arts by which superstition gains the ascendency of the mind. Modern spiritism and all the various forms of occultism, by which the vagaries of the mind are substituted for faith and submission to divine revelation, may be included here; hatred, the mental attitude opposite that of love; variance or strife; jealousies or emulations, wrath, maliciousness, the source of strifes; seditions or factions; heresies or divisions into partisan camps; envyings and murders, associated in the first murder. The following are more of a mixed nature: Uncleanness, which may be of the mind, ultimately expressing itself in bodily defilement; idolatry, which may be refined, but is usually, at last, gross and debauching.

Drunkenness is chosen among these sins of the flesh for special warning because it is representative, and common to all people and times. It is most dangerous, because most insidious in its approach and most subtle in its work of bringing the spiritual nature into subordination to the fleshy; because the abominable insensitiveness of the civic conscience puts the temptation and the means of gratifying the desire within reach of all; because social and political complicity with the evil remove the stigma that rests upon all other forms of sensuality and vice, so that it is neither crime nor social bar to fulfill this among the works of the flesh. Although the others are condemned, this is condoned.

II. IT IS THE FRUITFUL SOURCE OF ALL THE CRIMES ENUMERATED WITH IT.

1. All works of the flesh are intimately associated. They are of the same essence, though various in manifestation. To permit one is to cherish a serpent that may strike anywhere; it is to fan a flame that may ignite anything, to nurse a passion that may break out in the most grotesque forms of evil. Many people who are too respectable to look with complacency upon most forms of fleshliness are too carnally minded to crucify the flesh; hence the fall to depths at last that they would have shuddered to contemplate.

2. There are several reasons for the genetic character of drunkenness. (1) It suspends the sense of relation. This has a physical counterpart. Like an anæsthetic, it diminishes sensation, and at a certain point destroys it. One likewise becomes so oblivious of his surroundings that he is liable to any undignified or outrageous conduct. The timid man becomes brazen; woman loses her modesty. The guards and restraints that are ordinarily effective are entirely useless when the mind is affected by alcohol. (2) Narcotic and hypnotic drugs are craved by the drunkard. He may form any fearful drug habit. (3) Self respect is lost by the drunkard. Not true to himself, he cannot be true in any relation of life. (4) The associations of drink are of the vilest. The gambling hell and the brothel are in copartnership with the liquor saloon. No amount of revenue derived from it, no elegance of equipment, can conceal or atone for its awful partnership with others of the most ruinous vices. (5) Drinking inflames the passions; the drunkard becomes a libertine. Beginning in sociability, it may be, it begets strife, and most murders may be directly traced to drinking or morbid passion associated with or derived from it. (6) Being the prolific breeder of poverty, it lays all its victims liable to the temptations and disabilities of want and penury.

III. IT IS SUCH A CRIME AS SHUTS THE PARTAKER OF IT OUT OF HEAVEN.

1. In the nature of the case it can not but do so. "They who practice such things cannot inherit the kingdom of God." The opposite nature of the kingdom of God necessitates this exclusion. Its law is love, unselfishness, spirituality; the opposite of hatred, selfishness, fleshliness. The test of spirituality is its deeds, as the test of fleshliness is its deeds. Against the horrible catalogue of the former is placed the lovely company of these: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. They that are Christ's are under the Spirit's leading and law, having crucified the flesh with its lusts and affections.

2. The express word of Scripture forbids the drunkard to hope for heaven. (1 Cor 6:10) Drunkenness classed with other things against which the warning of Scripture is repeatedly raised. (Rom. 13:13; Eph. 5:5; Col. 3:6; Luke 21:34) Being characteristic of the flesh, it implies alienation from God and absence of the Spirit of Christ. (Rom. 8:5, 6, 8.)
—Epworth Era.

Quick Arrest.

J. A Gulledge of Verbena, Ala., was twice in the hospital from a severe case of Piles causing 24 tumors. After doctors and all remedies failed, Bucklen's Arnica Salve quickly arrested further inflammation and cured him. It conquers aches and kills pain. 25c. at all druggists.

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MAY—NOVEMBER, 1904.

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Sanford	3 .60	31 00	26 25
Winston-Salem	35 85	29.85	24 40

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Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

The Annual Meeting.

It is near at hand. Are you praying that it may be the best yet held? You are going to send a delegate from your society, of course. You cannot afford not to. It will be a paying investment.

We are especially anxious to have a large delegation of Golden Links. One service will be given to them, and an interesting program provided.

Delegates are reminded to send their names to Mrs. W. C. Heath. As trains will arrive at Monroe either late at night or early in the morning, it is desired that all be in time for a morning session on Thursday. We presume that reduced rates may be secured as usual. We hope to be able to publish a tentative program next week.

That the meeting may be fruitful of the best results, several things are necessary. Every district secretary should be in place with a full report of her work for the past year, and of her aspirations and plans for the present. Every delegate should come with the prayer in her heart, "Lord, send me not up thither unless thou go with me. Bless and make me a blessing." She should be prepared to interchange thought, experience and methods with her coworkers—to bring much with her and to take back a great deal more. Above all, earnest prayer should be made daily that the Holy Spirit may be unhindered in His work; that we may be able to discern clearly His will, especially as to what this Conference society ought to do, and that each may be empowered by Him for any forward movement He may direct.

All ministers who are especially interested in the work will be most cordially welcomed, and homes provided if names be sent in time.

Echoes From the Board Meeting.

The absence of Mrs. Hargrove, of Mrs. Swindell, and that of Mrs. Hendrix and Mrs. Park, from the Jacksonville meeting was keenly felt by every member of the Board. The duties of recording secretary were performed in a very able and satisfactory manner by Miss Nina Wilson. A letter from Mrs. Hargrove giving some account of mission work in the lands she is visiting made an interesting feature of the first morning session.

The Woman's Missionary Advocate is now not only self sustaining but is adding something to the treasury In reply to the many commendations of her work Mrs Bulter stated that she had never done it with as much ease, and that she attributed this to the fact that each of the six thousand letters received during the year breathed a prayer for her success.

The Little Worker was also highly commended. That it might enter upon a larger sphere of usefulness the price was fixed at 20 cents for the single copy and 10 cents in clubs of ten or more.

The Life and Letters of Miss Haygood is a handsome volume, of intense interest to every missionary worker. It will be sent by Mrs. Trueheart to any address on receipt of $1.50. Another book of great value is The History of the Woman's Foreign Missionary Society, prepared by Mrs. Butler, price 50 cents. This book is the first in the Course of Study for young people.

It will be remembered that last year a young people's society, with about forty members, in Macon, Ga., undertook the support of their own missionary. Despite the fact that the first and then the second one given them married, they were undaunted, declaring that they were working for the Lord and not for any one missionary. They contributed the necessary sum of $750 00.

The interest in the meeting culminated in the service on Monday evening when the four new missionaries were in a most impressive manner set apart for their great work. Miss Watkins, of Mississippi, and Misses Wagner and Rodgers, of West Virginia, go to China, and Miss Ada Parker, of Louisiana, to Brazil.

Perhaps no body of workers feel their dependence upon divine strength and wisdom more keenly than do the members of the Woman's Board. The daily devotional exercises with which each session opened and closed were seasons of refreshing and renewed consecration. Some one has remarked, "You women are always re consecrating yourselves." We dare not do otherwise. Nothing said or done impressed us more deeply than the note of triumphant faith echoed in many testimonies, "I have been faithful to the Lord, and I know He will give me what I ask of Him."

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Quarterly Meetings.

Asheville Dis't—3rd Round

R. H. Parker, P. E., Asheville, N. C.

North Asheville	May	28 29
Bethel	"	28 29
Marshall circuit, Flint Hill	June	4 5
Hot Springs ct., Paint Rock	"	11 12
Ivey circuit, Little Ivey	"	18 19
Bald Creek circuit, Deyton's Bend	"	22 23
Burnsville circuit, Martin's Ch	"	25 26
Swannanoa circuit, West's Ch	July	2 3
Hendersonville station	"	9 10
Hendersonville ct, Reedy Patch	"	16 17
Cane Creek ct., Sharon	"	23 24
Old Fort circuit, Pleasant Grove	"	30 31
Weaverville circuit	Aug.	13 14
Weaverville station	"	20 21
Central	"	27 28
Haywood St	"	27 28
District Conference at Biltmore	"	4 7

Charlotte Dist—3d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Hoskins	June	5 6
Brevard	"	5 6
Pineville, Hebron	"	11 12
Dilworth	"	12 13
Morven, Long Pine	"	18 19
Trinity	"	26 27
Calvary	"	26 27
Tryon street	July	3 4
Chadwick	"	3 4
Weddington, Wesley	"	9 10
Matthews, Indian Trail	"	10 11
Monroe circuit, Bethlehem	"	16 17
Monroe station	"	17 18
Polkton, Marshville, D. C	"	21 24
Lilesville, Olivet	"	30 31
Ansonville Salem	Aug	6 7
Wadesboro station	"	7 8
Derita, Derita	"	13 14
Clear Creek, Bethel	"	14 15
Waxhaw, Pleasant Grove	"	20 21

Franklin Dis't—3rd Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin circuit at Snow Hill, Apr. 30, May		
Franklin station	May	7 8
Macon cir at Flatts	"	14 15
Webster ct. at Tuckaseegee	"	21 22
Glenville circuit at Highlands	"	28 29
Dillsboro, Sylva & Scott's Creek at Willets	June	4 5
Whittier circuit Ocona Lufta	"	11 12
Bryson City circuit, Almond	"	18 9
Andrews circuit, Peach Tree	"	25 26
Hiwassee circuit at Liberty	July	2 3
Murphy Station	"	3 4
Hayesville circuit at Sweet Water	"	9 10
Robbinsville circuit	"	16 17

Greensboro Dis't—3d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Rufin, Lowes	May	7 8
Reidsville, Ware's Chapel	"	8
Greensboro, West Market	"	15
Greensboro, Walnut St	"	15
Wentwort• Carmel	"	21 22
Reidsville, Main St	"	22
Randolph, Fairview	"	28 29
Randleman, St. Paul	June	5
Asheboro station, Asheboro	"	5
High Point, Washington Street	"	12
High Point, South Main Street	"	12
Enterprise Mt Olivet	"	18 19
Uwharrie Canaan	"	25 26
Pleasant Garden, Rehoboth	July	2 3
Greensboro, Spring Garden	"	3
Asheboro circuit, Cedar Falls	"	9 10
Ramseur, Ramseur	"	9 0
West Randolph, Prospect	"	16 17
Liberty, Liberty	"	23 24
Greensboro circuit, Holt's Chapel	"	30 31
Greensboro, Centenary	"	31

Morganton Dis't—3rd Round.

J. H. West, P. E., Rutherford College N. C.

Morganton station	May	16
Connelly Springs ct. Friendship	June	4 5
Cliffside circuit, at Honewell	"	11 12
Henrietta and Caroleen, Henrietta	"	13 13
North Catawba ct., at Concord	"	18 19
Marion station	"	19 20
Table Rock ct at Obeth	"	25 26
Morganton circuit Denl ns Chapel	July	2 3
Rutherfordton station, Mt. Hebron	"	9 10
Forest City ct Cedar Grove	"	10 11
Green River circuit, Tryon	"	16 17
Broad River ct., Kesler's Chapel	"	23 24
Bakersville ct., Red Hill	"	30 31
Spruce Pine circuit Pisgah	"	30 31
Elk Park circuit, Cineola	Aug.	2 3
Thermal City circuit	"	6 7
McDowell circuit	"	7 8

Mount Airy Dis't—3d Round

J. A. Cook, P. E., Mount Airy, N. C.

Mount Airy station	May	28 29
Rockford ct. at Pleasant Ridge	June	2 3
Jonesville circuit at Maple Spring	"	4 5
Elkin station	"	5 6
Sparta ct. at Shiloh	"	11 12
Laurel Springs at Mt Zion	"	13 13
Wilkesboro ct. at Beulah	"	18 19
N Wilkesboro ct., at Roaring River	"	25 26
Pilot Mountain ct at Fairview	July	2 3
Stokes ct at Walnut Cove	"	9 10
Heaton circuit at Baldwin's	"	16 7
Creston ct. Big Laurel	"	23 4
Watauga ct., Union	"	30 31
Boone ct. Boone	Aug	6 7
Jefferson ct. Bethany	"	7 10
Yadkinville ct., Macedonia	"	0 21
Mount Airy circuit, Salem	"	20 21

Shelby District—3rd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	June	5 6
Mount Holly ct., at Moore's Chap	"	11 12
Bessemer City at Tate's Chapel	"	18 19
ElBethel station	"	25 26
King's Mountain station	"	26 27
Southfork circuit at Ebenezer	July	2 3
Bellwood circuit at St. Peter's	"	3 4
McAdensville station	"	9 10
Lowell circuit	"	10 11
Gastonia, Main Street	"	10 11
Gastonia, West End and Ozark	"	10 12
Lowesville ct. at Snow Hill	"	16 17
Stanley Creek circuit	"	17 18

Salisbury Dist—3d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	May	14 15
Concord, Epworth	"	15 16
Concord, Forest Hill	"	21 22
Concord circuit, Rocky Ridge	"	21 22
Albemarle circuit, Pine Grove	June	4 5
Albemarle station	"	5 6
Linwood circuit, Bethel	"	18 19
Lexington station	"	19 20
Lexington Mission	"	20
Salisbury circuit, Bethel	"	25 26
Spencer station	"	26 27
Salisbury, Main Street	July	2 3
Salisbury, First Church	"	3 4
Gold Hill circuit, Mt. Zion	"	9 10
New London circuit, Palmerville	"	10 11
Tabor & Vance Mill, Gay's Chapel	"	16 17
East Salisbury station	"	17 18
Cottonville, Rehoboth	"	23 24
Big Lick, Love's Chapel	"	23 24
Norwood station	"	24 25
Salem station	"	30
Mt. Pleasant ct, Centre Grove	July	31 Aug. 1
Jacks n Hill circuit, Janes Chap	Aug.	6 7
Woodleaf circuit, South River	"	13 14
China Grove circuit, Shiloh	"	14 15

Statesville Dis't—3d Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit, Moriah's Chapel	May	28 29
Lenoir station	"	29 30
Statesville, First Church	June	4 5
Statesville, West End	"	4 5
Troutman circuit, Knox's	"	11 12
Wooresville circuit, McKendree	"	18 19
Mooresville station	"	19 20
Caldwell circuit, Grace Chapel	"	25 26
Granite Falls station	"	26 27
Mount Zion station	July	2 3
Newton circuit, Marvin	"	9 10
Hickory station	"	10 11
Maiden circuit, Pisgah	"	16 17
Statesville circuit, Trinity	"	23 24
Alexander circuit	"	30 31
Stony Point circuit	Aug	6 7
Clarksbury circuit	"	13 14
Iredell circuit	"	14 15
Catawba circuit Ball's Creek	"	20 21

Waynesville Dis.—3d Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Palmer's Chapel	May	21 22
Sulphur Springs at Laurel Hill	"	28 29
Leicester at Little Sandy	June	4 5
Clyde at Clarke's Chapel	"	11 12
Canton at Bethel	"	18 19
Mills River at Avery's Creek	"	25 26
Brevard	July	2 3
Transylvania at Greenwood	"	3 4
Waynesville	"	9 10
Crab Tree at Mt Zion (Dis. Conf.)	"	14 17
Spring Creek at Balm Grove	"	23 24

Winston Dis't—3rd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Mayodan	May	7 8
Leaksville and Spray	"	21 22
Stokesdale, Bethlehem	"	28 29
Walkertown	"	29 30
Madison, Bethesda	June	4 5
Forsyth, Crews	"	11 12
Grace	"	12
Lewisville, Concord	"	18 19
Summerfield, Pisgah	"	25 26
Kernersville	July	2 3
Southside and Salem	"	9 10
Centenary	"	10
Burkhead	"	10
Thomasville Fair Grove	"	16 17
Danbury, Sandy Ridge	"	23 24
Davidson, Centenary	"	30 31
Advance	"	31
Mocksville	"	31
Davie Zion	Aug.	6 7
Farmington, Wesley Chapel	"	13 14
Cooleemee	"	20 21

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

The Better Way.

Who drives the horses of the sun
Shall lord it but a day;
Better the lowly deed were done,
And kept the humble way.

The rust will find the sword of fame;
The dust will hide the crown;
Ay, none shall nail so high his name
Time will not tear it down.

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet,
And left to heaven the rest.

—Selected.

* * *

Mrs. Johnson.

It is with special regret that we note the fact of Mrs. Luke Johnson's resignation as Superintendent of Press Work. This was done because of her ill health and not through a lack of love for the work which she was so fitly accomplishing Many of us have a feeling of gratitude and profound friendship for the woman, who aroused us to a deeper interest in Home Mission matters, and we trust that rest will bring a restoration of health.

Mrs. Johnson's successor is Mrs. Ed L. Cook, of Thomasvill, Ga.

In the Bulletin for June Mrs. Cook bespeaks for herself the co-operation of Home Mission workers. We are requested to send her facts of general interest.

* * *

Auxiliary Superintendents of Press Work.

Our society will be likely to to grow in numbers and interest in proportion to the information scattered regarding the plans and purposes of the organization. For all local news which should be brought out in this column of the ADVOCATE we depend on the Auxiliary Superintendents of Literature and Press Work. There is no more important office in the societies and we would be glad to have letters from these ladies at any time.

* * *

The Mt. Airy Auxiliary.

Those of us who labored under doubt and discouragement during the beginning of our Auxiliary are taking fresh heart because of our new members. We now have fourteen earnest women banded together and from these women we look for noble work.

* * *

The New Deaconesses.

Bishop Hendrix set apart four deaconesses during the Board meeting at Kansas City. Mrs. Souby and Miss Lockard go to Kansas City; Miss Olsen to St. Louis, Sloan Mission; Miss Elliott to the Homer Toberman Deaconess Home, Los Angeles, Cal.

How long till our W. N. C. Conference will furnish a deaconess? The harvest is ripe—where are the workers?

* * *

Waynesville Auxiliary.

Naturally one would expect the home town of Mrs. Branner to do unusually good work. It is not simply because of this fact that I have looked for large things when the Waynesville Auxiliary undertakes to compass a matter. I know the women of the church and am sure of the fine material there. I could call them by name and linger with affection over these names of elect women, but this is not the place.

The presiding elder of the Waynesville District has recently moved into the new and commodious district parsonage which is most beautifully located in this, one of the fairest towns in all Carolina. The Home Mission women there, have been staunch friends of the parsonage since its inception, pledging $50 at first. This sum has been increased by I know not how great a sum from their society, but I do know that the ladies have lately spent $150 toward the furnishing of the new house. Among such women as these a presiding elder would have no right to feel that he is "no man's man." Brother Sherrill and family have fallen into good hands.

MRS. F. L. TOWNSEND.

CURE CATARRH NOW.

Summer is the Best Time of the Year to Treat Catarrh for a Permanent Cure.

Dr. Blosser, the discoverer of the great remedy which has undoubtedly cured more cases of Catarrh, Bronchitis and Asthma than any other medicine, says that this is the best season of the year to treat these diseases, because the membranes are not aggravated by cold and changeable weather.

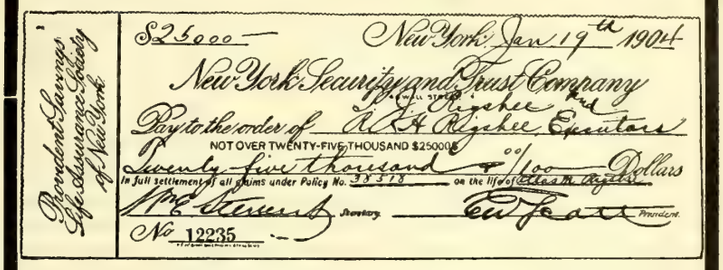
A trial sample of Dr. Blosser's Catarrh Cure will be mailed free to any sufferer who has never tried the remedy and who will write to the Dr. Blosser's Company, 59 Walton Street Atlanta, Ga.

The price of the remedy is one dollar for a box containing one month's treatment, which is sent by mail.

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Messrs PEACOCK & GOLD, General Agents, Greensboro, N. C.

Gentlemen —We bev to acknowledge receipt of the Company's check No. 12 935, for Twenty five Thousand Dollars ($25,000) in full settlement of claim under policy covering the life of Atlas M. Riggsbee, for which we thank you.

Yours very truly, (Signed) T J. & R H RIGSBEE.

For this he paid only $8,291 75, was protected for $25,000 00 for 13 years, from the age of 50 to 63 years, for less than $684 00 per year or $27.35 per thousand. Returning at death 00 per cent profit to his estate.

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Provident Savings Life Assurance Society of New York.

EDWARD W. SCOTT, President.

Peacock & Gold Company,

GENERAL AGENTS, North and South Carolina

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Be explicit. Goods shipped on approval. Mention this paper.

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WORLD'S FAIR, ST. LOUIS.

Extraordinarily Low Rates,

June 2, 7, 9, 14, 16, 21, 23, 28 and 30, 1904.

On above mentioned dates the Southern Railway announces very low round trip Coach excursion rates to St. Louis These Tickets will be good in all regular Coaches, and on all trains on dates shown. Tickets good 10 days.

RATE FROM

Goldsboro	$20 00	Greensboro	$17 00	Statesville	$17 00
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Tickets sold at the above rates not good in Sleeping Cars; for other rates see notices elsewhere

For full information World's Fair maps, literature etc., call on or address any Agent Southern Railway.

R. L VERNON, Traveling Passenger Ag't, Charlotte, N. C.
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W H. TAYLOE, Gen'l Pass Agent

The Farm and Garden.

POULTRY NOTES.

Young Cockerels.

It is a waste of food to keep young roosters after they weigh five pounds a pair, as they are sold as "old roosters" after their combs grow. In the market old roosters bring from five to seven cents a pound, while young ones often sell at from fifteen to twenty cents a pound. It is a loss to keep them longer than when they are old enough to sell.

High Prices for the Best.

Prices should always be kept in view, and the market reports should be carefully studied and compared. It does not pay to market inferior poultry. Quality is a prime factor in the sale of all articles. Chickens sell in the market at as high a figure, compared with beef and mutton, as ordinarily if they are in good shape and condition. Fancy fowls for breeders command just as high figures as they ever have whenever first class specimens change hands. Every one who can turn out a better trio or two this year than his neighbor will find a ready market for them at even the advanced prices. It will be found that there are always people who want the best and who are willing to pay well for it.

Light and Dark Eggs.

Eggs with white shells are preferred in some markets, and bring higher prices than dark eggs, while in other markets the dark eggs are preferred. It has been demonstrated by experiment at some of the experiment stations that the color of the shell and the yolk has no connection whatever with the quality of the egg, a pale yolk being fully as rich as a dark one. It is doubtful if there is any breed that lays eggs of uniform color and size, comparing all the hens in a flock. Among some flocks may be two full sisters, one laying eggs that are so dark in color as to appear dyed, while the eggs layed by the other may be almost as white as those of Leghorns. There is a difference in the color of eggs from all the hens, and they also differ greatly in shape. These facts show that there is no uniformity in some flocks, though there is more uniformity of eggs from pure breeds than from mongrels.

Large Eggs.

Some of the breeds lay larger eggs than others, something also depending on the hens and kinds of food, but overfeeding has much to do with the hens laying extra large eggs, soft-shell eggs, double-yolk eggs and eggs of various shapes If given opportunities to work for their food, the hens will not fatten very rapidly when producing eggs, and just as soon as the hens can have access to grass, cut off some of the food. It will be a waste of food to feed fowls that have the run of a large field, as they will fill their crops several times during the day with grass, young weeds, seeds, worms and insects of all kinds, securing a greater and better variety than can be provided. They will also lay more eggs if not overfed, as they will keep in good condition when busily at work for their food. Many persons feed their hens when the birds are foraging, and do not know why eggs are lacking, when the cause is too much feed during the spring and summer. It may be necessary to observe each member of the flock, but such work is one of the duties connected with the management of fowls.

Feeding Cows on Pasture.

I have always found that it has paid to feed the cows even when on good pasture. I like to have them in good flesh when they are turned to pasture, and the light feed of grain is continued twice a day. The kind given and the amount to each cow depends, of course, upon her individual responsiveness and her period of lactation. Even when I am feeding silage in summer as a supplement to the pasture I generally sprinkle a little bran or glutten feed over the silage. Silage, of course, can be grown and stored at much less cost than commercial seeds can be bought, and I always plan to have enough remaining from the winter feeding to keep my summer feed-bills down.

With successful dairymen there is no argument needed to establish the fact that the dairy that is uninterruptedly profitable is the one that is sufficiently fed year after year. Milk-making is an expression of energy, and energy making and storing can not be shut off and turned on like a steam or water in a pipe. There is a constant consumption of energy in the bare processes of eating and living, and unless the supply be maintained from sufficient food-elements, results are going to be modified.

It is not claimed that a cow on good green pasture, if given bran morning and evening, will give enough additional milk to pay for the extra feed at once; but after a while the grass loses some of its digestible matter and turns more to fiber, and the cow has to expend more energy in digesting and assimilating her food, and just in this time of need the accumulated energy gathered from the extra feed given when there did not appear to be any results from it comes to the support of the cow and the profit of her owner. W. F. McSPARRAN.

A Sure Thing.

It is said that nothing is sure except death and taxes, but that is not altogether true. Dr. King's New Discovery for Consumption is a sure cure for all lung and throat troubles. Thousands can testify to that. Mrs. C. B. VanMetre of Shepherdtown, W. Va., says "I had a severe case of Bronchitis and for a year tried everything I heard of, but got no relief. One bottle of Dr. King's New Discovery then cured me absolutely." It's infallible for Croup, Whooping Cough, Grip, Pneumonia and Consumption. Try it. It's guaranteed by all druggists. Trial bottle free. Regular sizes 50c, $1.

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Five Physicians had done their best to cure James Wilkes, of Dillon, S. C., who had one of the most terrible cases of RHEUMATISM on record. They all failed until one doctor prescribed—

Rheumacide

IT CURED HELPLESS CRIPPLE.

Mr. Wilkes writes in the course of a long letter, dated August 18, 1902:
"My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly 12 months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, told me to try your RHEUMACIDE. I began to take it, and before the first bottle was used up I began to get better. I used 5½ bottles and was completely cured."
Dr. J. P. Ewing confirms Mr. Wilkes' statement in every particular.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

In Memoriam.

Died in Chester, S. C , the beloved wife of Mr. Joseph F. Womble, on Feb. 12th, 1904, in her 34th year. Her husband had lately moved his family from Shelby, N. C., to Chester, S. C , where he had accepted the responsible position of agent of the Seaboard Air Line Railway. The deceased had only been in Chester about 3 months, but even in that short time she had made many warm friends. She had an attack of acute pneumonia which lasted but 9 days, and when the Savior would take her to himself that "where he was" she might be also, not careful nursing, nor the tender prayers of loved ones for her recovery, nor the skill of two physicians, nor the presence of her former family physician, Dr. McBrayer of Shelby, N. C., who came over 100 miles to be with her in her last sickness, availed anything. The Savior's time for her had come.

Her maiden name was Bella Avent. She was the daughter of the late Glover Avent of Haywood, Chatham county, N. C. She was born in Fayetteville, N. C., July 2, 1869. When she was about 8 years of age her father moved to Haywood, N. C. He was a man of means, a prominent and successful farmer and real estate dealer, and before he lost considerable money on account of various misfortunes, was classed among the wealthy men of Chatham county. The deceased on her father's side was descended from a family of French nobility; on her mother's side she was descended from the Brooks', a family of wealth and culture, noted for their courteous bearing and hospitality. Her mother inherited these traits But Bella Avent Womble needed not the claims of noble descent, when in her own character, in her whole life, she showed the goodness of heart, which is but a synonym of inherent nobility of soul. Well has Tennyson said, "To be noble is to be good." She was a student of Greensboro Female College, (for which we always had a fond attachment,) and she had not finished her course, when not quite 18 years old, she gave her hand and her heart with it to Mr. Joseph F. Womble, who had just entered his 22nd year; though on account of her rare beauty and gracious manner, even at this early age, she had had many suitors, some being wealthy, but she turned away from them all and gave her affections to Mr. Joseph F. Womble, who was at this time agent of the Seaboard Air Line Railway at Moncure, N C., and who was engaged in other enterprises and doing well financially. Shortly after her marriage her husband lost all the money he had on account of business relations he had with a not too scrupulous partner. Reared in luxury and knowing nothing practically of household duties, nor of the world, she at once, from a light hearted girl, took up the stern duties of life, infused life, hope and courage into her husband, and by her economy, rare foresight and mastery of every detail connected with household affairs, soon enabled them to save considerable money, most of which was used in paying past obligations. They lived in various points in Virginia, North and South Carolina, her husband being in railroad business.

She had an unusual fine sense of honor, and debt even in a small way was repugnant to her. She naturally scorned deceit in any shape, and was candid without bluntness, with much strength of character. She was modest and of a timid, retiring disposition, having a dislike to anything bold or masculine in woman, but who could rise to heights of sublime righteous indignation when the occasion required it. Above all she was a wife, a mother, devoting her time and energy to the care and improvement oi her children, and to the making of home an attractive place for her husband. No sacrifice was too great for her to make for them. She was the nurse of her children. It grieved her tender warm heart to witness the cruel neglect of so many children on the part of mothers who left their helpless little ones to the care of servants. She would willingly have taken under one roof where she could have cared for all the suffering, neglected children of the world. She mastered all the details of domestic work, and still found time for dainty and artistic fancy work of various kinds, and also music. She always excelled in whatever she undertook She did not know what it was to be idle a moment. She shone as a hostess, because of her extreme thoughtfulness for the enjoyment of her guests. To her it was a genuine pleasure to entertain at her home some selected guests and render the occasion an enjoyable one to them Her two predominant traits which made her short life so lovely and which will endear her memory to those who were so fortunate as to come under her influence, were thoughtfulness of others, forgetfulness of self. She had learned these lessons in the school of the Savior. The Savior had lately said to her, "Come up higher." She was careful, if it could be avoided, never to wound the feelings of any one, not even a servant, and her strong pride of self respect (by the grace of God,) would never allow her to stoop to a small, mean act, or have any but the best associates. She nad a proper pride of her church, of her husband, of her children. No one could come near her without feeling the effect of her character, "so hallowed and so gracious" was the atmosphere which surrounded her. The modern criticism of the Bible in certain portions never weakened her confidence in that blessed Book as a wholly inspired work. Though a devout member of the Methodist Church, she was no bigot, and quite frequently and cheerfully attended the Baptist Church with her husband.

She could have shone with brilliancy in any society, and could have made a success in many of the accomplishments of the day, but she chose rather to be the loving wife and helpmeet of a devoted husband and the careful, affectionate mother of several children, whose training she made one of the great objects of her life. May these children become (with the blessing of the Lord), such women as she wished them to be. She left four girls, Amy, Pauline, Josephine and Jeannette, aged 15, 12, 6 and 2½ years respectively, and a husband devoted to her, with whom she had lived in the most beautiful harmony, so that it had well been said of them, "They were sweethearts all their lives"

Her father and mother have been dead many years, and from a large family only four members survive her, three brothers, J. P. and D. R. Avent of Jonesboro, N. C., and J. R. Avent, Morristown, Tenn., and one sister, the youngest of the household, Mattie G. Avent who now lives with the husband of her deceased sister. Her life was short, but who can tell the influence on those whom she came in contact with and left behind? In her last hours she showed the natural anxiety of a mother for the children she was leaving behind her and love for her husband, who would feel so bitterly the loss of her companionship. J.

A Notre Dame Lady's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers Box 185. N tre Dame, Ind.

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All Skin and Blood Diseases Cured

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B M Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

IF YOU HAVE

Rheumatism

when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 50 years standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address, JOHN A. SMITH, 3601 Gloria Building, - Milwaukee, Wis.

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Let us contract to furnish your Mantels, Tiling and Grates. Write us for prices. . . . . .

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One " " " 7 1-3 " " "		200.00
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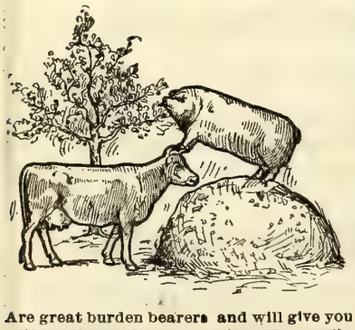
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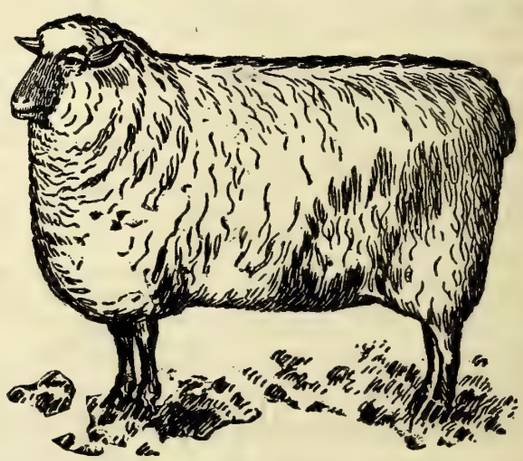
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ESTABLISHED 1855. GREENSBORO, N. C., JUNE 15, 1904. VOL. XLIX., NO. 24.

EDITORIAL.

The Reign of Anarchy.

In the Cripple Creek mining section of Colorado, a state of anarchy has prevailed for some time; and this means war in the worst possible form. While we do not term it war in the popular sense, still there are many features which render it far mo e dreadful, especially to those inclined to maintain peace and order.

This is said to be another struggle between labor and capital. From all we can learn, however, we are inclined to the belief that it is rather a struggle between union and non-union laborers—an attempt on the part of organized labor to coerce those who do not connect themselves with the organization. For weeks these two elements have been arrayed against each other, and finally the State militia have been called out to suppress the rioting, and regular battles have been fought, resulting in many deaths.

There is no doubt of the necessity of some sort of labor organization, but so far the great mistake on the part of these organizations has been to put themselves into the hands of unscrupulous and foolish leaders, and there is little hope that these organizations can ever permanently profit any one while they are thus victimized by wicked, shiftless, and designing men. Many of these men have been known to be the most worthless vagabonds, yet they can go into a manufacturing or mining community, and, on short acquaintance, work themselves into the place of leadership, and, in a few short weeks, transform an otherwise peaceful community into a veritable perdition. We suspect that it is some of this class that have been so summarily dealt with in the Cripple Creek section.

It ought to be a rule among labor organizations that no man who has not been a citizen for a term long enough to assure his moral standing and fitness, can be eligible to office. Even then there could be no security against these outbreaks as long as the organization can be led to resort to force and violence toward those who do not join the organization. There can be no tyranny more intolerable than that which would force a man into an organization to make it possible for him to earn wages or get employment. In the attempt to rid the people of the tyranny of capital, we cannot afford to make the laboring masses the slaves of a few official bosses, nor to fasten upon the country the tyranny of an oath bound organization. The history of almost all such organizations is that they have finally been wrecked by shiftless and trifling men who have worked themselves into the position of leaders. Millions and millions are lost to the suffering families of these laborers, to say nothing of the loss sustained by the country at large, many lives are sacrificed, and no permanent gain comes to any one.

One Way to Solve the Labor Problem.

A great cry comes from field and shop and kitchen. No help can be had, and in many cases crops are lost and many industrial interests are suffering for the want of an adequate supply of laborers. With this state of things prevailing it is disquieting and really exasperating to see the multitudes of idlers infesting our towns and cities. They infest the market place, and even deign to sit in crowds on the steps of the court houses and crowd about the railway stations. These are mostly worthless negroes it is true, but they are able-bodied, and, under the oversight of a master, are capable of adding materially to the wealth of the country.

Why should we not have a stringent vagrant law, vigorously enforced, and gather up this loafing element and put them to work? It would not only help to rid the country of the nauseous sight of this vermin breeding element, but it would contribute no little to the solution of the so-called labor problem. The negro is fast working himself out of the sympathy and esteem of his white neighbor by his tendency to loaf if he can not get large wages for inefficient services. A good vagrant law would be an inestimable blessing to both races. It is no uncommon sight to see herds of half-grown negroes on the baseball grounds, vigorously plying the bat, while they ought to be wielding some implement of industry. Many of these could give no satisfactory proof of any visible means of support, and the law should give them a master who should see to it that they earn their support.

All the offense of vagrancy, however, is not on the part of the brother in black. There are herds of whites at both ends of society who should be required to give account of the methods by which they obtain a living. The fact is we would have no labor problem in this country if the people we have would all go to work, and cease to strive after methods by which to kill time. We believe in the Pauline doctrine that if any will not work neither shall he eat, and if our law makers will take hold with this end in view, it will help to solve our labor problem, besides helping to tone up society and weed out crime and shame. With the barrooms closed and a good vagrant law in operation we could soon set our county forward on the highway of prosperity and happiness. For a long time we have been nursing personal liberty and letting many of the best interests of society go to the Devil. It is time to awake.

Methodism and Popular Education.

In the Statesville Landmark of last week we find the following very proper and sensible comment on the action of the Statesville District Conference:

"We have pleasure in calling attention to the report on education adopted by the Statesville District Conference, in session at Newton last week. The Methodist Church, like other churches, is zealous, and properly so, for the educational institutions of the church. But the Statesville District Conference, being composed of level-headed and sensible men, realizes that the hope of the education of the masses is in the public schools, and the Conference therefore wisely decides to give aid and encouragement to the public schools. The Landmark recently called attention to the fact that some people in all the churches are at heart enemies of the public schools, their idea being that all education should come through church channels. In view of this fact it is refreshing to read an honest and common sense deliverance on the subject, such as is made by the Statesville District Conference."

Methodism is an organization of the people. It is a church for the masses, and will not fit in any other relation. When it ceases to be a church of the people it will justly fall into decay.

It seems a little strange, therefore, that in some quarters there appears to be a studied effort to make the impression that the Methodist Church is opposed to popular education. Even the Landmark, by this comment, might create the impression that the church is not a unit in this matter, and that there has been an awakening only in one small district, while the fact is that our Annual Conference for a number of years has testified one and the same thing. In the journal of our session held in the city of Greensboro, in 1900, the report of the Board of Education has the following item:

FREE SCHOOLS.

We believe thoroughly in popular education, and that our public school system should be enlarged and strengthened as rapidly as possible. We therefore respectfully petition our next General Assembly to make a special appropriation, of not less than $200,000 for this purpose. We direct that the Secretary of this Conference present this action to that body.

In 1901, at Gastonia, the report contained this also:

PUBLIC SCHOOLS.

We reaffirm our interest in popular education, and believe that our public schools should be enlarged and strengthened as rapidly as possible. We therefore respectfully petition our next General Assembly to make a special appropriation of not less than $200,000 for this purpose, and we request the Secretary of the Conference to present this action to that body.

Then in 1902, at Monroe, immediately

(Concluded on 8th page).

CONTRIBUTED.

Letter from China.

A. P. PARKER.

The Shanghai District Conference met at Sung Kong May 6th As Mrs. Burke has been seriously ill for some weeks Brother Burke, the presiding elder, could not be present and the conference had to elect a president.

For the first time in the history of the Mission a Chinese was made President. Brother Faung, junior preacher at Moore Memorial Church, Shanghai, was elected president by a majority over the writer of 26 to 49. This election was a surprise to some, though I in common with others fully expected that Brother Faung would get a considerable vote even if he was not elected Some of the native preachers and lay delegates had decided, apparently before the meeting of the conference, to try and elect a Chinese president.

Brother Faung did very well indeed. He came to me occasionally for a little prompting, but I was quite pleased to see how well he could preside over such a meeting. As he is one of my former pupils in Buffington Institute, I take special pleasure in his having been elected to this office.

I write thus at some length on this subject because of the very important bearing it may have upon the subsequeut sessions of the annual conference when no bishop can be present. It is very plain that our native brethren will make a strong effort to elect a Chinese president of the annual conference the next time they have an opportunity, and although this district conference got along very well with a Chinese president the time is hardly yet come when it would be wise to have one of our Chinese brethren intrusted with the much more important and onerous duty of presiding over an annual conference. The experience of the Japanese conference with a Japanese president has not been such as to warrant us in believing that it would be wise for us to have a Chinese president. But the native brethren are full of the idea and we will have to reckon with it.

This action of our native brethren, however, is but a symptom of a condition of things which all foreigners in China will be obliged to meet in the near future. The sentiment, "China for the Chinese," has taken strong hold on the minds of many of the people both in the church and out of it, and even those who are strongly in favor of receiving all possible help from the West are, many of them, becoming more and more thoroughly imbued with the idea that the Chinese can, and by right ought to, take the lead in all affairs where the Chinese are specially concerned. This feeling seems to be especially strong here in Shanghai where many of the leading native Christians from various denominations have combined together to form a Chinese Union church. They have a regular organization and weekly meetings. They also publish a paper in which they demonstrate their views especially in regard to the necessity of the Chinese Christians becoming independent of foreign support and foreign control. Some of the missionaries look with a good deal of doubt upon this movement, but others see in it a very hopeful sign of progress toward self-support as well as self-government in the Christian church in China. For myself, I am heartily in favor of the principle, and intend to help it on as much as possible. But our Chinese brethren will, of course, have to learn that self-support, in the way of meeting all financial obligations, must come before entire self-government by the natives can be secured. As soon as they are able to pay all their expenses then the government may be safely given over into their hands.

The preachers in charge of the eight stations and circuits within the bounds of the district gave reports of their work along the lines indicated in the discipline, viz: on the state of the church, Sunday Schools and education, support of the American Bible Society, financial systems, and so forth. In every charge there had been considerable numbers of probationers enrolled and many have been received by baptism into the church. The attendances on all the various meetings were reported to be large and wide spread interest in hearing the gospel is manifested in many places. We get the same reports from this district that we do from other regions, viz: that large numbers of people want to join the church for the sake of the help they expect to get in law suits, collecting debts, escaping justice, etc.. so that the preachers are obliged to be very careful in enrolling probationers and receiving members lest improper persons be brought into the church.

The financial reports from the charges showed that some $2,300, Mexican, had been collected in the district during the past twelve months for the various objects in Church work. Of this amount $600 had been contributed for the support of the ministry. Considering the small number of members and the poor financial condition of most of them, this was indeed a most gratifying report and indicates a growing willingness on the part of the native Christians to contribute to the support of the church.

Shanghai, China, May 14, 1904.

Virginia Letter.

HUGH J. PAYLOR.

Every time I write there is something of recent occurence to stir my North Carolina blood and cause it to pulsate with patriotic fervor. Every well informed person knows that the first Declaration of Independence originated, not in Philadelphia, July 4, 1776, but in the convention which met at Charlotte, Mecklenburg county, North Carolina, May 20, 1775. North Carolina was "First at Bethel," losing in that initial engagement of the Civil War the first man killed, H. L. Wyatt, of the Edgecombe Guards. The Old North State lost more than one-fourth of the men sacrificed on the bloody field of Gettysburg, a North Carolina regiment (the Twenty-sixth) sustaining the largest regimental loss of any in the three days carnage. At Appomattox she had more men (three times more, according to the statement of one who was there) than any other State. No wonder General Lee cried out: "God bless North Carolina!" I am not unmindful of the fact that these, and other great achievements of North Carolina, are disputed, but we believe them to be well founded. And all my space could be easily occupied in recounting what my beloved home State has done in the field of war, and trade, and letters. But I know the great question on the hearts of most of the readers of this article, and on my own heart, is this: "Is the church of the living God, as represented by Methodism, keeping abreast with the progress of the State in other lines, and is our Church making a record worthy of her heritage, her powers, and her opportunities?" A single event, and the one which has inspired these preliminary reflections, would seem to give an affirmative answer to these inquiries. It is the sweeping triumph which Dr. Kilgo, our fraternal messenger to the General Conference of the M. E. Church, achieved at Los Angeles. He represented there Southern Methodism, and he stood for North Carolina Methodism, and who is not proud of the address? When our General Conference desires a representative who will take things by storm, she evidently knows what State to choose him from, and if she ever wants a Bishop she may find one, or several, in that same State to the glory of God the Father.

It has been intimated that the professors at the University of Chicago were not entirely untrammeled in their speeches and teaching, and that they were under the thumb of a certain multi millionaire. But the following does not seem to indicate this, and coming just at this season of the year, when our attention is turned toward our colleges, it is timely. Prof. S. H. Clark, who uttered these sentiments, is himself a member of the Sigma Chi fraternity, but he handles these organizations with gloves off: "The fraternities of the University of Chicago are most of them a disgrace to the institution. Their members squander their money on dances, and the fraternities do not pay their rent or many of their other debts. Because of such actions, the fraternities are types of absolute immorality" He further says: "The millionaire who gives money to the universities does not deserve all the credit. It is a charity to him to take his money." Hear him touch up modern college athletics: "A man owes more to his college than to whoop football nonsense. I'd like to see you whoop up something more worth while. What we need is moral growth, not more money or inventions in the world. If we never had another invention in the world in a thousand years and progressed morally instead of physically, how great our progress would be!" There's a freedom of speech for you, and we need more of just that kind everywhere.

It is an interesting question to know just how far a pastor should go in seeking to attract a congregation. In looking over one of our leading Virginia dailies the other day I noticed the following under the general head of "Amusements", in the advertising columns: "Academy, tonight only, sumptuous production of King Dodo. Prices $1.50 to 25c." Next came: "Bijou. Arizona! Every Night. Matinees Tues. Thurs. and Sat." Then came (and mark this): "——— Methodist Church. The Celebrated ——— Quartette will sing at the meetings on Tuesday and Wednesday nights. Meetings every night this week." Then followed: "The Confederate Museum. Open Daily." And then: "The

Valentine Museum," etc. Here we are, a revival advertised, sandwitched between the theatre and museum, until we do not know whether it is to be an amusement (as headed at the top of the column) or a curiosity. And this in a Methodist church in one of our chief cities! My mind instantly reverted to the Master's words: "And I, if I be lifted up from the earth, will draw all men unto myself." (John 12:32.) And has the cross, with its bleeding Sufferer tasting death for every man, lost its attractive power so that other things must be substituted?

Suffolk, Va.

Our Georgia Letter.

GEORGE G. SMITH.

This is commencement Sunday at the Wesleyan Female College, and it was my privilege to hear Bishop Wilson preach the commencement sermon. It has been nearly 40 years—just 39 years this summer—since I first heard him, a young preacher in Baltimore. He was then unknown in the South, but had already made his mark in the M. E. Church, to which he belonged until 1861. He was a warm Southern man, and when the M. E Church, in one of those wild spasms which so often attacks it, passed the famous new chapter which virtually excluded all slave-holders, he joined with the majority of the Baltimore Conference and seceded. The small part of the conference which refused to go held the property, and the Southern people in Baltimore built some independent churches, and young Wilson was the pastor of the leading one known as Trinity church. There I met him and formed an attachment for him which was greatly strengthened by my own connection for four years with the Baltimore Conference after it became connected with the M. E. church, South. He is several years older than I am, but much more vigorous. He preached an hour this morning. His sermon was clear, strong and eloquent, full of unction and delivered with a force I hardly expected from a man of his age

He has no sympathy with what is called advanced thought. He believes in the Bible and the religion it teaches as strongly as some men seem now to question it. It is a gratifying thing when we can hear the old-time ringing gospel preached and I have seen nothing that gave me higher pleasure than the address of Dr. Kilgo before the General Conference at Los Angeles. I read each week the Christian at Work, and Examiner. It seems to be a kind of vehicle for all kinds of opinions and professes the largest liberality. Through it I keep up with the liberal thinkers of the Calvinistic churches. It is in full sympathy with those who are rationalistic in so far as they are evolutionists in biology and philosophy. Higher critics and anti-Calvinists where presidinarianism is concerned. It is but in line with the Outlook and Independent, and as far as I can see with the Christian Register. This spirit of antagonism to old creeds is abroad in the land, and there is so much of it in the M. E. Church that it was gratifying to hear such pronounced views from Dr. Kilgo.

I am not ready for union yet, but would be glad to see the principles of Federation carried out, but not so far as to lead us to adopt every change that is proposed. In he reluctant consent of the General Conference of the M. E Church to accept the articles of Federation agreed on by the commission it was plainly evident they did not intend to retire an inch where there was any reason to hold on, and I think the same thing is true of our people. If the people of the North wanted us we would find a reason to go, but they don't and we are not going.

As to the common order, some one was wise enough to put in "optional" wherever there was decided innovation. In North Carolina once young Bishop Asbury, just from Dr. Coke and the Christmas conference, donned Episcopal robes and read prayers, but by the time Jesse Lee got through with him he was sick enough of the robes and ritual. The simple, beautiful directory of worship in our discipline, which is law until it is changed and another directory substituted for it by General Conference enactment, is good enough for us all. We are not going to follow any one's mandate, we are going to stick to the book, and try at our next General Conference to see to it hat none shall represent us who don't I would like to see any Bishop who would decide that a law can be made mandatory by a commission, but I at least am not absurd enough to say anylaw is infracted by using the whole form of worship suggested, and if the people want it they can have it, and none shall say them nay.

The good brethren of the M. E Church were greatly concerned about giving the sisters a chance to legislate. I have watched their proceedings and find the only women folks who took part were two negroes. With that delicacy which marks the race, they came forward on the platform to make speeches and introduce resolutions, much no doubt to the delight of the men who had almost rent the church to give women like Miss Willard rights to the floor. "De gustibus non est disputandum."

I am sure that any one who read the Daily Advocate will be convinced that the union of the two General Conferences is neither wise nor practicable. I do not know that it was passed, but a report was brought in to reduce the delegation to one out of every seventy-five. What would it be if we were added to it

Let us have peace. I am confident that many people in East Tennessee, Kentucky and upper Georgia would have been lost to the church entirely if the M. E. Church had not come after the war, and I am sure the same thing would have happened in Illinois, Maryland, Montana and Oregon if we had not gone there, and no law could have prevented it. The plan of separation was not feasible and no arbitrary line can be. These things work themselves out. But let us have peace. We can work side by side with the M. E. people as well as we can with the M. P. or the Congregationalists or the Baptists. A factionist, a sectarian, a bigot will always find a way to elude any law he don't want to obey.

I am glad to report some good meetings in our cities and towns. Nothing very remarkable but still a movement onward.

Our college at Macon is about to suffer quite a loss in the retirement of Mrs. Cobb, who goes on missionary work for the next two years. She is a remarkably gifted woman and our loss will be the gain of the great Society which has secured her services. Our lay president, Col. Gereny, seems to have succeeded admirably. The college is full and I have heard no complaints, and best of all the religious tone is higher than it has been for years.

Report of Rev. T. Kugimiya.

My church is a self-supporting church, which is supported by about 90 members.

My Regular Work.—Every Sunday I preach twice at the church where 60, in average, attend in the morning, and 50 at night I have two Sunday Schools, one for adults and the other for children. I am a teacher of an adult class. Every Wednesday night I have a prayer-meeting; on Saturday night I have an inquirer's meeting . Beside these I have regular meetings of the bible study at the homes of my churches and inquirers. Also I have a chapel work on Wednesday afternoon And the church Y. M. C. A. work and woman's society and children's league work need my assistance for their work.

Reaping Work.—I baptized sixteen men and women after I began my work here. These are the visible effects of the God's truth, which were planted into the hearts of the natives. I am sure there will be many growing seeds under the soil in this city. I will see them soon.

Wide Spreading Work.—I have one more important work, that of editor of an evangelical paper. This kind of paper work is very important because it will spread Christian thoughts in the homes of many heathens who never come to church. All of them are educated and they can read and write all right. So this paper will be a splendid way to reach the people. It contains many plain talks of the gospel and living testimonies of converts and good sermons. I have printed 1,200 copies every month and distribute them to the people. It is done by the help of the Y. M C. A., of Trinity College and of High School. I am so thankful for them who are sending the support for this needed work here.

Evangelical Trips —I made four trips during the past months. In October I went to the western part and preached six times. In November I went to Shikoku and Kushu and preached 17 times. In February I went to Kobe and lectured eight times at the Palmore Institute. There were 15 persons who decided to be Christians. Also I preached at the church. In April I went to Yamaguchi and lectured four times for the students of a government college, and six of them decided to study Christianity.

This was my work for seven months in Japan. Please remember me in your prayers, I wish to do a good work here.

T. Kugimiya.

To cultivate kindness is a valuable part of the business of life.—Johnson.

Great effort from great motives is the best definition of a happy life.—Channing.

We can hardly learn humility and tenderness enough except by suffering —Geo. Eliot.

"He who despairs wants love, wants faith; for faith, hope and love are three torches which blend their light together, nor does the one shine without the other." —Selected.

Our Correspondents.

The Nazarene.

C F S.

The religion of Jesus quickens the interest There are no libraries and colleges and sciences where His gospel has not gone. Not less powerful is this religion over the mo al and religious nature. The saintliest men walk near Christ. The fairest flower bloom in the light of this Christian Sun

* * *

In pagan lands men are weak and helpless before the dreaded powers of nature. It is in Christian lands that steam is harnessed, bridges thrown over turbulent streams, continents connected by cable,and electricity made a ready messenger to whisper men's thoughts to the ends of the earth The sover eign power and sway of the Son of man has quickened a sense of power in man The religion of Jesus brings out and fosters the best in man, as the summer sun gives us flowery fields and waving harvest's

* * *

The Sermon on the Mount can be read in a half an hour. The four gospels can be read through in an afternoon. Yet they are the source of all libraries. All Christian literature has its inspiration here. Many books have come from the one Book. The great Life is the inspiration of every genuine life.

* * *

Julian the apostate may never have said, "O Galilean, thou hast conquered!" But it is true of Christ in that century and in every century. The conquering Christ ever increases his kingdom So poor that he was born in a manger, wealth is created only where his gospel has gone He never went to school a day in his life, yet his teachings and life has brought into existence all Christian col leges and universities and libraries. Christ died on the cross; but from that cross this conqueror rules the world. "O Galilean, thou has conquered!"

* * *

Who would have thought that little Bethlehem would set the central period of time for the whole world? Around that night the business world re volves Every note and legal document and school girl letter must date from the birth of Christ. No other man such homage has. Christ's name is above every name

* * *

If the Jews had been inventing Christ, they would not have made him deliver the parable of the good Samaritan. If his enemies had invented him, they would not have brought into existence a Life whose stain less purity condemns them If the Romans had invented him, he would not have been a de spised Jew. If the Greeks had invented him they would have brought him forth from col leges, the author of eminent books Christianity is not of men Christ is not a flower of earth. His coming was from the Unseen. He is the Son of God.

W fford College Commencement.

Wofford Commencement began June 3 with the Gymnasium exhibition The performances reflected great credit on Prof. Shockley who has this work in charge. They have an excellent gymnasium, and the development of the body is not neglected at this institution.

Next evening was the junior debate in which the young men acquitted themselves with credit. Sunday morning, Bishop Galloway delivered the Baccalaureate sermon. His theme was "Heavenly Citizenship." It was one of the few great ser mons one hears in a lifetime. He and Bishop Duncan are ob ject lessons to every young preacher of the necessity of being heard over the largest audi toriums. If a speaker can not make himself heard by all, the loss is great, even if it is a great discourse. Their voices have great power, but are not at all disagreeable.

On Sunday evening Dr. Carlise, president emeritus, delivered his annual address.

Every corner of the large auditorium of Central church was packed and the doors and windows were full. He has the ear of the entire state. The eulogies he received at commence ment, all of which were highly deserved, would amply repay him for his fifty years of incomparable service to Wofford. He has few equals.

Monday morning the John B. Cleveland Service Hall was dedicated by Dr. Remson, president of John Hopkins University. He read an able paper on the history of laboratories. He showed how a knowledge of facts discovered in the laboratory had affected every development of thought, theology not excepted. This statement provoked loud applause: "In discussion, usually the amount of heat generated is in inverse ratio to the knowledge of the facts."

Monday night Bishop Duncan was to deliver an address on "Wofford College, Fifty Years of History," it being the fiftieth anniversary of the college. But the rain interfered and he delivered his address Tuesday morning. It was a masterly address. After reviewing the history of the institution, he showed that we must look in the future to the Christian college for the solu tion of every problem in the South. He said statistics showed that with the increase of appropriations for secular education there had been no decrease in crime, but rather an increase

Reverend Benjamin Wofford, once a circuit rider, bequeathed $100,000 of his estate to build and endow this college. The corner stone was laid in 1851, and Bishop Duncan graduated in 1858. He has since been professor in the college, served as its agent, and has for many years been chairman of the Board of Trustees His devo tion to the college is deserving of high praise.

At the same hour Dr. Chas. Foster Smith, a professor in the University of Wisconsin, and an alumnus of Wafford, delivered the literary address. His subject was, "The Making of a Scholar" I wish every reader of the ADVOCATE could see it in print. He showed that the student who grades the highest in class work counts for most in future life. He showed that the members of foot ball teams do not do as good class work as other students, and that members of baseball teams do still poorer work. This address was the product of a scholar. After leaving Wofford he studied at Harvard and in Germany.

Dr. R. D. Smoot, of Norfolk, Va., delivered the Alumni address Tuesday evening. The writer failed to hear it, but it is highly complimented. Dr. Smoot has been filling the leading pulpits in our church for several years.

Wednesday was graduation day. There were twenty four seniors, two of whom were young ladies Several of the young men delivered orations. Rev. E. K Hardin's oration was, in the writer's judgment, a prophecy of a brilliant career.

Dr. Jas. H. Kirkland, chancellor of Vanderbilt University, and an alumnus of Wofford, delivered the address. It was timely and strong. Dr. Snyder, president, is in great favor.

There is a movement started to raise $100,000 with which to equip and endow the college. The faculty is composed of strong men. It is a great school in a great community.

JAS. J. GRAY.

Spartanburg, S. C., June 9, 1904.

Randolph Circuit.

DEAR BROTHER BLAIR:—Please allow space in your paper for brief report of "Third Quarterly Conference for Randolph Circuit," held at Fairview church May 28 and 29 P. E ,J. R Scroggs, being pres ent opened Conference and gave us a very impressive sermon to the spiritual edification of all present. After which the usual routine of quarterly conference business was gone through with, showing "Randolph Circuit" to be moving forward under the influence of our much beloved pastor, Rev. Albert Sherrill. Please allow me to say here, that within the bounds of Randolph Circuit, as you know, is located "Old Trinity," and for two years, Prof. J. T. Henry has been running a high school, and there has not been a better school nowhere than we have had at Old Trinity, under the management of our worthy Professor, and any and all parents having children to educate, and especially Methodist, should patronize Old Trinity for the following reasons: 1st. The location of the place is equal to any in the State, morals of the place and surrounding community good, board as cheap as anywhere, and the prospects are much more favorable for building up a permanent High School at this place, than at any time since the removal of the College. Now as to the further proceedings that I started to give you. On Sunday morning quite a crowd of people gathered, as it had been previously announced that the new church would be dedicated on this occasion. At 11 o'clock we again listened to a very logical discourse from P E as to "Man,s Conception of his Creator." After which Dr. Frank H. Wood and P. C joined with P. E. in dedication services Then an intermission, after which we had a sermon by our pastor, followed by administering Sacrament of the Lord's Supper. And thus closed a very pleasant conference and another church added to Randolph circuit. Yours very truly,

W. N. ELDER.

Lookout Mountain Conference Notes.

In addition to the strong list of speakers that has already been announced for the Conference of Young People's Leaders on Lookout Mountain, Tennessee, July 1-10, the Committee announce the following men who have been secured since the publication of their last bulletin:—

Rev. John F. Goucher, D. D., President of Woman's College,

Baltimore, who will preside throughout the Conference.

Professor W. M. Forest of the University of Virginia, who will teach the class for devotional Bible study.

Bishop Thomas F. Gailor of Memphis, Tennessee, who will preach on Sunday, July 3d.

Rev. S. H. Chester, D. D., Secretary of Foreign Missions of the Presbyterian church, who will deliver an address on Korea.

Bishop Hendrix, who will preach the sermon on July 10th.

Rev Seth Ward, D. D , Secretary of the Missionary Society of the Methodist church, who will present the needs and claims of the Latin American Mission Fields.

Rev. A. L Phillips, Secretary of the Committee of Publication and Sabbath School work, who will deliver a Home Missionary address on July 4th.

Rev. W. B. Nance of China and Dr. W. J. Hardin of Japan, who will present the needs of their respective fields

These leaders, together with the large list of prominent speakers and workers that have already been announced, insure an exceptionally strong program for the ten days at Lookout Mountain in July.

Few meetings have been held in the South during recent years that have exerted a greater influence upon the lives of the delegates than did the Lookout Mountain Conference last summer. It is believed that nothing will mean more to the average church, Sunday shool or Young People's Society, than to have one of their strongest workers spend ten days in quiet conference and prayer at this gathering. Societies can well afford to pay the expenses of the delegates rather than lose the value of the Conference in the work of the coming year.

Persons desiring to attend should at once correspond with Mr. C. V. Vickrey, Secretary of the Young People's Missionary Movement, care of Lookout Inn, Lookout Mountain, Tennessee.

Marion Notes.

Rev J. D. Carpenter, of this place, is critically ill with carbuncle. His five children from as many different states are at his bedside. His friends have not yet given up all hope of his recovery. Let the church pray that this worthy servant be restored to health.

Rev. J. B. Carpenter, of Rutherfordton, preached for the Marion Methodists recently. His sermon gave great pleasure.

An eligible lot for a new church was selected by a committee from the Quarterly Conference. The money was collected, all but a few dollars. But because the owner at the last refused to take the price for which he had offered it, the prospect fell through, and the money has been returned to the donors.

An interdenominational preacher's meeting is held monthly. It has been agreed that monthly union services be held during the summer months.

Our Epworth League gave a very enjoyable social at the home of Mrs. Jno. E. Deckers Friday evening last. About 35 young people were present A "Musical Romance" was an interesting feature. Delightful refreshments were served.

The church in Marion is making some progress. Its membership now is a little more than 250. One hundred have been added in the last eighteen months. A better church building, in a better location, is very much needed.

W. H. WILLIS.

South Fork Circuit.

Our missionary meeting at Wesley's Chapel was a fine success. We had with us Bro. W. L. Grissom, who delighted the people with his strong speeches and good sermons. He is a success in a missionary meeting. Bro. Carver, of the Shelby circuit, added much to the interest of the meeting. He gave us a good sermon and a Bible reading on missions.

Bro. Rudisill, of Bellwood, gave us a good sermon The collection was $65.55. On the first Sunday Palm Tree gave us $25.60. We had a bright conversion at our appointment the first Sunday at Harmony.

W. M. BORING.

Preachers' Summer Village.

I can secure, free of charge, twenty lots 100 x 150 ft., near a fine mineral spring, on the crest of the Blue Ridge, 16 miles from Mt. Airy, for twenty preachers who will erect on said lots such cottages as their families may occupy during their summer vacations. The point can be reached by hack line. Mail and telephone communication good. Any preacher interested in such an enterprise may write me, enclosing stamp for reply.

F. L. TOWNSEND,
Mt. Airy, N. C.

Asheboro Circuit.

This is my first year on Asheboro circuit. We have been kindly received. Many expressions of kindness have been shown us in bringing such things to us as are necessary for family comforts, for which we are grateful.

We have just closed a meeting at Cedar Falls with fine results. Some have already joined our church from among people who will make good church members, and others will join later. The preaching was done by the pastor.

The finances are coming up fairly well, and I believe we will pay in full. The Lord help the preacher to study, and so live with Christ in God that he may speak of wisdom and comfort to his people.

JOSEPH FRY.

An Appeal.

I am prepared to state that the preachers of this mountain section would be glad to get contributions of any amounts from any source for the purpose of putting "Go Forward" and other good missionary literature, including tracts and pamphlets, in our Methodist homes in this section. This section of the District needs sowing down with missionary literature; however, it is not by itself in this respect.

Where there is an unwillingness to buy their reading matter I think it should be sent them anyway.

A little amount spent now would do a vast amount of good.

Who will be willing to help?

Yours in the work,
L. P. BOGLE.

Wanted--A Christian Worker.

DEAR ADVOCATE:—Will you please state that W. H. Perry, of the Green River charge, wants a consecrated young Christian worker for two or three months, beginning about the 3rd Sunday in June, or as soon thereafter as can be secured, who can lead vocal or instrumental music, or both, in revival services. Prefers a young man who has had some experience in Christian work and is looking to or preparing for the ministry. Expenses guaranteed as well as what other remuneration may be secured and solicited in the meetings held. Address him at Mill Spring, N. C.

At the St. Louis Exposition

We have been requested by our local W. C T. U. to publish the following for the good of humanity:

Women and girls wanting respectable lodgings in St. Louis apply to Women's Christian Temperance Union, Centenary M. E. Church, 16th and Pine Sts., 3 blocks from Depot; the Salvation Army, Eighth and Walnut Streets; the Queen's Daughters' Home, 111 North Sixteenth Street; Evangelical Lutheran City Mission Society, 1704 Market Street; Travelers' Aid, W. C Association, 1814 Washington Avenue.

Have You Got Rheumatism?

You can be cured FREE.

A Scientific Discovery.

It is now possible to be cured of any form of rheumatism without having your stomach turned up-side down or being half choked to death, and every sufferer from rheumatism should welcome this new and marvelous discovery with open arms and give it an honest trial. The new remedy was discovered by John A Smith, Milwaukee, Wis , who is generous enough to send a trial free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As you know if you've tried them, every so called rheumatic remedy on the market to-day, except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism without one single unpleasant feeling. That remedy is

"GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons with perfect success But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured and I will send you a box of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, neuralgia, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one but write me today sure "Gloria Tonic" will stop those aches, pains, and inflammations, and cure you so that life will again be worth living This offer is not for curiosity seekers, but is made to rheumatics only To them I will send a box of "Gloria Tonic" free.

Never before has a remedy been so highly endorsed as "Gloria Tonic" Among the eminent people who endorsed it are:

Dr G Quintero, X. Medical Doctor and Surgeon of the University of Venezuela, whose endorsement of "Gloria Tonic" bears the official seal of the United States Consulate.

Hon. Eugene H. Plumacher, United States Consul, Maracaiba.

Stevenson MacAdam, F. I. C., F. C. S. of Analytical Laboratory Surgeons Hall, Edenburg, Scotland.

L. L. Rathman, Caloote, South Australia.

The Editor of the famous Medical Journal "Health," London, England, and many others.

Also The Health Department of London, England, prior to sending it into that country made a thorough investigation of its ingredients, with the result that it is admitted without any restriction, thus it can not contain poisons or worthless drugs.

So far this marvelous compound has cured persons of upwards 86 years of age, their suffering dating from 8 weeks to 52 years It is put up in tabletform and therefore free from Acids and Alcohol.

If you are a sufferer send your name today and by return mail you will receive "Gloria Tonic" and also the most elaborate book ever gotten up on the subject of Rheumatism, absolutely free. This book contains many drawings from actual life and will tell you all about your case You get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once and soon you will be cured. Address:

JOHN A. SMITH, 268 Gloria Bldg.,
Milwaukee, Wis., U. S. A.

The Quiet Hour.

How to Swee'en Life.

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the every-day trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes. Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its roots to nourish it; the mighty power of gravitation and other equally unconquerable forces hold it and guard it; the sun rises and shines to paint beauty upon its cheek; the winds are marshaled to fan it; everything is made to contribute to the comfort of this tiny flower. The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing machine, the headache, the heartache, the nursery, the school room, the lonely attic, the evening ramble. It should sweeten all the moments, and thoughts, and feelings, the voice, the conversation, the toils and afflictions of life, the temper and the heart. and all may have and enjoy it —The Ram's Horn.

A Motive for Consecration

One of the distinguished ministers of thePresbyterian church told us the other day in a conference in a Western city that a little boy who had been operated upon by Dr. Lorenz said as soon as he came out from under the anæsthetic, "It will be a long time before my mother hears the last of this doctor;" and then said my friend: "I thought of an incident in my own life, of a poor German boy whose foot was twisted out of shape, whose mother was poor and could not have him operated upon, and I determined to bring him to a great doctor, and ask him to take him in charge." The operation was over and was a great success When the plaster cast had been taken off from his foot my friend said he went to take him home. He called his attention to the hospital, and the boy admired it, but he said, "I like the doctor best." He spoke of the nurses, and the boy was slightly interested, but said, "They are nothing compared to the doctor." He called his attention to the perfect equipment of the hospital, and he was unmoved, except as again and again he referred to the doctor.

They reached the Missouri town, and stepped out at the station together, and the old German mother was waiting to receive him. She did not look at her boy's face nor at his hands, but she fell on her knees and looked at his foot, and then said, sobbing, "It is just like any other boy's foot;" and took him in her arms. But all the boy kept saying to her over and over was, "Mother, you ought to know the doctor that made me walk."

And then my friend said:—"There is no one of us but for whom Jesus Christ has done ten thousand times more than the doctor did for this boy, and we have never spoken for Him; we have not yielded ourselves to Him."

It must have been with some such spirit as this that the apostle said: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Selected.

The Christian Way.

God is seeking to build within us a character fashioned after Christ, who is the first-born of many brethren. He does all things in grace and providence to perfect that character, to make it the grandest work in creation. What are the works of nature or of art compared with character - building, in which we are "laborers together with God?" Trouble comes when we interfere with God's will and plan for us. We wish ease when he knows we need severe discipline and sharp criticism. We think of the present and future; God thinks of the eternal. We think an unbroken plan best, but God sends disappointments. Thus the all-wise Builder carries on his work till Christ is formed in us, then the mists of time lift, and in the light of the throne we see all things clearly.

God is establishing a city,and seeking to people it. Its walls and bulwarks are salvation, its gates praise. Jesus Christ is its chief corner-stone. The prophets and apostles, holy men and approved of God, are its foundation. This city is spiritual, and therefore real. The great, the real things of life,are spiritual; the seen is the shadow. What kind of people does God want in this city? "The fearful, and unbelieving. and abominable, and murderers,and whoremongers, and sorcerers, and idolaters, and liars, cannot enter" there. "Blessed are they that do his commandments, that they may enter in through the gates into the city." The selfish, the avaricious, the proud, the disobedient, would find no pleasure in that city where the glory of God lightens everything. The individual life in that city must be sincere and clean, the social life must be pure. Nothing evil can exist in that city. He wants humble people there. He wants active people there; not simply physical activity, but spiritual, and so shared by all. Life is intense there. His servants serve him by serving one another. Do you wish to settle in this city? Then come today. The gate will shut. Take the strait gate in; leave your sin and worldliness behind, at the cross, for "nothing that defileth" can enter there.

Our bodies—the machinery of the being—are to be presented to God "a living sacrifice." We are not to be content with mere redemption from sin, though that is a theme for eternal praise. We are to give our living energies to God. He wants pious and righteous men and women here among men. Let us not be so anxious to get away to heaven, let us bring heaven here, and help others into it. This is the world that needs good people Stay here a while. Present all to God. That is what we have to do, then he will give directions. Our lips are his then; hands, feet, tongue, voice, intellect, talents, with heart, possessions, money, children—all his. To use them for him is to live a spiritual life. That is the only "religious" life. There is but one vocation for Christians, and that is to serve God, to be his slave. No sacrifice can be holy, acceptable to God "unless ALL is there." O Christian, "ye do err not knowing the Scripture or the power of God," to do all that he has promised.—Canadian Epworth Era.

The love of God is the light and life of all spiritual existence. Just as there can be no life in the natural world without the light and heat of the sun, so there can be no spiritual life without the light and heat of divine love. The manifestation of this love through the mediation of Jesus Christ is the great gospel mystery. God himself has been the mystery of all ages The incarnation of the Son of God is the wonder of the whole earth. We believe without question the mysteries of nature; so let us by faith accept the mysteries of grace.—Rev. L. A. Williams.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Confederate Veterans' Reunion,

Nashville, Tenn., June 14-16, '04

For above occasion the Southern Railway will sell tickets to Nashville, Tenn., and return at rates named below: Goldsboro, $13.55, Selma $15.15, Raleigh, $12.60, Durham, $12.05, Henderson $13.00, Greensboro, $10.95, Salisbury $9.95, Winston-Salem $10.55, Hickory $8.80, Charlotte $10.10, Gastonia $9.65, Shelby $9.10. Approximately low rates from other points. Tickets sold June 10th to 15th, 1904, inclusive, with final limit to leave Nashville June 18th, 1904; provided tickets are officially stamped by Joseph Richardson, Special Agent.

Tickets can be extended until July 10th, 1904, if deposited by original purchaser with Joseph Richardson, Special Agent at Nashville, between hours of 8.00 a m. and 8.00 p. m., June 10 to 18 inclusive, and upon payment of a fee of 50 cents per ticket.

General J. S. Carr has selected the Southern Railway via Asheville, Knoxville, and Chattanooga as the official route for his Annual "Confederate Veterans Special," which will consist of first class day coaches and Standard Pullman cars to be handled through to Nashville, Tenn., without change. This special train will leave Raleigh, N. C., at 3 25 p. m. Sunday, June 12th, 1904. Berth rate from Raleigh $4.50, Durham $4.50, Greensboro $3.50, Salisbury $3.50, Asheville $2 50. Two persons can occupy a berth without additional cost. Excellent service on regular trains in both directions. Ask your agent for rates from your station. For further information and sleeping car reservations, write R. L. VERNON, T. P. A., Charlotte, N. C.

"Stop your groaning" Rheumacide will cure you, and make you feel ten years younger. Get it at your druggist's.

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Don't Marry the Girl

Who is lazy.

Who is a flirt.

Who cannot control her temper.

Who dislikes children and animals.

Who is not neat and tidy in her dress

Who is deceitful and is not true to her friends.

Who fusses, fumes and fid gets about everything

Whose highest aspiration has never soared above self.

Who is amiable to suitors and "horrid" to her family.

Whose chief interests in life are dress and amusements.

Who lacks thrift, and has no idea of the value of money.

Who cannot bear to hear any one but herself praised or admired.

Who thinks more of making a fine appearance than a fine character.

Educating a Boy.

The teacher in "Bonny Briar Bush," when standing before the rich laird, in behalf of the poor but bright Scotch boy whom he wanted to send to college, said: "Ye think that a'm asking a great thing when I plead for a pickle note to give a puir laddie a college education. I tell ye, man, a'm honorin' ye an' givin' ye the fairest chance ye ever hae o' winning wealth. Giv' ye store the money ye hae scrapit by mony a hard bargain, some heir ye never saw'll gar it flee in chambering and wantonness Giv' ye hed the heart to spend it on a lad o'pairts like Geordie Hoo, ye wad hae twa rewards nae man could tak fra ye. Ane would be the honest gratitude o' a laddie whose desire for knowledge ye had satisfied, and the second would be this: anither scholar in the land; and a'm thinking with auld John Knox that ilka scholar is something added to the riches of the commonwealth."

An Easy Solution.

One morning, as Judge C—, of Virginia, was starting for the town, he was approached by one of his negroes, who, with more or less confusion asked:

"Massa, when yo' goes to the c'ot house will yo' git me a license? I's gwine to be mar'ed."

"Married, are you, Sam? All right," called the judge, as he hastily drove off. Arrived at the court house he spent a very busy day, and it was not until he was preparing to leave that he remembered Sam's license and realized that he had not been told the name of the bride-elect.

"The old idiot, he never told me who he wanted to marry, but, of course, it's Lucinda; he's always making eves at her." So saying, he returned to the court house and had the license made out in the names of Sam and Lucinda. Sam was the first to greet him upon his return with the inquiry:

"Git my license, massa?"

"Yes, Sam, you old fool. You didn't tell me who you wanted to marry, but I remembered how you're always courting Lucinda, and got the license in her name."

"Law, massa!" exclaimed Sam, "taint Lucinda, its Kyarline. Wha't I gwine to do?"

"Well," said the judge, "the only thing will be for me to get another license."

"Massa," said Sam, do yo' pay anyt'ing fur dat license?"

"Yes, Sam, a dollar and seventy-five cents."

"Will another license cos' anyt'ing?" said Sam.

"Yes, Sam, a dollar and seventy-five cents more," replied the judge.

After scratching his wooly pate for a few minutes, Sam replied:

"Well, massa, I done axed Kyarline, an' she said 'Yase,' but dere aint no dollar an' seventy-five cents diffunce in dem two niggers, so I'll jus' take Lucindy."

How the Chinese Receive Mail.

Mail destined for the Chinese in America is seldom addressed in Chinese characters, for the obvious reason that it would be almost impossible for the Post-Office Department to deliver it, as Chinese is not one of the languages Uncle Sam undertakes to read. Chinamen in their native country, who have friends or relatives in America, generally understand this, and consign their letters in care of some well known Chinaman, whose name is written in English, and he in turn forwards the mail to the one for whom it is intended.

When a Chinaman in this country writes to his people across the seas, he invariably incloses an addressed envelope. This saves the postal department no end of trouble, for when a letter does come with nothing but Chinese characters on it, the finding of the owner is almost an impossibility.

As a matter of fact names are not always easy even for a Chinamen to decipher. Every Chinaman's name is in reality a series of names added to one another, including a birth name, a clan name a marriage name, a business name, and possibly others given to him to mark some stage of his life, all of which adds to the perplexity.

It may not be generally known to American young people that the Chinese are great letter-writers. They lead such lonely, isolated lives for the most part in this country that they write home very frequently, telling of the details of their existence in this land, which is so new and strange to the people of China. If you could read Chinese, and peep over the shoulder of the laundryman when he writes to "his folks," you might be amused, as well as surprised, at some of the ways in which he looks at things here. It is not always flattering to our vanity.

The Chinese in this country are very careful about delivering letters to the proper person. They hold the postman in as high reverence as the policeman. Very eagerly do they wait for the coming of the mail-carrier on days when mail arrives from their native land.

On Chinese holidays they never forget to remember the postman with some present, such as a package of tea, or some Chinese curio. The postman is the link which binds them to the home land, and he has no more appreciative people to whom he delivers mail than the Chinese in America — Young People's Weekly.

Startling Evidence

Fresh testimony in great quantity is constantly coming in, declaring Dr. King's New Discovery for consumption, coughs and colds to be unequaled. A recent expression from T. J. McFarland, Bentonville, Va., serves as example He writes: "I had Bronchitis for three years and doctored all the time without being benefited. Then I began taking Dr. King's New Discovery, and a few bottles wholly cured me." Equally effective in curing all Lung and Throat troubles, consumption, pneumonia and grip. Guaranteed by all druggists. Trial bottles free—regular sizes 50c and $1 00

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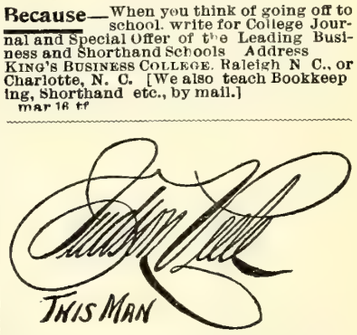
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To all preachers of the gospel at $1.00 a year.

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Methodism and Popular Education.

[Concluded from 1st page]

before the meeting of the General Assembly, the following went on record as expressing the sentiment of the annual conference:

"9. That we re affirm our interest in popular education, and, believing that our public schools should be encouraged and strengthened as rapidly as possible, and that we petition our next General Assembly to make a special appropriation of not less than $200 000 for this purpose, and that the Secretary of this Conference be instructed to present this action to that body."

It is now history that the last Legislature did make the special appropriation of $200,000 00 to strengthen our public schools, and we are proud that the moral force of the Methodist church in the State was behind this, and contributed its share in making it possible to thus emancipate a system of public education which had been shackeled by the selfishness of the people for thirty years or more.

The North Carolina Christian Advocate has no desire to cultivate a spirit of church vanity or foolish conceit, but we do desire that our people should think enough of themselves to foster a just pride of what they are and what they have done, and quit listening to those who, for some base reason, are willing to befoul their own nesting place. The rank and file of Methodism today is right, and she has been in the past, and only needs to follow the godly leaders set for her guidance and cease to listen to the croakers who would turn them away. So many things have been said by way of criticism that many people are really ignorant of the policy to which the church has been committed through all the years. Men who have undertaken to exploit absurdities have had the ear of our people, and we doubt if many who read this really knew what action our annual conference has been taking on this subject. Maybe the Landmark did not know.

Trinity Commencement.

Necessarily our report of Trinity commencement had to be greatly condensed last week, as the commencement and our time for going to press conflicted; and several items were therefore omitted.

On Wednesday morning the graduating exercises took place. Dr. Francis Peabody, owing to sickness in his family, could not be present, but in his place there were addresses by Dr. H. S. Nash, of Harvard College; Rev. John Howard Melish, pastor of Trinity church, New York; and Geo. Foster Peabody, of Brooklyn. These all came in a special car to attend the commencement. After these addresses, the diplomas were delivered to the graduating class, numbering twenty-eight.

W. P. Budd, of Durham, was valedictorian of the class.

Five, namely: Fred Sonle Aldridge, Joseph Francis Bivins, Michael Ralph Richardson, Robert Ernest Sessions, and Stephen Alexander Stewart, received the degree of A. M.

The honorary degree of D D , was conferred upon Rev. R C. Beaman, of Durham, and upon Rev. T. F. Marr, of Charlotte; the honorary degree of A. M. was conferred upon Prof. R. L. Flowers, professor of Mathematics in Trinity College

Dr. J. J. Wolfe was elected professor of Biology to succeed Prof Hamaker, resigned.

It was announced that H. B Adams, Esq , of Monroe, had been chosen by the Board of Trustees and confirmed by the Alumni Association, to succeed Rev. W. C. Willson, deceased, as trustee of the college.

As was stated in last week's issue, the trustees decided to build a $150,000 annex for women to Trinity College. Messrs. B. N. and J. B. Duke gave a tract of land adjoining the campus, worth at least $50,000, and $50,000 in cash for that purpose; upon condition that $50,000 additional should be raised. About $6,000 of that amount was subscribed at the meeting of the board.

At one o'clock Wednesday, a dinner was given by the Alumni in honor of Col J. W. Alspaugh, of Winston, for many years president of the board of trustees, and next to the oldest living graduate. The dinner was one of the events of the occasion, and was greatly enjoyed by all present Dr. W. G. Bradshaw was toastmaster and toasts were responded to by Dr. Kilgo, Col. Alspaugh, G. Sam. Bradshaw, Esq., Frank Armfield, Esq., Rev. G. T. Rowe, and Mr. H. C. Satterfield.

The close of the commencement took place Wednesday evening when the reception in honor of the Senior class was given. A large crowd, including many distinguished visitors, were present upon this occasion.

Greensboro Female College.

In view of the movement at Trinity College to enlarge and adequately equip the Woman's Annex, the question very naturally arises, "What of the movement to rebuild Greensboro Female College?" We have not been surprised to find this question on the lips of every Methodist who feels a just solicitude for the welfare and integrity of our educational system

Speaking for Methodism, as we feel this is the duty of one occupying the relation that we do, we say without hesitation that the movement at Trinity does not in the least affect the situation at Greensboro. As we said a year ago, when the first crisis came upon us, "no matter what we have at Trinity, even a million dollars invested there would not atone for the loss of Greensboro Female College." Quoting again from our editorial of July 8th, 1903, "this movement began some three (now four) years ago, and anticipated an order of work above the usual curriculum of a Female College. It is not only not to antagonize, but to co-operate with the Female Colleges of the denomination throughout the State, as well as the whole South. Trinity College is friendly to the sentiment which favors the reopening of Greensboro Female College, and as evidence of this Mr. B. N. Duke has already tendered all his stock as a gift to the Alumnae Association."

Since the time the above was written (July 8, 1903) the college has passed through another crisis, and Mr. Duke has made other pledges, only recently pledging $10,000 00 for the endowment on condition that the college is rebuilt and $90,000 00 in addition raised to complete an endowment of $100,000.00. It is easy for timid or disaffected ones to cry out that the proposition is an impracticable one; but we see no good reason why about 150,000 Methodists, possessing the wealth that we have, should expect more from Mr. Duke, under the circumstances, or regard it as a great undertaking to rebuild the college and raise the balance of $90,000 00 for endowment. The fact is the city of Greensboro should feel that she is striking a bargain any day to be able to retain this institution at a cost of $50,000 00. The city itself has not shown the zeal that should have been manifested in this movement, and we are of the opinion that if we will spend our energies in the right direction, learn to appreciate all friends of the movement and crucify forever the spirit of criticism, it will not be necessary to go outside of Greensboro and vicinity for much of the building fund.

The fact that the Messrs. Duke have given so much to Trinity is one great reason why we should stress the matter of rebuilding and reopening Greensboro Female College. We should be grateful to Mr. Duke for his benefactions, but it will be an irreparable misfortune if we come to the conclusion that he is to foot our bills and transform us into an army of helpless and worthless mendicants. He only asks the church for $50,000.00 on this annex. This amount will be forthcoming without materially affecting the purses of those who are going to interest themselves in the rebuilding of Greensboro Female College. Why then should anyone be allowed to make a bugaboo of this to intimidate the noble women and others whose hearts are set on rebuilding. The church, by conference action, is alike committed to both enterprises, and with at least $75,000 00 worth of property already in hand, practically free from debt, and situated just where we want it, we will surely not think for a moment of being deterred from going forward with a work of such vital interest to our church and the cause of education in the State. From the days of Nehemiah until now, there have been those who, by ridicule and the prophecy of failure, have stood in the way of every enterprise of the church; but wise men will pursue their plans without listening to them. We trust that it may be so in the present instance. Let all our people steady themselves and understand that the church is able to go forward with all her enterprises.

We are glad to quote the following from an editorial in the Raleigh Morning Post, referring to Mr. Duke's gift and the action of the Board of Trustees:

"In this connection there is one thing that many Methodists are now considering. What effect will this move have on the heroic efforts that are being made to rebuild Greensboro Female College? We understand the alumnae association has already relieved this college of the bonded debt that was hanging over it, and all other encumbrances have been removed. The walls of the burned building are good, about twenty thousand dollars in good subscriptions are in hand, brick are being made for rebuilding and sentiment is strong in favor of pushing the work to completion. Then, we say, let the work proceed. There is room for both, and let us have both. There is Methodist money enough to build both, and instead of being in each other's way they will be an advantage to each other.

No community was ever impoverished by the building of a church or school or college. Let the work proceed at Greensboro. Let it proceed at Durham Let no fears arise that one will cripple the other; but let the friends of education declare that both shall be built, and that both shall succeed. The State is increasing in educational enthusiasm, in wealth, and there must be ample facilities for the thorough and higher education of the womanhood of the country."

In our absence last week, we regret that no mention was made of the happy marriage, in this city, of Mr. Fred C. Odell, of Concord, and Miss Bessie Merrimon, of this city. The marriage took place in West Market Street church, the ceremony being performed by the pastor, Rev. S. B. Turrentine, on June 1st. Mr. Odell is the son of Mr. and Mrs. W. R. Odell, of Concord, and is a worthy son of a noble ancestry. Miss Merrimon is the daughter of Mr. and Mrs. B. H. Merrimon, of this city, and is worthy to be the wife of the noble young man whom she has won. May heaven's blessings rest upon them.

Statesville District Conference.

One of the best in the history of the Statesville District was the conference held at Newton beginning June 2nd, 1904.

Dr. Jas. H. Weaver, Presiding Elder, held the reins in a firm and dignified, yet graceful manner.

The attendance was good—about seventy-five preachers and delegates answering to roll call.

The first day was given largely to the hearing of reports from the various charges, and making inquiry as to methods used. The reports indicated that all the interests of the church are receiving careful consideration and that progress is being made.

At the morning session of the second day reports were received from the local preachers, deacons and elders—fifteen in all. Their characters were passed, and the licenses of the local preachers were renewed.

Rev. H. M. Blair presented to the conference the claims of the Advocate, making a plea for a larger circulation.

In the afternoon R. L. Ownby and H. S. Blair were licensed to preach.

The reports from the committees on Sunday Schools and Education was read and adopted. In the report attention was called to a general

awakening among our people in regard to education. The public schools were recognized as occupying a place of first importance in the education of the masses, and in laying the foundation for higher education. The conference pledged its support and fostering care to these schools as well as to our Academies and Colleges.

The interests of Rutherford College were presented by Prof. A. C. Reynolds and Dr. W. W. Bays. Davenport Female College was represented by Prof. C. C. Weaver, and Greensboro Female College by Dr. S. B Turrentine and Miss Nannie Lee Smith.

The third and last day was given to hearing and discussing reports from various committees and the election of delegates to the annual conference, etc

A resolution was adopted expressing great satisfaction with the work of the editor of the NORTH CAROLINA CHRISTIAN ADVOCATE, and pledging co operation in enlarging the circulation of the paper.

R. L. Ownby and K. W. York were recommended to the annual conference for admission on trial.

Dr. J. T. Johnson, Rev. G. P. Drum, M. W. White and M. E. Shell were elected delegates to the annual conference with J. A. Stikeleather and J. M. Tuttle alternates.

Sermons were preached during the conference by Drs. Bays and Turrentine and Revs. H M. Blair, A. J. Burrus and this scribe. On Sunday the pulpits of the Methodist, Presbyterian and Reformed churches were filled by Revs. C. C. Weaver, H. K. Boyer and Parker Holmes. Rev. Lee T. Mann and this writer was sent to serve the Methodist churches of Statesville, while the presiding elder, by special request of the people of Lenoir, filled the Methodist pulpit in their town.

The generous hospitality of the good people of Newton and of their pastor, Rev W. F. Womble, contributed much to the happiness of the conference.

Lenoir was unanimously chosen as the next place of meeting.

M. H. VESTAL,
Secretary.

North Carolina Methodism.

CROWELL.—Prof. Geo. H. Crowell has been re-elected superintendent of the High Point Graded Schools.

SCROGGS.—Mr. Jas. W. Scroggs, son of Rev. J. R Scroggs, is at Chapel Hill, attending the Summer Law School.

MONROE.—The Monroe Journal says: The Sunday School of North Monroe Methodist church will have a picnic at High Hill Saturday, June 25th.

LINCOLNTON.—Rev. J. A. Baldwin, of Charlotte, filled the pulpit at the Methodist church here Sunday in the absence of Rev. R. M. Courtney.—Lincoln Journal.

CRAWFORD.—Messrs. Lee W. and Richard M. Crawford have returned from New York where they have been persuing their studies in Columbia College.

HOLCOMB.—Rev. Walter Holcomb has returned from his trip abroad, and is now engaged in a meeting at Covington, Tenn. He writes that he had a great time on his trip abroad.

HINOHARA.—Rev. Z. Hinohara, of Japan, preached at Washington St. M. E. church this morning and to the young people at 3:30 p m. in the same church.—High Point cor Charlotte Observer.

STATESVILLE DISTRICT.—The delegates elected to the annual conference for Statesville district are as follows: Dr. J. T Johnson, Rev. G P. Drum, M. W. White and M. E. Shell. Alternates, J. A. Stikeleather and J. M. Tuttle.

WAYNESVILLE. — The Epworth League was recently re organized with the following officers: President, Miss Mary Boone; 1st Vice-President, Miss Thompson; 2d Vice President, Miss Annie Shelton; 3d Vice President, Miss Hilda Way.

BENNETT.—Rev. J. H. Bennett, recently a student in Emory and Henry College, has been appointed to fill the vacancy on the Lowell circuit, and has taken charge. Brother Bennett supplied the Lincoln circuit last year and did a fine work.

ADAMS.—Mr. Henry B. Adams, Jr., of Monroe, who won the Wiley Gray medal at Trinity College this year, is a grandson of the late Rev. S. D. Adams, of the North Carolina Conference. Even the grandsons of preachers are doing well.

TURRENTINE.—The address by Dr. Turrentine before the Thomasville graded school last Thursday night on 'Christian Citizenship," was full of solid thought, and unlike many commencement addresses, was carefully prepared. A large audience heard the address with great pleasure.—Charity and Children.

HAUSS.—The Lincoln Journal says: The many friends in this county will be glad to learn that Prof. J. N. Hauss has been re elected superintendent of the Thomasville graded schools. Mr. Hauss is one of Lincoln county's brightest sons, and is fast coming to the front as an educator.

CURTIS.—Rev. W. M. Curtis is making a brave fight against whisky at Advance. Last week the Winston Sentinel said: Rev W. M. Curtis, of Advance, who was here today, stated that during the month of May he preached nine sermons on temperance, resulting in 140 people pledging themselves against whisky.

CRAWFORD.—The Guilford College correspondent of the Greensboro Patriot last week, referring to the recent commencement, said: On Sunday morning we had a very able sermon by Rev. L. W. Crawford, of Greensboro. On Sunday evening he delivered an address to the religious societies of the college, which was an able production.

FOARD.—Dr. J. F. Foard, who recently published a book on the negro question, is receiving inquiries and orders for his book from all parts of the country. He wants to employ an active canvasser to sell the book, and persons who may desire to engage in this work are asked to communicate with Dr. Foard.—Statesville Landmark.

SNIPES.—W. S. Snipes, who has been connected with the Winston public schools for seven years, has been elected to succeed C. F Tomlinson, who resigned to engage in the furniture manufacturing business at High Point. Prof. Snipes is a brother of Mrs. W. F. Womble, of Newton, and has a brother in the North Carolina Conference.

GROOME.—Mr. Zachary Groome, father of Rev. P. L. Groome, D D., of the Western North Carolina Conference, died at the home of his son-in-law. Mr. E. F Paschal, near Greensboro, on Tuesday of last week, aged 76 years He leaves seven sons and four daughters. Few men succeed in rearing such a large and well-to do family of children. The bereaved ones have the sympathy of the ADVOCATE and many readers numbered among their personal friends.

BOYER.—The following invitation has been received at this office: "Rev. and Mrs. Hugh K. Boyer request the honor of your presence at the marriage of their daughter, Ada Lee, to Mr. George Long Clendenin, Wednesday morning, the twenty second of June, one thousand nine hundred and four, at nine thirty o'clock, First Methodist Episcopal Church, South, Statesville, North Carolina" May heaven's blessings attend this couple and make their married life happy.

KEEVER.—The Stanley Enterprise says: Rev J. O. Keever, who was married on the 25th ult., to Miss Blanche Monroe, daughter of Mr. Thomas B. Monroe, of Rowan county, returned last week. Mr. and Mrs. Keever are boarding with the family of Mr. T. E. Wyche. Mr. Keever is pastor of the Albemarle circuit, and has made a number of friends in this and surrounding sections who extend best wishes to him and his bride.

PARKER.—Prof. J W. Parker, for many years the efficient professor of music in the faculty of Greensboro Female College, and organist of the First Presbyterian church, has resigned both positions to accept the music professorship of Arkadelphia College, near Hot Springs, Ark. Mrs. Parker will teach French and German in the same institution. Greensboro will regret very much to lose these splendid citizens, whose influence in musical, social and religious circles has ever been beneficial and pronounced.

NEWS NOTES.

Asheville is to have a new depot to cost over $56,000 00, and to be of the most modern design.

The twelfth annual session of the Southern Student Conference met in Waynesville, N. C., last Friday, and will continue for one week. There are representatives from the Y. M. C. A.'s of 86 colleges in 12 States.

The tenth annual convention of the Young Woman's Christian Association, convened in Asheville on last Friday evening. The sessions were held at the Normal and Collegiate Institute. John R. Mott, of New York, was present and addressed the convention.

Henry G. Turner, of Georgia, one of the first men of the South, died at Raleigh last Thursday, at the home of his brother, V. E Turner Judge Turner was for many years in Congress from Georgia, where he ranked among the ablest men of the house. He was a native of this State, but gave to Georgia the eminent service of his life.

Engineer Tyler Haynes and his fireman were instantly killed in a wreck at Salisbury last Wednesday night. They were in charge of the fast train, No. 40, from Atlanta to Washington, and ran into an open switch just outside the city limits. There is strong suspicion that the switch was opened by a negro who is now under arrest.

Geo L. Hackney, District Deputy Grand Chancellor of the Knights of Pythias, has been served with a warrant by one John Curtis, of Haywood county, charging assault and that said Deputy is guilty of unlawfully retaining a $10 00 fee. It seems that the trouble grew out of the fact that, in the midst of the initiation in the second degree, Mr. Curtis suddenly decided not to go further, and demanded the return of the fee.

FOREIGN.

Tokio, June 10, 5 p. m.—General Kuroki reports that a detachment of Japanese troops, on Tuesday, routed a battalion of Russian infantry with two guns at Hai Machia, the Japanese losing three men killed and 24 wounded. The Japanese captured two officers and five men. The Russians left on the field 23 dead or wounded. A Japanese detachment dispatched in the direction of Tung Yuan Pu repulsed 60 or 70 of the enemy's infantry at Lin Cha Tai Monday, and on Tuesday encountered six companies of Russian infantry and 300 cavalry at Chan Chiah Sih. After two hours engagement, the Japanese drove the Russians off in the direction of Tung Puan Pu. The Russian casualties were 70 or 80 men killed or wounded. The Japanese lost four men killed and 16 wounded. On Wednesday two Japanese detachments encountered a Russian force of 4.000 cavalry with six guns, near Siu Yen, and drove them back towards Chi Mu Chang and Kai Chou, losing three men killed and two officers and 28 men wounded.

District Conference Directory.

ASHEVILLE DISTRICT, at Biltmore, August 4-7.

CHARLOTTE DISTRICT, at Marshville July 21-24.

FRANKLIN DISTRICT, at Sylva, July 28-31.

GREENSBORO DISTRICT, at Holt's Chapel, July 28 31.

SALISBURY DISTRICT, at Salem Church (seven miles from Albemarle), July 28 31.

SHELBY DISTRICT, at McAdensville, July 7 10.

WAYNESVILLE DISTRICT, at Mount Zion, on the Crab Tree circuit, July 14 17

WINSTON DISTRICT, at Kernersville, June 30-July 3.

Notice.

Parties wishing to buy or sell lots, purchase or rent homes at Rutherford College, will do well to communicate with me, as I am in a position tion to save you some money. Address or call on,

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The Sunday School.

Lesson for June 19.

Christ Risen.
Matt 28:1-15

Additional accounts of the resurrection of Jesus are found in Mark 16: 1.20, Luke 24: 1-53, John 20: 1 to 21: 25, and Acts 1: 1 11.

THE TOMB.

Jesus died sooner after the crucifixion than was expected. Joseph of Arimathea, without doubt encouraged by Nicodemus, of Jerusalem, both disciples, went to Pilate and asked the privilege of taking the body from the cross. These had been secret followers, but true-hearted, and the time had come to serve Jesus in the open, although such a course was fraught with danger. The body was obtained and placed in a tomb that Joseph had had made for personal or family use. This was a hole cut into the face of some limestone cliff, probably a natural opening enlarged and adapted to a new purpose. The absorbent properties of this stone had a wasting, yet preservative effect on bodies; hence, the term "sarcophagi" (flesh-consuming), as applied to coffins made of stone and largely used, especially among the Greeks.

PRECAUTIONARY MEASURES.

When a set of men start on a wicked course with determination, they hesitate at nothing that promises to help them. The church officials had secured the death of Jesus. They were still afraid that something might happen to encourage his disciples Consequently, they came to Pilate in a self-appointed body, and asked that all precautions be taken to prevent fraud on the part of the disciples. They feared, so they claimed, that the corpse would be stolen, and that the disciples would start the report that Jesus had risen from the dead. Obeying his instructions, they closed the opening of the tomb with a stone, and established a guard to protect the same. The seal of state was affixed to the fastening, something like a railway company attaches a seal to the closed door of a box car, for the purpose of showing that it was a government offense to roll back the stone

THE MARYS.

Mary Magdalene meets us again in her cleansed life, the seven devils of which she had been dispossessed seeming to have been completely vanquished. Her home was on the Sea of Galilee, and her devotion is shown by constantly following Christ. The other Mary was the mother of James the less and Joses (Matt. 27: 5, 6). Several other women are mentioned by Luke. Mrs. Browning has further immortalized the first Mary in the following lines:

"Not she with traitorous kiss her Master stung;
Not she denied him with unfaithful tongue;
She when apostles fled could dangers brave,
Last at his cross and earliest at his grave."

THE RISEN BODY.

The risen body was the same as the buried body. Were it not so there could be no genuine resurrection. "Jesus takes special pains," says Peloubet, "to show the disciples that he is the same. He declares that he is flesh and bones; he bids Thomas put his hands in the prints of the nails and in the wound made by the spear; he eats before them the same kind of food he ate before he died. Paul tells us that the resurrection body is a spiritual, not a natural body, and made after Christ's glorious body. . . . Jesus' body was, doubtless, changed at the ascension into a spiritual body. Then took place what Paul declares is to take place on the resurrection day in those who are alive. We shall be changed in a moment; in the twinkling of an eye." Of the exact time and manner of resurrection we know nothing.

THE ANGELIC MESSAGE.

Mark and John mention two angels at the tomb. They "did not roll away the stone for Jesus to come out, but for the women to enter," says Torrey. The special message was, "Fear not ye." Each of the three words is emphatic. The priest and elders had abundant reason to fear. The women were human, and verse eight says they departed with fear, the same Greek word being used in both places. But the sorrow that accompanied the first fear gave place to joy, or "great joy," as Matthew records.

A part of the message was that the other disciples should be informed of the resurrection; and Mark singles Peter out as a special bearer of the glad news. He was probably the saddest of all at the trying moment.

THE RISEN LIFE.

For forty days Jesus lived on earth, appearing ten or eleven times. The church was founded on belief in the resurrection, although the most desperate efforts were made to disprove it.

"Multitudes of enemies were convinced and believed. The transforming change in the apostles, the pentecostal gift, the existence and prevalence of the Christian church, and its truimphs, the change in the day of the Sabbath, the appearance to Paul,—are all accumulative proofs of the resurrection of Jesus. These things could not be the fruit of a lie, a deception, of a dead Christ. The resurrection fits into the life of Christ, the Savior, as an essential part. His life and the whole plan of salvation would be incomplete without it."—Peloubet.

THE LAST VIEW.

The darkness of Calvary gives way to the glory of Olivet; the attitude of blessing follows the expression of agony, and manifest defeat is turned into unquestioned victory. — Religious Telescope.

QUESTIONS.

When did Jesus rise from the dead?

What do we know about his resurrection?

What did the soldiers do? Why did the chief priests give them bribes?

What did the women do? Who were they?

To whom did Jesus first appear?

$100 Reward, $100.

The readers of this paper will bt pleased to learn that there is at leaes one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work.—The proprietors have so much faith in the curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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All we ask of you is to try Dr. Miles' Restorative Nervine for your complaint. If you suffer from sleeplessness, nervous exhaustion, dizziness, headache, muscular twitchings, melancholy, loss of memory, weak stomach, poor blood, bilious troubles, epilepsy, St. Vitus' Dance, etc., we will guarantee to benefit you or refund your money.

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Topic for June 19.

Watchfulness Enjoined.

(Mark 13; 32-37.)

I. The Certainty of Death and the Judgment Should Make Us Watchful.

1 Death and judgment become trite subjects because so obvious prospects, and lose their influence in our life because emotional response has ceased to follow the suggestion that they are to be a part of our own history. There is need to place them vividly before the mind's eye in order that their salutary lessons may be learned; hence the discourses of concerning the last things are very important not for the gratification of prying curiosity but for our eternal well-being. Our present topic is from a parable taken from one of these discourses. The prominent element in all Christ's teaching upon this subject is that he will come again

It is the picturesque character of the parable that recalls attention to these solemn but often overlooked subjects.

2. There are no gambler's chances by which we may hope to escape death and after that the judgment. Preparation, therefore, is the only course of wisdom. It is nothing short of folly to live as if we were to live here forever. Nor is preparation for death of such kind as one may make and lay aside against the time of need, as a life insurance policy may be paid up and the policy holder dispense himself from further concern. It is such as require watching; daily ordering the present life with reference to the life to come, keeping the heart with all diligence.

3. The time of the second coming of the Lord was by him left in uncertainity doubtless for moral purposes. The uncertainty is likened to a man's going to a marriage feast and leaving his servants to guard the house in uncertainity as to when he would return; again, to a man's traveling abroad and charging the gatekeeper to guard well his possessions against his return; again, to the bridal procession awaiting the coming of the bridegroom. In each case uncertainty necessitates watchfulness. It is a strange perversion of the moral purpose of all the Scripture teaching with reference to the second coming of our Lord to pretend to have discovered the clew by which the time may be determined. We must watch incessantly, or we may miss the supreme moment.

II. The Importance of Our Trust Should Also Quicken Vigilance.

1. There is here some resemblance to the lesson of the Talents (see Era of May 5); but in that the servants are left to their own judgment in employing the capital intrusted to them; here to each is assigned a specific task. It is a work that may well engage all their powers and fill the measure of their time. To each is a trust given which is his alone. Its importance for each is that if it is not done his work will remain undone forever.

2. The importance of our trust for ourselves is seen from the consideration that our eternal status will be fixed according to our faithfulness or faithlessness therein. It is true; we are not saved by our works; neither are we saved to be idlers; and judgment is according to our works. One may be saved, yet as by fire, while his works are destroyed; but he will be saved to a low position in the world to come If we are not vigilant, living as in view of the Lord's coming, we shall fail to be diligent—that is, fail of our crown

3 The importance of our trust arises out of its relation to the cause of the kingdom. Our work is not merely to train and develop our energies; the interests of the world's redemption are involved in it; the salvation of souls and the building of Christ's kingdom. We should never feel easy while the measured season for such work is passing.

4. He who bestowed the trust is coming to reckon with his servants. The obligation is fair. It is to him that they shall give account. The unknown hour of his coming to the world may be in our day, or long ages yet to come; when we are called from this world the time of reckoning has come for us, and we must lay down our work—finished or untouched, according as we have been living in view of that solemn hour or forgetful of it.

III. Loyalty to the Master Should, Above All Else, Constrain Us.

1. The former considerations had reference to our own eternal interests, to the sense of responsibility in view of the nature of the trust, and to the dignity of the Person with whom we have to do—our Lord and Judge. There is a stronger motive—loyalty to Christ our Lord and Saviour.

2. Loyalty is close of kin to love. The patriot is loyal to the cause of the native land he loves Love of Christ constrains the Christian to live not unto himself but unto him who died for him and rose again. The servant of Jesus rejoices in the prospect of his Lord's coming; for he loves him. But such rejoicing were impossible had he proved faithless.

Illustrations and Applications.

The parable in Matthew (24: 45-51) teaches the lesson of watchful honesty on the part of the over-servant; this (in Mark) that of honest watchfulness on the part of the under-servant. Watchfulness belongs to the righteous character in all grades of service.

In order to become perfectly our brother and pattern, Jesus himself retired from the horizon of his knowledge the time of the end. Throughout his life he was a perfect example of watchfulness, and when the end was at hand could say: "The prince of this world cometh, and hath nothing in me." Weary disciples could not watch him one hour; they failed; he watched without ceasing, and triumphed for our salvation.—Epworth Era

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Sanford	3 .60	31 90	26.95
Winston-Salem	35 85	29 85	24.40

Southern Railway will, effective April 26, 1904, inaugurate Through Pullman Sleeping Car between Greensboro, N. C and St. Louis Mo., via Salisbury Asheville Knoxville Lexington and Louisville; leaving Greensboro daily at 7:20 P. M For full information as to rates from all points. Sleeping Car reservations, schedules, illustrated literature, etc., address any agent, or

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Our Watchword: "For love of Christ."

A Reminder.

Surely no one who expects to attend the annual meeting has neglected that important matter of sending her name to Mrs. W. C. Heath. The committee will be glad to have every name at once. It will greatly facilitate their work if every Light Bearer and Golden Link delegate will give his or her age. If this has not been done, write again and give this much desired information

And snrely we need not repeat the request that all who read these lines pray earnestly for the divine presence and guidance throughout the meeting?

Woman's Missionary Societies.

[Extract from the Episcopal Address at the recent General Conference of the M. E. Church]

The church can hardly hold in too grateful appreciation the strong, self-denying, wisely-managed, ever growing work of the Woman's Foreign and the Woman's Home Missionary Societies. We have spoken of a great missionary revival. These societies seem to be in continual revival, or at least to be constantly growing in grace. Their collections have steadily and largely increased. From time to time they have taken up new forms of activity, and have carried them forward with such intelligent and sustained devotion as to command the highest approbation. The annual receipts of the Woman's Foreign Missionary Society are very near half a million of dollars, and its appropriations for India exceed those of the Parent Society.

Miss Haygood's "Life and Letters."

"The Life and Letters of Laura Askew Haygood" has just come from the publishing house in Nashville. The preparation of the book was a labor of love, given by Dr. O. E. Brown and his wife.

The twenty-five splendid illustrations, the fine paper used, the mechanical skill throughout, as well as the high literary value, make it very attractive. The reasonable price, $1.50, places it in easy reach.

Miss Haygood was a valuable and beloved missionary of the Woman's Board, and gave her life for China. She should live forever in the thought and affection of the church and the young people should know her. This book should be put into their hands, as well as purchased by those who knew and loved Miss Haygood.

Juvenile Leaflets.

By order of the Board, there will be no more Juvenile Leaflets sent out, but the Little Worker will be furnished 10 cents a copy in clubs of ten or more, and 20 cents single copies; and also sent to district secretaries in large quantities for gratuitous distribution.

Program for Annual Meeting.

In consequence of many contingences, and the fact that the executive committee is widely scattered it is impossible to give other than a tentative program. We are hoping that Mrs. Wightman may be present. Mrs. Hargrove will not arrive until Saturday.

Thursday Morning.—Preliminary meeting of officers, including district secretaries Consecration service. Enrollment of delegates.

Thursday Afternoon — Reports of district secretaries and auxiliaries.

Thursday Evening.—Addresses of welcome and responses. President's annual address. Social hour.

Friday Morning.—Report of Corresponding Secretary. Report of Treasurer. Reports of auxiliaries.

Friday Afternoon. — Reports continued.

Friday Evening.—Address by Mrs. Frank Siler.

Saturday Morning. — Light Bearer reports. Delegates' hour.

Saturday Afternoon.—Golden Link reports.

Saturday Evening.—Golden Link program.

Sunday Morning.—Sermon by Rev. D. Vance Price.

Sunday Afternoon. — Children's service.

Sunday Evening. — Address by Mrs. Hargrove.

Monday Morning and Afternoon.—Business sessions. Election of officers. Adjournment.

Franklin Dis't—3rd Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin circuit at Snow Hill, Apr. 30, May		
Franklin station	May	7 8
Macon cir at Flatts	"	14 15
Webster ct. at Tuckaseegee	"	21 22
Glenville circuit at Highlands	"	28 29
Dillsboro, Sylva & Scott's Creek at Willets	June	4 5
Whittier circuit Ocona Lufta	"	11 12
Bryson City circuit, Almond	"	18 9
Andrews circuit, Peach Tree	"	25 26
Hiwassee circuit at Liberty	July	2 3
Murphy Station	"	3 4
Hayesville circuit at Sweet Water	"	9 10
Robbinsville circuit	"	16 17

THIS TESTIMONY

WILL SURELY INTEREST MANY

READERS OF THIS PAPER.

James G. Gray, Gibson, Mo, writes about Drake's Palmetto Wine as follows: I live in the Missouri Swamps in Dunklin county and have been sick with Malarial fever and for fifteen months a walking skeleton One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malaria, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle.

A. A Fielding, Knoxville, Tenn., writes: I had a bad case of sour stomach and indigestion. I could eat so little that I was "falling to bones" and could not sleep nor attend to my business. I used the trial bottle and two large seventy five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle.

J. W. Moore, Monticello, Minn., makes the following statement about himself and a neighbor. He says Four bottles of Drake's Palmetto Wine has cured me of catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist and he and our local doctor said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering.

The Drake Formula Company, Drake Bldg., Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of this paper. A letter or postal card is your only expense to get this free bottle.

"Stop your groaning" Rheumacide will cure you, and make you feel ten years younger. Get it at your druggist's.

Quarterly Meetings.

Asheville Dis't—3rd Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	May	28 29
Bethel	"	28 29
Marshall circuit, Flint Hill	June	4 5
Hot Springs ct., Paint Rock	"	11 12
Ivey circuit, Little Ivey	"	18 19
Bald Creek circuit, Deyton's Bend	"	22 23
Burnsville circuit, Martin's Ch	"	25 26
Swannanoa circuit, West's Ch	July	2 3
Hendersonville station	"	9 10
Hendersonville ct. Reedy Patch	"	16 17
Cane Creek ct., Sharon	"	23 24
Old Fort circuit, Pleasant Grove	"	30 31
Weaverville circuit	Aug.	13 14
Weaverville station	"	20 21
Central	"	27 28
Haywood St	"	27 28
District Conference at Biltmore	"	4 7

Charlotte Dist—3rd Round.

J. E. Thompson, P. E., Charlotte, N. C.

Hoskins	June	5 6
Brevard	"	5 6
Pineville, Hebron	"	11 12
Dilworth	"	12 13
Morven, Long Pine	"	18 19
Trinity	"	26 27
Calvary	"	26 27
Tryon street	July	3 4
Chadwick	"	3 4
Weddington, Wesley	"	9 10
Matthews, Indian Trail	"	10 11
Monroe circuit, Bethlehem	"	16 17
Monroe station	"	17 18
Polkton, Marshville, D. C	"	21 24
Lilesville, Olivet	"	30 31
Ansonville Salem	Aug.	6 7
Wadesboro station	"	7 8
Derita, Derita	"	13 14
Clear Creek, Bethel	"	14 15
Waxhaw, Pleasant Grove	"	20 21

Greensboro Dis't—3d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Ruffin, Lowes	May	7 8
Reidsville, Ware's Chapel	"	8
Greensboro, West End	"	15
Greensboro, Walnut St	"	15
Wentworth, Carmel	"	21 22
Reidsville, Main St	"	22
Randolph, Fairview	"	28 29
Randleman St. Paul	June	5
Asheboro station, Asheboro	"	5
High Point, Washington Street	"	12
High Point, South Main Street	"	12
Enterprise Mt Olivet	"	18 19
Uwharrie Canaan	"	25 26
Pleasant Garden, Rehoboth	July	2 3
Greensboro, Spring Garden	"	3
Asheboro circuit, Cedar Falls	"	9 10
Ramseur, Ramseur	"	9 0
West Randolph, Prospect	"	16 17
Liberty, Liberty	"	23 24
Greensboro circuit, Holt's Chapel	"	30 31
Greensboro, Centenary	"	31

Morganton Dis't—3rd Round.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	May	16
Connelly Springs ct. Friendship	June	4 5
Cliffside circuit at Hopewell	"	11 12
Henrietta and Caroleen, Henrietta	"	12 13
North Catawba ct., at Concord	"	18 19
Marion station	"	19 20
Table Rock ct at Obeth	"	25 26
Morganton circuit Denl ns Chapel	July	2 3
Rutherfordton station, Mt Hebron	"	9 10
Forest City ct Cedar Grove	"	10 11
Green River circuit, Tryon	"	16 17
Broad River ct., Kesler's Chapel	"	23 24
Bakersville ct., Red Hill	"	30 31
Spruce Pine circuit Pisgah	"	30 31
Elk Park circuit, Pineola	Aug.	2 3
Thermal City circuit	"	6 7
McDowell circuit	"	7 8

Mount Airy Dis't—3d Round

J. A. Cook P. E., Mount Airy, N. C.

Mount Airy station	May	28 29
Rockford ct. at Pleasant Ridge	June	2 3
Jonesville circuit at Maple Spring	"	4 5
Elkin station	"	5 6
Sparta ct. at Shiloh	"	11 12
Laurel Springs at Mt Zion	"	12 13
Wilkesboro ct. at Beulah	"	18 19
N Wilkesboro ct., at Roaring River	"	25 26
Pilot Mountain ct at Fairview	July	2 3
Stokes ct at Walnut Cove	"	9 10
He ton circuit at Baldwin's	"	16 7
Creston ct. Big Laurel	"	23 4
Watauga ct. Union	"	31 31
Boone ct. Boone	Aug.	6 7
Jefferson ct. Bethany	"	7 10
Yadkinville ct., Macedonia	"	0 21
Mount Airy circuit, Salem	"	20 21

Shelby District—3rd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	June	5 6
Mount Holly ct. at Moore's Chap	"	11 12
Bessemer City at Tate's Chapel	"	18 19
Ellenbethel station	"	25 26
King's Mountain station	"	26 27
Southfork circuit at Ebenezer	July	2 3
Bellwood circuit at St. Peter's	"	3 4
Mc Adensville station	"	9 10
Lowell circuit	"	10 11
Gastonia, Main Street	"	10 11
Gastonia, West End and Ozark	"	10 18
Lowesville ct. at Snow Hill	"	16 17
Stanley Creek circuit	"	17 18

Salisbury Dist—3d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	May	14 15
Concord, Epworth	"	15 16
Concord, Forest Hill	"	21 22
Concord circuit, Rocky Ridge	"	21 22
Albemarle circuit, Pine Grove	June	4 5
Albemarle station	"	5 6
Linwood circuit, Bethel	"	18 19
Lexington station	"	19 20
Lexington Mission	"	20
Salisbury circuit, Bethel	"	25 26
Spencer station	"	26 27
Salisbury, Main Street	July	2 3
Salisbury, First Church	"	3 4
Gold Hill circuit, Mt Zion	"	9 10
New London circuit, Palmerville	"	10 11
Tabor & Vance Mill, Gay's Chapel	"	16 17
East Salisbury station	"	17 18
Cottonville, Rehoboth	"	23 24
Big Lick, Love's Chapel	"	23 24
Norwood station	"	24 25
Salem station	"	30
Mt. Pleasant ct, Centre Grove	July	31 Aug. 1
Jacks n Hill circuit, anes Chap	Aug.	6 7
Woodleaf circuit, South River	"	13 14
China Grove circuit, Shiloh	"	14 15

Statesville Dis't—3d Round.

J. H. Weaver, P. E, Lenoir, N. C.

Lenoir circuit, Moriah's Chapel	May	28 29
Lenoir station	"	29 30
Statesville, First Church	June	4 5
Statesville, West End	"	4 5
Troutman circuit, Knox's	"	11 12
Mooresville circuit, McKendree	"	18 19
Mooresville station	"	19 20
Caldwell circuit, Grace Chapel	"	25 26
Granite Falls station	"	26 27
Mount Zion station	July	2 3
Newton circuit, Marvin	"	9 10
Hickory station	"	10 11
Maiden circuit, Pisgah	"	16 17
Statesville circuit, Trinity	"	23 24
Alexander circuit	"	30 31
Stony Point circuit	Aug	6 7
Clarksbury circuit	"	13 14
Iredell circuit	"	14 15
Catawba circuit Bal's Creek	"	20 21

Waynesville Dis.—3d Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Palmer's Chapel	May	21 22
Sulphur Springs at Laurel Hill	"	28 29
Leicester at Little Sandy	June	4 5
Clyde at Clarke's Chapel	"	11 12
Canton at Bethel	"	18 19
Mills River at Avery's Creek	"	25 6
Brevard	July	2 3
Transylvania at Greenwood	"	3 4
Waynesville	"	9 10
Crab Tree at Mt Zion (Dis Conf)	"	14
Spring Creek at Balm Grove	"	23

Winston Dis't—3rd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Mayodan	May	7 8
Leaksville and Spray	"	21 22
Stokesdale, Bethlehem	"	28 29
Walkertown	"	29 30
Madison, Bethesda	June	4 5
Forsyth, Crews	"	11 12
Grace	"	12
Lewisville, Concord	"	18 19
Summerfield, Pisgah	"	25 26
Kernersville	July	2 3
Southside and Salem	"	9 10
Centenary	"	10
Burkhead	"	10
Thomasville Fair Grove	"	16 17
Danbury, Sandy Ridge	"	23 24
Davidson, Centenary	"	30 31
Advance	"	31
Mocksville	"	31
Farmington, Wesley Chapel	Aug.	6 7
Davie Zion	"	13 14
Cooleemee	"	20 21

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Annual Meeting of Woman's Home Mission Society.

The Annual Meeting of the Woman's Home Mission Society of the Western North Carolina Conference convened at Brevard last Saturday morning. We have no report of the meeting in time for this issue, but clip the following from the Charlotte Observer:

"The morning session was taken up with the preliminary organization and reports of district societies. The delegates visited the Brevard Industrial School in a body this afternoon and express themselves as highly pleased with this institution, which is a special work of the society. Among the visiting ladies are noted Mrs. M. J. Branner, Mrs J. E. Abernethy and Mrs. Monroe, Waynesville; Mrs. Frank Siler, Mrs. Clarence Sawyer, Mrs. Chambers and Mrs Bishop, of Asheville; Mrs T. F. Marr, Mrs S Asbury and Mrs. Nicholson, Charlotte; Mrs J. K. Norfleet and Mrs. W. P. Hill, Winston; Mrs. T E Ross, Mrs. White and Miss Bandy, of Greensboro. The meeting will continue over Sunday. Dr. Jas. Atkins, of Nashville, Tenn., will preach the annual sermon Sunday morning at 11 o'clock.

Speaking-Trumpet Salvation.

The report of the Italian government describing a great shipwreck said: "A large ship was seen coming to shore last night; we endeavored to give every assistance through the speaking trumpet, nevertheless, 401 bodies were washed ashore this morning." That shows the futility of attempting to save men by speech It is not the whole truth, but it is a part truth. In saving men it is very often a life for a life; you have to give your life to the men whom you are trying to better. About the least Christian act a man can do for his brother man is so talk about Christianity; the case is of a man laying down his life as Christ laid down His life —Henry Drummond.

A Prayer.

Holy Lord Jesus! look upon Thy church, look upon our hearts. And wherever Thou seest that there is not love like Thine, oh, make haste and deliver Thy saints from all that is still selfish and unloving! Teach us to believe that we can love, because the Holy Spirit hath been given to us Teach us to begin to love and serve, to sacrifice self and live for others, that love in action may learn its power, may be increased and perfected. Oh, teach us to believe that because Thou livest in us, Thy love is in us too, and we can love as Thou dost Lord Jesus. Thou love of God! Thine own Spirit is within us; oh, let Him break through and fill our whole life with love!—Rev. Andrew Murray.

Very Low Rates

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Southern Railway.

Very low rates are announced via Southern Railway from points on its lines for the following special occasions:

Detroit, Mich.—Baptist Young People's Union of America, International Convention, July 7 10, 1904.

Cincinnati, Ohio.—Grand Lodge B. & P. O Elks, July 18–23.

Atlantic City, N. J.—Imperial Council Ancient Arabic Order Nobles of the Mystic Shrine, July 13–15, 1904.

Nashville, Tenn —Peabody Normal School, June 8—August 3, 1904.

Athens, Ga —Summer School, July 5—August 6, 1904.

Monteagle, Tenn. — Monteagle Bible School, July 4—Aug. 4.

Richmond, Va —National Association of Stationary Engineers, August 1-6, 1904.

Louisville, Ky.—Biennial Conclave, Knights of Pythias, August 16 20, 1904.

Monteagle, Tenn.—Monteagle S. S Institute, Aug 15 30, 1904.

Monteagle, Tenn. — Woman's Congress, August 1-7, 1904.

Knoxville, Tennessee.—Summer School, June 28, Aug. 5, 1904.

Los Angeles, San Francisco, Cal.—Triennial Conclave, K. T., Sept. 5–9, 1904; Sovereign Grand Lodge I. O. O F., Sep. 19–25, 1904.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines.

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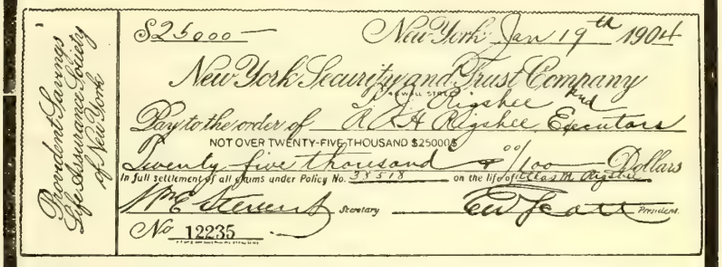
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Gentlemen —We beg to acknowledge receipt of the Company's check No. 12235, for Twenty five Thousand Dollars ($25,000) in full settlement of claim under policy covering the life of Atlas M Riggsbee, for which we thank you.

Yours very truly, (Signed) T J. & R H RIGSBEE.

For this he paid only $8,291 75, was protected for $25 000 00 for 13 years, from the age of 50 to 63 years for less than $684 00 per year or $27.85 per thousand. Returning at death 00 per cent profit to his estate.

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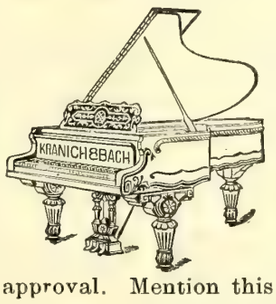
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Go dsboro	$20 00	Greensboro	817 00	Statesville	$17 00
Selma	20 00	Sanford	20 40	Marion	16 20
Raleigh	18 50	Salisbury	17 00	Asheville	15 40
Durham	17 00	Charlotte	18 30	Hendersonville	15 85

Tickets sold at the above rates not good in Sleeping Cars; for other rates see notices elsewhere

For full information World's Fair maps, literature etc., call on or address any Agent Southern Railway.

R. L. VERNON, Traveling Passenger Ag't, Charlotte, N C.
J. H. WOOD, District Passenger Ag't., Asheville, N. C.
S. H. HARDWICK, Pass. Traffic Manager Washington, D. C.
W H. TAYLOE, Gen'l Pass Agent

The Farm and Garden.

When planting the corn, don't forget to sow some pumpkin seeds along with it. They will grow together without injury to each other, and the pumpkins are good feed for cattle and hogs in the winter. Sow a couple of pounds of the Virginia Mammoth to the acre. They can be mixed with corn in the drill.—Exchange.

Diversified Crops.

"If the farmers of this county would diversify their crops and grow more cereals and hay instead of depending almost together on cotton, they would live better, make more money and their lands would be richer," said Capt. H D. Stowe, yesterday. Capt. Stowe has just bought 50 bushels of cow-peas, which he will plant upon 50 acres of land now in grain, as soon as the grain harvesting is over. With cotton at any price, Captain Stowe contended, it would pay farms to diversify the crops.

It is the opinion of a large number of the best known farmers in the county that the emigration of the negroes from the farms will lead to the raising of crops which do not require constant work and to the use of a great deal more improved farming implements.—Charlotte Observer.

Remedy for Wild Onions.

The Landmark recently published a remedy for the wild onion taste on milk—put a spoonful of molasses in the cow's feed. Doubtless many people were disposed to smile at this simple remedy but the gentleman who furnished it is reinforced. Mr. Luther S. Griffin, of Union County, tells the Monroe Enquirer that his cows graze on onions as thick as wheat and there is not a trace of onion in milk or butter, because he flavors the cows' feed with two or three spoonfuls of molasses a day. The remedy is simple enough and inexpensive The wild onion is an ever present pest and nuisance. If a way can be found to destroy it—by deep plowing as the Catawba County farmer recommends—or to destroy its effects, the country wi l be benefited. —Statesville Landmark.

Program Farmers' Convention.

A. & M. College, Raleigh, N. C., August 1, 2, and 3, 1904.

Monday Night Session, Aug. 1st.

8 P. M —Convention called to order.

Invocation.

Music.

Address of Welcome, Hon. S. L. Patterson, Commissioner of agriculture.

Response, Dr. H. F. Freeman, Wilson, N. C

President's Address—The Agricultural Outlook, Hon, R. W. Scott, Melville, N. C.

Music.

Improvement of Rural Schools, Hon J. Y Joyner, Supt. Pubilc Instruction, Raleigh.

Tuesday Morning Session Aug. 2nd.

6 to 8. a. m.—Visit to College farm.

10 a. m.—Growing cotton on a large Scale, Capt. W. M. Everett, Rockingham, N. C.

Discussion.

Music.

10:45 a. m.—Foundation in the Building of a Beef Herd, A L. French, Byrdville, N C.

Discussion.

11:30 a. m —Hints on Butter Making, Prof J. C. Kendall.

12:00 a m —Fruit Culture, Professor Hume, Horticulturist State Board of Agriculture.

Afternoon Session.

Music.

2 p m —The Labor Question and what the Farmer must do about it—Hon. I. M Green, Henderson, N. C.; Hon. E. L. Daughtridge, Rocky Mount, N. C.; and Hon. T B. Parker, Hillsboro, N. C

Discus ion.

4 p m —The Home Garden, Prof W. F Massey.

4:30 p. m —Spraying Fruit Trees, Professor F. L. Stevens.

Night Session.

8 p. m —Lantern Lecture, "Our Worst Insect Pests and Remedies for Them," Prof. Franklin Sherman, Entomologist, N. C. Experiment Station.

Wednesday Morning.

6 to 8 a. m.—Visits to College farm

10 a. m —Farm Poultry, Mr. J. S. Jeffrey, Poultryman, N. C. Exp. Sta.

10:30 a. m.—Personal Experience in Dairying and Dairy interests in North Carolina, C. C. Moore, Charlotte.

Discussion.

Music

11:45 a. m —Is North Carolina Adapted to Wool and Mutton? Samuel Archer, Statesville, N. C.

Discussion.

12:00 a. m.—Neighborhood Co operative Cotton Seed Oil Mills, Dr. R. H. Speight, Whitakers, N. C.

Discussion.

Afternoon Session.

2 p. m.—Farm Sanatation as a means of preventing Disease, Dr. Tait Butler, State Veterinarian.

The Farmers' Convention is to be a big affair. It is hoped that farmers will come from every section of the State and join in a discussion of the vital factors connected with North Carolina Agriculture.

On Monday, August 1st, reduced rates on one fare plus 25 cents will be charged for the round trip. The tickets are sold going on Monday August 1st, and good returning after Convention.

Watch for later announcements of the Convontion and rates on rail roads.

Board and room can be obtained at the College at 50 cents per day.

CHAS. W. BURKETT, Secretary.
R. W. SCOTT, President.

Worst of all Experiences

Can anything be worse than to feel that every minute will be your last? Such was the experience oi Mrs. S.H. Newson, Decatur, Ala. "For three years," she writes, "I endured insufferable pain from indigestion, stomach and bowel trouble. Death seemed inevitable when doctors and all remedies failed. At length I was induced to try Electric Bitters and the result was miraculous. I improved at once and now I'm completely recovered." For Liver, Kidney, Stomach and Bowel troubles Electric Bitters is the only medicine. Only 50c. It's guaranteed by Druggists.

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HOW IT WORKS.
WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.
J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

MARRIAGES.

HOOVER—MAXWELL. — At the home of the bride, on June 1st, Rev. J. P. Rodgers united in marriage Mrs. Della Hoover, of Asheboro, and Mr. R. H. Maxwell, of High Point, N. C.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

TANNER —Mrs. Lula E. (Patton) Tanner was born June 1, 1873, and died of consumption May 12, 1904, aged nearly 31 years. She professed religion and joined the Methodist Church at Centennial August, 1889, under the ministry of Rev. C. G. Little, deceased. She loved the church and kept up her membership when moving. She was married to Wm. G. Tanner, January 30, 1895, to whom were born three boys and two girls.

Shortly before death she spoke freely to Rev. W. W. Womack of being ready, and seemed to get happy in so doing.

Three weeks before dying she had her baby baptized by the writer, to whom she also expressed her readiness to go; after which the Holy Spirit's presence was manifested in power, and she clapped her glad hands in a whispered shout of praise.

At her request the pastor preached her funeral from Matt. 11: 28, at Tanner's Grove, where her body was laid to rest.

W. H. PERRY, Pastor.

CAMPBELL. — Milton G. Campbell, one of the prominent citizens of Taylorsville, died at his home, the Campbell Hotel, on the 21st of May, in the 52nd year of his age. He was a native of Alexander county, but for a number of years was a traveling salesman, making his home in Statesville. About ten years ago he was married to Miss Sallie Feimster, who, with four children, survives him. He also leaves a mother and two sisters. One sister is the wife of Rev. Dr. J. T. Bagwell; the other is the wife of Rev. H. D. Lequeux of the Presbyterian Church.

The subject of this sketch was of good Methodist stock, and was formerly an official member in the Methodist Church in Taylorsville, but for some years before his death had been out of the church. But he seemed to realize that life was nearing its close and made an effort to be ready for the change. It was my privilege to visit him several times during the last few days, to read and pray with him, and he assured me that he was trying to trust in Jesus. O may the Holy Spirit comfort all the sorrowing hearts. E. J. POE.

PRICHARD —Herschel D. C. Prichard was born March 4, 1858, and died May 29, 1904. He professed faith in Christ at the age of fourteen years and joined the Methodist Church at Liberty, on the Alexander circuit, and led a consistent Christian life till death came. Eighteen years ago last February he was united in marriage to Miss Mary E Miller. She and four children and a large circle of kindred and friends are left to mourn their loss. One son, a little boy, died several years ago.

For several years he had been severely afflicted, but did not complain at the providence of God, but patiently "endured as seeing Him who is invisible." Two days before the end came he prayed and sang parts of several songs, among them one beginning, "There's a city far, far away."

The funeral service was attended by a large concourse of people. We quietly laid his body to rest in the cemetery of the church to which he belonged. May the God of all comfort sustain the bereaved and saddened hearts.

E. J. POE, Pastor.

McCURRY.—Died at their home at Greenlee, McDowell county, Miss Ellen McCurry on May 26, and Miss Rebecca McCurry on June 2nd, just seven days later. The former was 60 years of age, the latter 79. They lived together alone on a farm. They were the last of a family of seven children, one of whom being the late J. C. McCurry of Marion. They were both members of the M. E. Church, South, at Marion, and died in the faith. Their bodies rest side by side in the town cemetery, awaiting the resurrection. The funeral services were conducted by their pastor and Rev. W. B. Morton of the Baptist Church.

Resolutions of Respect.

Resolutions of respect made and adopted May 22nd, 1904, on death of Superintendent J. M. Apple, which occurred on the 19th of May, 1904, at Rural Hall, N. C.

Resolved 1st. That in the death of Bro. Apple we have lost a good man, which we deeply deplore, but we believe our loss is his eternal gain.

Resolved 2nd. That we deeply sympathize with the bereaved family; but they mourn not as those without hope. Therefore, we commend them to the Giver of all good gifts who has promised to be a husband to the widow and father to the fatherless.

Resolved 3rd That these resolutions be spread on our Sunday-school Register and a copy be sent to the N. C. Christian Advocate for publication, and a copy sent to the bereaved family.

Mrs. J A. P. Wolff.
Miss Minnie Bitting.
Miss Etta Anderson.

In Memoriam.

One of the saddest deaths which has occurred in our midst for some time was that of Mr. Thos. A. Sullivan, who was killed at Staunton River trestle, Va., on March 16th last, while discharging his duties as fireman, in which capacity he was employed on the fast mail train, No 97, on the Southern Railway. Mr. Sullivan was 31 years of age and was accounted by his fellow trainmen as one of the best firemen on the road, and was held in high esteem by the railway officials under whom he was employed. He had worked himself up to the front rank among firemen, and was to have had an engine given him in a very short while, to which event he looked forward to with the greatest eagerness and expectation. He was a member of the Brotherhood of Locomotive Firemen, and his burial was conducted under the auspices of that organization. One of the most worthy tributes which could have been made was paid him at the graveside by his engineer, Mr. Swift Hooper, one who was daily associated with him and could know him best, "He was the best fireman I ever knew." Mr. Sullivan was the son of Benjamin F. and Emily Starbuck Sullivan, whose home was near Deep River. A sad feature of the taking away of this young man so early in his career is that he had been married only three weeks. His wife was Miss Jennie Cummings, daughter of Lee G. and Letitia Cummings, of Guilford College. In the midst of their love and happiness one has been taken and the other left, to mourn the memory of him whom she had chosen as her helpmate and companion to share alike all joys and sorrows throughout life. The sympathy and prayers of all her friends go out to her in this great trial of bitterness and sorrow. May she find grace to sustain her in this dark providence. The remains of the dead were laid to rest at Guilford College after funeral services conducted by Rev. A. G Kirkman and Rev. J. F. Williams, of Greensboro

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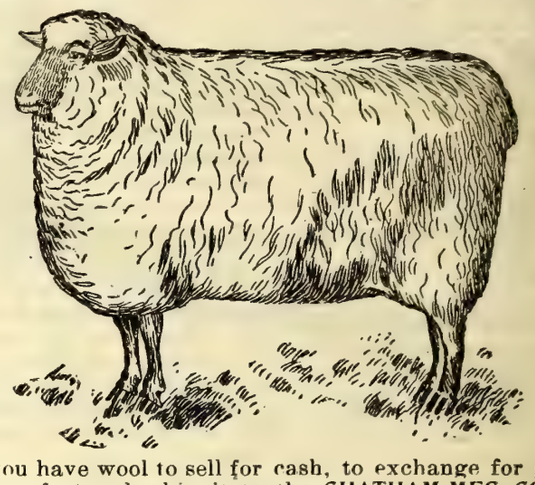
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" McConnells	9 28 a m	8 45 p m	Thurs
" Guthries	9 33 a m	8 5 p m	
" Yorkville	9 49 a m	9 9 p m	Sat
" Clover	10 1 a m	10 00 p m	
" Gastonia	10 58 a m	12:30 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 20 a m	1 0 a m	7 02 a m
" Lincolnton	11:43 a m	1 30 a m	8 00 a m
" Maiden	12 10 p m	2 30 a m	9 20 a m
" Newton	12 28 p m	2 55 a m	10 00 a m
" Hickory	12:50 p m	4 10 a m	2 00 p m
" Cliffs	1 2 p m	4 40 a m	3 0 p m
" Granite Falls	1 36 p m	4 57 a m	3 4 p m
Ar. Lenoir	2 05 p m	6 00 a m	5 20 p m

Southbound	Passenger. No. 9 Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63
Lv. Lenoir	2 0 p m	8 0 p m	7 00 a m
" Granite Falls	2 58 p m	8 43 p m	8 5 a m
" Cliffs	3 08 p m	9 30 p m	9 5 a m
" Hickory	3 20 p m	9 50 p m	9 35 a m
" Newton	3 45 p m	11 45 p m	11 20 a m
" Maiden	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 30 p m	1 0 a m	12 45 p m
" High Shoals	4 52 p m	2 2 a m	1 25 p m
" Dallas	5 12 p m	2 55 a m	3 25 p m
" Gastonia	5 35 p m	4 30 a m	3 55 p m
" Clover	5 57 p m	5 10 a m	
" Yorkville	6 3 p m	6 00 a m	Mon
" Guthries	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 03 a m	Wed
" Lowrys	6 57 p m	7 13 a m	
Ar Chester	7 17 p m	8 0 a m	Fri

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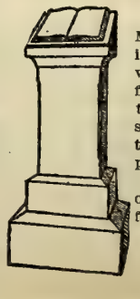
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EDITORIAL.

The Master's Touch.

In the still air the music lies unheard,
In the rough marble beauty lies unseen;
To wake the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skilful hand,
Let not the music that is in us die;
Great Sculptor; hew and polish us; nor let
Hidden and lost thy form within us lie.

—Selected.

The War in the East.

As the season advances interest in the great struggle in eastern Asia increases. Since our last issue, it seems that Japan has received her first heavy blow in the loss of several transports and merchant vessels. The Vladivostok fleet made a sally last week and in one instance a whole regiment of soldiers with the commander is said to have been lost. There is no doubt that the entrance to Port Arthur has been cleared by the Russians and ample supplies are being landed, while the prospect is that the garrison can hold out for quite awhile. The injured warships have been repaired and the fleet is evidently in position to undertake some aggressive work.

Meantime the Japanese continue to press the Russians sore on land. The latest report indicates that at Vafangow the losses were very heavy on both sides, a Russian officer putting theirs at at least 7,000. The Japanese are pressing on, and it is thought that Generals Kuroki and Oku are preparing to combine their forces in an attack on General Kuropatkin. A wounded Russian officer says that no soldiers in the world could withstand the Japanese as they have been fighting lately.

It is now thought that the Japanese intend to isolate Port Arthur rather than to undertake to storm the fortress at once. The situation is one of many extremely interesting phases, and everything seems to point to a prolonged struggle and great sacrifice of human life and treasure.

An interesting item is brought out in the current number of the Literary Digest, which gives fine cuts of the two most conspicuous figures in the Japanese navy, Admirals Togo and Uriu, and announces that they are both Christians. While we deplore the bloodshed and other serious consequences of this war, let us pray that God may overrule it for the setting up of His kingdom in the Far East.

We owe it to our fellows to show such hope as is in us. Courage many men are capable of who are not capable of hope. "Hope evermore, O man; for e'en as thy thought is, so are the things that thou seest;"—Atlantic Monthly.

An Appeal to Subscribers.

We regret to disturb any one who seems to be enjoying a rest, especially if it seems to be a needed rest. But there are many of our subscribers who have prolonged their rest until it becomes necessary for us to determine whether it be a case of natural sleep or death. Let the dear reader look at his label, and, if the date is past, send in the renewal at once. The question now is whether the ADVOCATE manager shall borrow money, or whether 1,000 or 1,500 subscribers shall send in their renewal. This is a burning question at this end of the line. Let us see who among these delinquents will show their hand and come to the rescue. Send by check or money order. If you are not dead we look for your response.

No Comfort for Worldlings.

In some quarters there has been a studied effort to make the impression that Methodism has departed from her traditional attitude on the subject of worldly amusements. Some of the secular papers have gone so far as to give it out under blazing headlines that the recent General Conference of the M. E. Church, at Los Angeles, repealed the law forbidding certain forms of amusements, such as dancing, card playing, theatre going, &c. Now the fact is that an effort was made to modify the paragraph on this subject, so as that instead of forbidding, the church would discourage these things, and the final action of the conference was a refusal to strike out the prohibition, and it recommended a supplementary chapter on "special advices." The report, which was adopted by a very large majority, lifted a solemn note of entreaty and warning, particularly against dancing, theatre going, games of chance frequently associated with gambling, all of which are antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. Every member of the church was affectionately advised to "avoid the taking of such diversion as cannot be used in the name of the Lord." The report was adopted by a very large majority.

Now just why any newspaper should undertake to exploit this so as to create the impression that the Methodist church has yielded anything on this point, we do not understand. However, we warn all those who may have been led to believe that the church has relaxed anything on this subject, that such is not only not the case, but in the light of this action of the leading body of Methodists on the continent, there is little prospect that she will ever do so.

There are some things that Methodism cannot give up and continue to have any excuse for organic existence. First, she cannot give up her distinctive doctrines with reference to sin and salvation. No matter how many prophets of revision may arise, real Methodism will be committed to the vital doctrines of full and free atonement for all sin, and the justification by faith of all who are willing to repent of sin and believe in Jesus Christ as a personal Savior, and the witness of the Holy Spirit, testifying to the conscience of every such penitent believer, of sins forgiven and of adoption as a child of God; also of the sanctifying power of the Holy Spirit in all who meet the condition of supreme love to God and universal love to men.

In the second place, Methodism cannot give up the system of wholesome moral discipline which logically associates itself with such doctrinal teaching, and the blessed experience which grows out of it. It is impossible to disassociate high thinking and a lofty code of moral conduct, and those who inveigh against the discipline of the church, are but unwittingly discovering to the gaze of others their destitution of the blessed experience which they, as the children of God, should enjoy. Instead of modifying the code to suit their ideas, let the church in all faithfulness, point them to the remedy, and save them from a nature which chafes under moral and spiritual restraints. Thus we shall maintain an ecclesiastical organization broad enough and ample for including all those who, by any token, are fitted for fellowship in it. Our polity may change without serious hurt, but our doctrine and discipline must remain intact, or our candlestick will justly be removed.

In his general admonition about prayer (Eph. 6:18-19) St. Paul could not afford to leave off the very personal supplement, "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, ... that therein I may speak boldly, as I ought to speak." There is nothing more important than daily prayer for those who preach the gospel. Reader, do you pray for your pastor? If not, why not?

The word of God—the truth, the reason, the wisdom, by which men and angels live—abideth forever. That word is in the ancient books; it is in the modern mind; it is hidden in our hearts; it is as old as eternity; it is young as the morning.—Charles G. Ames.

THE PREACHER'S MEETING.

Clean Preachers.

Recently I was a passenger on the Vandalia Railroad. In front of me sat the conductor, a fine looking gentleman, seemingly in his forties, but who informed me that he was past sixty years of age. Behind us sat a preacher whose conversation attracted the attention of the passengers. His appearance called forth a criticism on preachers from the conductor. Hoping that that friendly criticism will prove helpful to the ministry in general, I will give it to our readers:

"Sir, I have been a conductor over this run for twenty years, during which time I have made humanity a study, and especially preachers. Not that I do not admire that class, for I do; my father was a minister, and educated me to fill that responsible position; but I had always felt my unfitness, hence chose the profession of teaching, until I entered the railroad service. I have had business with all classes, from the highest to the lowest, and I think I know a passenger as soon as I fix my eye on him. Now, sir, I say it is a shame for ecclesiastical bodies to ordain and commission men to preach who would better represent the gambling fraternity, or the bum element. I think, sir, that a man who preaches the gospel of the Lord Jesus Christ should be a clean man, both in body and spirit. I make no pretensions to being a Christian, and possibly never will; but I have a wife and daughter whom I love better than I love my own life. One day I said to them: 'I may not die a Christian, but one thing I will promise you, and that is that I will die a clean man.'

"I have held myself aloof from many men in my line of business simply because they do not care how they live, and I intend to keep that promise to my family to live and die as a clean man. And, sir, I think no man should be allowed to stand in the sacred desk who does not emulate the virtues of Him whom he professes to present unto the people. There is a minister—no, a man traveling under a permit—who has gone over my division every few days for many years; and when he leaves his seat, the floor is unfit for any decent person to occupy that seat until the floor is scrubbed. One day he came in and seated himself behind a lady, and began squirting his tobacco juice on the floor, and continued until it ran under the lady's feet in front of him. I passed by, and seeing it, paused and fixed my eyes upon the flowing amber, until he remarked: 'Well, what have you to say?' I answered: 'Well, sir, I can not understand why God should have made a two-legged hog, when a four legged one is worth so much more.' I waited not for a reply, and only hoped that he would report me to headquarters for a breach of courtesy.

"Again, I was passing from one car to another one day when a preacher—no, a man with a permit—passed me, and asked me to go into a smoker, and have a smoke with him. I politely declined. 'What?' said he, 'are not you allowed to smoke while on duty?' 'No, sir, nor when off duty, either. It is against the rules of the company to smoke while on duty, and against the laws of my conscience while off duty. I am not a clean man because I have to be, but because it is best for me and my family.' I said to him: 'When I see a minister with his feet higher than his head, his hat pushed back and a cigar in his mouth, while the smoke curls about his head, he impresses me more like a gambler and tough than a representative of Jesus Christ.' I can not understand how a man can preach to people to be clean and pure when he is himself unclean and impure. To do so is hypocrisy. I don't care to talk to any man from whose foul tobacco and whiskey breath I have to turn my head; neither do I care to talk to a man, nor have one talk to me, whose shirt-front is smeared with tobacco-juice. But here we are at Logansport. Excuse me, sir, but I think a minister, above all men, should be a clean man. Good by."—H. C Patterson, in St. Louis Christian Evangelist.

Preaching for the Times.

It is so very easy to criticise, that the art of fault finding has been brought to a degree of refinement which is remarkable. Hardly any institution or custom is free from attack. In assemblies which may properly discuss religious matters it is a common practice to assume that almost everything is out of joint and in a generally decadent state, and then to talk over what can be done to bring back the better spirit of the good old days.

Among other objects of attack the pulpit comes in for its full share. It is supposed to be of little worth as compared with that of other days There is no more power in preaching; sermons lack eloquence, fire, earnestness, and every other good quality; no results follow the efforts of the modern preacher; he does not reach the hearts of his hearers; and so on To accept the charges so often made, one would be driven to the conclusion that there are no more preachers.

Of course, remedies are suggested. One of the most common is that of "preaching for the times." This expression is so frequently and so glibly used that there is much reason for doubting if its users always comprehend just what they mean. We are not ready to grant that the modern pulpit is so far gone to decay as some claim; but, allowing that "preaching for the times" is a desirable thing, let us ask what is meant by this expression. Each generation finds certain great problems for solution. In all of these the Christian church has a part, for religion must touch human life at every point. Hence the church and its pulpit have a share in every great public movement. The object of preaching is to bring the hearer into more perfect harmony with the will of God. This is attempted by the presentation of truth, its adaptation in a wise manner to current questions, and the exhortation of the hearer to a course of action which will justify him with God. Man's relation with God is the sum of his relations with the events of his daily life, in that God will judge him according to his actions. Thus understood, preaching for the time is simple. It consists in the discussion of the bearing of divine law on the questions which at the time are before the individual. Paul was a perfect preacher of the times When he preached to Felix, for instance, he "reasoned of righteousness, temperance and judgment to come." Such preaching was most timely, for the hearer was unrighteous and adulterous, and needed to be reminded of the certain day of reckoning. It is not likely that the presentation of any other subjects would have made him think so deeply as did Paul's sermon.

If a preacher wishes to preach for the times, let him be a careful and intelligent student of the issues of the day, and especially as they concern his actual hearers; and then let him present those phases of divine truth which, if heeded, will draw the daily life of the hearer close to God. Just this is what we believe the pulpit of today is trying its best to do. We think that no previous generation of preachers ever exceeded the present in earnest labor for the good of God's people. Nor do we think that there was ever a more general and conscientious effort to preach what the times demand than there is today.—Pittsburg Christian Advocate.

Use of Illustrations.

In his illustrations Henry Ward Beecher often used the commonest picture by the country roadside. On one occasion he was speaking of the effect of conversion on temper. He scorned the idea that the temper was to be taken out of a highly vital man, but instead it was to be harnessed to the service of God, and this is the way he makes us see his truth:

"There goes down by the side of a man's door a thundering brook; and he thinks to himself: 'That continually rattling, that forever bubbling, that lazy, rollicking brook, I will take out of the way.' Well, let him take it out of the way—if he can. He may take his bucket, and work night and day, and scoop up bucketful after bucketful, and carry it away, and yet the brook will be undiminished as long as the mountain clouds dissolve and feed its sources. But that man, in a better mood, says: 'I will throw a little dam across that book, and will build a mill, and will make it work for me.' Ah, that he can do. He builds his mill, and sets his wheel, and the brook is taught to run over the wheel, and the wheel works to the pressure of the brook, and industry goes on within. He could not subdue the brook, but he could make it work for him. A man can not eradicate his temper, but he can determine what it shall do."

On another occasion he used this illustration: "My mocking-bird has been moulting, and he lost his song; but he is beginning to whisper it over again to himself. He is making here and there a scattered note. And that is a prophecy of the full swelling song by another month, if the bird has proper care and is properly fed. I hear the full voice in every one of these tinkling warblers. So the human soul that has lost its voice, and is moulting in the lower sphere, is beginning to come to it again, as we see by its joys and aspirations. 'It doth not yet appear what we shall be.' "—Selected.

Skill to do comes by doing, knowledge comes by eyes always open and working hands; and there is no knowledge that is not power.—Emerson.

Renew your subscription to this paper.

CONTRIBUTED.

Littleton Female College Commencement.

The Commencement at Littleton Female College, North Carolina, May 23 to 26, was one of the greatest occasions ever witnessed at this famous institution, which now numbers among its student body young women from five different States.

The exercises began Sunday morning with a fine sermon by Rev. G. F. Smith, Presiding Elder of the Warrenton District, North Carolina Conference, before the Young Women's Christian Association.

The sermon is almost universally pronounced by the people who heard it as one of the best the college has ever had. It was certainly one of the most appropriate and practical this writer ever heard and must have impressed the young ladies as pre-eminently helpful.

On Tuesday evening, the graduating class held its Arbor Exercises on the campus. Beneath the crossed flags of the sister classes—the Senior crimson and gold, and the Sophomore rose and gray—preceded by little Miss Ruth Nicholson, decked in the Senior colors and bearing the magnolia tree to be planted, the classes, adorned in their colors marched to their places. The program was highly entertaining, consisting of class will and prophecy, college and class songs with violin and guitar accompaniment. After the song, "Where Are the Classes?" rendered by the Sophomores, the tree was planted, hiding behind its roots the bundle of "mistakes" discarded by the Seniors. The tree was dedicated by an original poem, "Ode to the Magnolia Tree," by Miss Bessie Pulliam, after which the program was ended by the Senior Class Song, "Onward."

On Wednesday evening at 8:30 o'clock, Rev. C. W. Byrd, D.D., of Atlanta, Ga., delivered the Baccalaureate Sermon in the college chapel before a large and appreciative audience. The theme of the discourse was "Consecration and Consequent Trans formation," showing that no life counts for anything until it yields itself up to the service of that which is above it, illustrating this beautiful thought from the vegetable and animal kingdoms The sermon was truly a great and inspiring one.

Thursday was Commencement Day. The Class of 1904 is composed of ten of North and South Carolina's noble young women. Promptly at 10 o'clock in the morning, the Sophomore class, following its president, who bore the class flag, filed into the chapel and formed a line down the central aisle through which the graduating class, led by their president, Miss Aiken, of North Carolina, as flag bearer, entered the chapel, the entire audience rising and standing until the graduates were seated on the rostrum.

The program was a most interesting one. Five splendid essays were read, the Salutatory being delivered by Miss Brice, of South Carolina, and the Valedictory by Miss Lowder, of North Carolina.

At 11:30, the Literary Address was delivered by Rev. R D. Smart, D.D., of Norfolk, Va.

The address was one of the most polished, ornate and elegant ever delivered here. Dr. Smart's subject was "Duty, or the Largeness of Littles," and forty-five minutes the audience was swayed by the eloquence and earnestness of this scholarly speaker.

Thursday evening the Annual Recital by Music and Elocution pupils was given. The well selected programme consisting of piano, violin and vocal selections, with elocution, was well rendered throughout, and reflected great credit upon the young ladies participating, their teachers and the institution.

Shall Our Conference Be Re-districted.

REV. W. H. WILLIS.

With your permission, the brethren are invited to debate through your columns the following query:

Resolved, That our conference should be re districted approximately as follows:

1. Franklin.—Cherokee, Clay, Graham, Macon, Swain, Jackson, Haywood, and that portion of Buncombe and Madison west of the French Broad. 21 charges. Assessed for pastor's salaries, $9,523.

2. Asheville.—Henderson, Transylvania, Polk, McDowell, Yancey, and that portion of Buncombe and Madison east of the French Broad. 24 charges. Assessed for pastor's salaries, $11,090.

3 Shelby.—Rutherford, Gaston, Cleveland and Lincoln. 24 charges. Assessed for pastor's salaries, $13,835.

4 Statesville.—As at present, with Mitchell and Burke counties added. 26 charges. Assessed for pastor's salaries, $13,422.

5. Charlotte.—As at present, with Cabarrus county. 25 charges. Assessed for pastor's salaries, $17,900.

6 Salisbury.—The whole of Davidson, Davie, Rowan and Stanley, with High Point. 28 charges. Assessed for pastor's salaries, $13,434.

7. Greensboro — Randolph, Guilford, Rockingham, and Stokes, not including High Point and Walnut Cove. 26 charges. Assessed for pastor's salaries, $13,010.

8. Mt. Airy.—As at present, with Forsythe county. 26 charges. Assessed for pastor's salaries, $11,747.

The Presiding Elders, with the Bishop as umpire, will please act as judges.

The writer will open for the affirmative with a statement of the following reasons:

1. The law of the church provides for the formation of districts not larger than 30 charges. This suggested division would give room for expansion.

2 The salaries of Presiding Elders could be made ample on all districts, with a reduced pro-rata on the individual charges. Some districts assess at present 17 per cent. of pastor's salary for Presiding Elder. With the new arrangement 12½ per cent. and less would yield sufficient salaries.

3 The saving could go to strengthen the individual charge in its pastor's salary.

4. In all cases the districts could command and support strong men.

5. Three strong men would be saved to the pastorate.

6 The mission appropriation now made to four districts could be discontinued

7. Each district would contain a district parsonage except the Greensboro.

8 The work could be done with equal efficiency. From two to three visits could be made to each charge. The pastors could hold the other quarterly conferences.

9. A majority of the annual conferences have larger districts on the average than ours.

10. The charges would about all be as accessible to the Presiding Elders by rail as at present. (Mitchell is soon to be connected with Caldwell by rail.)

Brethren, what think ye?

The Matchless Christ.

C. F. S.

The greatest part of Christ was not the miracles he wrought. It was his holy life and character. Purity bloomed in his serene soul as a flower. To feed a multitude was not so good as to nourish souls on heavenly truth and light. To still a tempest was not equal to bringing a soul into peaceful harmony with God and eternal right. To raise Lazarus from the grave was less than to raise the tone of society from Paganism to Christianity.

* * *

The greatest power on earth is a holy life. The unconscious influence is the greatest influence. He speaks best who lives best. The sunbeam is more powerful than the thunder's roar or the lightning's flash. It wakes up every morning a new world. The steady light of a Christ life shines quietly but powerfully. The greatest way to do good is to be good. He truly lives who lives the Christ life

* * *

The miracles of Christ arrested attention. His holy life has won the hearts of men. Before Incarnate Goodness the greatest intellects bow. The stilling of the tempest excites amazement The matchless purity of his life attracts loving homage. Christ is greater than all his miracles, as the architect is greatest than the two or three houses he has erected.

* * *

The true follower of Christ is a light, not lightning. One is steady, the other startling; one is permanent, the other periodic. Christ the Light of the world, which knows no dimming or diminishing. How steady this Eternal Light! It illuminates and quickens every soul that looks up.

* * *

The moon is in eclipse when the earth passes between it and the sun. The Christian suffers an obscuration when the world stands between him and the true Light. The moon's light and glory are from the sun. The Christian's light is from Christ.

* * *

The difference between the Ptolemaic and Copernican systems of astronomy is as to what was made the center of the universe, the sun or the earth. In correct astronomy, the old false Ptolemaic system has faded out The sun and not the ear h is the center of the solar system The difference in essence between a Christian and a worldling is as to what is made the center of life, Christ or self. He who revolves his character around the Matchless Christ is a Christian. He is a baseborn worm and worldling who makes self the center.

* * *

Astrology has given place to astronomy; mythology to theology; farming in times of the moon to scientific cultivation; the Indian dugout to the ocean steamers; the old spinning wheel to the immense cotton factory; the weekly mail to the telephone. No age outgrows Christ. No invention supplants his gospel. He walks abreast of all times. His words are as fresh every morning as the golden sunshine—ever old, ever new.

Our Correspondents.

A Dream.

G. E. KESTLER.

'Tis midnight's holy hour and peace is queen of the universe. An humble pilgrim on life's highwav lay dreaming a Summer's dream, aud here is what he saw, or seemed to see: "A mother lay dying in an humble cabin home. Sitting near the bed was a widow's son with weeping heart and eyes. She opened her tearstained eyes, gleaming with the love light of heaven, and opening her lov ing lips she whispered, soft and low, sweet as the echo of an angel's prayer: 'Be a good boy. Remember that mother is waiting for you in heaven—search for heaven.' And then she died, earth's angel mother, and there are no other angels here—and he was left alone on earth, and earth seems O! so far away from heaven to the orphan boy. And then amid the mystic wonder of dreamland this dreamer saw this orphan boy transformed into a beautiful angel, with great white wings, tinged with scarlet and gold, and, like a flash of lightening, he saw him rise on the air and begin his search for heaven. On and on he winged his flight, over poor old earth, tottering with its burden of sin and folly and shame and falsehood, over old ocean's waves—on and on he flew far away from earth and nearer, nearer to heaven. Faster and faster he flew—world's glided by—stars and moon and sun whirled fast in wondrous glory—yet on and on he flew searching for heaven. Days went by, then weeks, then years and still he flew on angel wing in seaach of heaven. It seemed even just a little bit ahead, just in sight—it seemed that only a few more flights, a few more heart-beats and he would land in heaven. But on and on he flew till youth was gone and manhood came and still he flew in search of heaven. And then one night—one starless night—he rested his weary wings on some grand mountain peak that rose majestically amid the glories of the sky, and then he saw that his golden locks had turned to gray, his bonny brow had lost its lustre and he realized that he was getting old and feeble and soon must die, and still so far away from heaven, too. And then he wondered if all these years of tears and toils, all these years of search for heaven would be in vain. He'd gone from star to star, from world to world, through forests primeval, through ocean's diving bells, through fires and winds, had even touched the ream of Satan and heard the curses of Lucifer and his angels, yes, had flew on for years on years, from youth's glad days to manhood's toils, and now he sits him down above a grave, where soon shall rest his weary wings, soiled and tainted with the mud and madness of a fickle world, and as he sits and thinks of all thats past and all that is to come he thinks sometimes that life is all a dream—heaven only a dream—and death the end of this mad dream. And then this angel arose to continue his search for the heaven of human hopes, and as he flies he thinks that heaven must be far beyond the whirling worlds, almost beyond the confines of time and just this side the margin of eternity And he becomes so tired, so disconsolate, so discouraged as on and on he flies in search of heaven And as he hurried on one day in search of heaven he met an humble stranger plodding wearily along life's thorn-strewn way, the tears were in his eyes, his feet were sore, in ragged garb was clad, and he was faint and hungry and just about to perish there alone, far from home and heaven. This angel's heart was touched with pity at another's woes and, although weary and worn in his lonely search for heaven, he rested a moment by the stranger's side, spoke loving, hopeful words into his ear, eased his fevered brow,and then with suffer-human strength he caught him in his angel arms and flew away in search of heaven. And as he flew his heart grew glad that he could bear one poor human soul to heaven, and then he saw the golden gates ajar just in his way and in he rushed and laid his burden down amid heaven's glories, and then the angel saw, and not till then, the heaven he had sought for years And then he knew that heaven is always near to those who help others." The pilgrim then awoke and found it all a dream—and yet methinks it was not all a dream! If this was all a dream there must be truth in dreams. And then I thought that after all heaven might be on earth, and we can find it best by bearing others burdens.

In taking others to heaven we get there ourselves. In making others happy we become happy. And after all heaven is in every heart that loves its fellowman This idea that heaven is somewhere far away amid the whirling spheres—far beyond the reach of mortal ken—far off in the realms of fancy—may be beautiful poesy, but is this all the truth? Is there not on earth, in every-day life, some faint hints of heaven? In exalted thoughts, noble deeds magnanimons actions it can be brought to earth each day and thus be a living inspiration to human souls.

Benedict Marcus Tuttle.

Benedict Marcus Tuttle was born Jan 29th., 1821 and died Jan. 6th., 1904. He was the fifth child of Andrew Hull Tuttle. who moved into this section from Conn , about the year 1800. He was born within a few yards of the spot where he died and lived for nearly 83 years on the same farm. His ancestry for several generations back was strongly religious. His grandfather Tuttle was a member of the church for 72 years. He had early religious training at home, but was not converted till he was 21 years old at Centre campground. His childhood and early manhood were spent at home at work on the farm, but here were laid the foundations of an useful and honorable career. His educational advantages were very meagre and he always felt the lack of an education as a serious handicap. His life, even with this drawback, can be called an eminently successful one With his strong traits of character, had he had good school advantages, his possibilities would have been multi plied many times He was thoroughly alive to the importance of education and spared no means in educating his children and one of the last acts of his life was to give freely of his means to the cause of education through the 20th century collection.

August 30th, 1855 he was married to Mary E. Cochrane, who still survives him. This was a most fortunate union, and her character as a wife, a mother and mistress of his home has entered largely into his success.

There were born into his fam ily eleven children. Two of them died in infancy and one, Mrs. Carrie Quarles, died in Alabama in 1893. The eight living are Rev. D. H. Tuttle, of the N. C. Conference; Rev. R. G. Tuttle, of the W. N. C. Conference; Mrs. G. M. Goforth, of Lenoir; Mrs. Albert Corpening, Mrs. M. T. Sigmon, John M. Tuttle, George A. Tuttle and Leila J. Tuttle, of Hartland. These are all among the very best people our county affords, educated, refined, religious, the most convincing evidence of a successful life. I count that man ready to die who, having passed through the battles of three quarters of a century, can look back upon a life well spent and see all of his children respected, well settled, christian citizens.

Soon after his marriage the home altar was erected and none of his children can remember the time when he did not call them to prayers, in which he was always punctual, no matter how weary or how much pressed for time. He would allow nothing to hinder or cut short his devotions. While he was remarkably energetic and his energy was rewarded by an accumulation of this worlds goods, he never urged his children to make money, but often advised and insisted on their having right ideals and honest principals and impressed upon them habits of industry and economy. He was very strict in requiring of his children obedience, regarding it as the very foundation of character. He never allowed any profanity or obscenity on his farm, making that a rule and insisting on it with every tenant on the farm or person in his employ. He was careful in providing for his family religious books and papers and his church paper was always to be found in his house.

For about 40 years he served his church in an official capacity, as superintendent of Sunday school, steward and trustee of schools and church property, and he always showed the same faithful zeal here, as he showed in the management of his own affairs. It was as a church steward, I, a little boy in the parsonage at Lenoir, first knew him. He would make frequent visits to the parsonage with a big red wagon, filled with supplies he had gathered for the preacher. We children always hailed with joy his appearence and he and that big red wagon will remain with me as long as memory lasts. He was indeed a friend to the preacher and his family.

He took personal interest in the salvation of souls and did personal work during revival meetings to lead his neighbors and others to Christ. He put God's cause ahead of personal interest. Returning home from the war, he needed a new dwelling and at the same time a new church was also needed. He built the church first, paying two thirds of the cost himself.

As a soldier, he served his country well. With his devotion to duty, he could not have done otherwise. He never flinched at a critical moment. Danger did not daunt him and

difficulties never discouraged him.

He had several traits of character, which were so strongly developed as to make him no ordinary man. He was a man of uniting energy and perservance. He never gave up an undertaking and literally redeemed his time. He knew how to economise in time as well as in other matters. He always had strong convictions. He was no wishy washy kind of man, was always decidedly on one side or the other and did not hesitate to let it be known how he stood. He was always able to give a reason for the faith that was in him. Uncle Mark's "for because" will be proverbial in Caldwell county for many years to come. God rest him.

W. P. IVEY, M. D.

Lenoir, N. C.

Honor to Whom Honor.

REV. H. M. BLAIR,

Greensboro, N. C.

My Dear Brother:—Allow me to say a few words in justice to our presiding elder, Rev. G. H. Detwiler.

I have never been thrown with a man better equipped for his work. Sometimes it almost seems that he could fill any place in the church.

I have never known a more versatile man, if I understand the word, than he. I believe that he could get upon a stump or a good's box, or in the pulpit of a plain country church, or a pulpit in a city church, or before an annual conference, and in either place use the same text, subject matter, language, manner and style, and be equally adapted to each, and that without any apparent adjustment whatever; but seems already adapted as much to the one as the other.

Yes, he presides with "ease and dignity." But I wish to speak of his outright practical usefulness which lies not alone in his equipment, but more in his willingness and readiness to lay himself out in real hard labor in his work: in this I have not known him excelled; he seems eager to grapple with his work in hard laborious effort. Sometime ago he filled his appointment on Saturday and Sunday on a work adjoining ours, and with a late start he set out for a fifteen mile drive in an open buggy, encountering some hindrance, traveling rough road, and reached our work in the cold at sundown. That night he preached about the best missionary sermon I ever heard. Next day he preached an excellent sermon on the resurrection, and after dinner he read the Word and talked for twenty minutes on the parable of the vine and the branches, held the quarterly conference, rode five miles to the railroad, and I think the second day following was at the mid-year missionary meeting at Newton. It is a feast to hear him talk about the Sunday-school. When he gets up to talk on the subject of missions he is thrilling: he sees the incoming kingdom of Jesus and the nations coming to God almost as though it would be tomorrow.

Such work as this in a presiding elder can't fail to work a great forward movement in any district. I have said this simply from a sense of justice, and as I had seen no particular notice taken of his work, and because it is better to say such to a man while he is living than after he is dead.

Very truly,

J J EADS.

An Appeal.

To All Those Interested in Saving Little Children from Destitution and Crime:

The North Carolina Children's Home Society, Incorporated, is receiving requests from every section of the State to assume responsibility for the care of children that can not be admitted to the orphanages, and wishes to be in position to take charge of every worthy case that is offered. We are limited in our usefulness solely by the amount of funds placed at our disposal for the work. Only our executive officer, the State Superintendent, and his assistants who give their entire time to the business of the Society, receive any compensation for their services, the rest of us giving freely of time and our means in furtherance of the cause of rescuing these little ones and providing for their care in good Christian families. We feel sure that every reader of this appeal is interested in the success of this Society. It helps the delinquent white child as well as the destitute or orphaned, but is not in any sense in conflict with or hostile to any of the splendid orphanages of our state; its aim being to supplement their work by caring for the large number of children who stand in need of physical or moral help, but who are not within the various classes received by the orphanages.

Already, at our request, three boys have been pardoned from jail and chain-gang by Governor Aycock and are under our supervision in wholesome environment; four little ones have been taken from the debasing surroundings of county poor-houses; a baby has been taken from the slums. In all, thirty-five children have been provided for during our first eight months of work.

Governor Aycock has investigated our objects and methods and made the following statement:

"Raleigh, N. C, March 10, 1904.

To Whom It May Concern:

The North Carolina Children's Home Society, of Greensboro, North Carolina, under the superintendency of Mr. Wm. B. Streeter, is doing most excellent work. I had occasion recently to use this society in securing work and training for youthful criminals. I find Mr. Streeter a most intelligent, conservative, and valuable worker in the cause of saving the young from crime and thriftlessness and giving them an opportunity to become useful citizens. I most cordially commend him and his work to the consideration of all good people. "CHARLES B. AYCOCK."

Will you not each join with us in this work and send a subscription direct to our Treasurer, Capt J. W. Fry, President of Greensboro Loan and Trust Co., Greensboro, N. C.; or to our State Superintendent, Wm. B. Streeter Greensboro.

Signed:

Col. W. H. Osborn, Greensboro, N. C.

Wm. P. Bynum, Jr., Greensboro, N. C.

Rev. Henry W. Battle, Greensboro, N. C.

Robert D. Douglas, Greensboro, N. C.

Pres. F. P. Venable, Chapel Hill, N. C.

Prof. Eben Alexander, Chapel Hill, N. C.

E. M. Armfield, High Point, N. C.

J. Van Lindley, Pomona, N. C.

Hon. A. M. Scales, Greensboro, N. C

Rev. R. F. Campbell, Asheville, N. C.

Rev. Egbert W. Smith Greensboro, N. C.

Hon. B. F. Dixon, Raleigh, N. C

H. W. Jackson, Raleigh, N. C.

President Chas. D. McIver, Greensboro, N. C.

and others.

Mount Airy District Notice.

BRO. BLAIR:—Please say in ADVOCATE, next issue, that the Mount Airy Summer Conference will be held at Jefferson, Aug. 11, 12, 13 and 14, which is a week later than was formerly announced.

The program will be sent you for publication in a week or two. We want you to be with us.

Bishop Duncan, Drs Turrentine, Chreitzberg, Ware and others are invited. We expect to make it a big occasion.

Cordially yours,

L. P BOGLE.

Wanted.

A situation for the summer as housekeeper. Western North Carolina preferred. References sent and terms easy.

Address,

Box 24,

Trail Branch, N. C.

Littleton Female College.

This institution with a patronage of more than 200 pupils from five different states, covering an area of 1000 miles in diameter, desires immediate correspondence with any young lady who wishes to go off to school. A postal card or letter will bring immediate reply and interesting information

The 23d Annual Session will begin on Wednesday, Sept. 14, 1904.

je 2 13t] J. M. RHODES, President, Littleton, N. C.

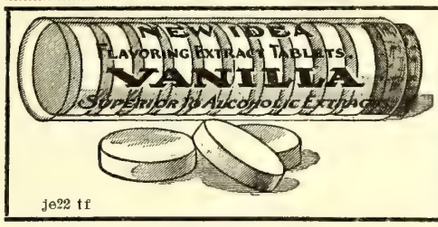
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je 22-10t



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The Quiet Hour.

Doing Good to Others.

"Speak of the happiness of devotion, the charm of purity, the blessing of the few minutes' meditation at the feet of Jesus, the peace procured by entire resignation to Providence, and the sweetness of a life spent beneath God's fatherly eye, the comfort the thought of heaven brings in the midst of trouble, the hope of the meeting again above, the certainty of eternal happiness This is doing good to others, drawing them nearer to God, and teaching them more and more of holiness."

God's School.

God keeps a school for His children here on earth, and one of the best teachers is Disappointment. My friend, when you and I reach our Father's house we shall look back and see that the sharp voiced, rough visaged teacher, Disap pointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries; but that only made us travel the freer and faster on our heavenward way. He sometimes led us down in the valley of the death shadow, but never did the promise read so sweetly as when spelled out by the eye of faith in that very valley. Nowhere did he lead us so often, or teach us such sacred lessons, as at the cross of Christ. Dear, old, rough handed teacher! We'll build a monument to thee yet, and crown it with garlands,and inscribe on it: "Blessed be the memory of Disappointment!"—Theodore L. Cuyler, D. D.

His Tenth Dime.

"Have your shoes shined?" sang out a small boy near the Union Station, among a group of people just from the train. A young man who heard the cry stayed his steps, hesitating, for he had not much more money in his pocket than he had blackening on his shoes. But to hesitate was to fall into the shoeblack's hands, and the brushes were soon wrestling with splashes of rural clay.

When the shine was completed the young man handed the boy a dime, and felt that he had marked his way into the great city with an act of charity, for in his heart he did not care how his shoes looked. But as he was putting himself together for a new start, he saw the boy who had cleaned his shoes approach the blind beggar who sits behind the railroad fence, and drop a dime into his cup.

"What did you do that for?" asked the young man.

"You see," said the boy, "that was the tenth dime today, an' me teacher at Sunday-school told me I ought to give a tenth of all I makes to the Lord. An' I guess the old man wants a dime more than the Lord, so I gave it to him"

On Churchgoing.

We have read of late a large number of letters and articles on the at present much discussed question of attendance at church From them we take several statements which we are sure will be of interest in these columns. They show what opinions are held by some people who are not opposed to churches and religion, but who look on matters relating to them in a way foreign to the orthodox way of thinking. For example, a man from New York says that the mass of men who do not go to church are not irreligious in the sense of not believing in the religion which is preached in the churches. He says: "Is it not true that men know that religion does not depend on a church, nor even a Bible?" It is not easy to see how a man who believes in the religion of the churches can have any such idea as this. How can that faith be intelligently and earnestly lived independently of the church and the Bible? He further observes: "There is, I think, a general conviction that a man can be good without either, and that God will not damn a good man, and probably will not damn any one." These remarks put another face on the question. One can be "good" without either church or Bible. Just so. But the fallacy in the argument lies in the definition of the term "good." A conscientious Bible Christian has a scriptural idea of human goodness which is much different from that intended by this man who thinks that one can be good without church or Bible. Without assuming even the commonly received Christian position, we feel sure that it is impossible for one to be good without at least the Bible. A man may not get his Bible teaching from his own study of the book, but every man who, out of the church and careless of the Word, lives a moral life is simply conforming to a public standard which the Bible has produced,

Another writer on this same subject thinks that men are neither better for going to church nor worse for staying away. This may be true in a sense, but the fact remains that the bulk of the moral element of the country go to church,and the criminal class is made up of those who have no use for the church or Bible. The writer in question thinks that men do not judge their fellows by the circumstances of churchgoing, or the lack of it. He says that no merchant or manufacturer limits his clerical force to churchgoers. Probably not, but it is a truth that with those same employers as a rule the fact of attendance and membership in the church is a splendidly favorable recommendation. It is occasionally discredited by hypocrisy, but the public outcry over a church-member gone wrong is the proof that such erring is not expected.

Another writer takes up the subject of the attendance of women at church. He is of the opinion that men do not go to church, and women do. Granting this, he says that social considerations are the governing factor in the attendance of the women. Their "belief," as he slightingly quotes it, in religion is a result of feminine timidity, and is "largely pathological," since fear is the basis of all religious feeling. We are glad for the light which this writer throws on this profound subject. We shall never again look on the female portion of a congregation without seeing them sitting, timid and scared, cherishishing a trembling "belief" in their religion and shrinkingly hoping that their faith will save them from something horrible, they can scarcely say what.

In all our reading of what various persons have written explaining non-attendance at church, one thought has been constantly with us, which is, that if the non-churchgoer will carefully study the Bible, and give fair consideration to what it says on the subject of religion he will gain some interesting knowledge. —Pittsburg Christian Advocate.

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Our Little Folks.

Tot and the Acorn.

CHAPTER I.

Why yes, little Tot, up here I grow,
In the tree top rocking soft and slow,
For I'm a baby acorn you know.

The wind sings "by-low baby bye,
Snug in your little hammock you lie,
And I toss you low, and I toss you high."

The dew, and sun, and shower come down,
And cuddle and pat my little crown,
The while they fashion my curious gown.

CHAPTER II.

Well, yes, I am now a baby tree,
And ah! 'tis a very great mystery,
As you'll know when you hear my history.

And first, the wind it lifted me,
To a dear little bed down under the tree,
And wrapped the softest moss o'er me

And here I slept while rain and sun,
Busily, daintily wove and spun,
This beautiful dress that I have on.

Then from a long sweet dream I woke
An actual, real wide awake oak,
Wearing the loveliest silken cloak

From my cozy bed I awoke to bliss;
And oh, such a wonderful thing it is,
To live and grow in a world like this!

L. A. E. S.

Character is eternal. Suppose by a right influence we aid in transforming a bad man into a good man, a dolorous man into a happy man, a disheartened man into a courageous man—every stroke of that work done will be immortalized. There may ever be so much as one line in a newspaper regarding it, or no mortal tongue may ever whisper it into human ear, but wherever that soul shall go your work upon it shall go, wherever that soul rises your work on it will rise, and so long as that soul will last your work on it will last.

The Sun and the Shadows.

It is the sun that makes the shadows possible, beloved, do not forget that! So shalt thou learn the first of all needed lessons for dark days! When it is midnight, even, the sun has not gone out; the dark old earth has rolled its own bulk between its face and the sun; it is dark because it is in its own shadow.

How often, O my soul, hast thou turned thy back upon God, and mourned because thou wert in the darkness! Turn thee to the Light, my soul! Thy sun shall not go down, however dark the clouds above thee! Nay, as the moon and earth light each other because they face a common sun, so shalt thou give God's reflected light to other souls in present need, and thou thyself shall see God's reflected light to other souls in present need, and thou thyself shalt see God's light in their faces when comes thy hour of darkness!—Rev. William E. Barton, D. D, in the Christian Endeavor World.

Fun for Little Travelers.

My sister, her husband and little girl of eleven were going to California, and would be seven days on the way. For their amusement on the journey, I prepared seven envelopes, each containing a smaller one for the little girl. Each was marked with the date when it was to be opened, and contained a variety of matter, including stories, puzzels and nonsense rhymes—original and selected—anecdotes and funny pictures. Another envelope, very small, had in it the answer to the puzzles, also a still smaller one containing a prize for the one who should solve the most. This prize was a two-cent postage stamp. Every envelope was sealed, and some of them had pasted on them headings or parts of pictures cut from magazines. For instance one containing tongue twisters was labeled, "Are you looking for trouble?" after which I wrote "Inquire within." Another had a row of owls, another, "Random Notes," another, "Wit and Wisdom." In each I also put a personal note, mostly nonsense. When the novelty of the journey had worn off a little, and when the scenery was not interesting, they would always find something surprising and amusing. And I enjoyed getting it ready quite as much as they appreciated the use of it.—Camilla J. Knight in Good Housekeeping.

How the Coon Fools the Dog.

The coon usually goes home by a tree trunk road. Through the open country, on the boundaries of his range, he trots along without minding his steps. The dogs may have all the fun here with his trail that they can. He intends only that they shall not find his home tree, nor even the vicinity of it.

So, as he enters his own neighborhood swamp, his movements change. The dogs may be hard after him or not. If they are close behind he knows, by long experience, that they may be expected, and never so far forgets his precious skin as to go straight to his nest tree.

Instead, he trots along a boundary fence or in the stream, leaping the crossing logs and coming out, likely, on the bank opposite his home tree. Further down he jumps the stream, runs hard toward a big gum, and from a dozen feet away takes a flying leap, catching the rough trunk up just out of reach of the keen nosed dogs. He goes on up a little and leaps again, touching the ground ten feet out, thus leaving a blank of twenty or more feet in his trail.

The stream or fence has puzzled the dogs, but now at the tree, they begin to worry. They circle and finally pick up the scent beyond the first gap, only to run instantly into a greater blank, one that the widest circling does not cross, for the coon has taken to another tree, out on the limbs of this to still another, and on, like a squirrel, from tree to tree, for perhaps a hundred yards, on, it may be, to his own high hollow.—National Magazine.

The Great Horned Owl.

The cruel and powerful great horned owls is a bird of the Eastern States, but its brothers—the Western horned owl, Arctic horned owl, and others—are found in the West and North It has been known to kill a large tom-cat in pitched battle, and on one occasion, while I was handling an owl of this species, it drove its talons through two thick pairs of leather gloves, and deep into my hand. I have seen one break the back of a squirrel at a single bite, and only last January I learned of another, which picked up and carried a full-grown struggling grouse over a hill for a distance of more than fifty yards before devouring it. The great horned owl nest very early in the year, sometimes even in February, utilizing the deserted nest of a hawk, crow or squirrel. It lays two or three eggs, which like the eggs of all other owls, are white. Woe to the small boy who ventures to take these eggs, or the downy, white nestlings which come out of them I have known a man to be nearly scalped by the parent birds while trying to steal young horned owls.—March Woman's Home Companion.

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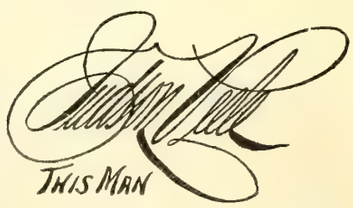
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Death of Rev. Dr. J. Sanford.

We have just received the sad news of the death of Rev. J. Sanford, D.D., of the North Carolina Conference, which occurred suddenly at Siler City, on last Sunday morning. The press dispatch dated June 19th, announcing his death, says: "He was stricken with paralysis in the pulpit at Siler City today just as he announced the text of his sermon, and died in a few minutes."

The proverbial desire of every faithful Methodist preacher, to be allowed to cease at once to work and live, was fulfilled in this case, and this faithful prophet was permitted to step from the scene of his earthly toils, into the chariot that bore him safely to the skies. Dr. Sanford was, for a number of years, a faithful and useful local preacher, and for more than twenty years, he has been doing faithful work in the itinerant ranks.

"Servant of God, well done"

Rev. John F. Heitman Dead.

North Carolina Methodists were greatly shocked on last Wednesday to hear of the sudden death of Rev. John Franklin Heitman, which occurred at his home at Trinity, N. C., on that morning, June the 15th. His illness had not been announced and his death was therefore wholly unexpected.

Brother Heitman was one of the best-known men among us. He was born in Davidson county, near the town of Lexington, in the year 1840. He was the son of Rev. Henry Heitman, a worthy local Methodist preacher, and prominent citizen of Davidson county. He graduated at Trinity College in the class of 1868, and joined the North Carolina Conference in 1869. He was married to Miss Emma Carr, sister of Col. Julian S. Carr, in 1878. His wife and six children survive him.

For many years he was professor in Trinity College, and, after the death of Dr. Craven, he was, for some years, made chairman of the faculty. In his work as an educator, he was best known, and many who were under his instruction at the College under the old regime, will be pained to hear of his death. The family will have, in their affliction, the tender sympathy and prayers of a wide circle of friends.

We trust soon to have a full memoir for publication.

Renew your subscription.

Appeal to the Alumnae.

An interesting and enthusiastic meeting of the Alumnae Association of Greensboro Female College was held in West Market street church on last Thursday, the 16th, and an earnest appeal was directed to be sent out by the Secretary to all former students and friends of the institution. It is of supreme importance that each one should respond to this call promptly and we trust they will do so.

We quote from the press report of this appeal as follows:

"The reports read were very encouraging, showing that the $40,444 bonded indebtedness had been liquidated. More than half the amount subscribed to purchase the stock has been paid in and the remainder, which is in good subscriptions, will be paid when due. $19,000 has been secured for the rebuilding fund, and in addition $15,000 has been subscribed for the endowment. The walls still standing together with the beautiful campus, are valued at $75,000. We feel greatly encouraged and only ask of all former students and friends of the institution that they will assist us in an extra effort, for the next few weeks, so that the opening of the grand old college in the fall may be made possible.

"While the treasurer will continue her canvass, it will readily be seen that she cannot reach everybody, consequently all are asked to respond promptly and with not less than $10, if they can possibly afford it, and are asked to forward this subscription immediately to the treasurer, Miss Nannie Lee Smith, Greensboro. It is of the utmost importance that at least $11,000 be secured at the earliest possible day, that the work on the building may be commenced and it made ready for the fall opening. It is earnestly hoped that all who read this may consider it a personal appeal, and that no one able to give more than $10 will be willing to contribute only that amount. It will be a saving of time and money if this appeal meets with a prompt and generous response. If the friends of the college will rally to its support, it will be only a very short while until the amount needed to begin the building will be raised. Besides the funds already secured, numerous evidences and assurances of substantial help have been given in other parts of the State. When it is remembered that very little time has been spent in direct canvassing for funds, but instead has been consumed in settling the bonded indebtedness, insurance, etc., the above report should be very gratifying to the friends of the institution, and should encourage them to prompt action in securing funds for the rebuilding.

"It is the general conviction that there is a distinct need of Greensboro Female College, not only to our alumnae, to whom no other college could possibly appeal as their Alma Mater does, but in order that North Carolina Methodism may accomplish its true mission in the education of Christian womanhood, which the Church fully realized when last fall each Annual Conference, without an opposing vote, accepted and agreed to support the college, and the trustees when they authorized the rebuilding likewise recognized the need. In truth, there is a place for Greensboro Female College in the educational work of our Church and our State which can be filled by no other institution, and to allow it to drop out would mean a distinct loss, which would be keenly felt by the friends of educational progress.

"The devotion of thousands of former students of every section of the State and surrounding country, is a rich heritage of nearly three quarters of a century's life and work that we cannot and will not surrender. Through repeated disaster such devotion has burned steadily upon the altars of these hearts, that have solemnly vowed, "Our Alma Mater must not die." This devotion expressed in such liberal gifts throughout the State is an example of popular beneficence to education without a parallel, at least among the Methodist institutions of the State. Such a spirit of benefaction among the masses of our people, means the beginning of larger gifts to the cause of education in behalf of all institutions and should be encouraged by perpetuating results already achieved

"So, as we have stood in the past,
" 'Let us stand shoulder to shoulder,
Right hand to right among ourselves,
And no wrong hand to any man.'

"Thus shall we rebuild Greensboro Female College.

"We ask ever paper in the State to kindly publish the above for us.

Mrs. Lucy A. Cuninggim,
" L W. Crawford,
" Carrie C. Osborne,
" Nora Graves Wharton,
" Belle Hutton Sides,
" Annie Barnes Stamy,
" Nona Atwater Turrentine,
" Addie D Van Noppen,
" Mary Trotter Peacock,
" Lula Bandy Carr,
Miss Eugenia Bumpass,
" Alla Troy,
" Zula Hinshaw,
" Nannie Lee Smith."

EDITORIAL NOTES.

Rev. W. F. Womble, of Newton circuit, passed through on Friday en route to Rockingham, and made us a pleasant call while waiting for his train. His mother and sister from Siler City were with him.

We regret to chronicle the retirement of Mr. T. J. Lowry as editor of the Mount Airy News. Mr. J. E. Johnson, of the Elkin Times, has bought the News and will assume charge this week. Mr. Lowry has been a good, clean newspaper man, and will be missed by the fraternity.

Rev. A. D. Betts, D.D., of the Lillington circuit, North Carolina Conference, called last Friday. He was returning from a visit to Nashville, Tenn., where he had taken in the commencement of Vanderbilt University and the Confederate Veteran's reunion. Dr. Betts is still happy and full of song and sunshine.

When this issue comes into the hands of our readers, the delegates to the Woman's Missionary Conference of the Western North Carolina Conference, will be gathering at Monroe. The Conference will convene in Central church, Monroe, on Thursday, June 23rd, and will no doubt be a meeting of great interest. This body has grown to be one of great efficiency and power in the church.

Rev. A. L. Coburn, of the Vance Mill charge, Salisbury, has been in the city for a week or more, and has made us some very pleasant calls. We are always glad to see him. We regret that sister Coburn is in poor health and is here under medical treatment. Brother Coburn has with him a copy of the ritual of the Church of England, printed in the year 1755. It is indeed a rare book.

Dr Betts, of the North Carolina Conference, will impress any one with whom he comes in contact, as a man of God. While spending a few moments in the ADVOCATE office last week he took occasion to preach a little sermon in a fatherly way to a young man who chanced to be there, and said with enthusiasm, before taking his leave, that to preach the gospel is the greatest privilege ever enjoyed by mortal man. If we all realized this and could become possessed of the enthusiasm of such a thought it would render our ministry far more effectual.

Trinity College made no mistake in the compliment paid Revs. R. C. Beaman and T. F. Marr. These men will reflect nothing but the highest credit upon the institution wherever they go. After hearing them the public will always accord them the right to be numbered among those who have won such distinction. It would, however, be a relief if the public generally would be as discriminating in the use of the doctorate.

A press dispatch from Durham, N. C., dated June 19, gives the sad intelligence of the death at the Watts hospital on Sunday afternoon, of Abner Kenneth Murchison, Jr., son of Rev. A. K. Murchison, of Farmington, Davie county. The deceased was taken sick during the commencement at Trinity College, where he had been a student, and was carried to the Watts Hospital. Measles, followed by pneumonia, caused his death. Our deepest sympathy goes out for the stricken parents, who were once in the traveling connection in the North Carolina Conference. "Kenneth" was a young man of fine promise, and, it seemed, had set in with the full determination of making the best possible preparation for a useful life. He had spent two years in the High School at Trinity Park and had just completed his Freshman year in the College. He was twenty-one years old. May God fulfill the promise of comfort to those who mourn.

We feel great sympathy for Rev. T. A. Sykes and wife, who, last week, were called to give up their precious little daughter, Ruth. She had been much afflicted, but was exceedingly bright, and much extra care and nursing had but drawn her more thoroughly into their affections. May these stricken parents find comfort in the blessed Savior, who says, "Suffer the little children to come unto me."

KERNERSVILLE.—Our Methodist brethren are pushing the work rapidly on their church and will have it completed by the 30th of this month. When it is finished it will be a beauty.—News.

Educational.

Young men desiring preparation for industrial careers in life should write to President Winston, at West Raleigh, N. C., for a catalogue of the A. & M. College. Entrance examinations will be held in each court-house in North Carolina on Thursday, July 14, 1904. The Summer School for Teachers will begin July 4 and close July 29. The State Farmer's Convention will begin August 1, and close August 3.

Located in the famous valley of Virginia, at Roanoke, is Virginia College for Young Ladies. This college represents the highest development of a school for girls. Its reputation is national, students being registered from thirty States. New buildings have recently been erected, containing steam heat, electric light and bath and toilet rooms on every floor. A spacious and beautiful campus of ten acres surrounds the college. The faculty is composed of twenty five European and American teachers. There are also special conservatory advantages in music, art and elocution. Pupils have access to a well-equipped library and reading room, where the best literature, periodicals and daily papers, are always on file. The healthfulness of the climate in connection with the superior educational advantages makes this college one of the foremost educational institutions in the country.

Littleton Female College, an advertisement of which appears elsewhere in this paper, has just closed its 22-1 annual session which has been in every way the most prosperous in the history of the institution. With a Faculty of twenty-two officers and teachers and a well equipped and furnished building, this school is prepared to offer excellent advantages to young ladies seeking a collegiate education. The institution has very recently installed, at a cost of several thousand dollars, a new system of plumbing and waterworks, including bath and toilet rooms, with hot and cold water on every floor, furnished from a 12 000 gallon tank on a steel tower 75 feet high, with ample pipe entirely around the building, and two inch hose on every floor within, for use in case of fire The health record of Littleton College has been a remarkable one. The physical condition of the pupil is looked after with great care; there is seldom a case of serious sickness in the building, and during its entire career of 22 years the school has had only one death among its pupils. There is probably no other school in the South with so large a patronage that has such a record.

Winston District Conference.

The Winston District Conference will meet in Kernersville, Thursday, June 30 at 9 a. m. Representatives of our general interests, schools, paper, etc., are cordially invited to be present.

D. ATKINS.

Charlotte District Conference Notice.

Please let all visitors who expect to attend the conference which meets at Marshville, July 21 24, notify me at Polkton N. C., as early as possible, that homes may be provided for them. All members of the conference who expect to come by private conveyance will please notify me so that provision can be made for their horses. Yours truly,

J. C. MOCK.

North Carolina Methodism.

EXCHANGE OF PULPITS.—Revs J H Barnhart and W. M. Curtis exchanged pulpits last Sunday.

TROY.—Rev. John C. Troy and wife have been visiting Mrs. Wyche at Waynesville for a few days. Mrs Wyche is a sister of Brother Troy.

ALEXANDER.—Rev. E. J. Poe, of the Alexander circuit, and Rev. B. F. Fincher, of the Stony Point circuit, will exchange pulpits on the 4th Sunday in June.

COURTNEY.—Miss Elma Courtney, daughter of Brother M. M Courtney, of Lenoir, will be married to Prof. J T. Jones, principal of the Oxford Graded Schools, on the 29th of June.

CARPENTER.—The Marion News of last week reported Rev. J. D. Carpenter, of the North Catawba circuit, still in a very serious condition He has been suffering with a carbuncle, and has been quite sick for several weeks.

BROOKS.—Rev. Dr John R Brooks and wife have been visiting at Reidsville for some time. They are reported to be in rather feeble health, but we are glad to note that the doctor was able to preach to his old congregation on the 2d Sunday.

REID.—Mrs. F. L. Reid has issued invitations for the marriage of her daughter, Lola, to Mr. James M. Lea, of Roanoke, Va., to take place at her residence, 446 West Market street, this city, Wednesday evening, June 29th, at 8:30 o'clock.

CUNDIFF.—Prof. and Mrs. W. M Cundiff, of Siloam, spent the night here on their return from an extended pleasure trip to Palestine and various places of interest in Europe. They have been away since March 4. —Twin City Sentinel.

WILKESBORO.—Rev. Miles H. Long who has been temporarily in charge of the Wilkesboro circuit has given up the work to enter upon his engagements as an evangelist, and Rev. R. L Ownby has taken charge for the remainder of the year.

WOOD FARRISS.—Miss Nan Carr Wood, daughter of Rev. F. H. Wood, D.D., of Trinity, N. C., was married on last Wednesday afternoon to Mr. J. J. Farriss, editor of the High Point Enterprise. The ceremony was performed by Rev. F. H. Wood, D.D., father of the bride, assisted by Rev. Dr. H. W. Battle of this city.

HINOHARA.—Rev. Z. Hinohara is visiting the churches in Winston this week and speaking on Missions. He graduated at Trinity College at the recent commencement. He has been in this country four years and has been supported by his own efforts In a few months he will return as a missionary to Japan.

ROCKETT.—Prof. F. P. Rockett, who has been principal of the Mooresville Institute for the past five years, has been elected principal of the Hendersonville graded schools and will move his family there at an early date. Mr. Rockett is a successful teacher, and has many friends here who regret to lose him, both as a teacher and citizen of our town.—Mooresville Record.

ELKIN.—The Sunday School and Junior League of Elkin had a fine day recently on a picnic to the cherry orchard in the Brushy Mountains The Times says: They were in charge of Pastor Sprinkle and wife and of course were well cared for, and the children are never more delighted than when they are with Brother Sprinkle and lady.

SMITHDEAL.—Prof. E. O Smithdeal, who has been Principal of Turlington Graded School for the past year, left Saturday for his home in Davie county. Prof. Smithdeal is a good instructor and has taken a high stand since his coming into our midst. He has made a host of friends here who regret to learn that he will not be back in the school next year, having decided to accept a position elsewhere.—Smithfield Herald.

ERWIN.—One of the graduates at Vanderbilt University in Nashville, Tenn., on last Wednesday was Rev. J. T. Erwin, of Greenville. In one year Mr Erwin completed the work required in the senior year for the A. B. degree, and also the work for the A. M. degree. In addition to the two degrees, he received the honor of the fellowship in mathematics at Vanderbilt for next year. Mr. Erwin is a member of the Western North Carolina Conference.—Charlotte Observer.

TANNER.—Sunday morning Miss Nannie Tanner accidently fell from the piazza of her home at Sandy Springs and was painfully if not fatally injured. In the fall her head struck a stone and she was unconscious for some time, and at this writing, Monday, she is not wholly rational. She visited Rutherfordton only last week, and her friends were glad to see evidences of her improved health since she left here a month or two ago. We are greatly pained to hear of her serious misfortune and hope for her a speedy recovery.—Rutherfordton Tribune.

BAYS.—Mr. W. W. Bays, Jr., the son of Rev. Dr. and Mrs. Bays, of this city, has just graduated with the highest honors of Washington and Lee University, at Lexington, Va. He has been first honor man through out his college course, and on Wednesday was awarded the Mapicson scholarship, which is the highest honor bestowed by the University, and by which he becomes assistant instructor in the department of English. Mr. Bays is recognized as the finest student of English in the history of this school, which is now 122 years old, having been founded by Washington and of which R. E. Lee was president.—Charlotte Observer.

DAVENPORT.—Dr J. H. Weaver said in his remarks at the Methodist church last Sunday night that the Trustees lacked only $1,500 of having enough money in sight to build the large addition to Davenport College It is gratifying to learn that the committee appointed to raise the funds has been so successful. This of course assures the addition to be made. We believe there are 100 individuals in Caldwell county who love the College enough to give $15 each for this new building. Or if the amount is not made up in this way, there are enough patrons of the school in Lenoir and vicinity to advance the required amount and take it up in tuition later on. At any rate we feel perfectly justified in saying that the required sum will be forthcoming at once and before the year closes the new wing will be erected and the capacity of this splendid institution for usefulness and good doubled.—Lenoir Topic.

BURLINGTON.—Rev. J. Ed. Thompson, of Charlotte, who has been here on a visit to his sister, Mrs. Pauline Holt, left Thursday for his home. His daughters, Misses Ellen and Mary, who have been visiting here, left Friday and Tuesday respectively.

——Rev. J. E Underwood, Presiding Elder of the Elizabeth City District of the M. E. church, South, spent several days of last week in our city. He came up from Trinity where he had been attending commencement. Mr Underwood was pastor of the Methodist church here four years, and his many friends were very glad to see him again.

—— Rev. Hiliary Humble, the Methodist minister of Littleton, came up from Trinity Commencement last week and spent several days visiting his parents here. He filled the pulpit at the Methodist church Sunday morning and night and preached two most excellent sermons Mr. Humble is a Burlington man, and it is with great pride that we see him doing so well in his high calling.—News.

Notice to Teachers Expecting to Attend the Summer School at Raleigh.

Special rate of one fare plus twenty-five cents for round trip over the leading railroads. Tickets on sale July 4, 5 11, 12, 18, 19, 25, and August 1, good returning until August 6th.

Teachers are urged to come on July 4th. There will be a great patriotic demonstration with addresses by a number of leading citizens and a grand pyrothenic display catalogued at $2,000 on the afternoon and night of that date, to all of which the teachers are cordially invited free of cost.

Be sure to see your railroad agent a few days before leaving and ask for the special ticket. If he has had no instructions, have him write his general agent about it.

CHAS. J. PARKER,
Sec. and Bus. Mgr.

News of the War.

London, June 16.—A dispatch to the Daily Express from Tokio says news has been received there, but has not been officially published, of a great Japanese victory near Fu Chow, on the railway, 70 miles north of Port Arthur. The Russians, it is added, were overwhelmed, lost a thousand men, left all their guns on the field, and retreated in disorder.

The Daily Chronicle's correspondent at Tokio cables the same news, adding that the Russians, to the number of 7,000 men are now in full flight towards the Shi Chaio, and Kai Chau Kou.

The Yatawa and the Ansei, two sailing ships, were sunk by the Russians on Thursday between Ko Island and Okusbiri Island off the west coast of Yezo and north of the Tsugaru strait. Thirty-seven survivors reached Essashi on Thursday afternoon. This makes a total of five Japanese ships sunk or destroyed by the Russian raiders.

District Conference Directory.

ASHEVILLE DISTRICT, at Biltmore, August 4-7.

CHARLOTTE DISTRICT, at Marshville July 21-24.

FRANKLIN DISTRICT, at Sylva, July 28-31.

GREENSBORO DISTRICT, at Holt's Chapel, July 28 31.

SALISBURY DISTRICT, at Salem Church (seven miles from Albemarle), July 28-31.

SHELBY DISTRICT, at McAdensville, July 7 10

WINSTON DISTRICT, at Kernersville, June 30-July 3.

The Sunday School.

Lesson for June 26.

REVIEW.

In this review we are doing as we did last quarter, using the "Practical Commentary" as the basis for the summary of the last twelve lessons.

I. Chri t healing the afflicted. On the borders of Phœnicia. Sermons on bread of life and pollution just delivered; the people plot against him; Jesus and his disciples go the borders of Phœnicia; a Gentile woman beseeches him to cast the devil out of her daughter; Jesus replies that it is not proper to give the children's bread to dogs; she asks for the crumbs; "for this saying" the devil was cast out—her request granted.

II. Christ and his true followers. Near Caesarea Philippi Jesus asked his disciples who men said he was; some said John the Baptist, and others Elijah, Jeremiah, or one of the prophets. Peter answers, The Christ. Jesus blessed Peter; man had not revealed it, but the Father had; the foundation rock; gates of Hades shall not prevail against it; the keys of the kingdom of heaven given.

III. Christ's present glory and future sufferings. Probably Mount Hermon. Peter, James and John go with Jesus into the mount to pray. As Jesus prays Jesus is transfigured; Moses and Elijah appear; converse regarding his departure from the world; the disciples see Jesus and the two men in their glory.

IV. Christ directing the affairs of his kingdom. Probably in Perea. The seventy appointed; sent forth two and two whithir he himself would come; the harvest plenteous; requests disciples to pray for laborers; Go, as lambs among wolves; hasten; ask that peace may rest upon the house; heal and preach; woe pronounced on the Chorazin and Bethsaida; Capernaum should be thrust down to hell.

V. Importunate prayer. In Perea. Christ prayed often; his disciples asked that they might be taught to pray; the value of the Lord's prayer; meaning of kingdom; God's will should be done on earth as in heaven; daily bread to be given; sins to be pardoned; parable of the importunate borrower, which should teach us to be persistent in prayer; a glorious promise; parents give good gifts to children; our Heavenly father is more willing to give the Holy Spirit to them that ask him.

VI. The importance of being ready at Christ's coming. In Perea. Be ready and waiting for the coming of Christ as servants wait for the return of their master from the wedding. Christ will come as a thief, suddenly, when we least expect him; the faithful, wise, just steward was promoted.

VII. Man's folly and God's compassion. In Perea. A certain man had two sons. The younger called for his portion of the inheritance; took all his goods; went into a far country; wasted his substance with harlots; a great famine; in want; feeding swine; decides to return home; is seen and met by his father; the boy is clothed; a feast is made; there is great rejoicing.

VIII. True greatness Perea Christ and his apostles journeying toward Jerusalem, near the close of his earthly mission; James and John ask that they may sit, one on his right hand and the other on his left, in his glory; Jesus told them they knew not what they asked; the exalted position they asked would be given to those for whom it was prepared; the ten much displeased; they were not to exercise authority as the Gentiles; principles of Christ's kingdom; Son of man came to minister.

IX. Christ our passover. Jerusalem; Jesus sent Peter and John to Jerusalem to prepare the Passover supper; they found a large upper room where they made ready; in the evening Jesus sat at the table with his disciples; he told them that one of them should betray him; they were sorrowful and everyone asked, "Lord, is it I?" Jesus said it would have been better for that man had he never been born; he then told Judas that he was the one; Judas left; Jesus eats his last supper with the remaining eleven.

X The demand of the Jews for Christ's death. Pilate's judgment hall. Jesus is taken to Pilate, the governor, who investigates the charges and finds them false; Jesus is sent to Herod who finds no fault with Christ; Pilate calls the people together and desires to release Christ; they demand that he be crucified; three times Pilate urges his release; they demand the release of Barabbas, a murderer; Pilate yields; washes his hands; orders Jesus to be scourged; delivers him to be crucified

XI. Closing scenes of Christ's life Mount Calvary. Christ on the cross; mocked by the soldiers; vinegar was offered; the superscription; the two thieves crucified with Christ; one railed on Jesus, the other confessed his sins and asked to be remembered in Christ's kingdom; the prayer answered; darkness from twelve till three o'clock; Jesus cried with a loud voice and died; the centurion's testimony.

XII. The events of the resurrection morning. Garden near Calvary. Several women were early at the tomb; the stone was rolled away; the women entered tho sepulcher; Christ was not there; two angels appeared; their faces were like lightning and their garments were dazzling; the women were afraid; the angel told them Christ had risen; he was to go before them into Galilee; the women ran to take the disciples word; Jesus met them; the Roman guard bribed.—Religious Telescope.

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Topic for June 26.

The Bible and Missions.

(Matt. 16; 13-18.)

THE BIBLE AS A MISSIONARY BOOK.

1. The Bible and missions go together—they are inseparable. The Bible is the greatest of missionary books. It is the completest revelation of the missionary purpose of God. It contains the great charter for Christian missions; it records the missionary aim and activity of Jesus Christ and the summary of his desire and purpose expressed in his last command to his disciples. It shows how this purpose of our Lord grew upon his disciples until they came to embody his missionay spirit in themselves; how the missionary idea was the ruling idea in the early Church.

The New Testament, including the Gospels, was written by missionaries, and almost the whole of it was written for the instruction and encouragement of the young Churches they had planted.

Again, these same writings were widely circulated. They were translated and scattered abroad for the strengthening of the Church and for the extension of her borders. Saint Chrysostom says: "The doctrine of St. John did not in any sort (as the philosophers did) vanish away; but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations, being barbarous people, translated it into their tongue." So also writes Sheodoret, of the fifth century: "Every country that is under the sun is full of these words, and the Hebrew tongue is turned not only into the language of the Grecians but also the Romans, the Egyptians, the Persians, the Indians, the Armenians, the Scythians, the Sauromatians, and, briefly, into each of the languages that any nation useth."

THE BIBLE AS A PIONEER IN MISSION WORK.

2. The result of this wide circulation of the Bible was: It played a large part in the rapid progress of Christianity in the early days of the Church. Many then, even as today, were first introduced into Christianity through the reading of the Scriptures. A striking illurtration of this is the experience of Tatian, in the second century. He relates how he had made trial of every kind of religious worship and had found no satisfaction in any, and coming across a copy of the Scriptures, was convinced of their truth by the character and contents of the Scriptures themselves.

Thus it has been all the way down to the present time. The Bible has been a source of light to those who were in darkness. Such was the light that first came to Sostenes Juarez, perhaps the most notable name in connection with Southern Methodism in Mexico. It was through this means that God first spoke to Joseph Hardy Neesima. Dr. E. W. Parker, missionary in India of the M. E. Church, relates the following: "In one of the government schools in India a young Mohammedan teacher, a very bright fellow, one afternoon was feeling out of sorts. He said he did not know what to do with himself, and that he did not know what the matter was. He went to visit another one of the teachers of the school and told the teacher how he felt. He said: I wish I had something to read or something to do.' The teacher brought out a New Testament which had been left him. He said: 'Read this. This is a Christian Bible, and perhaps it will do you some good.' That young Mohammedan took that New Testament and commenced to read. He got over that dull feeling and read all night. The result was that he went to the missionary to inquire more about it, and that man stands today among the leading preachers of our Church in Northwest India, converted by the reading of one of the Gospels scattered by the Bible Society."

Frequently the Bible has been the first book written in the language of a great people It was the first Armenian, the first Gothic, and the first Russian book in each of those respective languages. Often has it been the experience of missionaries that in translating the Bible into the language of a people they have had to reduce the language to writing for the first time; and, what is still more difficult, they have had, in a large measure, to create a language for the expression of Bible truths They have had to introduce new words and give them a new meaning and empty other words of their old meanings and fill them with new ones. The translation of the Bible has marked the beginning of a new era in the development of more than one language.

PROTESTANTISM AND THE DISTRIBUTION OF THE BIBLE.

It has been of the very nature of Christianity to give the truth from God to all men freely. The Church from the beginning circulated the Holy Scriptures, and it was only the undue authority given to traditional interpretation making the Roman Catholic Church afraid to trust the people to interpret the Word of God for themselves that in time created a tendency in that Church to discourage its circulation among the people, a tendency which culminated in the decrees of the Council of Trent in 1546, which recognized tradition as of equal authority with the written Word, forbiding private interpretation and anathematizing all who print and circulate copies of the Scriptures without authority.

But to Protestantism the ultimate authority of the Scriptures and the right of every man to appeal to them is fundamental. Protestantism stands for the open Bible, and so wherever Protestantism has gone, it has gone with this message from God. The Bible is the handbook of the Protestant missionary.

Protestantism took its more decided missionary turn in the eighteenth century; likewise the beginning of the modern movement for translating and circulating the Bible throughout the world was in that century. In time, this movement issued into the formation of the great Bible Societies, chief among which, and mother of all the others, is the British and Foreign Bible Society, which was established in London March 7, 1804. The purpose of these societies is to give the Scriptures to every people in their own tongue.

Today the Bible has been translated into over four hundred different languages. One hundred and eleven of these contain the Old and New Testaments entire; besides, into ninety-one the whole of the New Testament has been translated. The rest are translated of smaller portions of the Scriptures. Nearly all of the great languages of the world have the entire Bible translated into them. Seven-tenths, it is thought, of the human race have the Scriptures translated into their tongue.—J. W. Shackford in Epworth Era.

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A Call to Prayer.

When this issue of the paper reaches you, dear sisters, your representatives will be in annual session at Monroe. Though not present in body, "ye, helping together by prayer," may be felt in power there.

Pray that the Holy Spirit may honor this conference of earnest workers with His abiding presence; that the delegates, in the spirit of prayer, may redeem the opportunities of the conference, and that its close may be the beginning of larger, more prayerful and more effective efforts, in every society, for the salvation and uplifting of the daughters of sorrow in heathen lands.

Extracts from the Report of the General Secretary to the Board Meeting at Jacksonville.

God has greatly blessed the efforts of the Woman's Board in foreign lands for over a quarter of a century. It is true that no new countries have been entered for some years, but those stations occupied in China, Korea, Brazil, Mexico, and Cuba have been strengthened. The number of conversions increases year by year, and the healthy development of many of these converts prove the genuineness of their profession. A larger per cent. of the better classes are seeking admission into our schools, and the movement toward self-support is more evident. By means of the industrial feature, introduced into some of these schools, the average length of time a girl can be kept under Christian influence and instruction is longer, and the missionaries are thus given better opportunity to impress the truth upon them. In China, particularly, such industries as drawing, embroidery and drawn work are making the girls not only self-supporting but enabling them to assist their parents in breadwinning. A number who have been trained have become Bible women, heralds of salvation, gladly proclaiming liberty to their countrywomen, opening for them the prison doors of superstition and idolatry, leading them into the open light of God's kingdom. These things cause our hearts to rejoice and fill us with thanksgiving; but God, in answering prayer and multiplying opportunities for larger service for him, has increased responsibility, which demands more abundant resources. A larger force should be sent out, and a well-filled treasury back of it. Without increase of numbers and funds adequate for their support, ground gained at vast expense will be lost and the precious lives of our representatives jeopardized. While rejoicing over what God, through this organization, has accomplished, we cannot close our eyes to the fact that our representatives are overburdened, are breaking down, because the work presses upon them so heavily. They are distressed, too, for fear reenforcements longer delayed may injure the glorious success they have met. The situation is critical indeed. At home our membership is not increasing as it should; candidates for foreign service are few and those offering themselves are not yet fully equipped, and collections inadequate. These things cause apprehension. Only four graduates this year from the Training School applying for foreign work, while China itself needs four new missionaries at least. No reenforcement was sent them last year. The candidate appointed did not go out. A number of missionaries who have been without a home rest for some years should come home soon. Several have waited over the allotted time for lack of reenforcements. This is not all. Many of our overburdened missionaries are suffering because of uncomfortable dwelling houses and ill-equipped schools buildings Pupils sometimes have to be crowded into small, ill-ventilated, dark rooms, which must be endured or the children turned away. Is it well to accept worthy women, called of God to service in a heathen land, and not provide them with shelter from the storm, protection from the cold of zero weather, or the heat of a torrid sun?

A Fortune in Eggs.

I get so many letters from my old home about preserving eggs, that I will answer them through your paper. I started 1888 with $36, bought eggs at 8 to 10 cents in summer, preserved them and sold in winter at from 25 to 50 cents a dozen. I preserved eggs 12 years and made $30 000. My niece started in 1894 with $10, which she reinvested each year, with the profits, and now she has $161-396, all made from $10, reinvested for eight years. You can buy eggs very cheap now and sell them from 25 to 30 cents; figure the profits yourself. To preserve them costs a cent a dozen. I can't answer letters as I travel, but any person can get desired information by addressing the PEOPLES' SUPPLY CO. No. 5 Moore Block, New Concord, Ohio; they started me. This is a good business for city or country. C. GREEN.

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North Asheville	May	28 29
Bethel	"	28 29
Marshall circuit, Flint Hill	June	4 5
Hot Springs ct., Paint Rock	"	11 12
Ivey circuit, Little Ivey	"	18 19
Bald Creek circuit, Deyton's Bend	"	22 23
Burnsville circuit, Martin's Ch	"	25 26
Swannanoa circuit, West's Ch	July	2 3
Hendersonville station	"	9 10
Hendersonville ct, Reedy Patch	"	16 17
Cane Creek ct., Sharon	"	23 24
Old Fort circuit, Pleasant Grove	"	30 31
Weaverville circuit	Aug.	13 14
Weaverville station	"	20 21
Central	"	27 28
Haywood St	"	27 28
District Conference at Biltmore	"	4 7

Charlotte Dist—3d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Hoskins	June	5 6
Brevard	"	5 6
Pineville, Hebron	"	11 12
Dilworth	"	12 13
Morven, Long Pine	"	18 19
Trinity	"	26 27
Calvary	"	26 27
Tryon street	July	3 4
Chadwick	"	3 4
Weddington, Wesley	"	9 10
Matthews, Indian Trail	"	10 11
Monroe circuit, Bethlehem	"	16 17
Monroe station	"	17 18
Polkton, Marshville, D. C	"	21 24
Lilesville, Olivet	"	30 31
Ansonville Salem	Aug.	6 7
Wadesboro station	"	7 8
Derita, Derita	"	13 14
Clear Creek, Bethel	"	14 15
Waxhaw, Pleasant Grove	"	20 21

Greensboro Dis't—3d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Ruffin, Lowes	May	7 8
Reidsville, Ware's Chapel	"	8
Greensboro, West Market	"	15
Greensboro, Walnut St	"	15
Wentworth Carmel	"	21 22
Reidsville, Main St	"	22
Randolph, Fairview	"	28 29
Randleman, St. Paul	June	5
Asheboro station, Asheboro	"	5
High Point, Washington Street	"	12
High Point, South Main Street	"	12
Enterprise Mt Olivet	"	18 19
Uwharrie Canaan	"	25 26
Pleasant Garden, Rehoboth	July	2 3
Greensboro, Spring Garden	"	3
Asheboro circuit, Cedar Falls	"	9 10
Ramseur, Ramseur	"	9 0
West Randolph, Prospect	"	16 17
Liberty, Liberty	"	23 24
Greensboro circuit, Holt's Chapel	"	30 31
Greensboro, Centenary	"	31

Franklin Dis't—3rd Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin circuit at Snow Hill, Apr. 30, May 1		
Franklin station	May	7 8
Macon cir at Flatts	"	14 15
Webster ct. at Tuckaseegee	"	21 22
Glenville circuit at Highlands	"	28 29
Dillsboro, Sylva & Scott's Creek at Willets	June	4 5
Whittier circuit Ocona Lufta	"	11 12
Bryson City circuit, Almond	"	18 9
Andrews circuit, Peach Tree	"	25 26
Hiwassee circuit at Liberty	July	2 3
Murphy Station	"	3 4
Hayesville circuit at Sweet Water	"	9 10
Robbinsville circuit	"	16 17

Morganton Dis't—3rd Round.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	May	16
Connelly Springs ct. Friendship	June	4 5
Cliffside circuit at Hopewell	"	11 12
Henrietta and Caroleen, Henrietta	"	12 13
North Catawba ct., at Concord	"	18 19
Marion station	"	19 20
Table Rock ct at Obeth	"	25 26
Morganton circuit Denl ns Chapel	July	2 3
Rutherfordton station, Mt. Hebron	"	9 10
Forest City ct . Cedar Grove	"	10 11
Green River circuit, Tryon	"	16 17
Broad River ct., Kesler's Chapel	"	23 24
Bakersville ct., Red Hill	"	30 31
Spruce Pine circuit Pisgah	"	30 31
Elk Park circuit, Pineola	Aug.	2 3
Thermal City circuit	"	6 7
McDowell circuit	"	7 8

Mount Airy Dis't—3d Round

J. A. Cook, P. E., Mount Airy, N. C.

Mount Airy station	May	28 29
Rockford ct. at Pleasant Ridge	June	2 3
Jonesville circuit at Maple Spring	"	4 5
Elkin station	"	5 6
Sparta ct. at Shiloh	"	11 12
Laurel Springs at Mt Zion	"	13 13
Wilkesboro ct. at Beulah	"	18 19
N Wilkesboro ct., at Roaring River	"	25 26
Pilot Mountain ct at Fairview	July	2 3
Stokes ct at Walnut Cove	"	9 10
Heaton circuit at Baldwin's	"	16 7
Creston ct. Big Laurel	"	23 4
Watauga ct., Union	"	30 31
Boone ct. Boone	Aug	6 7
Jefferson ct. Bethany	"	7 10
Yadkinville ct., Macedonia	"	0 21
Mount Airy circuit, Salem	"	20 21

Shelby District—3rd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	June	5 6
Mount Holly ct., at Moore's Chap	"	11 12
Bessemer City at Tate's Chapel	"	18 19
ElBethel station	"	25 26
King's Mountain station	"	26 27
Southfork circuit at Ebenezer	July	2 3
Bellwood circuit at St. Peter's	"	3 4
McAdensville station	"	9 10
Lowell circuit	"	10 11
Gastonia, Main Street	"	10 11
Gastonia, West End and Ozark	"	10 12
Lowesville ct. at Snow Hill	"	16 17
Stanley Creek circuit	"	17 18

Salisbury Dist—3d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	May	14 15
Concord, Epworth	"	15 16
Concord, Forest Hill	"	21 22
Concord circuit, Rocky Ridge	"	21 22
Albemarle circuit, Pine Grove	June	4 5
Albemarle station	"	5 6
Linwood circuit, Bethel	"	18 19
Lexington station	"	19 20
Lexington Mission	"	20
Salisbury circuit, Bethel	"	25 26
Spencer station	"	26 27
Salisbury, Main Street	July	2 3
Salisbury, First Church	"	3 4
Gold Hill circuit, Mt. Zion	"	9 10
New London circuit, Palmerville	"	10 11
Tabor & Vance Mill, Gay's Chapel	"	16 17
East Salisbury station	"	17 18
Cottonville, Reboboth	"	23 24
Big Lick, Love's Chapel	"	23 24
Norwood station	"	24 25
Salem station	"	30
Mt. Pleasant ct., Centre Grove	July	31 Aug. 1
Jacks n Hill circuit, Janes Chap	Aug.	6 7
Woodleaf circuit, South River	"	13 14
China Grove circuit, Shiloh	"	14 15

Statesville Dis't—3d Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit, Moriah's Chapel	May	28 29
Lenoir station	"	29 30
Statesville, First Church	June	4 5
Statesville, West End	"	4 5
Troutman circuit, Knox's	"	11 12
Wooresville circuit, McKendree	"	18 19
Mooresville station	"	19 20
Caldwell circuit, Grace Chapel	"	25 26
Granite Falls station	"	26 27
Mount Zion station	July	2 3
Newton circuit, Marvin	"	9 10
Hickory station	"	10 11
Maiden circuit, Pisgah	"	16 17
Statesville circuit, Trinity	"	23 24
Alexander circuit	"	30 31
Stony Point circuit	Aug	6 7
Clarksbury circuit	"	13 14
Iredell circuit	"	14 15
Catawba circuit Ball's Creek	"	20 21

Waynesville Dis.—3d Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Palmer's Chapel	May	21 22
Sulphur Springs at Laurel Hill	"	28 29
Leicester at Little Sandy	June	4 5
Clyde at Clarke's Chapel	"	11 12
Canton at Bethel	"	18 19
Mills River at Avery's Creek	"	25 26
Brevard	July	2 3
Transylvania at Greenwood	"	3 4
Waynesville	"	9 10
Crab Tree at Mt Zion (Dis Conf)	"	14 15
Spring Creek at Balm Grove	"	23 24

Winston Dis't—3rd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Mayodan	May	7 8
Leaksville and Spray	"	21 22
Stokesdale, Bethlehem	"	28 29
Walkertown	"	29 30
Madison, Bethesda	June	4 5
Forsyth, Crews	"	11 12
Grace	"	12
Lewisville, Concord	"	18 19
Summerfield, Pisgah	"	25 26
Kernersville	July	2 3
Southside and Salem	"	9 10
Centenary	"	10
Burkhead	"	10
Thomasville Fair Grove	"	16 17
Danbury, Sandy Ridge	"	23 24
Davidson, Centenary	"	30 31
Advance	"	31
Mocksville	"	31
Farmington, Wesley Chapel	Aug.	6 7
Davie Zion	"	13 14
Cooleemee	"	20 21

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

The Birds.

O wise little birds, how do you know
The way to go,
Southward or northward, to and fro?

Far up in ether piped they:
"We but obey
One who calleth us far away.

"He calleth, year by year,
Now there, now here;
Ever he maketh the way appear."

Dear little birds! He calleth me
Who calleth ye;
Would that I might as trusting be!
—Selected.

Success of "Our Homes."

The organ of the Woman's Home Mission Society is young, but shows remarkable thrift—a thing which speaks well for Miss Helm and her management. The paper now has a subscription list of 9,267, owns stock in the Birmingham Street Railway Company, and has just made a gift of $1,000 to the Home Mission Society. This money is to be used in building a boys' dormitory at the Sue Bennett School, London, Ky.

The women of our Society cannot afford to do without this paper. The reading of it means awakened interest in the work and, I make bold to say, a renewed spirituality.

Noteworthy.

The June Bulletin records the fact that from March, 1903, to March, 1904, the increase in the number of boxes of supplies sent out was 246, increase in value of supplies $4,918 97. Also 150 parsonages were helped to the amount of $13,122.96. When we consider that all this goes to the comfort of preachers who might otherwise be neglected we may begin to see the good of our Home Mission Society In these ways it takes an interest in and aids the ministry at a point where no other society or organization has any special cognizance.

Consecrated Wealth.

If America is deep in the rush for the almighty dollar, she also has men and women of wealth who seem eager to spend their money in the noblest ways. We know of Miss Gould's beautiful benefactions; Mr. Carnegie's generosity; the giving spirit of many multi millionaires who endow the great educational institutions; and besides there are hosts of others at work in a quiet and beneficent way doing the nearest good. Huyler, the candy maker, pays a tenth of his income into the Lord's treasury and then gives liberally to charitable enterprises. One night each week he furnishes sandwiches and coffee to the men and women who attend services at the Jerry McAuley Mission, New York City.

Waynesville Again

It gives me peculiar pleasure to publish the following from Mr. Sherrill. The women deserve all his commendation and, on the other hand, such appreciation from our ministers gives fresh life to the energies of our lady workers:

THE WAYNESVILLE AUXILIARY.

A fine band of Christian workers we have in Waynesville. I feel that I cannot say too much in praise of them for the kind way in which they have furnished the district parsonage. Our Home Mission Society here is in a flourishing condition It is composed of the very best ladies They have taken the work in hand of furnishing the district parsonage, and we wish to express our appreciation of this timely kindness. We feel that we are among a fine, thoughtful people. We cannot do too much for them for what they have already done for us Our pleasure is to see this noble work of our noble women prosper. The touch of their hand gives grace and success to any work.

C. F SHERRILL.

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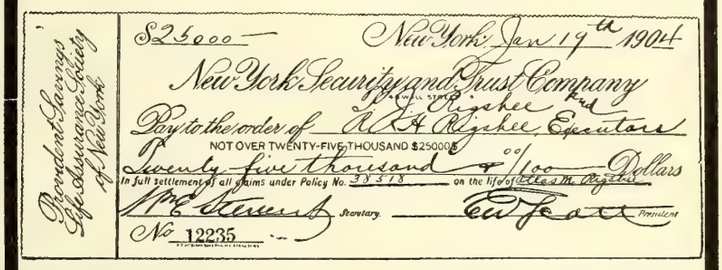
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Gentlemen—We bev to acknowledge receipt of the Company's check No. 12 235, for Twenty-five Thousand Dollars ($25,000) in full settlement of claim under policy covering the life of Atlas M. Riggsbee, for which we thank you.
Yours very truly, (Signed) T J. & R H RIGSBEE.

For this he paid only $8,291 75, was protected for $25,000 00 for 13 years, from the age of 50 to 63 years for less than $684 00 per year or $27.35 per thousand. Returning at death 00 per cent profit to his estate.

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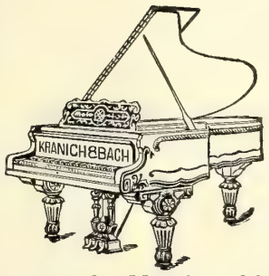
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On above-mentioned dates the Southern Railway announces very low round trip Coach excursion rates to St. Louis These Tickets will be good in all regular Coaches, and on all trains on dates shown. Tickets good 10 days.

	——RATE FROM——				
Goldsboro	$20 00	Greensboro	$17 00	Statesville	$17 00
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Raleigh	18 50	Salisbury	17 00	Asheville	15 40
Durham	17 00	Charlotte	18 30	Hendersonville	15 85

Tickets sold at the above rates not good in Sleeping Cars; for other rates see notices elsewhere

For full information, World's Fair maps, literature, etc., call on or address any Agent Southern Railway.

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J. H. WOOD, District Passenger Ag't., Asheville, N. C.
S. H. HARDWICK, Pass. Traffic Manager Washington, D. C.
W. H. TAYLOE, Gen'l Pass Agent

The Farm and Garden.

Alfalfa and Clover.

After about the hardest struggle of my life, I have succeeded in getting my crop planted and have begun cultivation. The stand of both cotton and corn is poor, and the cool weather is retarding the growth, especially of cotton. I have sown more grass seed than I usually do. I find there is more profit in hay than any other crop I can raise. I succeeded last fall in getting a stand of alfalfa on a small lot. It is showing up well now. Early in the spring I buried it, and later I inoculated the soil with bacteria obtained from the government. This is my third attempt to grow alfalfa, the first two proving failures.

We learn by experience, and I want to say to all who have not tried alfalfa, that the preparation of the land is the main thing This must be begun two or three years before sowing the seed, by deep plowing, liberal manuring and clean cultivation.

I harvested my first crop of rye and crimson clover this spring. The rye was good, but the clover was a failure. The seed was sown too late. I ordered the seed from Richmond, and it was six weeks from the time the order was sent until the seed came. Next time I shall buy seed from a local dealer or send order earlier in the season. The seed was sown the first of October, but it was too late for this season. Prof. Kilgore said at the institute at Statesville that seed sown as late as October would make a good crop. It may some years, but I would advise farmers not to risk late seeding Better sow in July or August Two years ago I sowed the last day of July, and had a fine crop of clover, the best I ever saw. This was clover alone, without rye, and I think this gives better satisfaction, as rye is too early for the clover.—E S. Millsaps in Progressive Farmer.

Crop Outlook and the Price of Cotton.

The government's cotton crop report issued on the 5th instant, estimates the number of bales for the coming season—that is to say, 1904-1905—at nearly 12,000,000, while the largest yield hitherto recorded was only 11,176,000 As a direct result of this publication prices, of course, fell off, but The New York World, viewing the matter from a general aspect, that of the value of the sum total of exports, is rather pleased, than otherwise. It says:

"At ten cents a pound, 12,000,000 bales would be worth $600,000,000, a magnificent contribution of the Southern soil to the national prosperity. The United States raise two thirds of the world's cotton and export approximately three-fifths of its product. The cotton exports for the last ten months ending April 30 were valued at $352,042,222. If the government estimates are realized next year's exports, even at 10 cents or somewhat below, may turn a still greater volume of foreign balances to out credit. Although December options dropped to 9 77 on Saturday morning on account of the usually favorable report, the low prices of six years ago need not be feared even if the 12,000,000 bale estimates are actualized. The world's surplus of raw cotton has been pretty well cleaned up in spite of the excessive prices exacted by the corner operations. The demand is likely to be brisk when the American crop is marketed, and if present expectations are realized the value of next year's exports of cotton may easily break all previous records in foreign commerce."

Commenting on the above, The Augusta Chronicle says:

"This may all be very true, but what the Southern farmer is most concerned in is the price of the raw material. Increased production carries with it increased expenditure, and, hence, an 11,000,000 crop sold at a fair price means much more to the South than 12,000 000 bales sold for as much less as to make the two sums identical."

Of course, viewing the matter from the narrow standpoint of profit on each bale, it is desirable that prices go as high as possible, and yet there is much to be said in favor of a large crop at a fair price as against a short crop at an abnormal figure. If the coming crop turns out only 11,000,000 bales, for instance, and the value is the same in the aggregate as though it had been 12,000:000, there is really a loss to the consumer of 1,000,000 bales and no adequate return to the farmer, for he will have to work just about as hard to produce the fewer number as the larger, the weather, boll weevil, etc., being taken into consideration. There is something exceedingly comfortable in the contemplation that the Southern farmer may bend every energy to raise all the cotton he can with confidence that he will get a fair price for it. This is much better for him than that he curtail his production in order to secure an unusually high price per pound. It seems to us that 10 cent cotton means prosperity for the South, and if that price can be maintained without regard to the amount raised, all will be well. In the meantime it is up to the Southern people to manufacture every bale of cotton they can. The less raw staple we export the more prosperous we will be.—Charlotte Observer.

Worst of all Experiences

Can anything be worse than to feel that every minute will be your last? Such was the experience oi Mrs. S.H. Newson, Decatur, Ala. "For three years," she writes, "I endured insufferable pain from indigestion, stomach and bowel trouble. Death seemed inevitable when doctors and all remedies failed. At length I was induced to try Electric Bitters and the result was miraculous. I improved at once and now I'm completely recovered." For Liver, Kidney, Stomach and Bowel troubles Electric Bitters is the only medicine. Only 50c. It's guaranteed by Druggists.

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REV. J. R. WHEELER, a noted Methodist minister, of Reisterstown, Md., writes enthusiastically of RHEUMACIDE, which cured him. He is 75 years old and has been in the ministry 50 years.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125 00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston. N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

MARRIAGES.

CLARRE—SHEPHERD. — In the city of Charlotte, N. C., June 1, 1904, Mr. John D. Clarke and Mrs. Ola W. Shepherd, by Rev. J Ed. Thompson, assisted by Rev. T. F. Marr, D. D.

BIGGS—CLICK.—June 15, 1904, at twelve o'clock noon, in the Methodist Church at Elkin, N. C., by Rev. H. C. Sprinkle, pastor, Mr Murphy A. Biggs to Miss Willie, the accomplished daughter of Mr. and Mrs. A. G. Click.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

PEELER.—Martha Francis Moss Peeler was born March 18th, 1858, and departed this life June 1st, 1904, at 5 o'clock, p. m., after a painful illness of several months.

She was married to Green W. Peeler March 2nd, 1876.

She embraced and professed the Christian religion and joined the Methodist Episcopal Church, South, at Wesley Chapel, prior to her marriage, in which communion she remained until she was taken.

At different times I read God's word and prayed with her in her affliction I talked with her on the subject of living faith in Christ. At different times she told me that she was trusting God. She was quiet, unassuming and unpretentious, and had many friends. I do not remember to have had as large a congregation at a funeral before. We laid her to rest amid the tears of her heart-broken loved ones. God comfort them.

J. J. EADS.

CAUBLE.—Martha L. Cauble was born in Rowan county, N. C, March 1st, 1818, and died in Salisbury, N C, June 4th, 1904, at the residence of her son, M. L. Cauble.

In July, 1844, she was happily married to John Cauble. To them were born four children, three of whom survive her. She lived all her long life in her native county, and her dust now rests with those of her childhood and kindred. For nearly fifty years she lived a quiet, consistent member of the M E. Church, South. She was quiet and conscientious before her neighbors, patient in affliction, a devoted and solicitous mother. Her children rise up and call her blessed. May they meet her in the good home above.

W. R. WARE.

OKEY. — Alson Gray Okey was born September 13, 1825, and died April 3, 1904, aged 78 years, 6 months and 21 days. He first married Mrs. Ragsdale, the mother of J. S. and J. R. Ragsdale. Of that union one son and one daughter survive. His second wife, who was a Miss Tharpe, survives him.

He professed religion at Muir's Chapel in 1876 and joined the church, since which time he has been a good Christian. a good and patriotic citizen and kind neighbor. He loved to see all the enterprises of the church prosper, and for more than a quarter of a century his Christian life and character seemed to develop as the years passed until, at the close of his earthly career, his faith ripened into assurance by which he was mercifully sustained in the long months of sickness and decline. All that could be done was done for his recovery, but in vain.

May his lonely widow find consolation by leaning upon Him who has promised to be a father to the fatherless and a husband to the widow. Bro Okey was laid to rest at Muir's Chapel after funeral services conducted by Dr. J. J. Renn, his pastor, assisted by A. G. Kirkman.

A. G. K.

TANNER. — Mrs. Nancy Tanner was born in the year 1811 She lived to see her ninety-third birth-day, for she was ninety-three years, ten mos., and 27 days old when she found her long sought home in heaven. In her girlhood she joined the Methodist Church and remained a consistent, consecrated member until death, when she was transplanted from the militant to the triumphant church in heaven. Yes, we know just where to find her, for she left no uncertain testimony in word and conduct; hers was indeed a most beautiful Christian life, one full of love and devotion to her friends, family, church and Lord. This writer had the pleasure of knowing personally this saintly woman for more than two years, and he visited her only a few days before the happy release came. She said to me, "Brother Goode, I thought the dear Savior came for me on yesterday. I was ready, willing and anxious to depart and be with Him, but he has permitted me to remain a few hours longer with my children and friends." And so it was, for soon, without a struggle, she fell on sleep, and is now occupying a mansion in the skies—a place prepared by her Savior for her prepared spirit.

May the grace of God be the strength of those much beloved children and relatives left behind.

W. O. GOODE.

In Memoriam.

REID.—Mrs. Hannah Jane Reid, nee Conly, widow of the late Capt. Joseph Reid, died on Saturday, June 11th, after an illness of several months. She passed away at a hospital in Salisbury whither she had been sent by her sons, with the hope that she might be restored to health. She was born in McDowell county 74 years ago. Two brothers and two sisters and four step children survive her. The mutual devotion of herself and the latter was beautiful. Of these children, Dr J. G. Reid of Marion, and Dr. Logan Reid of Lenoir, are prominent members of our church.

Sister Reid was a member of the Methodist Church from childhood, she having been converted at Mount Zion camp ground at the age of nine. She died in the faith in which she had lived. Her body was laid to rest in the Marion cemetery, awaiting the resurrection.

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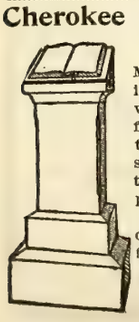
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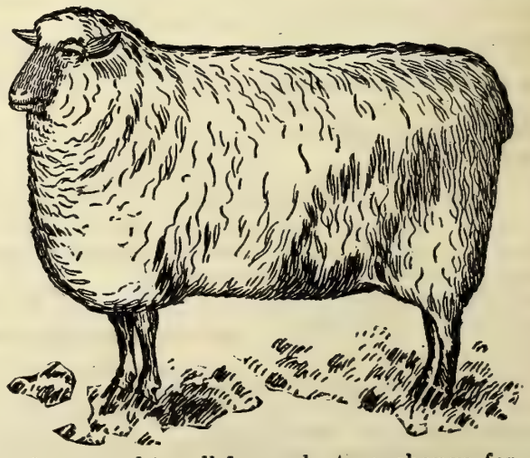
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EDITORIAL.

Our District Conferences.

As the season for these gatherings is now on, a few words on this subject may not be amiss.

In the first place we suggest that it is easy for us to allow these conferences to degenerate into a sort of semi-secular convention, and the whole order of business as well as the spirit of the occasion result in repelling rather than attracting the onlookers who may chance to be with us. Let us remember that it is a serious matter to transact the Lord's business, and that it is inexcusible and sinful to transact it in such a way as not to interest and attract the world.

The peril to which we are constantly exposed is that of giving emphasis to the wrong things, and yielding to the temptation to spend precious time in desultory and spiritless account of our work, or in vain and profitless quibbling over small things. Let every one see to it that, by making full proof of his ministry, he shall have something to report, and then let him tell of the work of the Lord as did the Apostles when they met in council. Let us beware lest we make the impression that the chief mission upon which we have been sent is that of money-gathering rather than soul-winning.

It is right that we should see to it that all interests of the church be intelligently presented, and liberally supported; but it is evident to a serious spectator that in many instances we have tried to reverse the divine order. Consequently, while we have been eager to make a fair show of success in looking after the matter of material support, our people have grown lean spiritually, and we shall presently find that the very base of supply has been cut off. If any one will read the Acts of the Apostles devoutly he must see that the Apostles gave themselves to evangelical ministries, calling men to repentance, organizing the churches, and edifying and establishing them in the faith, while the collections and other material interests of the church, were looked after incidentally. The triumphs of which they told with joy were spiritual achievements in which many turned unto the Lord.

We insist, therefore, that the District Conference is a failure where the disciplinary injunction is forgotten to give special emphasis to religious services and the preaching of the word. Who will be the Moses to stop the unhappy trend of things in these conferences and lead us back into the old paths, leading us into the gracious highway of spiritual edification?

Governor Aycock and the Democratic Platform on the Watts Law

There are thousands of the voters whose minds have been made up for some time to vote for no candidate who is not sound on the question of supporting the Watts liquor law and making no change except such as may make the law more efficient in suppressing the manufacture and sale of liquor. They have been anxious, therefore, to know what would be the declaration of the Democratic convention on this subject. It is gratifying to know that both the Governor in his speech, and the plat form, give forth, strong and clear, the assurance of the party in power that no backward step is to be taken in this movement.

In his speech before the convention, Governor Aycock said:

'The problem of dealing with the liquor traffic is admittedly the most difficult one which confronts the government. It has to deal with the appetites of men, and in a free government where the people rule, any legislation tending to check the manufacture and sale of liquor is compelled to run counter to the great principle of non-interference with the personal habits of the individual. A Democratic government therefore is always loath to deal with this problem, and never does so except when public opinion has reached the point at which it becomes necessary to put that public opinion into legislation. The last legislature, guided by this rule and fully recognizing its obligation within the limits of the constitution to respond to popular demand, adopted what is known as the Watts law. That statute has met with much criticism and much praise. It proceeded along lines well established in this state. For more than twenty years each succeeding legislature has adopted a bill prohibiting the manufacture and sale of liquor within a given number of miles of various churches and school houses. The number of such places in which the manufacture and sale of liquor has heretofore been prohibited runs up into the thousands. It is perhaps not too much to say that by means of these various acts, liquor could neither be manufactured nor sold in nine-tenths of the territory of the State. I recall one whole county that was made a prohibition county by the simple device of prohibiting the manufacture and sale of liquor within a certain number of miles of the various churches and school houses in the county. The legislature of 1903, finding nine-tenths of the territory of the state "dry," decided to take direct steps to drive the manufacture and sale of liquor out of the state except in incorporated towns, readily concluding that what nine-tenths of the State already enjoyed and demanded, was good for the other tenth. It wisely considered that the appetites of men not being under the control of legislation, they would obtain liquor to a more or less extent. It therefore provided that liquor could be manufactured and sold in the towns, but that even here it could only be done by permission of the people of the towns. The main reason, however, for the passage of the Watts law, and the reason which ought to satisfy and will finally satisfy every right thinking man, was that the manufacture and sale of liquor in the country was a constant menace to the peace, quiet and good order of the country. The towns and cities maintain a police force and thus are enabled to restrain and lessen the evils flowing from drunkenness. There is no police force in the country and the state is not prepared to maintain one. There is no greater menace to the quiet and good order of any country than a whiskey still and a bar room No man will deny this.

"We have entered upon an educational awakening in this State which is seeking not only to open the door of the school house to every child, but to persuade and influence every child to enter that school house. There are men who have seen such a school flourish in a town close by a bar-room or a still, but no man has ever yet seen a school grow up and prosper by the side of a whiskey still or a bar room in the country. The legislature therefore was confronted with the question whether they should open and maintain school houses in the country for children, or whiskey stills and bars for the men. The legislature made its choice and the people will ratify it at the polls. In my judgment this act is one of the best ever passed by any legislature. The conditions justified it. The demands of the people required it and the results have proven beneficial. With the passing of the years it will be found to have been a most effective agency in the cause of temperance."

The following is the paragraph of the platform as adopted by the convention, referring to the liquor question:

"We approve the general principles of the Watts' law regulating the manufacture and sale of liquors, and limiting the same to localities in which there may be adequate police protection. The principle that no saloon or still shall operate except under police protection is as sound as that whiskey shall not be sold to minors, to drunkards, or on Sundays, or near the schools and churches. The General Assembly has the power, and when controlled by the Democratic party can be trusted to make all amendments that experience and conditions may demonstrate to be wise and proper."

Now, let every candidate be held to account on this and we believe the cause of prohibition is safe, and that it will not be long till the whole State will be rid of a legalized saloon. The school and church can never prosper in the face of the demoralizing influences of the open saloon. We will go farther than the Governor and say that this is true of both town and country.

Will Japan Become Christian?

The following very timely article, under the above caption, appeared in the Literary Digest of June 18, and we give it to our readers for the reason that we regard it as giving a very intelligent analysis of the present religious status of the Island Empire:

About the middle of last month the following cablegram from Tokyo to the London Daily Telegraph caught the attention of both the secular and the religious press: "A great religious meeting, promoted by influential men, was held in the park today to determine the question of founding in Japan a church, pro Christian in character, but on independent lines. Leading men consider that the time has arrived to adopt the elements approved by the majority of civilized nations. An edict establishing a national church is not improbable."

It will be remembered that about fifteen years ago the idea of making Japan a Christian nation by edict was seriously considered by the Mikado and his advisors This was in the flush of Japan's enthusiasm for everything Western. Later there came a reaction against Western religion, and the Christian missions in Japan, which for a long time had flourished phenominally, fell into temporary disfavor. What the attitude of the Japanese people generally toward Christianity now is may perhaps be inferred from the following extract from the report submitted by the Board to the Methodist Protestant Conference at Washington: "The opinion held by some that Japan has become a Christian nation is far from correct. Idolatry, superstition and atheism largely prevail. The great mass of the population has not become impressed with Christian teaching." Nevertheless, in the opinion of the New York Globe, the masses would probably loyally embrace Christianity should the Emperor so decree. The same paper continues in explanation:

"Travelers, listing the peculiaries of the Sunrise Kingdom, have often noted that the Japanese were not so much irreligious as non-religious. The habit of personal devotion, as we understand that state, seems almost altogether absent. The Shintoism and Buddhism which exist are secular rather than sacred. Hence it is that the Christian missionaries, although the Government and the people are tolerant, have made little progress, the number of converts being pitifully small. Hence it also is (religion being deemed a public rather than a private thing and one form being thought about as good as another) that the majority of the population would probably loyally obey the edict if the Emperor, for secular or other reasons, should proclaim Christianity as the State religion. The clew to the Japanese character is patriotism To the demands, or supposed demands, of this everything else is subordinate."

The Boston Watchman (Baptist) remarks editorially:

"Of course there is no spiritual element in this movement. It does not indicate an adoption of the Christian life, or even an intellectual acceptance of the truths of Christianity. What is proposed is merely a formal adoption of the Christian life, or even an intellectual aeceptance of the truths of Christianity. What is proposed is merely a formal adoption of the Christian name, so that Japan may be called a Christian nation and rank with England, Germany and the United States. The Japanese hate the name pagan; they have now no national religion, and there would be nothing strange in their adopting the name Christian; but how much it would really advance the interests of pure and personal faith in Christ is doubtful."

A writer in the Christian Commonwealth (London) offers statistics showing what progress Christianity has been able to make in Japan through the unaided efforts of the missionaries. He says:

"According to the very latest reports of the German missionary Schiller, the total number of Japanese Christians in 1902 was 129,134, of whom 46,634 were Protestants, 26,680 Greek Catholics, and 55,824 Roman Catholics. In addition to these there are thousands of children who are not included in the reports of the Protestant churches, so that the total number will easily be 200,000 for the whole empire. This is, indeed, a small percentage in a total population of about 45,000,000. Yet it represents a great achievement when we remember that it is only thirty years since the law punishing persons for becoming Christians was abrogated and the public warnings against Christianity as 'the wicked sect' were taken down from the bulletin-boards."

The Evening Mail (New York) remarks:

"Nothing could be more foolish and shallow than to suppose that a triumph of Japan over Russia would set the wheels of Christian progress in Asia backward An increase of Japan's power and responsibility could only emphasize the vanity of that country's dependence on its old Asiatic religions and philosophical systems. Its existing religions no more fit into its present political and social development than its old-time philosophical premises fit into the scientific progress, wholly derived from Christendom, upon which it is founding its successes against the Russians.

"The new day for Japan means readjustment all around. The country is irrevocably committed to modern progress. Some form of Christianity which is elastic enough to serve as a sure stepping stone between the old and the new is altogether likely to make its way. And through Japan the lump of Christian philosophy may be expected to leaven the loaf of Chinese life more surely and expeditiously than it could through direct missionary effort in China itself."

This meeting at Tokyo, The Mail adds, may prove an epoch making event in the history of Japan even more important than the beginning of the war with Russia.

In the British Weekly, the question is asked, why the Lord Jesus so often desired those whom he had cured, not to publish their cures abroad. The answer of Rev. R. J. Campbell to this question is, "Simply that he wanted to avoid sensationalism, which always does more harm than good" In this answer there is a force which is worthy the consideration of some modern workers in the gospel.—Christian Observer.

CONTRIBUTED.

Critical Times in the East.

REV. W K MATTHEWS.

We have just finished here in Yamaguchi a three days' meeting for students, conducted by Brother Kugimiya. For three successive evenings the house was full of college students, some of them staying to the after meetings. One large meeting was held for normal school students, and one for the general public, in both of which much good was done in sowing seed in new fields, in advertising the Church and Bible class, and in attracting men to them. But the best work was that which was done among those who were already much interested; thus far seven enquirers have decided to go in for a thorrough study of Christianity for the purpose of becoming Christians, and this outcome gives us much joy and encouragement in this student work, and high hopes of seeing some led into the church.

Brother Kugimiya has caught and held the interest of all classes, and is an untiring and resourceful worker. He is certainly one of the most promising preachers in our church.

These Koto Gakko students are fine, intelligent fellows. It is the greatest pleasure to have work among them, and a great pity that some plan has not been devised to cultivate this field far more intensively than has hitherto been done, for as yet our mission is but touching its fringes. The Chu Gakko and Higher Normal and Commercial Schools have as teachers of English Christian young men from America, who are doing an invaluable work through Bible classes, personal contact and other channels. Recently Professor Muller has gone to Kobe to the higher Commercial School, next door to our own Kwansie Gakuin. In the Hiroshima Higher Normal School the two foreign teachers of English are earnest Christians, one of whom, a Mr. Elliott, once a Canadian Methodist missionary has allied himself actively with the work of our church in the city.

The war makes no apparent difference here in Yamaguchi, nor in many places in the country, but in Hiroshima I found the town alive with soldiers. In fact there were 80,000 of them, and fifty great ocean liners at Ujina, Hiroshima's sea port, loading men and supplies for transportation to Korea. The vigor, thorough organization, and courage of the Japanese Army and Navy are a surprise even to the nation's best friends. The people are behaving with great calmness and modesty, a spirit said to be entirely different from that evinced in the Chino-Japanese war.

As I study this war and its significance I am overwhelmed with the critical character of the issues at stake, and the vastness of their consequences. Should Japan be successful, as I believe she will be, a new factor will have been introduced into the life of the Orient. The day of exploitation will be passed, and the independent racial development of three nations will ensue. I tremble to think of one third of the human race beginning in religious inadequacy to lay the foundations of a new civilization. How awful in its intensity and helplessness will be their appeal, for it is clear that in the main Japan will be the teacher of the Orient, and how poorly

equipped even she is for such a task. The demand on Japan increases almost beyond comprehension the importance and significance of the work of Christian missions in this land. Surely we are at the center of the forces that are to mould the future life of the East. Conditions call us with an urgency we cannot ignore to rise and take hold of the situation in a deeper, more comprehensive fashion than ever before. To go forward on our knees does not mean to crawl. There is no limit to the possibilities ahead of us, if we can only rise to our opportunities.

Yamaguchi, Japan.

Rescue Work.*

The Woman's Home Mission Society has a goal toward which it is traveling, an ideal it is seeking to actualize, viz , the embracing within its membership the entire membership of the church the combined concentrated, consecrated effort of all our sisters in a holy alliance for the rescue and redemption of lost humanity.

What the church most needs today perhaps as an incentive to Christian work is a higher standard of personal obigation. And how shall we discover this obligation? First by considering what God has done for us This is the measure of our personal obligation to Him, and our blessed Master has himself told us plainly how we may discharge the obligation, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

The debt, then, which we owe to God our Father must be paid to man our brother, and to woman, our sister. How much owest thou, my sister? The searching question comes to you and to me and sets us to thinking of love-crowned homes and honored womanhood, of virtuous daughters and sheltered age, and all the measureless opportunity and privilege which is part of our inheritance in Christ our Lord. It reminds us, too, of the common gifts of life, of food and raiment, health, reason, friends, even being itself; it calls up memories of darkest trials, sanctified though grace, of heavy crosses that have blossomed into sweetest joys, and so our answering thought might go on forever piling up the debt as high as the heavens. What, then, shall we gather from this contemplation of our unnumbered mercies? Simply this, what God has done for us, is the measure of our personal obligation to Him—not more, not less.

Are we appalled at the thought? None the less is it true The one is put in the balance over against the other. Shall we take refuge in the plea of substitution and say, Jesus paid it all—all the debt I owe? Does this crowning gift of divine mercy absolve us from active allegiance to the giver? No, rather it lays us under an everlasting debt of gratitude, of thankful appreciation, of loving service, and does not this service fully comprehend that ministry that goes down into the depths of sin and shame to rescue the fallen and that reaches out a loving, helping hand to lift up and restore to the path of rectitude and hope, blighted and betrayed girlhood and womanhood? The whole world lieth in the wicked one and it is clearly the commission of the church to win it to Christ, not by organized movements alone but by individual personal efforts

There is perhaps no community in which may not be found those who have in many cases unwittingly fallen into the stygian sea of impurity, victims of the world's strongest and most universal sin, betrayed, forsaken, scorned by the world, more sinned against than sinning, and unless rescued and saved by some God-inspired influence from very hopelessness, going down step by step into eternal night! It is more especially to this class that our Doors of Hope and rescue homes open wide their doors; but sisters these agencies are only providentially provided to facilitate and utilize our individual work. A million candles will fill a vast hall with a blaze of light because each little taper is doing its best· If your lamp refuse its light the world will be that much the darker. A word, a simple act, may influence a life, may save a soul, and that soul may save thousands. God alone sees the tiny wavelets and calculates their infinite vibration. Eternal love bends low to lift up the fallen, but your hands and mine must be the instruments to convey that love, so let every follower of Jesus closely scan the field of personal duty and earnestly inquire the will of the Spirit. Jesus laid the foundation when he said, "The poor ye have always with you and whensoever ye will ye may do them good." Can you imagine deeper depths of poverty than poor, blighted, hopeless, womanhood? The bare thought should silence our objections, shame our apathy and stir our activity.

Our Master's mission to our world was a mission of love. That love touched and enfolded humanity at every point. The piteous appeal of the Syro Phoenician woman over in the regions of Tyre and Sidon, beyond the range of His usual ministrations, woke the sensibilities of his responsive soul as deeply as the courteous request of a nobleman from the court of Herod. The woman of Samaria yields to the magic of his words—words that reveal his knowledge of her secret and sinful life, and he fills her with the living water. See him in the midst of the Scribes and Pharisees when they bring unto him a woman for whose sin they express the utmost horror, and when his very silence drives away her accusers, hear his gentle, loving voice say, "Neither do I condemn thee, go and sin no more. If he, in the three short years of his ministry, and burdened with the sins of the whole world, could stop to lead even one poor, fallen woman into the light and liberty of the gospel he had come to preach, is it left for you and me to say, I have no part in this work? Should we not say where he leads I will follow?

This work of rescuing the fallen and lifting up the falling can be done only by faithful, persistent, individual effort. We must do it woman to woman and woman for woman. The fact that causes exist which makes this work an absolute necessity is to be deeply deplored, and the principal cause must lie at the door of the home in the early training. "Get the lambs folded early and then keep the fold warm," was a wise shepherds advice. There could be no wiser one for us. Get the children. the lambs of Christ's flock, folded early and then keep the fold warm. Mother, sister, are your lambs safe within the fold? If so, will you not reach out a helping hand to the wandering ones? "Such as I have give I unto thee," said Peter, and God will not exact more of us. No higher praise fell from the lips of our Master than this: "She hath done what she could."

Our Mission Home and Training School at Dallas, founded and made possible by the loving consecrated efforts of one of God's own chosen ones, stands a monument blessed of Him to inspire our sympathy, our prayers, and our most earnest effort. This home, during the past fiscal year, gave refuge to 63 girls with their 23 babes. For lack of better and larger equipment many were turned away. The home provides for an industrial education and training by which these unfortunate ones are prepared for lives of usefulness, while the beautiful spiritual influence that pervades this home takes hold upon these lives and inspires new hope and courage, "old things pass away and behold all things become new." If the Home Mission Society held out to us no other incentive would not this be sufficient? May God help us to more fully comprehend the value of immortal souls, and to more fully realize the importance and privilege of individual service.

* Paper prepared and read by Mrs. C P. Moore at the annual meeting of the Woman's Home Mission Society, Western North Carolina Conference, which convened in Brevard, N. C., June 10th, 1904

Young People's Conference Notes.

The Conference of Young People's Leaders on Lookout Mountain, July 1-10, promises to be on the same high plane in every way as the remarkable gathering held there last year. The program presents an ideal combination of a delightful vacation, with ample time for devotional Bible study, splendid addresses by leading speakers, and thorough training for usefulness in missionary work. Young People's Societies and Sunday Schools should plan to send delegates in order to receive the inspiration, and to come in touch with the new plans and the high ideals of such a Conference. The results will more than repay any possible sacrifice involved.

Among those who have accepted places on the program are: Rev. John F. Goucher, D.D., who will preside throughout the Conference; Prof. W. M. Forest, who will teach the Bible class; Rev. A. L. Phillips, D.D., who will teach the class on Home Missions; and Rev. A. W. Halsey, D.D , who will teach the class on Foreign Missions. Bishop Gailor will preach on Sunday, July 3d, and Bishop Hendrix will preach on July 12th. Rev. J. Campbell White will deliver one of the evening addresses. Rev. Seth Ward, D.D., Rev. S. H. Chester, D.D., Rev. W. B. Nance and Dr. W. J. Hardin are among those who will speak upon the various mission fields.

The Missionary Institute will be under the direction of a committee of specialists in Young People's work, including Mr. S. Earl Taylor, Mr. Lacy I. Moffet, Mr. W. Leighton Stuart, Mr John W. Shackford and Mr. J. E. McCulloch.

Accommodations can still be provided for quite a number of delegates. Persons interested should correspond immediately with their denominational secretary, or write direct to Mr. C. V. Vickrey, Lookout Inn, Lookout Mountain, Tennessee.

If tomorrow you shall want, your sorrow will come time enough, though you do not hasten it. Let your trouble tarry, till its own day come.—Jeremy Taylor.

Our Correspondents.

Ode to the Olive Branch Church.

BY DR. F. M. GRIFFIN, OF FARMINGTON, N. C.

Thou hast crumbled to the dust old pile,
Time hath wrought thy hallowed fall.
Around thy lonely doors, clings ivy to the wall,
Shrouds with its bloom the hidden Style.
The mourners are scattered now
Who oft have sought thy shrine.
Some with bent form, silvered brow
Are left on the sinking sands of time,
For a hundred years thou hast stood,
And offered the olive branch of peace,
To soothe the souls of dying men, who would
Before thine alter their fetters of sin release.
Thou hast kept vigils o'er the birth and of men,
Many of whom, repose near thy sacred gate
As if to list for the voluntary and amen,
And to await alike their inevitable fate.
Thou hast seen the light of other years,
Thy mission on earth is ended,
We note with sighs, sobs and tears
Thy death and drapery about thee suspended.
One more word about the mortals that rest,
To the west of thy moss-covered spire,
Some souls are lost, some are blessed,
Some are called up higher.
Some are marked; some unknown,
The sunset gilds each silent grave,
But thistles, alas, above have grown,
And the green grass above them wave

NOTE: These lines were composed, Sunday May 15th, 1904 while sitting near the ruins of old Olive Branch Church in Davie Co., where two young ladies and myself had strolled. This church is one mile from Farmington, and is the oldest in Davie county. AUTHOR.

The Main Street Dedication.

Preliminary to the dedication of Main Street Methodist Church, Gastonia, services were held by three of the old pastors. Rev. C. M. Campbell, of Thomasville, preached Wednesday evening; Rev. W. M. Bagby, of High Point, Thursday evening, and Dr. G. H. Detwiler on Friday evening. The local Presbyterian paper, Our Church Record, speaks of the services thus:

"The sermons by the former pastors have been of high order. One peculiarity has been noticeable, they have resisted the temptation to make the week one of congratulation simply, and have made it a week of spiritual power. Emphasis has been laid, not so much upon what has been done, as upon what may be done, and what, with the new and better equipment, must be done. The services have been a spiritual uplift, and all who have attended them, whether Methodist or not, have been richly blessed."

The formal dedication of this beautiful church, took place Sunday morning, June 12, after preaching by Bishop A. W. Wilson, of Baltimore. The various newspapers which had reporters present, unite in pronouncing the discourse a great deliverance. The Bishop's theme was 'The Primary and Supremacy of Love," and his sermon was based on Matthew 22: 34 40.

Great congregations attended all the services, including that of Sunday evening, which was conducted by Dr. Detwiler.

E. L. BAIN.

Furnishing the New G.F.C.

I have agreed with the trustees of Greensboro Female College to give some time this summer to the securing of furniture for the dormitories of the new building. My plan in brief is this: To secure those who will take a room or rooms which will be named in honor of the donor. A tablet placed upon the door will bear the name of the donor and other important facts.

Thirty five dollars furnishes a room with two iron bedsteads, mattresses, tables, chairs, chiffonier, etc. The estimate is for the heavy furniture of a room occupied by two young ladies. This money is due in August. In special cases, ninety days and additional will be allowed.

This plan gives an opportunity to do a valuable deed and also to perpetuate the name of dear ones. This work has just begun and, with the other work for the opening of the College, must be pressed to a finish. The following have taken a room, each:

Mrs. W. A. Rich, Graham, N. C., in memory of her sister, Miss Clara McCoy.

Mrs. Eudora A. Headen, Pittsboro, N. C., in memory of her father, Dr. J. E. Williamson.

W. T. Jones, Carthage, N. C.

Carthage circuit, Rev. R. H. Broom, P. C.

Franklinton circuit, Rev. J. H. Shore, P. C.

Z. W. Lyon, Oxford, N. C., for his daughter, Hettie.

W. T. Lyon, Oxford, N. C., in memory of his mother, Mary A. Lyon.

Others are waiting to take rooms. Any inquiries made of me at Chapel Hill, N. C., will be cheerfully answered

Let every friend of G. F. C. give careful regard to this statement.

M. T. PLYLER.

Mount Airy District.

The third quarterly conference on Jefferson circuit at Bethany will be on 9th and 10th of August, and not 7th to 10th. Please change figures, and also make Yadkinville 20th and 21st of August.

We had a fine meeting at Shiloh, on the Sparta circuit, Saturday and Sunday, 11th and 12th inst., and on Sunday secured $900 to build a church there. At Cox's Chapel they are putting the lumber on the ground to build a good church 36 x 50. At Creston we raised, some time ago, about $400 to finish the church at that place. Bro. Bogle writes me that they expect to be in their nice new brick church at Jefferson the last of this month, or by the 1st of July. On the Wilkesboro circuit last Saturday the Quarterly Conference elected a building committee for a new church at Lebanon. At other places on the District new churches are being built. All the preachers are doing faithful work and we expect to make good reports at Conference. Bro. M. H. Long, who had charge of Wilkesboro circuit, could not remain, and Rev. R. L. Ownby has taken his place. Bro. Ownby is on the ground and will begin work at once. Bro Long did fine work while here, and the people were anxious for him to remain, but he had some other work to do and has gone to get ready for it. He is one of our very best men, and will do good wherever he goes.

Truly yours,

J. A. COOK.

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Let a man stand in one spot, weekly, for some time and the fact of his stationary position will attract attention. Somebody will ask, after awhile, what is he there for?

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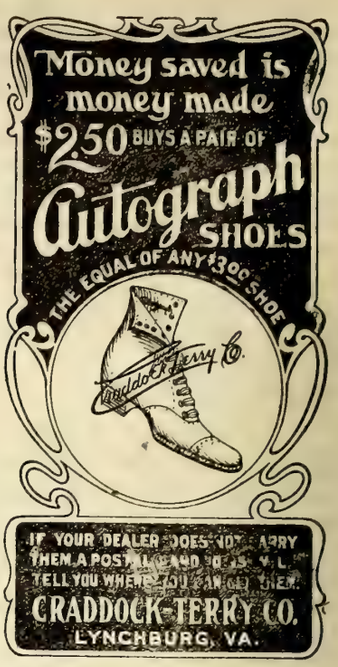
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Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

The Meeting at Brevard.

News comes from Mrs. Branner that the Annual Meeting at Brevard was the best yet held. No more delightful place for such a gathering could be selected. The sermons were preached by Dr. James Atkins. It is not necessary to add anything as to the quality of the preaching. A man of Dr. Atkins caliber needs no stereotyped words of praise.

We hope to give a full account of the meeting later. As host and hostess, I'm sure Mr. Moon and wife were models.

Mrs Frank Siler was present and gave valuable assistance.

The following paper was prepared by Mrs. Creveling for the annual meeting. I am glad to be able to give it to the ladies, and trust that it may stir up some of the Auxiliaries to elect Superintendents of Literature, and that those already elected may be roused to fresh exertion.

A TALK ON PRESS WORK.

It has been but a short time since the department of Press work in connection with the Woman's Home Mission Society was organized. It was started in response to a long felt want of a systametic method for disseminating knowledge of the work to the workers themselves, to those whom the workers wanted to enlist for service, and to the Christian public.

Committees were appointed, and officers were elected, who took hold of the work zealously, with the result that already the department is recognized as one of the most important ones of the Society.

In orgrnizing the work, two general Superintendents of Press Work were elected, one for the territory east of the Mississippi, and the other for that west of it. Then a Superintendent of Literature was elected in each conference, whose duty it is to report to the general Superintendent. Each auxiliary is supposed to elect a Superintendent of Literature, who is expected to keep in touch with the Conference Superintendent, thus forming a channel for information and mutual helpfulness. The general Superintendent of Press Work edits bulletins monthly which she sends to the Conference Superintendent in such quantities as they are needed, while the latter passes them on to the auxiliary Superintendents, who are supposed to present the matter contained therein to the auxiliary at each monthly meeting. If the Auxiliary Superintendent takes the time to prepare carefully for this, so as to present the facts in an interesting and impressive manner, never simply reading the items to the meeting, she can very much increase interest. In some cases the Auxiliary Supeaintendents have used blackboard and crayon to advantage in giving the items.

This system of imparting information through the means of the monthly bulletin has deservedly met with popular approval. We regret that our former General Superintendent of Press Work, Mrs. Luke Johnson, of Atlanta, who has given such faithful service, was compelled to resign at the recent Board Meeting, on account of ill health. Her place was filled by the election of Mrs. Ed. F. Cook, of Thomasville, Ga., who comes enthusiastically to the work.

Six months ago the writer joined the Home Mission Society, and soon thereafter was given the office of Conference Superintendent of Literature, not including the editing of the Home Mission column of the NORTH CAROLINA CHRISTIAN ADVOCATE, which is done by Mrs. F. L. Townsend.

Having lived in the South but a year and a half, and having been acquainted with the work of the Society but one-third of that time, I have had difficulties to overcome that one who was better acquainted with the surroundings and the work would not have had. However, I have tried to inform myself upon the subject, and to do the work assigned me.

With the exception of bulletins for May, which were not published, owing to the fact that the Superintendent of Press Work was in attendance at the Board Meeting at the time for their preparation, monthly bulletins have been sent to each auxiliary in the Conference limits, unless the list of auxiliaries in my possession is not correct. This list includes but twenty-eight at present, only half of which auxiliaries have elected Superintendents of Literature. Letters have been sent to each of these auxiliaries, urging them to elect Superintendents of Literature, and but a very few have responded. Perhaps the superintendents were elected;

(CONCLUDED ON 13TH PAGE.)

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The Quiet Hour.

MY PRAYER.

O give me the joy of living,
And some glorious work to do;
A spirit of thanksgiving,
With loyal heart and true;
Some pathway to make brighter,
Where tired feet now stray;
Some burden to make lighter
While 'tis day!

In the fields of the Master gleaning,
May my heart and hands be strong:
Let me know life's deepest meaning,
Let me sing life's sweetest song;
With some faithful hearts to love me,
Let me nobly do my best;
And at last, with heaven above me,
Let me rest!

—Julian J. Cutter.

It is painful to see how systematically Christians slight the claims of God's work upon their money. The farmer must have improved machinery. The student must have the latest books. The women of the family cannot bear clothes which are not of the current fashion. But the church paper is a luxury. It can be dispensed with. And foreign missions are a chimerical attempt to do the impossible; let the enthusiasts who began it look after it. The preacher must be paid, of course—a little, and at the end of the year, and after the steward has made several calls. And what a beggar the preacher is, to be sure! If a member of any other association than the church were to assume such an attitude toward it, he would be turned out.—Christian Advocate.

Turning the Leaves.

A home mission minister in the mountains of Virginia heard that an old man living alone in one of the coves, was about to die. He found the old man very feeble, sitting at the door of his hut. When asked if he could read, he replied, "No, I never learned to read, but I have a Bible. I lay it before me and turn the leaves, and promise God to do what he wants me to do."

Will not this man rise up in the Judgment and condemn many who can read, but seldom study the word, and many who know, but do not meditate thereon?—C. W. M.

In Time of Storm.

One may be fairly content to walk in doubtful ways so long as the sky is clear. But when trouble comes, what will we do if we shall be found following our Lord afar off? If then there is a whole world between him and our trembling souls, what shall we do? Those who think they may give all their thought to money-making and pleasure seeking will have a hard time when storms arise. In that hour all the worldly good they have eagerly sought will dwindle into insignificance. Then shall they feel the need of Christ. It is well, it is right, it is safe to walk close by the side of the Master. Then, when storms arise, he will not be afar off.—Exchange.

The Grace of Silence.

This grace of silence under trial is one of the most rare and difficult graces; but it is one of the most pleasing to God and most conducive to strength and beauty of Christian character. None of us loves to suffer, and we all shudder at the sight of the probe or the amputating knife. But when the infinite love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit "Keep still, my friend," says the surgeon to the patient in the hospital; "for restlessness may produce false cuts and aggravate the process." If the brave fellow is wise, he will say: "Doctor, go as deep as you choose; only be sure to fetch out the bullet." Ah! the battlefield often requires less courage than the hospital! The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or to be commanded to lie still and suffer. To shout a battle cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because "God did it." If he is silent as to explanations of trying providences, let us be silent in our filial submission. God knows what is best for us; that is enough.—Theodore L. Cuyler.

"By Every Tongue."

A sensation was caused in a Protestant church of this city a few Sundays ago by the entrance of a party of Hairy Ainus, the aborigines of Japan, a number of whom are now on the World's Fair grounds in this city as a part of the ethnological display of strange peoples. They were on their arrival supposed to be pagans and of course no attempt was made to provide for their religious wants. To the astonishment of the managers, on the first Sunday after their arrival, they informed the gentleman in charge of them that they were Christian people and asked to be directed to a Protestant church. A guide and transportation was furnished them, and when they entered the church they surprised the congregation by reverently kneeling, saying their prayers, then taking seats and waiting quietly for the services to begin. They set an example that might well be followed by many thousands of the citizens of this great city. When islanders living almost within the Arctic circle show the reverence displayed by these poor men, it is time for Christians, or so-called Christians, to rouse themselves to a sense of their duties. —St. Louis Christian Advocate.

The Need of More Love.

There is a great necessity for more of that very old fashioned thing—love. "Little children, love one another." We want not only the struggle for life, but the struggle for the life of others. If love ruled in the hearts of all men and a disposition of unselfishness and fraternity, we should soon find a road out of our troubles. We want, not the solidarity of capital and the solidarity of labor—mutually antagonistic camps—but the solidarity of society, a race brotherhood. We cannot longer go ahead in hate and under conditions of warfare. Men must shake hands and agree to a truce. Every Christian employer must feel as to his employee that he is his brother's keeper, with good Samaritan obligations to him; must hold himself under the golden rule, ask what is justice, what a right humanitarianism, and let his religion mold continually both his politics and his business.

The workingman must confess Christ's law over him, too; distinguish between good and bad employers, greedy and humane corporations, the competitive system and those necessarily working under it. Political economy must no longer be the "dismal science," but beat with sympathy for distress, express Christ's tender, yearning spirit, go out in his name and under his inspiration to raise men up everywhere and make the conditions of human life more tolerable, more conducive to the growth of character and the highest altitudes of the soul.—Dr. Levi Gilbert.

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Our Little Folks.

The Gray Squirrel's Story.

Do you know who planted that small butternut tree in the field? I planted it—I, a tiny gray squirrel.

I did not think of setting out a tree when I dropped my nut in the ground. I meant to leave it in a safe place until I was ready to eat it, but I forgot where I had put it. The first thing I knew it was sending up a fine, green shoot through the loose earth.

I suppose you think I steal your nuts. Please remember that I plant nut trees, too. That ought to be put down to my credit.

I have a nice home high up in a large elm tree. It is well hidden, so that the boys cannot see it. That is the most important thing to think of in building a house.

My house is made of the smallest twigs, of dry grasses, and of straws that I found in the field.—Selected.

In Training at the Training Table.

"They'd have seen nothing of me that night if it hadn't been for Billy Burt," said the freshman. He was referring to the college prayer meeting, the first meeting of the year. The freshman got his meals at the club, and that particular evening he noticed that stalwart Billy Burt, the captain of the football team, was not at supper. On asking "if Billy was at the training table," he was told that "Billy was late home from down town, and had cut supper to get ready for prayer meeting."

The freshman, much amazed, strolled into that prayer meeting later, and there beheld his athletic ideal, supperless and cheerful, "leading the meeting," with all the zeal and promptitude which distinguished him on "the girdiron" And from that time on, the freshman also went to the prayer meeting. He said that he was "training along with Billy."

Now that first question of his, "Is Billy Burt at the training table?" had in it much that was actually true. Quite as important as food for the body is food for the soul. The splendid physical development of the college's favorite young athlete would have been of very little value, and might easily have been worse than wasted, if it had been only Billy Burt's body that had been in training, and not his soul also. Training both, he led his mates twice, so to speak; he doubled his own influence and the worth of his own life.

The prayer meeting is in truth a "training table" for the young man who values and aspires to a wholly symmetrical, all-round character. To neglect it is to give up much of that without which no man can be wholly sound in his Christian growth.—The Wellspring.

Little Chip, the Sailor Hero.

"Captain, Fred says that all sailors are brave. I don't believe it, for Uncle Jim told me only this morning that there are just as many cowards on sea as on land."

"Your uncle makes a mistake, Edgar," Capt Jack said, seating himself on an upturned keg "As a general thing, sailors are fearless. The life they lead seems to make them courageous, although I've seen some seaman who were pretty scary fellows in time of danger

"But on the other hand nearly all sailors are awed by anything they cannot understand Anything mysterious—such as earthquakes, and especially if they come at night—strikes terror to the heart of the bravest. Now it isn't so much on count of the real danger of the thing, but just because he feels himself in the presence of something he cannot fight or with which he cannot cope."

For a full minute Capt. Jack puffed away at his pipe in reflective silence. The boys, having learned his ways, knew he was on the eve of telling something of interest, so they winked and nudged each other, but dared not speak.

"Now, boys," he began, "I can tell an incident to prove just what I mean. It happened aboard a vessel on which I made one of my last trips.

"One night in the tropics we were startled from a dead calm into what seemed an awful whirlpool A big, six-foot Swede, who had spent all his life at sea, sprang up frantically and cried excitedly: 'Earthquake! We are all gone sure!'

"Without further notice, little Chip became panic-stricken, and fell in a corner in a frightened heap, too benumbed by a terror even to know what had happened. The Swede had given a false alarm. Instead of an earthquake, a terrible gale blew, and the sea was churned into foam and froth. When little Chip became conscious, the sea was again calm, and a full moon hung high in a deep indigo, cloudless sky. The storm was over, and poor little Chip was heartily ashamed of himself, but not one man aboard blamed him.

"And yet when I tell you the rest of the story, you will feel that he was no coward at all, but on the contrary, he was brave and bold. They had seen him crawl out on a yard arm in a howling gale of wind to pass a reef, and skin up bare poles like a monkey. They had seen him slide down stays and hang about in mid air on ropes that were never meant for climbing. All of this he had done while all hands watched him breathlessly from deck

"Just a month before this, we were sailing before a five-knot breeze through a tropical sea For several days big sharks on the look out for refuse had been following the ship. One morning a little boy leaning on the stern, lost his hold, and fell over-board. All hands saw the accident; but it remained for this young sailor, the mere lad. Chip, to act. Before the cry had been raised, he procured a lifeboat and leaped overboard into it When the ship hove to, the boy and child were a mile astern, and almost an hour passed before they were picked up. Meanwhile the young fellow had reached the child with the lifeboat. The boy showed the most wonderful courage and coolness in keeping off the sharks. He would remain perfectly still until they were close, when with a few lively kicks, he would frighten them away. You know a shark is a very timid monster, though but few when in the water seem to have the presence of mind to remember it.

"Now from that hour, young Chip, as he was called, became a hero with every seaman. To leap overboard in shark-infested waters was a fearless act, and won the admiration of the whole crew, from the mate down to the sweepers"—Exchange.

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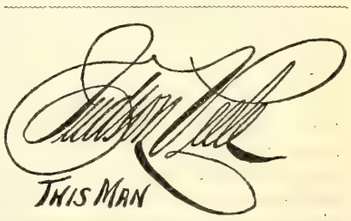
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North Carolina Christian Advocate.

[Entered according to the Postal Laws and Regulations in the Post-office in Greensboro, N. C., as second class mail matter.]

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Publishers' Announcement.

All traveling preachers in the Conference who act as our agents will receive the paper without charge.

☞Your label indicates the date to which your subscription has been paid.

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If you wish your paper discontinued please send in all arrearages.

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The Christian Advocate,
Greensboro, N C.

Notice! Notice!!

If we do not hear from those subscribers who are running behind in the next week or two, we shall be compelled to send out personal statements. Do not be offended, dear reader, if we send you a personal reminder by mail.

Passing the Last Crisis.

Elsewhere the reader will find the account of an important meeting of the Board of Trustees of Greensboro Female College, including a special resolution passed by them.

There is no doubt that this institution is now passing through the last great crisis, and its destiny is suspended upon the efforts made during the next few weeks. We are glad to note that the trustees are encouraged and that the work will be pushed from this on. We are glad also that for at least thirty days or more Rev. S. B. Turrentine, D.D., will be allowed to give himself entirely to the work of soliciting subscriptions, while the Alumnae will press their work through Miss Smith. This practically guarantees a sufficient addition to the pledges already secured to cover the $30,000 00 required before the work of construction begins. This will furthermore guarantee the re-opening of the College this fall, though it may be a little later than the usual date, and the scholastic year may be somewhat shortened.

Meantime, as will appear from a communication elsewhere, Rev. M. T. Plyler, of the N. C. Conference, is pushing the canvass for the furnishing of the College. How it would rejoice the hearts of our people if some generous hearted brother, with the means to do so would rise up with a gift of $10,000.00, or even $5,000.00, for the building fund! Let the men and women whom God has prospered, think about this, and let all the people pray God to open the hearts and the purses of the people.

A Needless Congestion.

Notwithstanding effort upon effort has been made and much exhortation has been indulged in to secure a different arrangement, we have again this year the spectacle of District Conferences piled up on the same date. Since, as announced this week, the Waynesville District Conference is changed from July 14-17 to July 21 24, we shall now have no conference including the third Sunday; but we shall have two embracing the fourth and three embracing the fifth Sunday.

This ought not to be so, and it is not at all necessary. Many of our men whose work requires them to visit these Conferences are thus compelled to leave some off the program entirely, and to meet others by a sort of hop-and-skip process which gives opportunity for only very superficial work. It is now too late to remedy the mistakes for this year, but we do hope there may yet come a time when presiding elders will enter into consultation so as to secure an arrangement of these meetings, not only with a view of avoiding a conflict of dates, but so as to give us a breathing spell between them.

How did we become possessed of the idea that only July is suited to these convocations? July—when everything is sweltering; and the fifth Sunday in July when Dog Days are just ready to be ushered in? If we want to put the best energies of preachers and delegates into the consideration of topics of interest; if we expect the best that may be brought to bear upon a community by the preaching of the Word, we submit that almost any other season than July would be preferable, unless it be in the trans-mountain districts. Let us think on these things and resolve to do better next year.

The Democratic State Convention.

The Democrats of North Carolina met in convention assembled in this city last Thursday at 12 o'clock, m. It was a large gathering. The different counties of the State were entitled to 1,250 delegates, but there were probably 3,000 visitors in the city. The convention was held in the Banner Warehouse, the same auditorium which was used for the Jones-Stuart meetings. It was uncomfortably full most of the time. It could hardly be called a deliberative body, as everything was done in too much haste for deliberation. The body was turbulent, and never at any time under the control of the presiding officer. The members did not come to hear speeches; they would not listen to Senator Simmons, nor to the temporary chairman, Representative John H. Small, of the First Congressional District. They even showed that they were tired of hearing Governor Aycock, who was speaking by special invitation.

The interest of the convention centered on the race for Governor. Four gentlemen, Hon. R B. Glenn, of Forsythe, Maj. C. M. Stedman, of Guilford, Gen. T. F. Davidson, of Buncombe, and Hon. W. D. Turner, of Iredell, were candidates; and the bulk of the delegates were for the two first named gentlemen. Mr. Glenn was nominated on the sixth ballot; Ex-Judge F. D. Winston, of Bertie, was nominated for Lieutenant-Governor over Hon. Geo. L. Morton, of New Hanover, and Jos. A. Brown, of Columbus.

For the most of the other State officers there was no contest, and the present incumbents were nominated. There was a contest for the office of one of the Justices of the Supreme Court between Judges W. A. Hoke and M. H. Justice. Hoke won easily.

The entire ticket nominated was as follows:

Governor—R. B. Glenn, Forsythe.
Lieutenant-Governor—F. D. Winston, Bertie.
Secretary of State—J. Bryan Grimes, Pitt.
Auditor—B. F. Dixon, Cleveland.
Treasurer—B. R. Lacy, Wake.
Supt. of Public Instruction—J. Y. Joyner, Guilford.
Attorney General—R. D. Gilmer, Haywood.
Commissioner of Agriculture—S. L. Patterson, Caldwell.
Commissioner of Labor and Printing—H. B. Varner, Davidson.
Corporation Commissioner—S. L. Rogers, Macon.
Associate Justices of the Supreme Court—W. A. Hoke, Lincoln, and Geo. H. Brown, Jr, Beaufort.
Delegates at Large to National Convention—Julian S. Carr, Durham, Locke Craig, Buncombe, John E. Woodard, Wilson, and E. J. Hale, Cumberland.
Presidential Electors—F. S Spruill, Franklin, and W. A. Self, Catawba.

The platform adopted stood squarely by the Watts' Bill, which is a matter of congratulation for temperance people. The convention sent its delegates uninstructed to the National Convention, although an effort was made to instruct it for Parker.

EDITORIAL NOTES.

The letter of Mrs. Ross, referring to the Brevard Industrial School, should have appeared last week. We regret the oversight by which it was left out.

The Shelby District Conference will convene at McAdensville on Thursday, July the 9th. Let the people pray that these meetings be occasions of great spiritual blessing.

We regret to note the critical illness of Mrs Jno. R. Brooks, wife of Rev. Jno. R. Brooks, D.D. They are now with Mrs. Brook's sister, Mrs. Jones, in Wake county. Let prayers ascend in her behalf.

The latest report from Rev. J. D. Carpenter, of the North Catawba circuit, is that his case is critical, and there has been no improvement. Brother Carpenter will be remembered at a throne of mercy by a host of friends.

The Winston District Conference will meet this week at Kernersville. We expect to be on hand and hope to meet a goodly number, ready and anxious to turn in their renewal to the ADVOCATE.

We have received the Centennial Edition of the News and Courier, Charleston, S. C. This is perhaps the most elaborate edition of a newspaper ever gotten out in the South, and will be very valuable to preserve on account of the quantity and quality of its contents.

We call attention to a change of date in the time of holding the Waynesville District Conference. Instead of the 14-17, it is now announced to embrace the 21 24 of July. Let all concerned take due notice.

Rev. E. J. Poe, of the Alexander circuit, had the misfortune to lose a good horse last week. This is a calamity that falls heavily upon a Methodist preacher, and we suggest that the readers of the ADVOCATE share this loss with Brother Poe. Brother Poe's address is Taylorsville, N. C. Let us all help him, thus relieving his burden and adding to our blessing.

We note with regret the affliction which has befallen Rev. H. L. Atkins and family. He is just up from an attack of grippe and fever, and now two of his little boys are stricken with fever. We trust that the lives of these children may be graciously guarded and that the hand of affliction may soon be lifted from the family. Brother Atkins, writing of the work on the Shelby district, says: "I hope there has been little decline during my illness. When I was taken sick I was delighted with the condition of the district as a whole. The preachers are all at their places, have all been pretty well in the main, except Bro. Gray, who had to give up his work. He is now in Spartanburg, S. C., with his people, and is slowly improving. All the preachers have been doing faithful work, and are hopeful and are inspiring their people with hope. We are hoping to build up our people in their religious lives, take care of the children, harvest the unsaved, and pay every cent on every charge for every claim."

Appeal from Treasurer of Board of Missions.

MR. EDITOR:—I want to remind the Pastors of the importance of taking the collections for Missions now, and of sending the money to the treasurer at once. This is the season of the year in which the Board at Nashville, borrows money; and the more we send now, the less money the Board will have to borrow. Let us save all the interest possible by speedy collections. Please send me at once all the money collected for missions. The calls upon the treasurer have been very heavy and still some of the brethren serving missions are mighty hungry. Enable me to relieve wants.

One more word. Very little has been paid this year on the "Moose Fund." Do not forget that your pledges were for five years, and this is only the second. Send your subscription for 1904. Yours,

J. E. GAY, Treas.,
Board of Missions.

Shelby District Conference Notice.

All who intend visiting the Shelby District Conference, at McAdensville, June 7-10, will please notify me that homes may be reserved for them. Delegates and others, coming by private conveyance, will confer a favor by so writing me, that proper provision may be made to care for their teams.

JNO. H. BRADLEY.

New Advertisements.

State Normal and Industrial College, Greensboro, N. C.

University College of Medicine, Richmond, Va.

Summer School, Raleigh, N, C.

Southern Dental College, Atlanta, Ga.

Peace Institute, Raleigh, N. C.

Littleton Female College, Littleton, N. C.

Davenport College, Lenoir, N. C.

Randolph-Macon College.

Trinity Park School, Durham, N. C.

Trinity College, Durham, N. C.

Acme Supply Co., Danville, Va.

Look up these ads and read them. This is the time to decide the question of schools for next year.

District Conference Directory.

ASHEVILLE DISTRICT, at Biltmore, August 4-7.

CHARLOTTE DISTRICT, at Marshville July 21-24.

FRANKLIN DISTRICT, at Sylva, July 28-31.

GREENSBORO DISTRICT, at Holt's Chapel, July 28 31.

SALISBURY DISTRICT, at Salem Church (seven miles from Albemarle), July 28-31.

SHELBY DISTRICT, at McAdensville, July 7-10

WINSTON DISTRICT, at Kernersville, June 30-July 3.

WAYNESVILLE DISTRICT, at Mount Zion, on the Crab Tree circuit, July 21-24

The Summer School for Teachers.

Opens July 4th, at Raleigh, N. C. This will be one of the greatest educational events in the State for a decade. An attendance of 1,000 teachers and school officers expected.

The County Superintendents's Convention, July 12-13.

Hon John Temple Graves, Atlanta, the South's most eloquent orator, July 12.

Woman's Association for the Betterment of Public School Houses, July 16 and 20.

Polk Miller, Richmond, the South's leading humorist, July 19.

Dr. Currell, Virginia, one of the South's most eloquent English scholars and lecturers, July 8-15-22.

Farmer's Convention August 1 3.

Round trip tickets one fare on sale July 4, 5, 11, 12, 19, 18, 25, and Aug. 1, good until August 6th. Notify your railroad agent a few days before ready to start that he may have your special ticket ready, and bring your friends to the Summer School.

The Waynesville District Conference Notice.

The Waynesville District Conference will be held at Mt. Zion church, on the Crab Tree circuit, 9 miles from Clyde, July 21 24. All delegates and those representing conference interests, will be met at Clyde, 4 o'clock p. m. train, on Wednesday and Thursday, July 20th and 21st, and given free transportation to the seat of the Conference. All our school men and women and all representatives of our church interests are cordially invited. All our preachers and delegates (who conveniently can) will please come in their own conveyances. Notify the pastor, Rev. J. A. J Farrington, Crab Tree, N. C., of the hour of your arrival and the means of travel. Rev. C. P. Moore, of Brevard station, will preach the opening sermon Wednesday night.

C. F. SHERRILL.

Greensboro Female College.

BOARD OF TRUSTEES MEET AND TAKE IMPORTANT ACTION.

At a meeting of the Board of Trustees of Greensboro Female College held in Greensboro, N. C., on June 23rd, 1904, a report was rendered by the Secretary showing the financial status of the Institution and the progress made in securing its bonded indebtedness, all of which were encouraging and gratifying, and outlook for the enterprise is promising. After a full discussion by the Board, the following resolutions were unanimously adopted:

Resolved 1, That it is the sense of this Board that the movement to rebuild Greensboro Female College be pushed with renewed vigor; that the Building Committee be authorized and directed to place orders for material at once, and the work of construction begin as soon as the remaining $10,000 of the $30,000 to be raised is subscribed in order to insure the opening of the College at the Fall term, 1904.

Resolved 2nd, That the Board endorse the resolutions adopted at the recent meeting of the Alumnae Association of Greensboro Female College; and that we hereby pledge to the Alumnae our heartiest sympathy and co-operation in the laudable efforts to rebuild and re establish this time honored Institution of learning; and that we earnestly appeal not only to the Alumnae but also to all the friends of Greensboro Female College at once to make liberal contribution for the rebuilding of the College to insure the reopening at the Fall session.

L. L. SMITH, President.
C. H. IRELAND, Secretary.

North Carolina Methodism.

BURKHEAD, WINSTON.—The Sunday School of Burkhead church, Winston, had a delightful excursion to Mt. Airy last Friday.

PRICE.—Rev. D. V. Price entertained the young people of his congregation at a delightful lawn party and ice cream supper Tuesday evening.—Stanley Enterprise.

HOUSTON.—Dr. W. C. Houston and Mrs. Houston will leave about the first of July for Chicago, where Dr. Houston will take a post-graduate course in dentistry at the Chicago Post Graduate Dental College.—Concord Times.

SHELBY.—Rev. H. L. Atkins, who has been confined to his room for several weeks, has sufficiently recovered to be able to get out again, and hopes to resume his work on the district. He is one of the most earnest, zealous and successful presiding elders in the State.—Cleveland Star.

WARE.—Rev. Dr. W. R. Ware, the able and scholarly pastor of the First Methodist church of Salisbury, preached a singularly clear and impressive sermon in the Shelby Methodist church Sunday night. The congregation was small owing to the very heavy rains.—Cleveland Star.

LEONARD—HATHCOCK.—Mr. R H. Leonard, one of the stewards of Central church, Mt. Airy, was married in the city of Richmond, Va., on last Thursday, to Miss Nellie Hathcock, of Albemarle, N. C. The marriage took place at the home of Mrs. R. H. Cook, sister of the bride.

RATLEDGE—DALTON.—Rev. J. T. Ratledge, preacher in charge of the Danbury circuit, was married to Miss Susan M. Dalton, on Tuesday, June 21, at 4 p. m. The marriage ceremony was performed in Mount Herman church, by Rev. D. Atkins, presiding elder of the Winston District, in the presence of a large audience.

BOYER.—The marriage of Miss Ada Lee Boyer and Mr. George Long Clendenin was solemnized in the First Methodist church Wednesday morning at 9:30 o'clock, in the presence of a large assemblage of friends. The ceremony was performed by Rev. H. K. Boyer, father of the bride and pastor of the Church.—Statesville Landmark.

WARE REUNION.—On Friday, June 17, the children, grandchildren and great grandchildren of Mrs. Naomi Ware, widow of the late James M. Ware, met at the old homestead in a family reunion. The day was ideal for the occasion and a bountiful dinner was served on the lawn adjacent to the house. The following children were present: Mesdames John E. Roberts, J K. Wells, L. D. Webb, and J. H. Wells, of Shelby, and Mrs. R. E. Alspaugh, of Eagle Creek, Oregon; Rev. W. R Ware, of Salisbury, Dr. A B. Ware, of Asheville, J. Frank Ware, of Charlotte, and Dr. R. E Ware, of Shelby. All of the sons-in law and daughters-in-law except four, were present. The oldest son, J. A. Ware, died some years ago. There are 35 grandchildren and 22 great grandchildren living, nearly all of whom were present. There are 66 children, grandchildren, and great grandchildren living. All present vied with each other in showing marks of respect to the aged mother who has passed her 79th mile-post, but looks to be much younger. Hers has been a life of love and kindness and has been spent in the service of the Master. May she and her worthy sons and daughters live to hold many more reunions.—Shelby Aurora.

NEWS NOTES.

The number of bodies recovered from the disaster of the General Slocum now stands 911, and new bodies are being found every day.

Charlotte is to have a new $75,000 depot. The Southern will build it. It will not be a union depot as was once supposed.

The National Republican Convention met in Chicago last Tuesday, Wednesday, and Thursday, and nominated Theodore Roosevelt for President, and Senator Chas. W. Fairbanks, of Indiana, for Vice-President.

Fire, which threatened for a time to destroy many buildings at the World's Fair, at St. Louis, on June 14th consumed the house of the exhibit of the lumbermen's association, rendering the building and contents a total loss. Loss estimated at $60,000.

President Roosevelt has made the following changes in his cabinet: William H. Moody, of Massachusetts, Attorney General; Paul Morton, of Illinois, Secretary of the Navy; Victor H. Metcalf, of California, Secretary of Commerce and Labor. The resignations of Secretary Cortelyou and Attorney General Knox have been accepted to take effect July 1st.

FOREIGN NEWS.

Tangier, June 25, 12:55 a. m.—Ion Perdicaris and Cromwell Varley, who were captured by the bandit Raisuli, have just arrived here.

Paris, June 24.—France is sending a warship to Hayti to enforce a demand for reparation of the insult to the French minister at Port au Prince, who was pelted with stones by Haytien soldiers forming the palace guard, while he was coming past the palace last Wednesday in company with the German minister, who was also stoned. The assault was due to popular feeling against Frenchmen and Germans, who are popularly blamed for the deplorable financial condition of the country.

Tokio, June 25, Noon.—Admiral Togo reports that on Thursday last, June 23, his patrol boat discovered the battleship Peresviet and seven other vessels, accompanied by nine torpedo boat destroyers, near the entrance of Port Arthur harbor They warned him wirelessly and he immediately advanced all his fleet except those vessels engaged upon special duty The admiral then discovered that the Russian fleet, which consisted of six battleships, five cruisers and 14 destroyers, evidently planned a dash southward by sundown. The Russians stopped outside the entrance to the harbor, and after nightfall a fleet of Japanese torpedo boat destroyers resolutely attacked the Russian ships and succeeded in torpedoing and sinking a battleship of the Peresviet type and disabling the battleship Sevastopol. A cruiser of the Diana type was observed being towed into the harbor on Friday morning, and it was evident that she had suffered serious damage. The Japanese ships sustained little damage. The torpedo boat destroyer Shirokumo was hit by a shell, which fell in the cabin, and 3 men were killed and three others wounded. The Chidor, a vessel of the same class, was hit behind the engine room, but no casualties resulted therefrom. Terpedo boats 64 and 66 were slightly damaged.

Burkhead Excursion.

When Artemus Ward was traveling through this country many years ago great crowds attended his funny lectures. The hall was so packed at one place it is said that the last man who went in was obliged to leave his cane outside.

The Burkhead excursion to Mt. Airy yesterday was crowded not quite so much as that, though the managers were delighted with the liberal patronage.

Three hundred and fifty took advantage of the opportunity and from start to finish there was not one thing to mar the day's pleasure. The train ran on schedule time; the Winsten Cornet Band discoursed sweet music; the refreshment car dispensed good things to eat for a small consideration. What more could be desired?

At Mt. Airy the friends were met by Rev. F. L. Townsend, the pastor of the Methodist church; Mr. E. H. Kochtitzky, superintendent of the M. E. Sunday School, and a committee of ladies and gentlemen who conducted them to the picnic grounds. Here the excursionists found ample shade, magnificent water and cool, refreshing breezes.

The day was spent in visiting the rock quarry, the White Sulphur Springs, quiet walks in shady nooks, and the crowd arrived in the city at 8 o'clock last night very much pleased with their day's outing.

Great credit is due the management who conducted the excursion for a good sum was realized after all expenses were paid.

The managers say they cleared about $75.—Twin-City Sentinel.

The Sunday School.

Lesson for July 3.

The Kingdom Divided.

I Kings 12, 12 20.

From July to January we are to study that part of the Old Testament which treats of the history of the divided kingdom, Judah Israel, which took the place of the magnificent empire which was built up by Saul, David and Solomon. The Scripture passages which are to be considered in the quarter just beginning are from First and Second Kings, Second Chronicles, with a single lesson from the prophecy of Amos.

Last December we concluded a six months' course in Jewish history, which took us from the popular demand for a king to the culmination of Solomon's reign in the visit of the Queen of Sheba. Solomon's empire included not only the Israelite tribes, which were themselves torn by jealousies, but it extended eastward and northward over tributary States, which retained much of their own autonomy, and only awaited the accession of a weaker sovereign at Jerusalem as the signal of revolt. Solomon's sin had brought upon him the anger of Jehovah, who let him know in no uncertain terms (1 Kings 11, 9-13) that his empire should be rent, and only a remnant should descend to his son, "for the sake of David, My servant." Solomon died after a reign of forty years, and his son, Rehoboam, took the reins to guide the unruly forces which had been harnessed by his imperial father. Rehoboam summoned the heads of the people to the ancient town of Shechem for his coronation. The disaffected spirits notified the exile Jeroboam to be present. He was a natural leader, valorious, able, indefatigable, and he was forewarned of the fate of the kingdom. The people, with Jeroboam as spokesman, asked the new king to relieve them of the heavy burdens which the empire had laid upon them. They made his yielding the condition of their allegiance. He asked for three days' time to consider their ultimatum. Here our lesson begins.

Verse 12. Jeroboam —The son of Nebat, an Ephraimite, by his energy and industry he had worked himself up to a responsible position on Solomon's engineering staff (1 Kings 11: 27, 28). The prophet Ahijah had graphically forewarned him of the rending of the kingdom, and prepared him to take a leading part in it. His subsequent actions caused the king to suspect his loyalty and he fled over the border, where the king of Egypt harbored him until Solomon's death tempted him from his lair. Rehoboam. —Son of Solomon and the Ammonite princess Naamah. No other son is mentioned. The meeting place, Shechem, may have been chosen out of compliment to Ephraim, ever jealous of Judah and the younger metropolis, Jerusalem, upon which the dynasty of David had lavished such splendors. Shechem had a place in the history of the Jews from the time of Abraham, and its sacredness far antedated that of Jerusalem.

13, 14. Forsook the old men's counsel. The old men (verse 7), who knew something of the temper of the northern tribes and the weakness of the imperial bond, advised the prince that if he would answer the people smoothly, "speak good words to them," they would remain loyal. The young fools, however, that were grown up with him, his satellites, who shared the princeling's pleasures and basked in his smiles, gave him the opposite advise "Make the yoke harder than ever," they said: and tell the people "my little finger shall be thicker than my father's loins." And the haughty young despot cradled in luxury faced the best men of his kingdom with this firebrand on his lips. My father chastised you with whips, but I will chastise you with scorpions.

15. The cause was from the Lord. Jehovah left him to his own folly. Ahijah the Shilonite. A prophet who lived at Shiloh. His second remarkable prophecy is in chap. 14. Reference is made to his prophecy in 2 Chron. 9. 29. The saying. Ahijah had given Jeroboam ten bits of cloth out of twelve, and said in God's name, "Thou shalt be king."

16-19. All Israel —The words indicate the highly representative character of the assembly. Hearkened not. "Once to every man and nation comes the moment to decide." Rehoboam thought he was deciding against the people. In fact, when he turned the deaf ear to their proper petition he decided against his own peace and prosperity. The people answered the king. The three days had afforded time for Jeroboam and his friends to circulate among the tribesmen and feed the flames of hostility to the house of David. They doubtless forecast the tone of Rehoboam's answer and raised their treasonable shout without delay. What portion have we in David? The jealousy with which the powerful tribe of Ephraim had always viewed the hegemony of Judah broke out here. "What is David to us, anyway?" they cry. To your tents, O Israel. They recognized the consequences of their action—war to the knife between the seceders and the insulted king—and they must prepare for action at once See to thine own house, David. A challenge to the king's own tribe and a fair notice that the union under the dynasty of David was ended. In the cities of Judah. The secession was territorial. The men of northern birth who lived in the jurisdiction of the southern kingdom remained subject to its king. Adoram (elsewhere called Adoniram) had been receiver-general under David and Solomon, and had made himself odious by his harshness to the men drafted to labor on the public works. He was the last man to send on a collecting tour of the disaffected region. Stoned. Rehoboam had threatened heavy burdens, and the northerners made this bloody answer to his first attempt to execute his brutal threat. Rehoboam made speed It was thirty five miles from Shechem "in the enemy's country," to the protection of his fortified capital, Jerusalem. So Israel rebelled The murder of the king's officer was the first overt act in the secession of the ten tribes.

20 When all Israel heard.—It took time for the news of Jeroboam's return from Egypt to spread through the north. The congregation. An assembly of the leading men of all the rebel tribes. Judah only. The Septuagint inserts "and Benjamin." Judah had already absorbed the Simeonites, and afward received the Levites.

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The Epworth League.

Topic for July 3.

Our Nation's Defender.

(Ps. 33: 12-22)

This week we return to the Psalms for our topics, having spent the past three months in the study of the parables of our Lord. Our Psalm for today divides at the twelfth verse, the latter part affording the subject of our study, which is specially applied to our national holiday.

I THE FAVOR WITH WHICH HEAVEN HAS BLESSED OUR COUNTRY.

1. God is to be regarded as the Source and Author of national, as well as personal blessings. Hence there arise occasions of national humiliation and national thanksgiving.

2. God has blessed our country with civil and religious liberty. One may do as he will, provided he interferes with the happiness and freedom of no one else. He may worship God according to the dictates of his own conscience, and may hold such opinions as commend themselves to his reason.

3. God has blessed our country with a gospel freely proclaimed throughout the land. Not the dry husk of traditional dogma, commended by a national ecclesiastical establishment, but the life-sustaining, spiritual bread is broken to the whole people. Whosoever will may take the water of life freely.

4. God has blessed our country with the diffusion of knowledge and the opening of privilege to all. The system of government encourages intelligent participation by the whole people and provides opportunity for obtaining education to all. The direction of wealth in the channels of educational endowment surpasses among as anything heretofore and elsewhere known.

5 Temporal prosperity is one blessing with which God has most signally blessed the United States. Labor obtains more liberal wages with us than anywhere else, and the trend of industrial development is in the direction of just distribution of the products of labor. The cramping, stunting effects of poverty, apart from vice and its consequences, are comparatively rare among us.

II. OUR DAY OF PERIL WILL COME WHEN WE PUT TRUST IN OURSELVES.

1. To put trust in ourselves is to deny the fundamental truth of the government of the world by God; hence to build upon an essentially false foundation. All national strength is thus sapped and stability imperiled.

2. National pride is merely the collective unbelief of the people who compose the nation, and is always accompanied by a general moral deterioration. Rome, with her twelve centuries of history and her world-controlling power, could not survive the moral degradation of her people. Certainly our country, built not upon hoary tradition nor material power, but upon the virtue of her citizens, cannot survive the decline of their faith and integrity.

3. The danger of national pride is great because of our unparalleled national growth and prosperity The hand of God is hidden behind the second cause that operate in human society, as in natural phenomena we are not made aware of his immediate activity; hence men forget that he is the God of nations. Our Revolutionary forefathers had little of the religious motive, nor were the political founders of the republic, in the main, Christian men. Our peril is lest we interpret the blessings of God in such a manner as to exclude him because we see him not.

III. A NATIONAL JOY BECOMES US.

1. A holy joy as it recognizes the gracious presence of God among us. Hope and trust are thus inspired. and these always express themselves in joy Their absence is marked by the lack of rejoicing. It is the backward and fearful glance that is full of heaviness.

2. A national joy as it relates to the common heritage in God's mercies and providential blessings and participates with others in them, inviting others to participate in the common privilege of joy.

3. Because God reigns, a national joy becomes us.

ILLUSTRATIONS AND APPLICATIONS.

Civil liberty is the condition of developing ability. Freedom and inventiveness go hand in hand. The American people excel in both.

Enterprise and personal initiative are both difficult and comparatively rare amidst civil restrictions. The unprecedented growth and prowess of the United States must be traced to the spirit of liberty that made the American pioneer the master of the wilderness and the conqueror of the foreign foe.

Moral strength comes with freedom, and is inconsistent with conventional types as a substitute for the dictates of conscience and conformity with ecclesiastical establishment a substitute for freedom in worship. The multitude of religious sects that spring up wherever men are free to follow the dictates of conscience and reason may constitute disadvantages, but are the product of a more robust spiritual life than that of external unity.

The piety that leads us to wait upon God in all other things should similarly affect our national affairs. We should use temporal good, so that it may be our greatest joy that God is graciously disposed toward us. (Osiander.)

What pity it is that this earth, which is so full of God's goodness, should be so empty of his praises, and that of the multitudes that live upon his bounty there are so few that live to his glory!—Matthew Henry.

How easy may this thought make us at all times, that God governs the world, that he did it in infinite wisdom before we were born, and will do it when we are silent in the dust! —Matthew Henry.

Don't allow yourself to be afraid of men. God has surrounded the sea with his commandment, and he will put a bit in the mouth of men.—Franke.

Failures in the issue are due to failures to take counsel of God in the inception.

The cause of God is never in danger; infernal craft is outwitted by infinite wisdom, and Satanic malice is held in check by boundless power.

The root of faith in due time bears the flower of rejoicing. Doubts breed sorrow, confidence creates joy. —C. A Briggs.

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MAY—NOVEMBER, 1904.

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Mt Airy	37.00	30.85	25 10
Sanford	3 .60	31 90	26.95
Winston-Salem	35 85	29.85	24.40

Southern Railway will, effective April 26, 1904, inaugurate Through Pullman Sleeping Car between Greensboro, N. C and St. Louis Mo., via Salisbury Asheville Knoxville Lexington and Louisville; leaving Greensboro daily at 7:20 P M

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Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

First Quarterly Report of the W. F. M. S., of the W. N. C. Conference.

DISTRICTS.	Dues.	Pledge.	F. Bumpass Memorial.	Circle of 30.	Scholarship.	Conf. Expense.	Isabella Hendrix School.	20th. cen'y Fund.	Bible Women	TOTAL.
Asheville	$40 70	15 30		5 00	$	6 25	$			$ 67 25
Charlotte	71 68	15 50	10			9 00				95 68
Franklin	3 85									3 85
Greensboro	58 20	56 00				6 05			$60	178 25
Morganton	14 70	1 50				25				16 45
Mount Airy	9 65	15				20				10 00
Salisbury	57 72	6 85				9 25				73 82
Shelby	40 75	7 00				10 81				58 56
Statesville	30 55	18 37				5 75				54 67
Waynesville	9 70									9 70
Winston	17 05	6 50	90			50				24 25
Total Adults	351 95	127 17	30			48 06	$		$60	592 48
Light Bearers	134 58	70 98		5 00		85				206 39
Total	486 53	198 13	30	5 00		48 91	$		$60	798 87

Conference Expense on hand	149 56	Paid Conf. Corresponding Secretary	35 00
Collected for Conference Expense	48 91	Paid Conference Treasurer	15 00
Collected for other purposes	749 96	Paid Charlotte District Secretary	5 00
		Paid Asheville District Secretary	10 00
		Paid General Treasurer	749 66
		F. Bumpass Mem Fund retained	30
		Conference Expense Fund retained	133 47
	$ 948 43		$ 948 43

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Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Extract From Sermon By Rev. Young J. Allen, Shanghai, China.

Now, then, we are ambassadors for Christ—and upon this embassy, its success or its failure, hangs the fate, for weal or woe, of all men to whom our message shall come!

One could hardly conceive it possible, and yet we are assured that in the Churches there are thousands of members and not a few of their responsible leaders, who, while they accept the gospel for themselves, neither recognize nor accept the obligations of redeeming grace, or of membership in the household of God, the Church.

Not only so, but we even hear of Churches who so misunderstand, or are so ignorant of the import of Revelation, of the Gospel dispensation, and the original purpose of the church as a divine institution, and particularly are so wanting in knowledge of the great unevangelized world of heathenism, or so indifferent, as to repudiate any obligations beyond themselves and refuse to contribute to the support of Missions in foreign lands. The excuse they are said to offer in justification of conduct so cold and anomalous is that the heathen are supposed to have a religion, or cult, or philosophy of their own, in which they live and are fully content, and therefore they should not be disturbed, etc. But surely in the light of this twentieth century, with floods of knowledge pouring into Christendom from the remotest ends and darkest corners of the world, there can be but few who will avow, or attempt to extenuate their indifference by an excuse so untrue to facts and so unworthy a disciple of the Savior, who is Christ the Lord.

One has but to contrast the present history and condition of countries in the East and West, in Pagan and Christian lands, to be convinced that it is true not of the individual only, but likewise of the nation, to-wit: that "without me (Christ) ye can do nothing;" while as Paul says: "I can do all things through Christ who strengtheneth me." So true it is, the presence or absence of Christ makes all the difference, whether in the individual or the nation.

The hope of the world, then, is in the increasingly large class of men and women who not only accept Christ as their personal Savior, but recognize their obligations to this Ministry of Reconciliation, to which they themselves are consciously indebted for all of life that is worth living, and for the ultimate hope of heaven.

These are the elect of God, and constitute a cloud of witnesses hovering with benedictions and blessings over every land; thus fitly fulfilling or realizing the Mission of the Angel whom John saw fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Oh, ye brethren and friends in the Home land, we are not straitened in this heathen land by reason of any local disability or opposition, but only for lack of Home support and sympathy. We pray you, therefore, as though God did beseech you by us, be ye first of all reconciled to God and then take part with us by your gracious sympathy and help in this incomparable Ministry of Reconciliation, whereby we may make known the unsearchable riches of Christ among the Gentiles. Amen.

Tokio, June 24.—It is unofficially announced that General Oku, since the battle of Telissu, has defeated the Russian efforts to concentrate at Tashichao. An informal commission has been appointed to consider Japanese action in regard to the Manchurian railway when the army has occupied the lines. An army surgeon who has returned to Tokio accuses the Russians of repeatedly firing on the Japanese medical station, which was marked with the red cross.

Driven to Desperation

Living at an out of the way place, remote from civilization, a family is often driven to desperation in case of accident, resulting in burns, cuts, wounds, ulcers, etc. Lay in a supply of Bucklen's Arnica Salve. It's the best on earth. 25c. at drug stores.

Quarterly Meetings.

Asheville Dis't—3rd Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	May	28 29
Bethel	"	28 29
Marshall circuit, Flint Hill	June	4 5
Hot Springs ct., Paint Rock	"	11 12
Ivey circuit, Little Ivey	"	18 19
Bald Creek circuit, Deyton's Bend	"	22 23
Burnsville circuit, Martin's Ch	"	25 26
Swannanoa circuit, West's Ch	July	2 3
Hendersonville station	"	9 10
Hendersonville ct, Reedy Patch	"	16 17
Cane Creek ct., Sharon	"	23 24
Old Fort circuit, Pleasant Grove	"	30 31
Weaverville circuit	Aug.	13 14
Weaverville station	"	20 21
Central	"	27 28
Haywood St	"	27 28
District Conference at Biltmore	"	4 7

Charlotte Dist—3rd Round.

J. E. Thompson, P. E., Charlotte, N. C.

Hoskins	June	5 6
Brevard	"	5 6
Pineville, Hebron	"	11 12
Dilworth	"	12 13
Morven, Long Pine	"	18 19
Trinity	"	26 27
Calvary	"	26 27
Tryon street	July	3 4
Chadwick	"	3 4
Weddington, Wesley	"	9 10
Matthews, Indian Trail	"	10 11
Monroe circuit, Bethlehem	"	16 17
Monroe station	"	17 18
Polkton, Marshville, D. C	"	21 24
Lilesville, Olivet	"	30 31
Ansonville Salem	Aug.	6 7
Wadesboro station	"	7 8
Derita, Derita	"	13 14
Clear Creek, Bethel	"	14 15
Waxhaw, Pleasant Grove	"	20 21

Greensboro Dis't—3rd Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Ruffin, Lowes	May	7 8
Reidsville, Ware's Chapel	"	8
Greensboro, West Market	"	15
Greensboro, Walnut St	"	15
Wentwort• Carmel	"	21 22
Reidsville, Main St	"	22
Randolph, Fairview	"	28 29
Randleman, St. Paul	June	5
Asheboro station, Asheboro	"	5
High Point, Washington Street	"	12
High Point, South Main Street	"	12
Enterprise, Mt Olivet	"	18 19
Uwharrie Canaan	"	25 26
Pleasant Garden, Rehoboth	July	2 3
Greensboro, Spring Garden	"	3
Asheboro circuit, Cedar Falls	"	9 10
Ramseur, Ramseur	"	9 10
West Randolph, Prospect	"	16 17
Liberty, Liberty	"	23 24
Greensboro circuit, Holt's Chapel	"	30 31
Greensboro, Centenary	"	31

Morganton Dis't—3rd Round.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	May	16
Connelly Springs ct. Friendship	June	4 5
Cliffside circuit, at Hopewell	"	11 12
Henrietta and Caroleen, Henrietta	"	12 13
North Catawba ct., at Concord	"	18 19
Marion station	"	19 20
Table Rock ct at Obeth	"	25 26
Morganton circuit Denlons Chapel	July	2 3
Rutherfordton station, Mt. Hebron	"	9 10
Forest City ct , Cedar Grove	"	10 11
Green River circuit, Tryon	"	16 17
Broad River ct., Kesler's Chapel	"	23 24
Bakersville ct., Red Hill	"	30 31
Spruce Pine circuit Pisgah	"	30 31
Elk Park circuit, Pineola	Aug.	2 3
Thermal City circuit	"	6 7
McDowell circuit	"	7 8

Franklin Dis't—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	July	23 24
Franklin circuit at Iotla	Aug.	6 7
Webster ct. at Cullowhee	"	13 14
Macon cir. at Mount Zion	"	20 21
Glenville circuit at Norton	"	27 28
Whittier circuit at Shoal Creek	Sept.	3 4
Dillsboro, Sylva & Dillsboro	"	10 11
Andrews circuit, Andrews	"	17 18
Bryson City circuit, Bryson City	"	24 25

Mount Airy Dis't—3d Round

J. A. Cook, P. E., Mount Airy, N. C.

Mount Airy station	May	28 29
Rockford ct. at Pleasant Ridge	June	2 3
Jonesville circuit at Maple Spring	"	4 5
Elkin station	"	5 6
Sparta ct. at Shiloh	"	11 12
Laurel Springs at Mt. Zion	"	12 13
Wilkesboro ct. at Beulah	"	18 19
N Wilkesboro ct., at Roaring River	"	25 26
Pilot Mountain ct at Fairview	July	2 3
Stokes ct at Walnut Cove	"	9 10
Helton circuit at Baldwin's	"	16 17
Creston ct. Big Laurel	"	23 24
Watauga ct., Union	"	30 31
Boone ct. Boone	Aug.	6 7
Jefferson ct. Bethany	"	9 10
Yadkinville ct., Macedonia	"	20 21
Mount Airy circuit, Salem	"	20 21

Salisbury Dist—3d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	May	14 15
Concord, Epworth	"	15 16
Concord, Forest Hill	"	21 22
Concord circuit, Rocky Ridge	"	21 22
Albemarle circuit, Pine Grove	June	4 5
Albemarle station	"	5 6
Linwood circuit, Bethel	"	18 19
Lexington station	"	19 20
Lexington Mission	"	20
Salisbury circuit, Bethel	"	25 26
Spencer station	"	26 27
Salisbury, Main Street	July	2 3
Salisbury, First Church	"	3 4
Gold Hill circuit, Mt. Zion	"	9 10
New London circuit, Palmerville	"	10 11
Tabor & Vance Mill, Gray's Chapel	"	16 17
East Salisbury station	"	17 18
Cottonville, Rehoboth	"	23 24
Big Lick, Love's Chapel	"	23 24
Norwood station	"	24 25
Salem station	"	30
Mt. Pleasant ct , Centre Grove	July	31 Aug. 1
Jacks n Hill circuit, Janes Chap	Aug.	6 7
Woodleaf circuit, South River	"	13 14
China Grove circuit, Shiloh	"	14 15

Statesville Dis't—3d Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit, Moriah's Chapel	May	28 29
Lenoir station	"	29 30
Statesville, First Church	June	4 5
Statesville, West End	"	4 5
Troutman circuit, Knox's	"	11 12
Mooresville circuit, McKendree	"	18 19
Mooresville station	"	19 20
Caldwell circuit, Grace Chapel	"	25 26
Granite Falls station	"	26 27
Mount Zion station	July	2 3
Newton circuit, Marvin	"	9 10
Hickory station	"	10 11
Maiden circuit, Pisgah	"	16 17
Statesville circuit, Trinity	"	23 24
Alexander circuit	"	30 31
Stony Point circuit	Aug	6 7
Clarksbury circuit	"	13 14
Iredell circuit	"	14 15
Catawba circuit, Ball's Creek	"	20 21

Shelby District—3rd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	June	5 6
Mount Holly ct., at Moore's Chap	"	11 12
Bessemer City at Tate's Chapel	"	18 19
ElBethel station	"	25 26
King's Mountain station	"	26 27
Southfork circuit at Ebenezer	July	2 3
Bellwood circuit at St. Peter's	"	3 4
McAdensville station	"	9 10
Lowell circuit	"	10 11
Gastonia, Main Street	"	10 11
Gastonia, West End and Ozark	"	10 12
Lowesville ct. at Snow Hill	"	16 17
Stanley Creek circuit	"	17 18
Lincolnton circuit at High Shoals	"	23 24
Cherryville circuit at Lander's Ch	"	30 31
Lincolnton station	July	31—Aug. 1
Polkville circuit at Kager	"	6 7
Rocksprings cir. at Rocksprings	"	13 14
Shelby circuit at Salem	"	21 21

Waynesville Dis.—3d Round.

C.F.Sherrill, P.E., Waynesville, N. C.

Jonathan at Palmer's Chapel	May	21 22
Sulphur Springs at Laurel Hill	"	28 29
Leicester at Little Sandy	June	4 5
Clyde at Clarke's Chapel	"	11 12
Canton at Bethel	"	18 19
Mills River at Avery's Creek	"	25 26
Brevard	July	2 3
Transylvania at Greenwood	"	3 4
Waynesville	"	9 10
Crab Tree at Mt Zion (Dis Conf.)	"	21 24
Spring Creek a3 Balm Grove	"	20 31

Winston Dis't—3rd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Mayodan	May	7 8
Leaksville and Spray	"	21 22
Stokesdale, Bethlehem	"	28 29
Walkertown	"	29 30
Madison, Bethesda	June	4 5
Forsyth, Crews	"	11 12
Grace	"	12
Lewisville, Concord	"	18 19
Summerfield, Pisgah	"	25 26
Kernersville	July	2 3
Southside and Salem	"	9 10
Centenary	"	10
Burkhead	"	10
Thomasville, Fair Grove	"	16 17
Danbury, Sandy Ridge	"	23 24
Davidson, Centenary	"	30 31
Advance	"	31
Mocksville	"	31
Farmington, Wesley Chapel	Aug.	6 7
Davie Zion	"	13 14
Cooleemee	"	20 21

The Meeting at Brevard.

(CONCLUDED FROM 5TH PAGE.)

but they failed to report the fact.

At various times during the past six months I have written to the different auxiliaries asking for information concerning the work, and urging them to reply. A few replied promptly and satisfactorily, but the majority neglected to write to me, and consequently I am not in a position to know anything about the work of those auxiliaries. Two auxiliaries were reported as having disbanded some time ago—the one at Bryson City, and at Sigma. Two or three others reported that other church iuterests were consuming the attention of the ladies to such an extent that the Home Mission work was at a standstill, but that they hoped to revive interest before long. Five or six auxiliaries sent most encouraging reports of their work. Perhaps those auxiliaries that didn't send us any news concerning their work were just too busy with Home Mission work to take time to write. Let us hope that that, and not indifference, was the cause of their silence.

Our Press Superintendent urges us to disseminate knowledge of Home Mission work by having the Auxiliary Superintendents of Literature write briefly regarding our work for the various local papers. I believe that most of the editors of country and town papers will be glad to give a little space to this work occasionally, and we cannot tell the good it will do by arousing public interest in the work. Let the delegates present urge their auxiliaries to see that this work is done, and also that a copy of such papers containing these items be sent to the Conference Superintendent of Literature so that she can in turn send them on to our General Press Superintendent. I would also take this opportunity to ask the delegates to insist upon their Auxiliary Superintendent writing to the Conference Superintendent at least once in two or three months, telling of the work that is being done, especially as to whether or not the bulletins are used in the monthly meetings, and whether they are found to be helpful.

The Reading Course, as arranged for by a general committee on Literature and Press work, and adopted by the Society, is given each month in "Our Homes," and deserves—I might say demands—the attention of our workers. I have had no means of knowing how many of our Conference auxiliaries have taken it up, but I am sure that it will prove a great blessing to the individual, as well as to the auxiliary, and to the Society as a whole. If the entire course is not taken, and we hope the time will speedily come when it will be in many of our auxiliaries, the Bible Study, as given in Our Homes, should at least be taken up. We know this is done in two or three auxiliaries, and we hope it is kept up in others. For our own spiritual growth (and I would like to say mental growth, too), we cannot afford to be ignorant of the precious lessons to be learned from this grand library of sixty-six books—the Holy Bible. Paul's advice to Timothy should be taken by each of us, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

MRS. C. C. CREVELING,
Conf. Supt. of Lit.
Mt. Airy, N. C.

Brevard Industrial School

DEAR BRO. BLAIR:—It has been my privilege to attend the closing exercises of Brevard Industrial School. These exercises would do credit to many an older institution.

I feel sure that could the Methodists who have contributed to this worthy school have seen and heard what I have, they would be glad of the opportunity to help in the cause of education here in this beautiful mountain country. The scenery is grand and inspiring—an ideal place for such an institution.

We should feel gratified at what has been accomplished since October 20, last year, when the school formally opened.

We believe there are great things in store for this school and would urge every Methodist to be loyal to our work in this part of our Fathers vineyard, feeling sure He will abundantly bless the work that was begun in His name and for His sake.

As I gaze from my window upon the mountains surrounding this favored spot, the words of the Psalmist come to me, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever."

Very truly,
MRS. F. E. ROSS, Treas.,
W. H. M. S., W. N. C. Conf.
Brevard, N. C., June 17, 1904.

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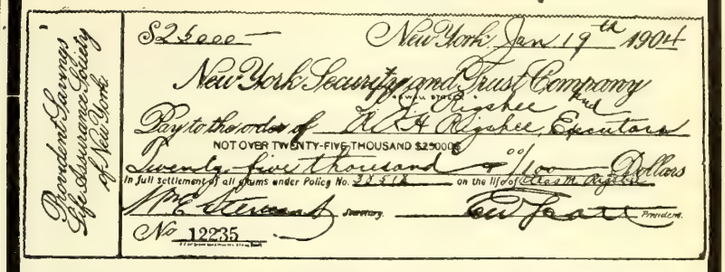
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Yours very truly, (Signed) T. J. & R. H RIGSBEE.

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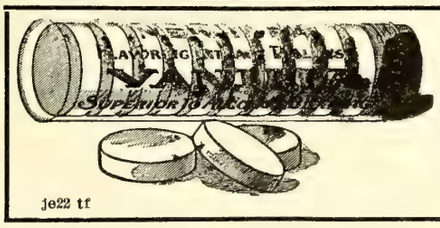
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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

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Northbound	Passenger No. 10. Ex Sun	Mixed. No. 70 Daily	Mixed. No. 62
Lv. Chester,....	9:00 a m.	8:00 p m	Tues
" Lowrys.....	9 18 a m	8 28 p m.	
" McConnells.	9 28 a m	8 43 p m	Thurs
" Guthries.....	9 33 a m	85 p m	
" Yorkville...	9:49 a m.	9:19 p m	Sat
" Clover.....	10 1. a m	10 00 p m	
" Gastonia....	10 35 a m.	12:30 a m	6 00 am
" Dallas	11 00 a m	12 45 a m	6 20 a m
" High Shoals	11 29 a m	1 10 a m	7 02 a m
" Lincolnton..	11:43 a m.	1:00 a m	8 00 a m
" Malden.....	12 10 p m	2 30 a m	9 20 a m
" Newton.....	12:38 p m.	2 55 a m	10 00 a m
" Hickory....	12:50 p m.	4 00 a m	2 00 p m
" Cliffs.....	1 23 p m	4 40 a m	3 0 p m
" GraniteF'ls	1 36 p m	4 57 a m	3 45 p m
Ar. Lenoir....	2 05p m	6 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 63
Lv. Lenoir ..	2 50 p m	8 00 p m	7:00 a m
" GraniteF'ls	2 58 p m	8 43 p m	8:5 a m
" Cliffs.....	3 08 p m	9 30 p m	9 15 a m
" Hickory.....	3 20 p m	9 50 p m	9 35 a m
" Newton.....	3 45 p m	11 45 p m	11 20 a m
" Malden.....	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 30 p m	1 00 a m	12 45 p m
" High Shoal	4 52 p m	2 22 a m	2 23 p m
" Dallas.....	5 12 p m	2 55 a m	3 25 p m
" Gastonia....	5 30 p m	4 20 a m	3 55 p m
" Clover ..	5 57 p m	5 10 a m	
" Yorkville...	6 23 p m	6 00 a m	Mon
" Guthries....	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 00 a m	Wed
" Lowrys.....	6 57 p m	7 23 a m	
Ar Chester.....	7 17 p m	8 00 a m	Fri

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Chester—Southern Ry., S A L and L. & C.
Gastonia—Southern Railway.
Lincolnson—S A L.
Newton and Hickory—Southern Railway.
Trains No 70 and 71 carry Pullman Sleeping Car between Chester and Lenoir.

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The Farm and Garden.

The Government's Traffic in Bacteria for Farmers.

The demand upon the department of Agriculture for bacteria is growing so rapidly that one hundred boxes a day are now being mailed to various parts of the country. In these days, when so much is writen about the menace of the microbe—when unprecedented efforts are made to purify the food that we eat, the water that we drink and the air that we breathe; when we are warned not to shake hands with a friend, not to handle money, and, above all, not to kiss; when we talk learnedlv about sterilization and disinfection and antiseptic and prophylactic measures—it is startling to find a bureau of the Government devoting itself to the development and propagation of the deadly germs. But just as violent poisons can be used as medicines, so certain bacteria, by causing decay and disintegration, promote the fertility of the soil, and can thus be made allies, instead of enemies, to mankind.

Nitrogen, as is well known, is indispensable to plant life. The constant raising of crops for market results in the gradual impoverishment of the soil, necessitating the use of artificial fertilizers to restore nitrogen elements, The world's visible supply of nitrate of soda—mainly located in Chile—has been diminishing of late, under the enormous drafts upon it, at an alarming rate. The atmosphere is stored with exhaustless supplies of nitrogen; but the problem has been, how to utilize it. Neither animals nor plants have the power of separating nitrogen from its natural combinations. This is the function of the bacteria abovementioned. They are specially adapted for peas, beans and other leguminous or podforming plants. The microbes form root nodules, and render available for assimilation by the plant, the free nitrogen of the air.

It was the discovery of these characteristics that let the Bureau of Plant Industry to undertake this novel traffic in protoplasm. The bacilli are sent out in pasteboard boxes, in a medium of raw cotton, and accompanied by careful directions, as considerable attention to detail is necessary in the culture of the germs. It is of special importance that they should not, during the period of their development, be brought into contact with microbes of another family, as a Kentucky feud might happen to exist between the two tribes, and the resultant shindy would be disastrous to the young and tender bacteria. A mixture of brown sugar, phosphate of potash, sulphate of magnesia, phosphate of ammonia and rain water offers the best medium to nourish the germs. The seed of the beans or peas is inoculated by moistening it thoroughly with the liquid mixture. About three-fourths of a gallon is generally enough for a bushel of seed. If it is desired to inoculate soil, a quantity of dry earth is moistened with the liquid, and spread over the field like fertilizer.

The boxes of bacteria are not distributed as are the seeds that Congressmen find so useful in solidifying their constituencies. They are sent only in response to individual requests, and are selected with special reference to the soil, the climate, and the crop to be grown. It is only a question of time when bacteria suited to other crops will be discovered, and their advantages are so marked, that the farmer of the future may regularly inoculate all his fields before planting.—W. H. Todd, in Progressive Farmer.

Take Care of Small Grain.

Farmers have been known to make a fair crop of wheat and then get too busy to haul it to the barn or stack it as soon as dry enough.

If wheat is quite ripe when cut, three o four days of clear weather will dry it enough to stak or pack away under shelter. Then it will be safe. When cut wheat should be well shocked Even then two or three days of warm showery weather will cause the outside heads to sprout. If that should be the case just let it alone. There is no use to tear it down, unless you are sure no more rain will fall for several days. The sprouting of outside heads does not injure wheat, for the thrasher and fan will carry off with the chaff all such grains. It is the poorest management possible to let a good crop spoil after it is made. Treat oats the same way. Just as soon as they are dry enough haul them up to the barn. It is better to have all your oates threshed and feed them by measure or weight. Then there will be no waste. Every farmer who raises one hundred bushels of small grain should have a good fan mill. Even if wheat is dry when thrashed it should be run through the fan mill two or three weeks afterwards.—Cotton Plant.

Jellied Peaches.

Cover half a package of gelatine with half a cup of cold water and soak ten minutes, or until all the water is absorbed; then dissolve over hot water. Reserve one tablespoonful and set where it will keep warm; strain the remainder over one pint of peach pulp. Add one cup of sugar (powdered), grated rind of a lemon, a little extract of almond and beat well; then fold in a pint of whipped cream. A little rich strawberry syrup added will give a delicate peachblow tint. Dip a fancy mould into hot water; wipe dry; pour into it the tablespoon of warm gelatine; turn the mould round and round until the gelatine thinly coats all parts.

Worst of all Experiences

Can anything be worse than to feel that every minute will be your last? Such was the experience oi Mrs. S.H. Newson, Decatur, Ala. "For three years," she writes, "I endured insufferable pain from indigestion, stomach and bowel trouble. Death seemed inevitable when doctors and all remedies failed. At length I was induced to try Electric Bitters and the result was miraculous. I improved at once and now I'm completely recovered." For Liver, Kidney, Stomach and Bowel troubles Electric Bitters is the only medicine. Only 50c. It's guaranteed by Druggists.



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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

BECKEL.—On the last day of May death came to our new church in Salem and claimed another of its members, Mrs Elizabeth Beckel, one of the oldest landmarks of the town.

The deceased became a member of Bethel M. E. Church, South, in her earlier days and remained a member of the same until the organization of Salem Methodist church. She was a faithful member.

In her old age she frequently expressed a desire to depart this life and be at rest with her Savior.

Just before dying she was heard to whisper these words:

"Jesus can make a dying bed
Feel soft as downy pillows are."

W. M. BIGGS.

Winston-Salem, N. C.

MINISH.—Abram W. Minish was born November 30, 1838, and died peacefully at his home in Elkin, N. C., June 13, 1904. In early life Bro. Minish gave his heart to God and became a member of the M. E. Church, South, conforming his life to its requirements to the very end. He loved his church, and for many years filled, most acceptably, some official place in it. He was a good man, humble, honest and faithful, of whom no one could say harm. We mourn our loss in his departure, but thank God for what we have reason to believe he has gained. We pray the richest blessings of our heavenly Father upon the sorrowing widow, who stood faithfully by her husband in sickness and in health, and upon all the children and loved ones left behind.

H. C. SPRINKLE, P. C.

In Memoriam.

On Sunday, May 22, 1904, ministering angels bore to our Father's home in glory the pure spirit of our dear friend, Mrs. Margaret Elizabeth Smith, who was just turned in her 51st year. She was the daughter of the late Harvey Taylor, and was born May 13, 1854. At the age of 25 years, she was married to J. Randolph Baker, and to them three children were born, a son and two daughters. After six years, the husband was taken, and in August, 1892, she was again married. This time to Bro. Geo. W. Smith, who, with three children, a brother and two sisters survive.

The happy home circle is broken, there is a vacant chair, a familiar voice is silenced, and her name has been transcribed from the church militant to the church triumphant. Our Church and Sunday-school have each lost a devoted and efficient member, one who took an active part in every good cause. No trivial excuse kept her from being present whenever or wherever there was work to do for the Master. She willingly and cheerfully performed her Christian duties. But we know that our loss is her gain, for when the summons came, there were no preparations to be made, all had been done, and she passed at once through death to life eternal. God in His wisdom makes no mistakes; and while we bow in humble submission to His will, we realize that we have sustained an irreparable loss. We are thankful to have known and loved her personally, and heartily express our appreciation of the inspiration and help which her consecrated life and triumphant death have been to us.

We tender the husband, children, brother and sisters our sincerest sympathy in this great sorrow. May the husband feel the ties binding him to heaven grow stronger each day, and may her children feel constrained to emulate the example of this Christian mother, and may we all bestir ourselves to greater vigilance and increased activity to redeem the time! Then the sadness of this hour may be mitigated by the thought of the bliss she now enjoys, and the blessed thought of reunion when we, like her, shall have finished our course.

"HER PASTOR."

CURE CATARRH NOW.

Summer is the Best Time of the Year to Treat Catarrh for a Permanent Cure.

Dr. Blosser, the discoverer of the great remedy which has undoubtedly cured more cases of Catarrh, Bronchitis and Asthma than any other medicine, says that this is the best season of the year to treat these diseases, because the membranes are not aggravated by cold and changeable weather.

A trial sample of Dr. Blosser's Catarrh Cure will be mailed free to any sufferer who has never tried the remedy and who will write to the Dr. Blosser's Company, 59 Walton Street Atlanta, Ga.

The price of the remedy is one dollar for a box containing one month's treatment, which is sent by mail.

june 8 4t eow

CANCER CURED BY BLOOD BALM.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc, have been cured by Blood Balm. Among others, Mrs. B. M Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

That Throbbing Headache

Would quickly leave you if you used Dr. King's New Life Pills. Thousands of sufferers have proved their matchless merit for sick and nervous headaches. They make pure blood and build up your health. Only 25 cents—money back if not cured. Sold by druggists.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Please mention this paper.

SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, **free of any charge**, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble. You can **cure yourself** at home **without the aid of any physician. It will cost you nothing** to give the treatment a trial, and if you decide to continue it will only cost you about **twelve cents a week.** It will not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it—that is all I ask. It cures all, young or old.

☞If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well.** Write today, as this offer will not be made again. Address

MRS. M. SUMMERS, Box 185 Notre Dame, Ind., U. S. A.

For Summer Wear.

A large and well selected stock of LOW QUARTER SHOES and STRAP SANDALS in all the Newest Styles and at ASTONISHINGLY LOW PRICES.

PEEBLES : SHOE : COMPANY
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Builders' Hardware
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If our representative is not coming your way, drop us a line and we will instruct him to call on you. We solicit your wholesale business and will protect our prices, which you will find reasonable. . .

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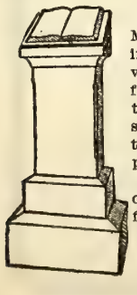
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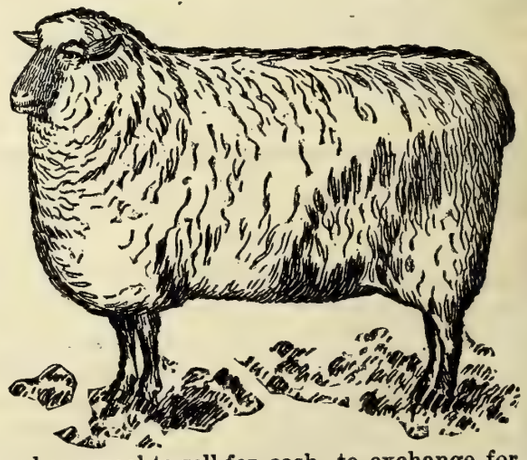
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ESTABLISHED 1855. GREENSBORO, N. C., JULY 6, 1904. VOL. XLIX., NO. 27.

EDITORIAL.

Winston District Conference.

This body met last Thursday, June 30, in the beautiful little town of Kernersville. There is scarcely a more beautiful agricultural section in all the State than that about Kernersville, and the town nestles like a gem in the midst of waving harvest fields The Methodists have been organized in this community for many years, and have held the leading place among the denominations. They have a good, substantial church, recently renovated and made very attractive at an expenditure of several hundred dollars. They also have a fairly good parsonage, and the church is in good condition. Rev. W. S. Hales, one of our best and most faithful men, is the preacher in charge,and was, therefore, the host of the Conference By the co operation of his laymen, everything had been carefully arranged and the Conference had easy and royal entertainment.

Rev. D. Atkins, D. D., the presiding elder of the District, was in the chair, and Rev. G. H. Barnhardt, of Grace church, Winston, was secretary of the conference. Dr. Atkins is closing up a quadrennium of most efficient service as presiding elder, and it must have been gratifying to him, as it was to his friends, to hear the many hearty and brotherly expressions of appreciation for him personally and for his work on the District. There is no doubt that the district has made great progress under his administration, and this was acknowledged by the passing, with unusual heartiness, strong commendatory resolutions.

The attendance of preachers and delegates was good. There was the unusual occurrence of every pastor in the district being present. The reports were in advance of the previous year, 43½ per cent. of pastors' salaries having been paid, 80½ per cent. of Conference Collections secured, the charges reporting the probability of a considerable overplus in the collections at the close of the year.

J. H. Robertson, of Summerfield circuit, was licensed to preach, and Clarence R. Kanipe, Vertie E. Edwards, E. E. Williamson and John H. Robertson, were recommended for admission on trial into the Annual Conference.

Delegates elected to the Annual Conference are G. W. Hinshaw, T. E Whitaker, R A. Carmichael and T. A. Crews.

The next session of the conference will be held at Leaksville.

The interests of Greensboro Female College were presented on Friday by C. H. Ireland, of Greensboro. Davenport was represented by President Weaver, and Trinity High School by Prof. Henry. The conference was delighted to hear of the good success of these institutions. Prof. Henry has evidently performed well the difficult task assigned him at Old Trinity, and the school is looking up. This school should be brought more prominently to the attention of our people, especially throughout the Greensboro, Winston and Salisbury districts.

Prof Bishop, of the Brevard Industrial School, was present on Saturday, and gave an account of the work at that place.

The conference was pronounced one of the best, and made a good impression, being largely attended by the people of the community.

We hope in our next issue to print some of the reports of committees which will be of interest to our readers.

The Need of Power.

When Jesus told his disciples to tarry at Jerusalem till they should be endued with power from on high, he gave them an implied suggestion of the futility of all effort to make spiritual conquests without a supernatural qualification. The suggestion should come with equal force to every one who today goes forth as an embassador of Christ.

Without joining hands with those who deride the Church and her ministry, we can but give expression to a conviction that, in large measure, we are failing to meet the requirements of an effective ministry to a lost world. Both pulpit and pew, so far as the pew includes those who profess to be regenerate men and women, need to study closely the conditions upon which the promise of success is based. While looking after some interests of the church which formerly were allowed to lag behind, we have, for the time being, overlooked some vital conditions upon which the very life of the church depends. No material resources held by the church, nor intellectual equipment of her ministry, can secure the one thing needful, without which all other things are vain and empty.

There is a divine order in which the effectual working of this divine power through the Church is to be realized First the ministry and membership are to wait upon God by prayer and faith, till conscious of the enduement which will make them ready and willing witnesses to the truth. This is evident from the words of the Lord Jesus: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—(Acts 1: 8.) The first thing in this divine order is the subjective preparation through the agency of the Holy Ghost; but this is in order that the second step may be taken: that of witnessing to all men.

There seems to be an impression abroad that we are failing because of a lack of this subjective preparation. Consequently men are exhorted over and over to pray for power. Many have responded and worked themselves into a state of morbid anxiety, and yet are conscious of a failure that they can neither understand nor define. Is it not because they have failed to pass on to the second stage and become living, effectual witnesses to the power of conscious salvation? If we wait for power shall we not wait in vain unless we comply with the conditions upon which the power is to be given? And what would we do with power if it were given? No doubt this question must be fully settled in our minds before we may expect the divine enduement. We need not expect it to be given to be enjoyed as a luxury. Perhaps if many who read these lines could bring themselves into conscious willingness to go forth faithfully witnessing to the truth, it would give them such a vision and rapture as they have never yet realized. Only a witnessing church can be an overcoming and conquering church.

The Northwestern Christian Advoccte, in a recent number, had a thoughtful editorial on this subject, from which we quote:

"May we reasonably look for a return in these days of the power that characterized that first century? Many unhesitatingly say that we should not look for a repetition of primitive Christianity. Just as the days of miracles are over, so the days of extraordinary power are over. On the other hand, it may be said that just as God answered the peculiar need of his Church in the first century with peculiar endowment of his Spirit, so he will answer now the prayer of faith according to the need. Instead of less spiritual power we need more today than ever was needed, even in the first century. Civilization, as it advances, presents opportunities for and even developes temptations to sin that barbarism and semi barbarism never dreamed of. The more highly organized the individual and society the more is religion needed. Culture, wealth, refinement are no substitutes for spirituality. Every day the Church of Christ, which includes all Churches, is put to greater strain and stress to meet the growing forces of materialism and worldliness. Probably there never was a day since Pentecost when the minister had a more difficult problem to solve in winning a hearing for his message. Some are won, it is true, but there is a strong current against the Church. What is needed? Power! That stands for all our need. Not the power of man nor of any human influence, but supernatural power, the power that is of God. Our need should be the inspiration and the measure of our faith."

NOTE AND COMMENT.

Henry Grady on Prohibition.

In his great speech delivered to the peo ple of Atlanta in 1887, after two years experience with Local Option in that city, Mr. Grady very properly took the position that prohibition had not had a fair chance. Notwithstanding, there was ample proof that it had been a blessing. We give here some quotations from his speech, which will always be found among the strongest utterances on this subject. He said:

"I hold in the second place, that, imperfectly tried, it has been an unspeakable success I introduced four real estate agents as witnesses that distress warrants, the most pernicious form of debt collection, had decreased in a remarkable degree. That statement was assaulted and the records were brought up to disprove it. Next day I brought back my four witnesses, every man standing by what he had said, and I had five additional witnesses, making every real estate agent in the city but two. The records of the courts have been searched, and I have now the statement from the three justice courts of this city (omitting Judge Butt's, which no one can get), showing on their books that there has been a decrease of ninety-five distress warrants for this year as compared with 1885.

"Some one is represented as stating, in discussing personal liberty and the inalienable rights of man, 'I pity the man who can't get above distress warrants' Now, who can get higher than the homes of the people? Who can find better work than to touch with healing, hearts that suffer and are breaking? Can legal abstractions take you higher, or can splitting hairs on personal liberty give you better work? I pity the man who can sit in his office and refine musty doctrines, while human hearts are breaking all about him, and cheeks and steps are faltering, and want and hunger are swarming against the citadel of human life and happiness.

"He may find a lesson in the course of the great Teacher who went through the byways of this earth healing the sick and wrapping with compassion the poor and humble, while the pharisees and the scribes sat disdaining in the temple. The world has learned that lesson, and hearts open to suffering that are closed to learning and to love. The truth is, the procession of the evicted—those distressed from their homes, the pitiful procession, of the wife and her children huddled about her, and the weak but loving father walking through the city and seeking a hole to hide in—this procession, the pathos of which thought cannot fathom or tongue describe, marched strait into the hearts and conscience of this people, and the antis know it." * * * * *

"Why, think of it! Because families sit in their homes and are happy by their firesides, and because they don't obstruct the streets with evicted processions, there is stagnation in your business! The merchants may go to New York three or four times a year and buy goods, mills and factories may run night and day unable to fill their orders, but just because the cobwebs are gathering in your justice courts, and there are two thousand five hundred and ninety-five fewer cases for the young lawyers to tear their hair in the justices' courts at, business is stagnated! Did you ever hear such an argument in your life? Think of it. I tell you, in speaking as a man among you with loving affection and comradeship for the whole people of this town, I tell you that the decrease in the justice courts, civil and criminal business, is the measure of your increasing prosperity and improvement.

"Do you want to revive the industry of district warrants? And to revive the litigation in the justices' courts, civil and criminal? Do you want to put oil in the rusty joints of the bailiff's horse, and let him again take the place of the baker's wagon and the butcher's cart? Remember the decrease in justice court civil cases is 2,595! and this decrease is the measure of your comfort and independence of your growing prosperity." * * * * * * *

"Do you remember how you used to see women with a quarter or a fifty cent piece shivering at the coal yards, hurrying to buy a handful of coal, that they might get home where their little ones were suffering? How you used to see men hurrying through the streets each with a basketful of coal on his arm, knowing that at home the breath from their lungs was almost freezing on his children's lips? And the little hand-carts that used to fill your streets, carrying a handful of coal; barely enough to give a child a taste of fire? And don't you know the number of houses there were that in spite of all this were cold and cheerless and without relief?

Every coal dealer testifies that there has been a remarkable increase in his business. Instead of buying it haphazard in little quantities, when the twenty-five cents that bought it was chanced between the bar-keeper and the coal dealer, they testify without break that the people have laid in twice as much coal as ever before in a single fall, that they buy in large quantities and on cash almost entirely. Houses will be warmed this winter day and night that scarcely knew what fire was last winter." * * * * *

"Mr. Rhodes testifies, and, by the way, he has one hundred thousand dollars in houses, and not one vacant, and he gets more rent than ever before out of them. He said that the purchases this year are almost three times as much as he ever sold before, and that he gets five times as much cash from the classes he deals with. So of all the furniture dealers—ask them." * * * *

"Take the loan and building associations. I have always contended that they are the most useful institutions in a city's growth. They are bulwarks against disorder and riot. They are better than regiments of soldiers to insure the protection of life and property against a possible mob There were six of these institutions in 1885, and there are fifteen tonight. There is no mistaking the significance of that. A building and loan association is organized only when there is enough men with a surplus of money to make them profitable."

Japan in Victory and Defeat.

In the July-September issue of The Forum, Mr. A Maurice Low has a very thoughtful article on the above subject. All the world is now studying, as never before, this interesting nation, and our readers will appreciate the following extract from Mr. Low's article:

"Japan has shown that she possesses all the qualities that together form the sum of national greatness; she has exhibited them in such marked degree that she has won the world's admiration, the admiration even of her political opponents She has displayed the qualities of courage, patriotism, far-seeking intelligence; the Japanese are a military as well as a commercial people; on sea as well as on land they have shown themselves masters of their craft. Now, a nation so richly endowed as this is no more destroyed by defeat (if defeat comes) by preponderating force than land can be rendered sterile because a growing crop has been laid low under the merciless attack of hail, rain, and scorching sun. It is within the range of possibilities that Japan may meet with reverses, that in the course of her triumphant progress there may come a time when she can make no further headway, and the result may be a stalemate. Even so, if the worst befalls and she must sue for peace, her defeat will no more mean her political effacement than the entry of German troops into Paris in 1871 stilled the voice of France in the council of nations.

"There is only one phase of the character of the Japanese of which we know nothing. We should like to know if they can be as resolute in defeat as they have shown themselves restrained in victory. So far, the reports of the Japanese naval and military commanders have been models of modest brevity. Facts have been stated in the most concise terms, and deeds of rare heroism have been recorded in language so terse that it almost seemed as if Japan alone of all the world were unimpressed by the devotion and courage of her defenders. We know, however, that the Japanese are wanting in neither imagination nor feeling; but their emotions do not easily rise to the surface, and they glory in their self-control. The history of the world has shown that the Asiatic has never been able to stand up under severe punishment. Defeat destroys his morale, and with the fatalism inseparable from his character he bows his head to the inevitable and waits in stolid hopelessness until Kismet shall once more revolve the wheel in his direction. But the Japanese are the paradox of Asia; of all Asiatics they are the least Asiatic. I have always been impressed by the fact that the accident of geography has had a tremendous influence upon the Japanese character, and that it is because they are an island people that they are today disproving all the world's preconceived theories. For the Japanese are in all Asia the one island nation, and the profound mystery of the sea is never more profoundly revealed than in the unconscious effect it has on the character and moral fibre of a people whose very blood runs more quickly because the salt of the sea is in their veins and their faces have been washed by the spume of the ocean."

Extreme Views Hurtful.

It is always the case that any effort to readjust laws which have resulted from radical legislation, will develop extremists who would rush into revolution rather than reasonable reform. So it turns out that the effort of the Southern States to

rid themselves of the constant menace of ignorant negro suffrage, has brought to the surface a radical element who are ready to fly to the extreme of practically depriving the negro of anything like adequate educational opportunities. Blind and unreasonable race prejudice disqualifies them for discerning the far-reaching economic questions involved, to say nothing of the higher consideration of the moral obligation on the part of the white race to the weaker and more dependent race.

Those who will undertake to solve the race problem by a system of unjust and oppressive legislation, depriving the negro of all opportunity to make himself worthy of citizenship, may be sincere, but they are mistaken, and the State of North Carolina is to be congratulated that this sentiment met a just rebuke in the recent Democratic convention, when a resolution to incorporate into the platform of the party a plank declaring for a division of the tax on racial lines, was overwhelmingly defeated Governor Aycock, always level-headed, spoke strong and manly words to the convention, as follows:

"When I was elected Governor it was after the revolution of 1898. It was in the same campaign in which we advocated and adopted the amendment to the Constitution. These two campaigns were the occasion of much bitterness. They gave rise to intense passion. They set the two races in the State in fearful antagonism. The adoption of the amendment was the cause of grave anxiety to our colored citizens. Their disfranchisement was to them a matter of grievous import, which made them feel that they were something less than citizens and in a large measure cut off from hope. I, in common with most of the thoughtful citizens of the State, realized this feeling of theirs. We had made the fight for the amendment in no enmity to the negro, but for the sake of good government, peace and prosperity. When the fight had been won, I felt that the time had come when the negro should be taught to realize that while he would not be permitted to govern the State, his rights should be held the more sacred by reason of his weakness. I knew that our own passions had been aroused and that we were in danger of going too far. I realized to the fullest the peril of antagonizing the dominant and prevailing thought in the State, and yet, I believed that the people who had chosen me Governor did so in the hope that I would be brave enough to sacrifice my own popularity—my future, if need be—to the speaking of the rightful word and the doing of the generous act. I therefore everywhere maintained the duty of the State to educate the negro. I have proclaimed this doctrine in many places and in doing so I have frequently met the condemnation of friends whose good opinion I esteem and whose loyalty in the past I appreciate; but, holding my views, I could not have been worthy of the confidence of the great people of this State if I had contented myself to remain silent. My position has brought satisfaction and even happiness to many humble homes in North Carolina, and the negro whose political control I have fought with so much earnestness, has turned to me with gratitude for my support of his right to public school education

"The amendment drove many of them out of the State. An effort to reduce their public schools would send thousands more of them away from us In this hour when our industrial development demands more labor and not less, it becomes of the utmost importance that we shall make no mistake in dealing with that race which does a very large part of the work, actual hard physical labor in the State. I appeal to the generous, high-minded North Carolinians to realize that we are confronted with a condition which demands statesmanship and not passion and prejudice.

AMONG THE EDITORS.

In Christian nations human life has been held too dear, if not too sacred, wantonly to take it by violence. Yet murders and suicides are becoming alarmingly frequent in our land of supposed enlightenment. Thousands are yearly destroyed by accidents which would have been prevented had there not been so much indifference to human life in comparison with the demands of mammon or careless ease Wholesale slaughter is lightly organized in the frequent wars we wage.—Baltimore Southern Methodist.

* * *

In the list of rare virtues it is probable that contentment is the rarest. Many who think they possess the virtue do not know their own minds They have not sufficiently tested themselves and they lack imagination. They cannot put themselves in others' places and imagine just how they would feel. Many a man or woman claims patience, for example, who has never been thoroughly tested in the matter It is easy for one to believe himself patient when everything is going his way. A farmer, who was something of a humorist, sought to test his neighbors on the matter of contentment and put up in one of his fields a sign reading: "I will give this land to the one who is really contented." It is probable that most of his neighbors hardly believed the statement, but at last an applicant came and claimed the field, saying that he was perfectly contented "If that is true," said the farmer, "what do you want of my field?" —Northwestern Christian Advocate.

* * *

The preacher who feels what he says, and then says what he feels with feeling, is sure to make his hearers feel about as he feels. One of the great weaknesses of much of the preaching of today is in the fact that it is all logic and literature, and no soul-touching feeling.

You can't melt ice with a cold poker; but heat the poker red hot, then apply it to the ice and see how it will sizzle. In morals and religion men's hearts are by nature like ice—cold and unemotional—and the only way to melt them into tenderness and feeling is to go at them with hearts all on fire with the love of the Lord Jesus. Young preacher, try it.—Religious Telescope.

* * *

Life is not measured by the hands of the clock or the sweep of suns; it is measured by its heart beats, by what it suffers, enjoys or achieves. And if its experiences are always the result of high and holy resolve for God and humanity, however tragic or heartbreaking they may be, yet will the life be great in the estimate of God and of those who understand and feel as He does. And many of these unknown and toiling ones are daily exhibiting a heroism greater than was ever seen on tented field or exhibited in the life of the conquerers of the olden time. They are God's heroes and heroines and to them He will award the palm of victory in the last great day.—St. Louis Christian Advocate.

CONTRIBUTED.

The Sinless Savior.

C. F. S.

The Jews were not a book-making people. Biography was not known to them. The four men who wrote of Christ did not dwell in the literary atmosphere of the Rome of Horace or the Athens of Plato. In writing the life of Jesus they did not dream of embalming to all posterity their own name. or of giving to the world its immortal books. This was not in their minds. They told what they saw and believed. But in telling these facts they wrote parts of the Immortal Book, the Bible.

* * *

Jesus was the holiest man that ever lived. He was the Immaculate Flower of the race He was the pink and perfection of our humanity. Yet his biographers never speak of Him in terms of praise or congratulation. They never think of heaping eulogy upon Him. He needs it not. The simple story of his life is told. This is enough when the Son of man is the Son of God How different are the biographies of Lee and Grant, Gladstone and Wesley. Christ is not a mere man, nor is the Bible a mere book. One is God's Son; the other is God's Book.

* * *

Christ was sinless No stain fell on His life. He spoke not a word nor performed an act that we would have left unspoken or undone, though we do worship Him as God. Pilate said, "I find no fault in Him." Pilate's wife called Jesus "that just person." The Roman centurion who saw Him die, said, "Surely this was the Son of God." Judas declared his own guilt and Christ's innocency when he said, "I have betrayed innocent blood" The dying thief said he was worthy of death, but Jesus "had done nothing amiss." Jesus said that Satan "had nothing in Me."

* * *

Christ was never conscious of sin. No burden of guilt ever fell upon Him. No sense of wrong ever disturbed the serenity of His soul or the perfect poise and balance of His character. Never for a moment in thought or imagination was He alienated from God. He gave the sinners every token of fellowship except His experience in sin. He taught the duty of confession; yet He never confessed a fault. He who commanded all men everywhere to repent, never repented of any wrong he ever did. He made plain the necessity of a change of heart; yet He never needed this change. The perfect Savior is perfect in His own life and in His ability to guide and save others.

The seeds of sacrifice bring forth the fragrant fruit, love; and love always has in its heart the seeds of new sacrifice.—Selected.

Our Correspondents.

Rscue the Perishing.

"Why should we make addresses and write long articles for our church paper on Rescue Work, unless we put some of it into practice?" was the thought that flashed through a woman's busy brain, as she looked from her window one day at a little waif, who passed her on the street. The child lived with her mother, the kind of whom He spake those matchless words, "Let him who is without sin among you cast the first stone."

She was without any visible attractions, this waif of the street, unless it were a pair of large and pleading looking eyes

The woman of the busy brain looked again at the small, grotesque figure, with unkempt hair, and ragged, loose fitting garments, and wondered what could be done.

Perhaps her heart was made softer by the stillness that reigned over her home. A few years ago there were "little footsteps, soft and tender, that pattered through the halls," "Pittypat and tippytoe," kept love's fingers busy with the countless tasks that go to make up a young mother's life.

But the swift flying years brought changes as the boys grew up and went away to school, and then to work

There was a daughter, too, with laughing blue eyes, and hair of pure gold, who paused for an instant on the threshhold of a pure young womanhood, then silently flitted away from the old home nest to face a new and untried life, and adorn the home of another. So the mother's heart was again bereft, and for a little while it seemed that His waves and billows had gone over her.

But she quickly rallied and awakened to the fact that life was short, and the Master had still a work for her to do. She realized, too, that the work must be near her door, for her environments were of such a nature that she could not go far to seek her opportunities. Her work, then, was the work that lay nearest at hand, and that surely meant the rescue of this child from a life of shame, that would surely be hers, if she remained where she was. So after gaining the mother's con sent for the child to go, she wrote to the superintendent of the Children's Home Society to know if he would take her and provide for her a home. Imagine her joy when a prompt reply came, saying he would. So it was only the work of a few days to gather together a few neat garments from those who had them to spare, dress the child in clothes, clean, neat and well fitting, and send her to her destination where this kind friend met and cared for her

Dear Sisters, this is a true story. The woman, the child, the Society, are all within the bounds of the Western North Carolina Conference Is there a child near your door, that needs your efforts in its behalf, to rescue it from a life of shame. Then tarry not for every day you wait is a day that is lost forever Let us use our efforts, before it is too late, to help snatch them, as brands from the eternal burning. Then shall we hear the Masters welcome voice. "Inasmuch as ye did it unto the least of these, ye did it unto me."

J R.

N. Wilkesboro Circuit.

Our new church at Roaring River was dedicated Sunday by Presiding Elder Cook, this being the time of our third quarterly meeting We had a good meeting and all seemed to enjoy it. The new church is a great improvement to that community. No one thought two years ago that a new church would be dedicated, free from debt, in so short a time, but it has been done, and all feel proud of the enterprise.

Notwithstanding the fact that the third quarterly meeting this year was held five weeks earlier than last year, yet more has been paid on pastor's salary this year up to the third quarterly meeting than was paid last year, and more was paid last year than any previous year at the third quarter, so you see we are hopeful for this year. Our benevolent collections will all be paid also, I think, altho' there was some increase in the assessment. We hope to have a good meeting at each church.

J. B. Tabor.

Becoming Like Little Children.

Among the conditions of entrance to the kingdom of heaven which Christ lays down is this: "Except ye be converted and become as little children ye shall not enter the kingdom of heaven." Now, to understand this saying, one must understand the three stages in the life of a person. The first stage is one of unconsciousness, of absolute dependence on others for everything which futhers life. We are made dependent. We are taken care of. Our very bodies are formed in such a way that they adjust themselves to the environment without any conscious direction. A bright light makes the lid close to guard the eye. The presence of the source of food makes the lips do their part toward feeding the tiny body. Intricate and complicated actions are performed with no more idea of an end in view than the locomotive has when it sarts for Pittsburg. All the earliest operations and acquisitions are learned by blind obedience to external stimulus. The child simply submits to the great forces which work upon him, and this implicit submission constructs his life. His whole part in the drama of life at this stage is to let the powers outside himself have their way with him unhindered.

But each seemingly blind action awakens consciousness just a little. Every movement, however instinctive, produces a slight contribution to the little fellow's sense of his own power. He rapidly begins to get a will of his own, and conscious purposes appear. He resists on occasion now, and asserts himself against the combined powers of the world. In very loud tones he reads off his declaration of independence. He is no longer unconscious and blindly obedient. He has discovered himself and has decided to be some sort of an independent person. The things he learns now he learns by conscious effort. He thinks of himself in all he does. He must watch his hands whenever he is gaining any new skill. He is slow and bungling. His constant foe is self-consciousness. He does nothing very well because he can never lose himself.

But there comes a new and higher stage. Actions which had been performed by slow and painful effort become natural and easy. The stroke, the touch, the act becomes sure, graceful, skillful. It no longer requires direct control of will or guard of thought. The actor now forgets himself. He does the right thing the right way without thinking. Consciousness sets the good or end, and then sub-conscious powers, trained to do it, take up the action and carry it through with almost perfect precision. We have passed from unconsciousness, through self-consciousness, to a new and remarkable kind of unconsciousness. The person at this final stage corresponds with his environment with the same accuracy and precision which marked the blind instinct of the child, but this has been gained by a process of effort which has mastered the self and turned it over, no longer blind, but still obedient, to the great demands of the universe upon it.

But what has all this to do with the kingdom of God? Just this: A man must get not only beyond that first stage of blind instinct, but also beyond the second stage in which righteousness is full of self-consciousness, and in which goodness is the result of hard and painful effort. Good deeds are all spoiled and bungled at this stage because the trial of the self lies over them all, and if one does not hold himself by sheer effort to his duty, he may slide off any minute into some path of natural instinct. Now we see that "becoming like a little child" is very different from "being a little child" It is life in our third stage, in which the action has become natural and unconscious, but only because the powers of the person have been mastered by conscions effort and made responsive, by an act of the will, to the calls that are made upon them. The goodness Christ seeks is no calculating goodness, no goodness through which you can hear all the machinery of the self creak. It is a goodness which has been formed by conscious obedience to Him until it becomes this self-forgetful, spontaneous goodness which bursts forth by a kind of second nature, and is as unstudied and as unconscious of results to self as the child's instinct. Acts and deeds of love now sprout out and flurish as naturally as once the selfish ones did. Such a man doing the good deed is almost surprised to hear it praised. His only answer is, "How otherwise?"—Americnn Friend.

At this writing the vanguard of the National Domocratic Convention is assembling at St. Louis for the purpose of nominating a candidate for president. Parker is in the lead, but has only a small part of the convention istructed for him. The name of Cleveland, Gorman, Olney, Gray and Hearst are mentioned for the position.

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Our Watchword: "For love of Christ."

The Annual Meeting.

MRS. L H. ROBERTSON.

The fourteenth annual meeting of the Woman's Foreign Missionary Society, held in Monroe June 23 26, was a season of great refreshment and enjoyment to the one hundred and nineteen delegates assembled there to recount the results of the past year's labors, and to plan for an advance movement on all lines of missionary work for the current year. As one listened to the reports it was easy to see that many Ruths, with patient and loving hands, had been gleaning for the Master, and that many a golden grain had been thus saved that had otherwise gone to waste; and the atmosphere was fragrant with the odor of the alabaster boxes of precious ointment which many a Mary had gladly broken as the expression of her love for her Lord. In many instances it was clear that our consecrated workers had "put God to the test to show what one weak woman might accomplish by His help," as our earnest Corresponding Secretary had urged at our preceding annual meeting, and the result was a glad surprise even to the faithful workers themselves, when the Treasurer announced that she had sent to the general Treasurer $7,030, this amount being $1,200 in excess of the remittance of the preceding year. When we think that this represents the work of only about 3,300 of the women and children of the W. N. C. Conference, we can but ask with sorrow what might have been the result if all the handmaidens of the church had obeyed the voice of the Lord and gone forth to labor in the vineyard.

The report of our faithful and earnest Corresponding Secretary was listened to with great pleasure and profit, and many caught the inspiration of her own faith and zeal, and readily adopted her suggestion that we make our pledge for the current year $5,000. At the close of the report an earnest worker rose and made a motion that, in view of what God had wrought through weak instrumentalities the conference should sing the long-metre doxology, and it was with thankful and joyous hearts that all present engaged in that expression of gratitude to the triune God for the privilege of sharing in the great work of the Church in spreading abroad the glad tidings of a Savior's love.

One of the most gratifying features of the report of advancement in the year's work was that in regard to the organization of the "Golden Links" among our young people. Fifteen new societies have been formed during the past year, making thirty-one in all, and these noble young workers have accomplished the work undertaken by them in the support of their own missionary. Such a delightful task has this work proved to them that when the committee on young people's work, composed of the "Golden Links" delegates, brought in their report it contained a recommendation that the support of another missionary be undertaken in addition to the continuance of their present work for Miss Margaret Foster. Truly when we think of this earnest and noble work among our young people, and of the fine record of our Light Bearers, under the leadership of their zealous superintendent, Mrs. J. H. Weaver, we can but "thank God and take courage," for the future of this great work is assured if the hearts of the children and young people are truly enlisted in it. My sisters, let us not be satisfied until every auxiliary is the mother of a band of "Light Bearers" and of "Golden Links;" and let us ever remember that an auxiliary in every pastoral charge is the goal for which we must continually strive. Why, by earnest prayer and effort, may we not realize this purpose during the coming year? Let us make this a year of great activity in organization, and let us at least double our membership before we meet in annual session next year in High Point.

We were greatly favored in the visits of two of the representative women of Southern Methodism, Mrs. M. L. Hargrove, of the Scarritt Bible and Training School, and Recording Secretary of the Woman's Board of Foreign Missions, and Mrs. Frank Siler, Recording Sec'y of the Woman's Board of Home Missions. Mrs. Siler came to us by invitation to make an address on Foreign Missions; and long will those who had the privilege of listening to her able address, filled with lofty thoughts clothed in chaste and beautiful language, remember with pleasure the part she filled in the program of our annual meeting. She was also the bearer of the fraternal greetings of our sister society, the Woman's Home Mission Society of the Western N. C. Conference. We heard with pleasure the cordial words of Mrs. Siler as she presented the greetings and good wishes of our younger sister. We rejoice with her in the noble work she is doing in the Master's vineyard, and bid her God-speed.

Mrs. Hargrove was a visitor from our W. B. F. M., and in this capacity, as well as for her own sake, she was doubly welcome. No words can give to those who did not have the privilege of hearing and seeing her any idea of the inspiration derived from her various addresses, as well as from her bright and cheerful personality.

On Saturday evening she addressed the "Golden Links" in their public meeting, in words of eloquence and beauty, by which she placed before them a vivid picture of the unfortunate and wretched condition of their heathen sisters, which could not fail to touch every heart with pity for those whose lives

[CONCLUDED ON 12TH PAGE]

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This institution with a patronage of more than 200 pupils from five different states, covering an area of 1000 miles in diameter, desires immediate correspondence with any young lady who wishes to go off to school. A postal card or letter will bring immediate reply and interesting information

The 23d Annual Session will begin on Wednesday, Sept. 14, 1904.

je22 13t] J. M. RHODES, President, Littleton, N. C.

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je22-till sep1. Durham, N. C.

Items of Interest.

Dr. C Alphonso Smith, professor of English at the University of North Carolina has been elected president of the University of Tennessee. Dr. Smith is a brother of Dr. E. W. Smith of this city, and Dr. H. L Smith, president of Davidson.

A special to the Raleigh Post from Laurinburg, July 2, says:

Late this afternoon Scotland county was visited by another severe hail storm, and from what can be learned equally as much damage was done by this as by the storm of some weeks ago. This storm came through the neighborhood around and below Gibson, the area covered embraced some of the choicest farming lands in the county. Where the cotton was knee high before the hail there are only stems from two to three inches high left. Pine trees are completely peeled on the sides exposed to the hail

It is impossible to give an accurate estimate of the damage with present information. Telephone lines are all down. The hail was accompanied by a severe rain and wind storm. In one instance the hail fell with such force that the occupants of a house did not discover that two trees had been blown down on it until after the storm.

The Quiet Hour.

Unto Thy Feet.

Unto thy feet, O Savior divine,
I come with my troubled life!
I am so weak, so weary with all
The constant tumult and strife.

Teach me to smile when the way is rough,
And sing when the day grows sad,
Into my heart thy sunshine put
And make thy tried one glad.

Fill me so full of thy own pure life
That each day may be lived for thee;
Then neither the strife nor the woes of life
Can darken the days for me.

—GERRIT SMITH.

Unassuming Service.

Do not examine so closely whether you are doing much or little, so long as what you do is not sinful, and that you are heartily seeking to do everything for God. Try as far as you can to do everything well, but when it is done, do not think about it; try rather to think of what is to be done next. Go on simply in the Lord's way, and do not torment yourself. We ought to hate our faults, but with a quiet, calm hatred, not pettishly and anxiously. We must learn to look patiently at them, and win through them the grace of self abnegation and humility. Be constant and courageous, and rejoice that he has given you the will to be wholly his.—St. Francis De Sales.

Morality and Religion.

There is a class of men (religionists who are largely controlled by their religious emotions) who decry morality as worthless—who speak of morality as the cloak of pharisaism. There is another class of men (moralists who regulate their conduct by ethical standards) who attach supreme importance to morality—who make morality a substitute for religion—who think that if a man is a good husband, a kind neighbor, a law abiding citizen; if he is honest and truthful and acts conscientiously in all the relations of life, he is standing on a solid foundation. Both these classes of men miss the truth. There is no antagonism between morality and religion There are not two spheres—a moral sphere and a religious sphere. The sphere of morality is included in the sphere of religion. A man may be moral without being religious, but he cannot be a Christian without being moral. Morality is not religion, nor is religion morality "touched with emotion." While the Christian and the moralist possess many things in common, the Christian, in addition to all the external virtues and excellences of the moralist, possess something that is not contemplated in the highest standard of morality—a new heart. No man becomes a Christian until he is converted. He may be a man of generous feelings and fine moral qualities—a man of noble principles and integrity of character, but if he has no experience of conversion, the one and all important thing is lacking. The moralist cannot develop into the Christian. He can only become a Christian by regeneration, in which the Holy Spirit plants a new, divine life in the soul. The Christian is born—the moralist is made. The moralist is a natural man—the Christian is a spiritual man. Morality is not useless—it is of vital importance. A profession of conversion must be vouched for by a moral life.

Influence Does Not Die.

Our parents were never so forceful in our lives as they have been since they were lifted up, while from the heavens they rain love and inspiration upon us For our success are theirs and theirs our virtues. They labored, they suffered, they taught, they prayed, they achieved, they sacrificed, they died; the golden harvests of character that they sowed we have reaped. God bless their memory for evermore! Therefore, open your hand and sow your seed. Give out your influence as freely as the sun sows its heat and light over the dark planet. Sow a sweet atmosphere and scatter it everywhither, as the flowers pour forth their perfume. Sow tomorrow the soil with kind words and gentle bearing, even as the prairies are sown by the winds that are rich in invisible spores and seeds for future harvests.

Do not be niggardly in your life—give, that you may receive again. Be kinder to all your friends. Be more generous to your children. Practice praising them and leave blame to their teachers and their companions on the street. Live in your homes like princes. Accumulate weight of manhood, that unconsciously you may distribute treasure. It is better to have saved a newsboy from discouragement, to have recovered a clerk from his wrongdoing, to have brought a sunny hour to an invalid, to have stated a great truth to a group of children—it is better to have saved a life than to have won a kingdom. Therefore, open the furrow and sow one more harvest. Sow, as you cross the continent of the years, and God's angel will follow after you, and bring in the sheaves. You may open the furrow with tears, but when the sheaves come you will rejoice with shoutings. Give a cup of cold water, and God will give you in return of the river of the water of life —Dr. Newell Dwight Hillis.

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Our Little Folks.

A Boys's Hobby.

Many years ago a boy who lived in the far west of America was suddenly thrown on his own resources by the death of his parents. Hiring himself out to a farmer, his eyes chanced upon the statement that every man should know something about everything and also be a specialist in addition to his occupation. The next morning the boy decided to make the idea his own, and because the willow was the tree that was nearest him, he decided to become an expert upon willows. He found willows that were red and willows white and willows gray and willows yellow and willows blue; willows that stood up straight and willows that bowed themselves down weeping. He collected choice specimens of willow seeds and leaves, and exchanged with agriculturists in all parts of America. Then he gathered specimens of willows from China and Japan, from England and Russia.

The time came when teachers of forestry in lands beyond the sea sent to this farmer strange specimens of the willow for examination and classification He lived and died a farmer, but if his occupation confined him to his fields and meadows his hobby made narrowness impossible, broadened the scope of his study and observation, lent him sympathy and made him friends in all the countries of the earth. There is not a single representative of the flowers or trees or insects or birds that is not waiting for some farmer's boy to inspect it, and in doing so the youth who has thought himself cabined and confined will find that he has become the child of liberty and at last his feet are in the pathway that leads to growth and happiness.—Northwestern Christian Advocate.

The Old Story Ever New.

Stephen Girard, the infidel millionaire of Philadelphia, one Saturday bade his clerks come the following day and unload a vessel which had just arrived.

One of the clerks, who had strong convictions, and the power to act upon them, refused to comply with the demand.

"Well, sir," said Mr. Girard, "if you cannot do as I wish, we can separate."

"I know that, sir," said the hero. "I also know that I have a widowed mother to care for, but I cannot work on Sunday."

"Very well, sir," said the proprietor; "go to the cashier's desk, and he will settle with you."

For three weeks the young man tramped the streets of Philadelphia, looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier for a new bank about to be started. After reflection Mr. Girard named this young man.

"But I thought you discharged him?"

"I did," was the answer, "because he would not work on Sunday, and the man who will lose his situation from principle is the man to whom you can entrust your money."—Exchange.

Whistling and Thinking.

It was said of one boy that he "whistled for want of thought." This was another sort of boy that an exchange tells of:

There was much whistling in our yard one summer. It seemed to be an all summer's performance. Near the end of the season, however, our boy announced the height of our tall maple to be thirty-three feet.

"Why, how do you know?" was the general question.

"Measured it."

"How?

"Foot-rule and yardstick."

"You didn't climb that tall tree?" his mother asked, anxiously.

"No'm; I just found the length of the shadow, and measured that."

"But the length of the shadow changes."

"Yes'm; but twice a day the shadows are just as long as the things themselves. I've been trying it all summer. I drove a stick into the ground, and when the shadow was just as long as the stick, I knew that the shadow of the tree would be just as long as the tree, and that's thirty-three feet."

"So that is what you have been whistling about all summer?"

"Did I whistle?" asked Tom.

Only Grandpapa.

A true story which is told about little Prince Edward of York, grandson of King Edward VII, shows the simple manner in which the royal children are trained by their parents, the Prince and Princess of Wales. A children's outfitter had called at York House with a suit of Prince Edwards to be tried on, and as she was waiting in the passage near the royal children's apartments, the door suddenly opened, and prince Edward came running out crying, "Oh, do come in, come in at once Nobody is here."

She replied, "I think, your Royal Highness, that I had better wait, as it may not be convenient for me to go into the nursery now."

"Yes you can," said the child. "There's nobody here that matters, only grandpapa."—Junior Christian Endeavor World.

Johnny Lamelegs

Minny Pointlace cried all day
Because she was so tall!
Harry Velvet cried all day
Because he was so small!
But Johnny Lamelegs laughed all day,
And never cried at all!

—St. Nicholas.

A Notre Dame Lady.

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North Carolina Christian Advocate.

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Office: 108½ W. Washington St.

To Subscribers.

DEAR READER:—If you wait till conference to send in your renewal you will subject us to great inconvenience. If the date on your label is past, you should attend to this at once. Don't wait, but send us a check or money order this week.

Charlotte Goes Dry.

The people of Charlotte voted yesterday by a majority of 485 to close the saloons the 1st of January. We have space only to make the announcement, and to say that on July 19th Greensboro will take her place along side of Charlotte.

Work Begins at Once.

At a meeting of the Executive Committee of the Board of Trustees of G. F. College held yesterday, it was determined to call a meeting of the Board on next Saturday to press the work of rebuilding at once. Since our last report $3,500.00 has been added to the building fund, and the canvass is still going on vigorously.

Rev. J. D. Carpenter Dead.

Rev. J. D Carpenter, preacher in charge of the North Catawba circuit, Morganton District, died at his home in Marion, N. C., on last Friday morning, July 1st. Brother Carpenter had been afflicted with a carbuncle on the back of his neck since the latter part of May. He had a long and painful struggle and must have suffered much. Deceased was one of our oldest and most faithful men. He joined the South Carolina Conference, at Columbia, S. C., in the year 1860, consequently has been in the traveling connection for about 44 years. He was about 68 years old, and while he had suffered much affliction, he had lost little time from the ranks of the effective preacher.

The funeral was conducted on Saturday by Rev. W. H. Willis, assisted by the local pastors, and his body was laid to rest in the cemetery at Marion.

He leaves a wife and several children. The children are all grown. May the Lord greatly comfort these bereaved and sorrowing ones. We hope soon to publish a full memoir of this faithful servant of God.

Trinity College.

Last year was the most successful year in many respects within the history of Trinity College. The influence of the college has been greatly widened and in every way increased In 1894-95 there were matriculated in the college classes and the preparatory departments 131 students. During the year which has just closed there were matriculated in these two departments 402 students, which is an increase of more than 300 per cent. within ten years. Trinity College now has a larger academic attendance than any other Southern College. No institution of learning in the South is doing more to aid worthy students than Trinity is doing. And it is not going too far to believe that no other college is doing more to heighten and increase learning in the Southern States.

As a college of the church the sole aim of Trinity should be to serve the best interests of society in all its forms of organization. Our readers will be gratified to learn of the increasing success of the college, and we urge our people to do all in their power to bring its merits before their people. In another column will be found the advertisement of this great institution of which the Methodists of North Carolina are justly proud.

A Call for Vigilance.

We direct attention to an appeal elsewhere, by Mr. Bailey, chairman of our State Anti-Saloon League, in which he calls attention to the importance of vigilance on the part of all voters at the primaries. In the Democratic platform there is, in the declaration on this subject, at least a loophole for the slipping in of reactionary legislation in the form of amendments to the Watts' law. Let no candidate have the support of temperance people in the primaries, who favors legislation by way of amendment to this law, which looks to making it less effective in suppressing the liquor traffic.

Moreover, we should, if possible, elect men who will favor making the law effective in all incorporated towns of at least less than 5000 inhabitants. The state of things in some small towns where distillers have been permitted to herd is simply awful. The town of Advance, for instance, in Davie county, the home of some of the very best people, is at this time experiencing a veritable reign of terror. By running in their employees, the distillers have made it forever impossible for the decent and orderly elements to assert themselves, and, having filled the offices with distillers and others in sympathy, they have turned loose the elements of disorder, and the most flagrant violations of law and order are going unpunished. This, notwithstanding two large churches and a school are located in the midst. This is only a sample of what may be expected in many other small places, unless the law is made to apply to all the smaller towns. Let all the moral forces be vigilant lest the next legislature be loaded to do the bidding of the liquor forces.

A Day at Walkertown.

On last Sunday, we had the pleasure of worshipping with Rev. H. H. Jordan and his congregation at Walkertown. This place being near Kernersville, we accepted the invitation of Brother Jordan, and went over on Saturday evening. The weather was perfect and a large congregation gathered for the Sunday School at 9:30 a. m., which was largely augmented before the hour for preaching.

This congregation is worshipping in a beautiful new church, built a few years ago at a cost of nearly $8,000 00. We do not know of another country church so well equipped for all the work. True, Walkertown is a little village hard by, but this affords only a small part of the great congregations which gather here from Sunday to Sunday to hear the word.

One of the most interesting features of this church is the Sunday School, which numbers over two hundred, and is one of the best organized schools it has ever been our privilege to visit. Mr. Poindexter, the Superintendent, is in every way a model. At 9 o'clock we attended his teachers' meeting which is always held at that hour and which is made a means of great help to the teachers. The school is fortunate also in having a painstaking Secretary in the person of Mr. Phillip Booe, whose quarterly report, read on Sunday morning, was one of the most comprehensive as well as creditable reports we have ever heard. These brethren and their faithful band of teachers are really unconscious of the vast work they are accomplishing for their community.

We greatly enjoyed our visit and the opportunity of preaching to the large congregation. As our visit was unexpected, we had the opportunity of gauging Brother Jordan's congregation, and rejoice to know that his ministry is attracting such large congregations.

EDITORIAL NOTES.

Rev. S. B. Turrentine, D D., attended the Raleigh District Conference last week in the interest of Greensboro Female College, and Miss Nannie Lee Smith went to Beaufort, to attend the Newbern District Conference on a similar errand.

Rev. R. F. Bumpass, pastor of Edenton Street church, Raleigh, exchanged pulpits with Rev. S. B Turrentine last Sunday, and preached two excellent gospel sermons for the West Market Street congregation. Brother Bumpass is spending a few days with relatives in the city, and is a much appreciated visitor.

Rev. T. Hinohara, of Japan, who is visiting the churches during his summer vacation, was reported sick at Elkin, last week. The Winston District Conference and the people of Kernersville, were disappointed on this account, as he was not able to be present to fill an engagement on Friday evening, as had been expected. We trust his sickness is not of a serious nature.

Rev. E N. Crowder, preacher in charge of the Cherryville circuit, had the misfortune to lose a good horse a few days ago. We announced a similar misfortue which befell Rev. E. J. Poe last week. We trust the charges served by these brethren will see to it that their loss is shared by the members of the churches they serve. Any one who has a mind to will do a good work by helping these brethren now. Preacher's salaries, as a rule, do not make provision against such losses.

Rev. Dr. H. F. Chreitzberg, pastor of Centenary church, Winston, is a genius. As a sort of recreation amid his faithful work as a pastor, he allows the little wheels in his head to turn and the result is the evolving of useful contrivances, which help to make life more comfortable and happy. Last week the papers announced that he has invented and been granted a patent on a portable railway window screen, something which has been sorely needed for years and in its present shape promises to come into almost universal use by the traveling public. Excepting those who travel in Pullman cars all who ride on trains to any extent suffer great discomfort from engine cinders and other grit and dust incident to the fast passage of the moving train. The invention named will practically do away with all this trouble. It consists of a screen composed of first-class band linen with a frame of light wooden material and is held in place by rods. It is collapsable, will take up but little room in a small valise or traveling bag, weighs but a few ounces, and can be carried along with an umbrella without any inconvenience. The retail price will probably be about 25 cents.

The Status of the War.

Our readers will want to know something of the status of the war in the East. At this writing both the Japanese and Russian land forces are in suspense on account of the rainy season which has set in, and which renders all active operations impossible for some time. The coming of this may possibly save the army of Kuropatkin from annihiliation. Port Arthur is being more and more closely invested, and there is a report current that there has been a proposition to negotiate terms of surrender. Whether this be true or not, it seems but a question of time when the stronghold must yield to Japan. There seems some hope now of an early opportunity for the consideration of terms of peace. We trust it may be so.

Asheville District Conference Notice.

Dear Bro. Blair:—We will gladly furnish free entertainment for all our school men, newspaper men and connectional men who may wish to visit the Asheville District Conference at Biltmore, August 4-6, provided ample notice is given us.

We would also appreciate it, and will make arrangements nearer church for all delegates that give us notice that they are coming.

L. B. ABERNETHY.

Salisbury District Conference Notice.

Please let all visitors who expect to attend the Salisbury District Conference, which meets at Salem station, July 28th to 31st, notify me at Millingport, N C., as early as possible.

All members of the Conference and visitors who expect to come by rail will please let me know at once, so that arrangements may be made to convey them from the station to the conference. All who can, are requested to come on the 28th, as we cannot meet all trains after that date. Let me know what day you will arrive.

P. W. TUCKER.

Be on the Alert.

Let no one fall into the notion that the battle against the saloons and distilleries in North Carolina is over. We are only in the beginning of the final struggle, and the fighting just at hand is hotter than any that we have encountered hitherto. I doubt if many of our people know just what has recently been going on in this matter.

I have sufficient reason to warn the people of North Carolina that a careful and powerful effort is now on foot to turn back the tide of temperance, overthrow the success so far achieved and utterly discourage our forces. And I have the gravest reasons for saying that this effort is not to be laughed at but, on the other hand calls for every ounce of earnestness in the souls of those who have declared that the saloons must go.

The liquor makers and dealers have a large campaign fund. They have skilled political workers in their employ. And they are at this moment hopeful that the next General Assembly will arrest for twenty years or more the progress of temperance in North Carolina. And if they should succeed in this endeavor, I doubt if we could regain our present advantageous position in two generations. The situation is, to say the least, grave.

The liquor dealers are not leading a forlorn hope. They know as well as I that nothing short of a thorough, a determined an indomitable uprising of the people of North Carolina will be sufficient to overwhelm them. They reckon upon the indifference on our part that so often follows an early triumph. And I regret to say that there are evidences that some of our people have fallen into this fatal state of mind.

Let us review the present situation.

Our present advantage rests upon the Watts' Act, especially that part of the Watts' Act which prohibits the sale and manufacture of liquors outside of incorporated towns and cities.

The Republican State Convention has pronounced against this very act. We have nothing, therefore, to hope for from this quarter. Whenever possible, the friends of temperance, who are in the habit of voting with that party, must demand that Republican candidates for office, more particularly candidates for the General Assembly, shall openly repudiate this plank in that platform. Promises of "something just as good," or general declarations in favor of temperance are more apt to prove a snare and a delusion. This is no time for parleying We cannot afford to give up all that we have gained, we cannot afford to surrender our present magnificent advantage, we cannot afford to abandon to the saloon and distillery our country districts, our country schools, our country homes, our country boys and girls, at the behest of any partisan or for the sake of any candidate or in the name of any party.

Let us here and now nail our colors to the mast; and, if there must be surrender, let the enemy surrender.

We must meet the issue sometime. There never will be a time when we can meet it so successfully as now. To falter or postpone or evade in such a time as this is practical desertion of the cause.

The Democratic State Convention endorsed the "general principles" of the Watts Act. More particularly, it affirmed that the principle of prohibiting the manufacture and sale of liquors in unpoliced districts is as sound as the principle of prohibiting the sale of liquor to minors or the sale of liquor on Sundays.

This is good. But there was a determined effort upon the Democratic Convention's Committee that it either refuse to endorse the Watts' Act, or leave the Act open to amendment by the next General Assembly. While the declaration that I have quoted is absolute, I know too well the mind of the opposition—as manifested in the Committee on Platform—to suffer our people to fall asleep in the assurance that an effort is not on foot to amend and destroy this Act. I do not think that the clause of the platform which says that "the General Assembly may be trusted to make all amendments that experience and the conditions may demonstrate to be wise and proper" refers to or should weaken the absolute declaration "that the principle that no saloon or still shall operate except under police protection is as sound as that whiskey shall not be sold to minors," etc. But I know too well that unless the people make them declare themselves beforehand there will be many members of the next General Assembly that will plead this clause in their defense while they destroy the Watts' Act and strike deadly blows against the cause of temperance.

In fact the hope of the liquor makers and dealers is to elect enough Republican legislators to join with a certain set of Democratic legislators who will wink at the platform of their party and by amendments and other measures render that Act null and void They have warned us!

For one thing they will demand that each county be permitted to vote on the question. That is, they will use the principle of popular vote for a pretext to throw our cause into confusion. The liquor advocate always seeks to plead his cause in some decent name.

For another thing they will seek, more or less clandestinely, to incorporate many areas throughout the State for the special benefit of liquor dealers, after the manner in which Williams, Shore, and about ten places in Eastern North Carolina were incorporated by the last General Assembly. If you want such places in your county, vote for a liquor candidate.

With these ends in view they are at work at this moment.

For my part, I am glad that the issue is drawn. For once they are fighting in the arena in which the people have a free hand. If the people permit the enemies of temperance to come to the Legislature and overthrow the cause of temperance, no individual can object. If any county sends an enemy of temperance to our General Assembly, now that the issue is drawn in the open, there will be but one conclusion; namely, that the people of that county prefer the saloon and the distillery to righteousness and temperance. If they overthrow the Watts' Act, it will be said for twenty years to come that the people in North Carolina are opposed to temperance legislation, and we could not expect any legislation in that period.

I call, therefore, to the friends of temperance everywhere, in every station, under all political circumstances, in every party, to be on your guard and to exert yourselves to the utmost if you are in earnest Do not elect a candidate in favor of liquor in hope that some other county will do better. Liquor men have been nominated in not a few counties already and liquor candidates are coming out in numbers sufficient to arouse the gravest concern. Do not let the plea of party integrity deceive you. We are free people and we have at last earned the right to be heard in this cause. Do not let the pretext of "Leave it to the people" deter you, nor listen to the cry of "Take it out of politics" It is now in your hands and it is by both Democratic and Republican platforms a political issue here and now.

Pledge every candidate. Require of him a positive, public, definite position. He that is not for us is against us.

Remembering that we are called upon this year to meet a final, desperate and well organized effort to rob us of our progress and to so overwhelm us in the very moment of victory as to demoralize our cause for years to come, I appeal to every man, woman and child in North Carolina to rise up to the help of this noblest of causes and give themselves to the battle with willing hearts and dauntless wills

J. W Bailey, Chmn,
State Com. Anti Saloon League.

Our State Normal and Industrial College.

The catalogue of the North Carolina State Normal and Industrial College, advertisement of which appears in another column, shows an enrollment during the past year of 536 college students and 353 pupils in the Practice and Observation School.

Students secure free tuition by agreeing to become teachers in the public or private schools of the State for at least two years after leaving the college, and in no other way can free tuition be secured All the free tuition students cannot secure board in the dormitories where board is furnished at actual cost, but places will be reserved in the dormitories for 175 free tuition students and 175 tuition paying students. Provision will be made for fifty free tuition students with board in private families and twenty-five tuition paying students with board in private families.

There are so many applications for free tuition with board in the dormitories that it will be necessary occasionally to hold competitive examinations, and in order to secure a chance for one of these free tuition places with board in the dormitories an application should be in the hands of President McIver on or before July 15th. Each county in the State is entitled to one or more of these places, according to the white population of the county. In the dormitories the annual expenses of a free tuition student for board, laundry, and fees for registration, physician's attendance, library, use of text books, etc., is $115. Tuition-paying students pay $160. Non-residents of the State pay $180. The annual expenses of students in private families is about $12 more than that of boarders in the college dormitories.

District Conference Directory.

Asheville District, at Biltmore, August 4-7.

Charlotte District, at Marshville July 21-24.

Franklin District, at Sylva, July 28-31.

Greensboro District, at Holt's Chapel, July 28 31.

Salisbury District, at Salem Church (seven miles from Albemarle), July 28-31.

Waynesville District, at Mount Zion, on the Crab Tree circuit, July 21-24,

North Carolina Methodism.

Odell.—Mr. Ralph Odell returned last night from Harvard, where he graduated last week.—Concord Times.

Muir's Chapel —At an ice cream supper given by the church at Muir's chapel last Thursday evening $75 00 was raised for the church building fund.

Walnut St Church —Walnut Street church had a lawn party at the residence of Mr. Hanna, on Church Street last Friday evening, at which about $16 00 was netted for the church.

Dixon.—Mrs. Dixon, wife of Major R. F. Dixon, State Auditor, left yesterday morning for Shelby and other points in Cleveland county where she will spend the summer. Her many friends will be glad to learn that her health has much improved in the last few days —Morning Post.

Alison.—G. A. Alison, formerly agent for the Southern Railway Company at Advance, N. C., has been transferred to the same position at Thomasville, N. C. Oscar M. Hunt also left for the same place where he has accepted a position as assistant under Mr. Alison.—Davie Times.

Statesville.—Dr. W. W. Bays, of Charlotte, representing Rutherford College, preached at the First Methodist church Sunday morning and at West End that night. Dr. Turrentine will be here Sunday, July 10th, in the interest of Greensboro Female College.—Landmark.

Charlotte —Mrs. Lucy H. Robinson, president of the Woman's Foreign Missionary Society of the Western North Carolina Conference of the Methodist Episcopal church, South, and Mrs. Hargrove, of Kansas City, both made interesting addresses at Tryon street Methodist church last night. Mrs. Robinson gave a report of the recent conference at Monroe, in which she stated that the Woman's Foreign Missionary Society of the Western North Carolina Conference paid to foreign missions last year $7,050, and supported five missionaries Mrs. Hargrove is a teacher in the Scarritt Bible and Training School at Kansas City. She attended the recent Sunday School convention held at Jerusalem, and in her talk last night she gave an interesting account of her trip, and of her observations of the manners and customs of the people —Charlotte Observer, June 29.

Waynesville District Conference Notice.

Please say through the Advocate that I desire all who expect to attend the Waynesville District Conference, which meets July 21-24, to write me at once so that homes may be provided for them. The brethren will please say how they will come, whether by private conveyance or on the train. We will meet the delegates at Clyde Wednesday and Thursday.

J. A. J. Farrington.

New Advertisements.

J. D. Helms, Druggist, Greensboro, N. C.

Roanoke College, Salem, Va.

Randolph Macon Woman's College, Lynchburg, Va.

Georgia-Alabama Business College, Macon, Ga.

Mary Baldwin Seminary for Young Ladies, Staunton, Va.

Psycho-Pneumonic Gymnastics, Hugh T, Shockley, Spartanburg, S, C.

The Sunday School.

Lesson for July 10.

Jeroboam's Idolatry.

1. Kings 12: 25 33.

The breach between the northern and southern kingdoms were never healed The division occurred about 975 B. C. That over which Jeroboam ruled continued to exist for two hundred and fifty-four years, when it was overthrown by Assyria; the south portion maintained itself for three hundred and eighty-eight years, and finally fell before the armies of Babylon.

Rehoboam was made king over "the tribe of Judah only." But with Judah Benjamin was closely allied as to form a part of the kingdom. It is mentioned by name in verse twenty-three. The Levites, also, were loyal to Judah, as they had charge of all matters relating to the temple worship. The other ten tribes rebelled under Jeroboam's leadership. Tribal lines were not clearly drawn, of course. The descendants of every one were somewhat scattered, so that each kingdom had remnants of all; but the usual division is ten to the North and two to the South, with the Levites in the South because the temple was in the southern capital.

In respect to land, Jeroboam had four or five times as much as Rehoboam. The military strength was more nearly equal. The strongest fortifications were in the South.

While the writer was returning from an annual conference last fall, he met a man that formerly had been a United Brethren preacher, but had withdrawn about fifteen years ago, because he was opposed to secret societies. He is now preaching for a denomination that is generally admitted to be controlled largely by secret orders. The writer wondered at the inconsistency.

Jeroboam followed precisely the same course that Rehoboam had marked out, and on account of which the rebellion was stirred up. The people forgot their objections to Rehoboam, and followed his policy blindly under another leader. What was the first step? Building more cities, which meant burdens and money without estimate—exactly what Rehoboam threatened The only difference was that Rehoboam was open with his threats, while Jeroboam had the people hoodwinked. The first verse of the lesson says that the new king built Shechem and Penuel. As a matter of fact, these were already there, but Jeroboam enlarged and fortified them for residence and military purposes Walled cities were the best protection that his vain heart could devise.

Jerusalem had been established as the place of national sacrifice. It had been the center for all three religious gatherings of the year. Many of the people had not yet heard of the division of the kingdom, and would go to Jerusalem to worship, as usual. While there, they would fall under the influence of the house of David, and become less loyal to the opposition king. Many others, well acquainted with the troubled political affairs, would visit Jerusalem and the temple through religious convictions, and might be won to the older throne. Jeroboam was shrewd enough to see the outcome of pilgrimages to the southern capital, and set about to prevent any such visit. He knew, too, that any southern sympathizers in the North would endanger his own life. Everything he did was to gratify his personal ambition, and he used the people as tools.

It is not stated whether Jeroboam counseled with his own depraved heart, or with some associates who had personal ends to serve. The outcome was that he placed golden calves in Dan and Bethel, for the people to worship, rather than go all the way to Jerusalem. The people were deceived by the semi-religious character of the idolatry. Both cities, too, were religious, and this helped to blind their eyes; they were not burdened with overmuch consecration, anyway. Dan, in the North, and Bethel, in the South, made places of easy access to all The calf idea, like Aaron's. was borrowed from Egypt. "The professing church today often goes down to Egypt to find improvements in the mode of worship."

Jeroboam gained the unenviable title of the one that "made Israel to sin." He even built houses in the "high places," where all kinds of worship had been forbidden. Priests were taken either indiscriminately, or selected from the depraved. The sacr d feast was changed to a month later. To crown it all, he himself, wicked as he was, officiated at the altar; and he did all this as "he had devised of his own heart."—Religious Telescope.

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This is as truly a brain and nerve food as any food you could eat, and besides, furnishes strength and tone of its own, which goes to the weakened nerve system, and sets it to rights.

Dr. Miles' Restorative Nervine is a refreshing, revitalizing tonic food-medicine for the brain and nerves. It reconstructs worn-out nerve tissue, and fills your languid brain with new life and vigor.

Dr. Miles' Nervine has made so many marvelous cures, of people so sick the doctors thought they were incurable, that it is today the standard medicine in many thousands of American homes.

The first bottle is guaranteed to help you, or druggist returns your money.

"The extreme heat, close confinement and intense mental strain incident to the banking business, has caused me to suffer with nervousness and insomnia. It gives me pleasure to say that I have used Dr. Miles' Nervine with very satisfactory results in the treatment of these affections. I am now on my fifth bottle, and eat and sleep well, in fact have almost forgotten that I possess nerves."—R. L. DALBY, Asst. Cashier, State Bank, Texarcana, Ark.

FREE Write to us for Free Trial Package of Dr. Miles' Anti-Pain Pills, the New Scientific Remedy for Pain. Also Symptom Blank. Our Specialist will diagnose your case, tell you what is wrong, and how to right it, Free. DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

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The Epworth League.

Topic for July 10.

Trust in God the Solvent of Mysteries.

(Ps 37: 1-11)

The mysteries that afflicted the Hebrew mind were not metaphysical, but moral. The Bible, a very nearly perfect reflection of the life of the ancient Hebrews, does not suggest doubts of supernatural intervention or of the power and being of God, such as arise out of the scientific tendency of the Western mind, but the difficulty is in reconciling the theory of God's goodness and his admitted providential interference in human affairs with the facts of life. "How can it be consistent that we should suffer, being righteous and the subjects of a righteous God?" This is the mystery with which the Hebrew grappled and which, unsolved, depressed him. It is the mystery of pain of bereavement, of poverty, and the contempt that followed. This is the problem of the book of Job and of Psalms 38, 39 and 73. The New Testament is clear, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" nor is the Old silent, "Whom the Lord loveth he chasteneth;" but in that remote period, as now, this explanation was not fully grasped and understood.

I. God Often Permits Wickedness to Go Unpunished for a Time.

1. This is evident from the facts of life. The possessor of ill-gotten gain often lives in peaceable possession; the oppressor of labor enjoys luxury; the injurious have immunity from just retribution; dangerous criminals walk at liberty.

2. The righteous often suffer. (1) Poverty has been the lot of many saints in all ages, contrasting strangely with the abounding wealth of the godless. (2) The saints have suffered bereavement of loved ones just as the ungodly, and because of their more sensitive and affectionate nature, rendered so by religious devotion, their grief has been the more poignant. (3) Bodily pain has been the lifetime condition of many of the blessed of the Lord—the salt of the earth. (4) Arrogant men have wrongly judged the suffering saints, thus adding to their distress. "They mock and speak maliciously." (Ps. 73: 8)

3. The innate conception of justice rebels against the providential order of human society. "I was envious at the arrogant, when I saw the prosperity of the wicked." (Ps. 73: 3.) The righteous contrast their own lot with that of the fortunate forgetters of God, and are incensed against evil doers (verse 1). While God's judgment slumbers, their just indignation burns. Of this innate sense of wronged justice all partake.

4. To the believer in a providential order in the world the mystery is all the greater. The ancient Hebrew firmly believed that the rewards of righteousnees were temporal. Even these psalms, so saturated with trust in Jehovah amidst adversities, are not free from this belief. (Cf. Deut. 6: 10, 11) Still the appearance of injustice goes on, and the present order does not conform with our intuitive judgments of right. Faith may enable us to demit judging, and to believe that there is a higher righteousness in all this seeming injustice. But it remains unquestionable that wickedness is not here visited with punishment.

II. It Is Our Duty to Trust and Do Good, Even when we Cannot Understand

1. Duty is always clear to him who would do it. Whatever difficulties we may find in reconciling the existing social order with our conceptions of the goodness and justice of God—and these are real difficulties at one time or another to many thoughtful minds—the Bible rule of truth, beneficence, selfcontrol, is of undoubted application.

2. To wait upon God, to trust in him, is the counsel of wisdom, no matter what may be the duress of circumstance. For (1) if things are in his control, the sum of them is too great for our comprehension, and we may well intrust the adjustment to him. (2) If the present order is a providential one, we cannot interfere with it—it is not in our power to change; if it is not, but is of our own making, the problem has disappeared—it was a mere hypothesis—and we ourselves are responsible for that of which we complain. The ground of our trust in God has not been affected at all.

3. The greatest strength of character is developed by trust. But trust is designed for conditions that are not easy. We do not have faith in what is demonstrable; that is knowledge. We do not hope for what is present; that is possession. We trust in adversity; we hold the hand of our guide in darkness and perplexity the mental difficulties of which the psalmist complains were real. They afforded the condition for exercise of the highest trust.

4. Trust resolves all perplexities. By it one is enabled to rest in God, whose infinite wisdom and goodness, though obscured in nature and the social order, are made manifest to the heart. The trusting soul is fully persuaded that all is right and that the right will be manifested at last; hence rests in the Lord and waits patiently for him.

III. God's Wisdom and Goodness Will be Vindicated in the End.

The theory of the psalmist was that the inequalities of life would be adjusted. He may have mistaken God's meaning as to when and how; but he was clear in the great trust that God would vindicate his righteousness somewhere, somehow. The spirit of prophecy has less to do with material details than with moral laws and the fundamental principles of redemption.

1. It is usual for God's people, after they have been tried, to come forth purified and be blessed in the circumstances of life "Do good, and you shall live long in the land," were the old precept and promise. It is not invariably true. Many a godly man has died before the noonday of his useful life; while many an aged sinner has cursed society in which he lived past his time. But as a general law it is true, and only as such is it intended, the righteous and obedient live to old age, and the wicked do not live out half their days. In his wise providence, God may make exceptions to his own law for gracious purposes, giving it a better than literal fulfillment.

2. This is a partial vindication of God's judgments in this life. (1) For example, ill-gotten gain never really blesses its possessor. A little that a righteous man hath is better than wicked opulence. (2) The privation of peace of heart is greater loss than that of possessions. (3) The end of the upright is peace.—Epworth Era.

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Sanford	3 .60	31 40	26 25
Winston-Salem	35 85	29.85	24.40

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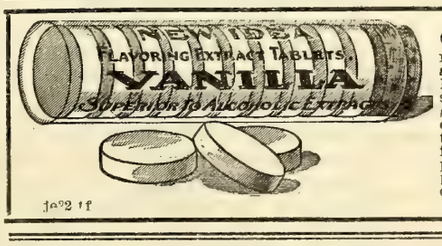
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The Annual Meeting.

[CONCLUDED FROM 5TH PAGE]

have never been brightened by the joys of girlhood.

Her talk to the Light Bearers and children of the Sunday School on Sunday afternoon, was beautiful in its simplicity and adaptability to the mind of a little child, and was truly pathetic in the portrayal of child-life in lands where there is no knowledge of Him who said: "Suffer little children to come unto me." It was one of the largest and best children's meetings we have ever had, and we truly appreciated the presence of the Sunday School of the Presbyterian church, which attended in a body through the courtesy of their pastor, Rev. George Atkinson, and their superintendent, in suspending the school that the children might enjoy the opportunity of hearing Mrs. Hargrove, and of participating in the privileges of the occasion. On Sunday evening Mrs. Hargrove spoke on "The Missionary Conscience." Would that every woman, yea, that every church member, might have heard this strong appeal for the bringing of the question of missions to the bar of conscience, and there, in the fear of God, setting each one's relation to the great obligation resting upon us to send the gospel to the uttermost parts of the earth. Our work will be greatly quickened and strengthened by the words of this consecrated and gifted speaker, and the minds and hearts of all who heard her will be enriched and made fruitful by the truths presented with such force, and embellished with such vivid illustration from experiences of of her recent travels in foreign lands, where she had personal observation of the darkness and blight in those lands not blessed by the worshiping rays of the Sun of Righteousness.

The annual sermon, preached on Sunday morning by Rev. D. Vance Price, was both an intellectual and spiritual uplift, and none could have gone from that sacred hour without higher resolve and deeper purpose to continue in the service of God, and in sowing the seed of the gospel, assured of an abundant harvest in God's own good time and way. The central thought, about which clustered many other deeply significant truths, was that we must be patient and faithful in our sowing, not depending upon visible results for our encouragement, but relying upon the promise in the text "Cast thy bread upon the waters; for thou shalt find it after many days."

There were many other delightful seasons during the time we were together, but lack of time and space forbids even a mention of them. The noon hour devotional services, conducted on Friday by Mrs. Siler, and on Saturday by Mrs. Hargrove, were both profitable and enjoyable, being filled with helpful and inspiring thought, and bringing us in touch with the source of spiritual life and light.

There was but one sad note in the song of thankfulness and joy that seemed so appropriate to this annual reunion, and that was due to the absence of one whose voice had never failed, during the fourteen years of our existence as a conference society, to unite with ours in returning thanks to the Giver of all good for the blessedness of being co-workers with Him in the world's redemption. Owing to failing health, our beloved Recording Secretary, Mrs. Jno. R. Brooks, was unable to fill the accustomed place which she has so long filled with faithful, devoted service for the Master. This was a source of deep grief to all who have been associated with her in this beloved work, and while no words can convey our sincere sorrow for her absence, as well as the suffering which detained her at home, a telegram expressive of sympathy and love was sent from the conference society to Mrs. Brooks. Later in the day a letter from Mrs. Brooks was read, in which she spoke most tenderly of her regret at being kept from her beloved labor, and of her loving regard for all her fellow-workers. She referred to her affliction in terms that showed how truly is fulfilled the promise that "as thy day, so shall thy strength be," for her spirit seemed to soar above the suffering of the body, and to mount aloft on wings of faith, into the clear light of that upper world where praise and thanksgiving are the natural expression of the purified soul, even in the midst of bodily affliction. Mrs. Brooks requested that at some time during the session of the conference we should have sung "my ain countree," as expressive of her truest yearning. On Friday evening, this song so full of tender Christian sentiment, was beautifully rendered by Mrs. McLarty, and as we listened to her pure, sweet voice interpreting to us the sublime and tender faith by which our dear sister feels herself sustained in her hours of suffering, our spirits seemed to hold sweet communion, in the presence of our Father, with our beloved absent Recording Secretary, and our hearts breathed an earnest fervent prayer that our Father may continue to sustain and comfort her, even to the close of life's journey.

The kindness and Christian hospitality of our sisters of the Monroe auxiliary and of many friends who assisted in our entertainment, will long be pleasantly and gratefully remembered by every delegate present. Never have circumstances been more auspicious for an annual meeting than were those that attended the meeting at Monroe. Every detail for our comfort had been carefully and lovingly planned; and in answer to earnest prayers the Holy Spirit, in all His gracious influences, seemed to brood over our meeting, to strengthen and help us in all our deliberations; and when we finally separated it was with renewed consecration to our Master's service in this cause so near to His loving heart, yearning over lost humanity.

Quarterly Meetings.

Asheville Dis't—3rd Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	May	28 29
Bethel	"	28 29
Marshall circuit, Flint Hill	June	4 5
Hot Springs ct., Paint Rock	"	11 12
Ivey circuit, Little Ivey	"	18 19
Bald Creek circuit, Deyton's Bend	"	22 23
Burnsville circuit, Martin's Ch	"	25 26
Swannanoa circuit, West's Ch	July	2 3
Hendersonville station	"	9 10
Hendersonville ct, Reedy Patch	"	16 17
Cane Creek ct., Sharon	"	23 24
Old Fort circuit, Pleasant Grove	"	30 31
Weaverville circuit	Aug.	13 14
Weaverville station	"	20 21
Central	"	27 28
Haywood St	"	27 28
District Conference at Biltmore	"	4 7

Charlotte Dist—3d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Hoskins	June	5 6
Brevard	"	5 6
Pineville, Hebron	"	11 12
Dilworth	"	12 13
Morven, Long Pine	"	18 19
Trinity	"	26 27
Calvary	"	26 27
Tryon street	July	3 4
Chadwick	"	3 4
Weddington, Wesley	"	9 10
Matthews, Indian Trail	"	10 11
Monroe circuit, Bethlehem	"	16 17
Monroe station	"	17 18
Polkton, Marshville, D. C	"	21 24
Lilesville, Olivet	"	30 31
Ansonville Salem	Aug.	6 7
Wadesboro station	"	7 8
Derita, Derita	"	13 14
Clear Creek, Bethel	"	14 15
Waxhaw, Pleasant Grove	"	20 21

Greensboro Dis't—3d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Ruffin, Lowes	May	7 8
Reidsville, Ware's Chapel	"	8
Greensboro, West Market	"	15
Greensboro, Walnut St	"	15
Wentworth • Carmel	"	21 22
Reidsville, Main St	"	22
Randolph, Fairview	"	28 29
Randleman, St. Paul	June	5
Asheboro station, Asheboro	"	5
High Point, Washington Street	"	12
High Point, South Main Street	"	12
Enterprise Mt Olivet	"	18 19
Uwharrie Canaan	"	25 26
Pleasant Garden, Rehoboth	July	2 3
Greensboro, Spring Garden	"	3
Asheboro circuit, Cedar Falls	"	9 10
Ramseur, Ramseur	"	9 10
West Randolph, Prospect	"	16 17
Liberty, Liberty	"	23 24
Greensboro circuit, Holt's Chapel	"	30 31
Greensboro, Centenary	"	31

Morganton Dis't—3rd Round.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	May	16
Connelly Springs ct. Friendship	June	4 5
Cliffside circuit, at Hopewell	"	11 12
Henrietta and Caroleen, Henrietta	"	12 13
North Catawba ct., at Concord	"	18 19
Marion station	"	19 20
Table Rock ct at Obeth	"	25 26
Morganton circuit Denl ns Chapel	July	2 3
Ruthertordton station, Mt. Hebron	"	9 10
Forest City ct . Cedar Grove	"	10 11
Green River circuit, Tryon	"	16 17
Broad River ct., Kesler's Chapel	"	23 24
Bakersville ct., Red Hill	"	30 31
Spruce Pine circuit Pisgah	"	30 31
Elk Park circuit, Pineola	Aug.	2 3
Thermal City circuit	"	6 7
McDowell circuit	"	7 8

Franklin Dis't—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	July	23 24
Franklin circuit at Iotla	Aug	6 7
Webster ct. at Cullowhee	"	13 14
Macon cir. at Mount Zion	"	20 21
Glenville circuit at Norton	"	27 28
Whittier circuit at Shoal Creek	Sept.	3 4
Dillsboro, Sylva & Dillsboro	"	10 11
Andrews circuit, Andrews	"	17 18
Bryson City circuit, Bryson City	"	24 25

Mount Airy Dis't—3d Round

J. A. Cook, P. E., Mount Airy, N. C.

Mount Airy station	May	28 29
Rockford ct. at Pleasant Ridge	June	2 3
Jonesville circuit at Maple Spring	"	4 5
Elkin station	"	5 6
Sparta ct. at Shiloh	"	11 12
Laurel Springs at Mt Zion	"	12 13
Wilkesboro ct. at Beulah	"	18 19
N Wilkesboro ct., at Roaring River	"	25 26
Pilot Mountain ct at Fairview	July	2 3
Stokes ct at Walnut Cove	"	9 10
Heaton circuit at Baldwin's	"	16 17
Creston ct. Big Laurel	"	23 24
Watauga ct., Union	"	30 31
Boone ct. Boone	Aug.	6 7
Jefferson ct. Bethany	"	9 10
Yadkinville ct., Macedonia	"	20 21
Mount Airy circuit, Salem	"	20 21

Salisbury Dist—3d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	May	14 15
Concord, Epworth	"	15 16
Concord, Forest Hill	"	21 22
Concord circuit, Rocky Ridge	"	21 22
Albemarle circuit, Pine Grove	June	4 5
Albemarle station	"	5 6
Linwood circuit, Bethel	"	18 19
Lexington station	"	19 20
Lexington Mission	"	20
Salisbury circuit, Bethel	"	25 26
Spencer station	"	26 27
Salisbury, Main Street	July	2 3
Salisbury, First Church	"	3 4
Gold Hill circuit, Mt. Zion	"	9 10
New London circuit, Palmerville	"	10 11
Tabor & Vance Mill, Gay's Chapel	"	16 17
East Salisbury station	"	17 18
Cottonville, Rehoboth	"	23 24
Big Lick, Love's Chapel	"	23 24
Norwood station	"	24 25
Salem station	"	30
Mt. Pleasant ct, Centre Grove	July	31 Aug. 1
Jacks n Hill circuit, Janes Chap	Aug.	6 7
Woodleaf circuit, South River	"	13 14
China Grove circuit, Shiloh	"	14 15

Statesville Dis't—3d Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit, Moriah's Chapel	May	28 29
Lenoir station	"	29 30
Statesville, First Church	June	4 5
Statesville, West End	"	4 5
Troutman circuit, Knox's	"	11 12
Mooresville circuit, McKendree	"	18 19
Mooresville station	"	19 20
Caldwell circuit, Grace Chapel	"	25 26
Granite Falls station	"	26 27
Mount Zion station	July	2 3
Newton circuit, Marvin	"	9 10
Hickory station	"	10 11
Maiden circuit, Pisgah	"	16 17
Statesville circuit, Trinity	"	23 24
Alexander circuit	"	30 31
Stony Point circuit	Aug	6 7
Clarksbury circuit	"	13 14
Iredell circuit	"	14 15
Catawba circuit, Ball's Creek	"	20 21

Shelby District—3rd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	June	5 6
Mount Holly ct., at Moore's Chap	"	11 12
Bessemer City at Tate's Chapel	"	18 19
ElBethel station	"	25 26
King's Mountain station	"	26 27
Southfork circuit at Ebenezer	July	2 3
Bellwood circuit at St. Peter's	"	3 4
McAdensville station	"	9 10
Lowell circuit	"	10 11
Gastonia, Main Street	"	10 11
Gastonia, West End and Ozark	"	10 13
Lowesville ct. at Snow Hill	"	16 17
Stanley Creek circuit	"	17 18
Lincolnton circuit at High Shoals	"	23 24
Cherryville circuit at Lander's Ch	"	30 31
Lincolnton station	July	31—Aug. 1
Polkville circuit at Kager	"	6 7
Rocksprings cir. at Rocksprings	"	13 14
Shelby circuit at Salem	"	21 21

Waynesville Dis.—3d Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Palmer's Chapel	May	21 22
Sulphur Springs at Laurel Hill	"	28 29
Leicester at Little Sandy	June	4 5
Clyde at Clarke's Chapel	"	11 12
Canton at Bethel	"	18 19
Mills River at Avery's Creek	"	25 26
Brevard	July	2 3
Transylvania at Greenwood	"	3 4
Waynesville	"	9 10
Crab Tree at Mt Zion (Dis Conf)	"	21 24
Spring Creek a3 Balm Grove	"	20 31

Winston Dis't—3rd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Mayodan	May	7 8
Leaksville and Spray	"	21 22
Stokesdale, Bethlehem	"	28 29
Walkertown	"	29 30
Madison, Bethesda	June	4 5
Forsyth, Crews	"	11 12
Grace	"	12
Lewisville, Concord	"	18 19
Summerfield, Pisgah	"	25 26
Kernersville	July	2 3
Southside and Salem	"	9 10
Centenary	"	10
Burkhead	"	10
Thomasville Fair Grove	"	16 17
Danbury, Sandy Ridge	"	23 24
Davidson, Centenary	"	30 31
Advance	"	31
Mocksville	"	31
Farmington, Wesley Chapel	Aug.	6 7
Davie Zion	"	13 14
Coolemee	"	20 21

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

The Missionary Idea Overturning the World.

Bishop Warren A. Candler, in his reponse to the address of welcome of Dr. R. S. Hyer, said, in part:

"Do you know that this missionary meeting in which we are engaged is a most wonderful thing? You could not have gotten up any sort of a missionary meeting nor any enthusiasm for missions before the days of the Saviour. Not even the physical wants of man then commanded so much earnest effort. There was not a hospital for the poor and sick in all the earth. The Jews had much of good in their own way, but the Jews did not believe in missions. Take the prophet Jonah who was told to go and preach to the Ninevites, but instead went out to sea, and finally landed, or rather reached his goal, in the belly of a whale. He didn't believe in missions. Even after the Saviour's commission, how hard it was to get the son of Jonas to go out as a missionory even after his vision at Joppa, and when he went he took four of the officials of the church along to prevent any scandals. But he went, and when he arrived it was in the midst of a revival; and I tell you the distance between Judaism and foreign missions is as the distance from Jonah to his son of Jonas. Peter, when he landed, landed right in the middle of a revival. Jonah landed in a whale. These are the two goals, a revival or a whale; you can take whichever you choose.

"But this missionary idea is overturning the world. It is building a new civilization. It is the basis of a civil liberty that is made possible by the religious liberty underlying it. It is for this reason that we owe a civil as well as a religious debt to the nations about us. A nation cannot be free until the Sun of Righteousness and true liberty shines upon it.—Go Forward.

What Are We Sending Up?

A rich lady dreamed that she went to heaven, and there saw a mansion being built. "Whom is that for?" she asked the guide.

"For your gardener."

"But he lives in the tiniest cottage on earth, with barely room enough for his family. He might live better if he did not give away so much to the miserable poor folks."

Futher on she saw a tiny cottage being built. "And whom is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning. "The Master Builder is doing His best with the material that is being sent up."

Then she awoke, resolving to lay up treasures in heaven.

What are we sending up? What kind of material are we building into our every-day life? Is it being sent up?

"Every deed forms a part in this building of ours,
That is done in the name of the Lord"

—Union Gospel News.

The Christ of Personal Experience.

We must find that the Christ is the vital principle of everything that makes life worth living. In every duty, in every impulse to the good, in every approving voice of conscience, in everything that tends upward in any department of our nature, we must realize that we are face to face with the kingdom of God. Its life and its law is the Christ. Because He is formed within us, our very consciousness of self must come, as did His, to be habitually interfused with a sense of the divine presence. In some sense and in some appreciable measure we must be able to echo His own words, "I and the Father are one."

Such an experience will bring a great calm to souls tossed by the unrest of the age, at the same time that it furnishes incentive and direction to absorbing religious zeal. It will set things in proportion. Act and motive, creed and conduct, self and society, will fall into place. It will give perspective to the theoretical problems that center about the person of Christ. We shall gaze at them without timidity; we shall put no false emphasis upon tradition, or upon our own reasonings, for we shall occupy the standpoint of realization. We shall conquer sin, too, and win the world to Christ because the presence goes with us.—[Professor Geo. A. Coe.

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Schedule effective June 7, 1903.

Northbound	Passenger No. 10. Ex Sun	Mixed. No. 70 Daily	Mixed. No. 69
Lv. Chester,....	9:00 a m	8:00 p m	Tues
" Lowrys.....	9 .8 a m	8 28 p m.	
" McConnells.	9 28 a m	8 45 p m	Thurs
" Guthries.....	9 33 a m	85 p m	
" Yorkville .	9:49 a m.	9:19 p m	Sat
" Clover.....	10 12 a m	10 00 p m	
" Gastonia....	10 38 a m	12:30 a m	6 00 am
" Dallas	1 00 a m	12 45 a m	6 20 a m
" High Shoals	11 25 a m	1 05 a m	7 02 a m
" Lincolnton..	11:43 a m.	2:0 a m	8 00 a m
" Maiden.....	12 10 p m	2 30 a m	9 20 a m
" Newton.. ..	12:28 p m.	2 55 a m	10 00 a m
" Hickory....	12:50 p m.	4 00 a m	2 00 p m
" Cliffs.....	1 21 p m	4 40 a m	3 0 p m
" Grani eF'ls	1 36 p m	4 57 a m	3 45 p m
Ar. Lenoir....	2 05p m	6 00 a m	5 20 p m

Southbound	Passenger. No. 9. Ex Sun	Mixed. No. 71 Daily	Mixed. No. 68.
Lv. Lenoir ..	2 30 p m	8 00 p m	7 00 a m
" Granite F'ls	2 58 p m	8 43 p m	8 05 a m
" Cliffs.....	3 08 p m	9 30 p m	9 15 a m
" Hickory.....	3 20 p m	9 50 p m	9 35 a m
" Newton.....	3 45 p m	11 45 p m	11 20 a m
" Maiden.....	4 03 p m	12 15 a m	12 10 p m
" Lincolnton	4 30 p m	1 00 a m	12 45 p m
" High Shoal	4 52 p m	2 22 a m	2 23 p m
" Dallas.....	5 12 p m	2 55 a m	3 25 p m
" Gastonia....	5 30 p m	4 20 a m	3 55 p m
" Clover ..	5 57 p m	5 10 a m	
" Yorkville...	6 23 p m	6 00 a m	Mon
" Guthries....	6 40 p m	6 50 a m	
" McConnells	6 45 p m	7 00 a m	Wed
" Lowrys.....	6 57 p m	7 23 a m	
Ar Chester.....	7 17 p m	8 00 a m	Fri

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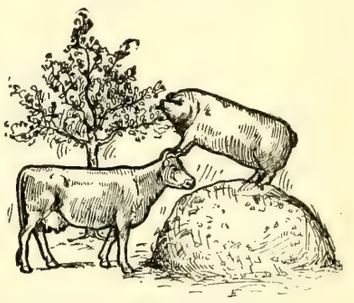
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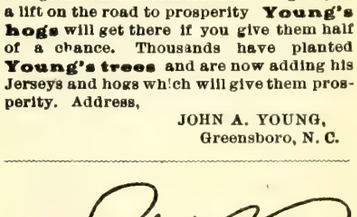
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The Farm and Garden.

NOTES ON POULTRY RAISING.

BY P. H. JACOBS IN FARM AND FIRESIDE.

Injuries to Fowls.

Fowls become injuried in many ways, and it is difficult to ascertain the cause at times, as the farmer cannot find time to give daily observation and note the peculiarties of the individuals. Lameness is caused mostly by alighting from high roosts. When the roosts are high, the fowls will crowd together, each endeavoring to get to the highest point possible, instinct prompting them to do so in order to avoid danger. If they have a long sweep to fly down, they are seldom injured; but where they are compelled to jump down almost under the roost, the result is a bruise, which becomes hard and callous, being known as bumblefoot. When roosting on tree-limbs, young turkeys frequently become lame because of daily flying to the ground, sometimes partly falling. Warfare among the males, the attacks on the weaker fowls by domineering hens, and accidental injuries are liable to occur among all flocks at any time.

Gravel For Poultry.

Gravel or grit should be sharp, so as to cut as well as grind. During a week or month a large flock will clear away all the suitable gravel from a large area, and it frequently happens that in a field where gravel is apparently plentiful it may really be lacking so far as supplying the wants of the fowls is concerned, for even on such plots the hens may, by daily foraging over the same space, use up all the available material that is serviceable for grit as smooth, round gravel will not answer. Hens require something sharp and cuttiug, or they will be unable to properly masticate their food. The broken china and crockery may be utilized for grit by pounding it into small pieces (about the size of beet seed) and scattering it wherever the hens forage, as they will search for and find every piece. Pounded glass has been given fowls without injury. Good digestion of the food will lead to thrift in the flock and the production of more eggs.

Profit in Broods.

There is a profit in young chicks hatched by hens at this season, although it does not pay to attempt to secure early chicks in winter if they are to be cared for by hens. A hen can do but little in caring for a brood when the weather is severely cold, but at this season everything is in her favor, and the farmer will have little or no work to do. If a hen rears six chicks to marketable age, she will pay for the time so employed, and also give a profit. It is better to allow hens to hatch broods than to prevent them from sitting, as experience has demonstrated that a hen that is allowed to hatch a brood lays as many eggs in a year (on the average) as one that is prevented from incubating.

Hardy Breeds.

Among the hardy breeds of poultry that thrive well during all seasons of the year may be mentioned the Brahmas, Cochins, Plymouth Rocks, Langshans and Wyandottes. Some breeds may excel them as layers in summer, but in the winter season they will prove as profitable as any, from the fact that they are very heavily feathered and have combs that are not excessively large, which enable them to endure the severely cold weather. The breeds named are of large size, and are also excellent market-fowls, having yellow skin and legs. The Leghorns are also classed among the hardy breeds, and give good results, though they are not of large size.

Including Production.

To give in a brief space the best methods of inducing hens to lay would be to advise that the poultry man or farmer should feed no grain at this season to hens having liberty Allow them to secure their food, and they will be better off If fed at all, give a pound of lean meat once a day (at night) to twenty hens. Coarsely ground bone should be scattered where the hens can get it. If in yards, do not over feed the hens. Give grain sparingly, allowing meat, cut bone, millet seed, sorghum seed, and any kind of green feed, feeding only twice a day. Variety of food is important. but be careful not to make the hens too fat.

Lice Remedies.

Whatever is done now to keep down lice will give good results throughout the summer. Do not wait for the lice to appear and multiply—make war upon them at the start. The real enemies of the farmer are the lice on the bodies of the fowls. While remedies may be suggested, yet the best are the advertised lice killers, which are as cheap as any home made kinds and much better, as they do the work, and therefore save time and labor.

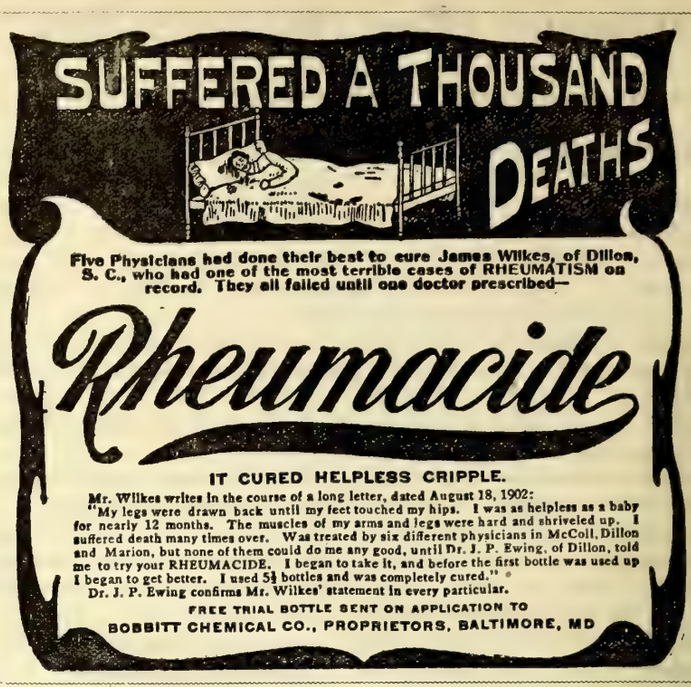
Hens in The Garden.

That a hen and chicks will damage a garden is an old claim, but it is true only when planting the seed. After the plants are well up in growth the hens will do no harm, but will destroy many enemies of the vegetables. She will be too busy traveling among the plants to remain long enough in one place to scratch them up. A gill of millet-seed broadcasted over the garden between the rows will give her sufficient employment if there should happen to be a scarcity of insects.

Worst of all Experiences

Can anything be worse than to feel that every minute will be your last? Such was the experience oi Mrs. S.H. Newson, Decatur, Ala. "For three years," she writes, "I endured insufferable pain from indigestion, stomach and bowel trouble. Death seemed inevitable when doctors and all remedies failed. At length I was induced to try Electric Bitters and the result was miraculous. I improved at once and now I'm completely recovered." For Liver, Kidney, Stomach and Bowel troubles Electric Bitters is the only medicine. Only 50c. It's guaranteed by Druggists.

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HOW IT WORKS.
WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.
J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

GROOME.—Zachariah Groome died on June 7th, 1904. Bro. Groome had come to a ripe old age (more than 70 years.) He had been in feeble health for a long time and had suffered much in life.

He had a large family of children, most of whom survive him, his good wife preceding him a number of years to the spirit land. Bro. Groome had been a member of the M. E Church, South, for many years. For one and a half years that I have served this charge he has been a faithful churchman as in the years gone by. When in his company we often talked of religion, and he expressed himself as being ready for the change.

He was a great friend to the preachers and to the church to which he belonged for many years. God bless the family left behind.

T. B. JOHNSON.

JOHNSON.—In our round of visits sometimes our friends talk to us of some whom they have "loved and lost awhile, and they tell us of their lives and their fond remembrance of their goodness, and we feel that we would offer a tribute of respect to the memory of one who, months ago, gave up her life and gladly went to meet her Lord.

Cornelia Frances Johnson, daughter of Israel and Eliza Johnson, was born April 22, 1844, and departed this life December 4, 1903 She accepted Christ as her Savior at Bethesda, her dear home church, in her 16th year. She loved her church and her Sunday school, and was faithful to her pastors as they came and went. She was ever found at her place in her young womanhood, but the hand of wasting disease was placed heavily upon her and she found herself an invalid before she had yet bid adieu to youth's happy dreams.

For years before she died she was unable to go often to her beloved church, but patiently lay upon her bed of suffering and testified to God's sustaining grace. She loved her heavenly Father, she loved His Son who died for her, she gave to the support of His cause as long as she could use her trembling hands. Her Bible was her companion and staff. She will be remembered by us all We can now recall her patient, gentle face as seen at church, when she would be allowed a short relief from her sufferings.

Loving hands erected a small apartment for her comfort. When we last visited her, bright flowers were around her doorway and on her table. Everything that loving hands could do was done for her comfort. There, in her cheerful little room, her friends visited and heard her talk of heaven, and received strength and encouragement from her to trust God in sunshine and in shadow.

She often told her loved ones that the pain her Father permitted to touch her was blessed by Him to draw her wandering soul into sweeter nearness to Him. And so she died trusting God. May we all live like she died.

Her friend, M. A. L.

Resolutions of Respect.

Resolutions of Ladies' Aid Society, M. E. Church, South:

Mrs. Alice Donovan, daughter of Capt. B. F. and Mary J. Grigg, was born in Lincolnton, N. C., March 29, 1873; grew into beautiful womanhood and united with the M. E. Church. June 10, 1896, she was married to Angus S. Donovan of Wadly, Georgia, and settled there. Their union was blessed with two little girls, Elizabeth and Alice. Upon the death of her mother, a few months since, she returned to Lincolnton to brighten the darkened home, and fell asleep June 10, 1904. Her untimely death is greatly lamented. The law of her life was love. In word or deed was there aught of malice; her countenance beamed contentment; the smile upon her features betokened a soul at peace. The world was bright to her. As daughter, wife, mother, sister, neighbor and friend, she radiated the sunshine of the pure, the beautiful, and the good. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit; that they may rest from their labors, and their works do follow them." She was a member of the Ladies' Aid Society. Her place in our circle is vacant; a great shadow has fallen upon us; we are saddened. Verily, in the midst of life we are in death. We cherish her memory and desire to make record of our esteem; therefore, humbly bowing to the will of our heavenly Father, who in his inscrutable wisdom doeth all things well,

Resolved. That in her death the Ladies' Aid Society is bereft of a member whose presence and counsel will be greatly missed.

Resolved. That we extend to the bereaved ones our heartfelt sympathy.

Resolved. That this memorial be spread upon our minutes, a copy sent to the family, and copies furnished the Lincoln Journal and N. Carolina Christian Advocate for publication.

Mrs. Ula Nixon,
Mrs. Dora Cline,
Mrs. Ila Baker,
Committee.

Lincolnton, N. C.

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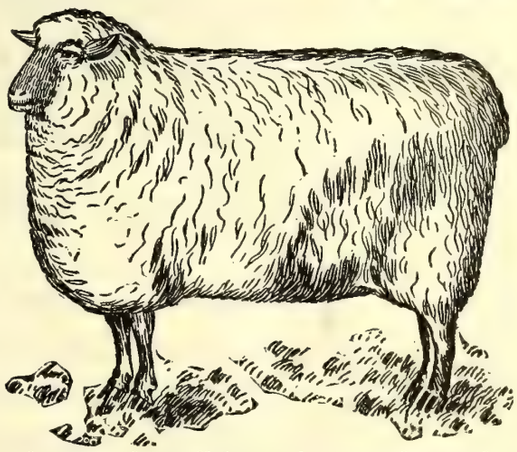
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Cincinnati, Ohio.—Grand Lodge B. & P. O. Elks, July 18–23.

Atlantic City, N. J.—Imperial Council Ancient Arabic Order Nobles of the Mystic Shrine, July 13–15, 1904.

Nashville, Tenn.—Peabody Normal School, June 8—August 3, 1904.

Athens, Ga.—Summer School, July 5—August 6, 1904.

Monteagle, Tenn. — Monteagle Bible School, July 4—Aug. 4.

Richmond, Va —National Association of Stationary Engineers, August 1-6, 1904.

Louisville, Ky.—Biennial Conclave, Knights of Pythias, August 16-20, 1904.

Monteagle, Tenn.—Monteagle S. S. Institute, Aug. 15-30, 1904.

Monteagle, Tenn. — Woman's Congress, August 1-7, 1904.

Knoxville, Tennessee.—Summer School, June 28, Aug. 5, 1904.

Los Angeles, San Francisco, Cal.—Triennial Conclave, K. T., Sept. 5–9, 1904; Sovereign Grand Lodge I. O. O. F., Sep. 19–25, 1904.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines.

At the National Prohibition Convention at Indianapolis, Silas C. Swallow of Pennsylvania, was nominated for president, and Geo. W. Carroll, of Texas, for Vice President.

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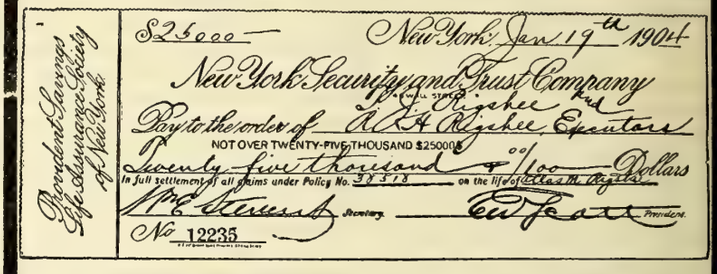
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Yours very truly, (Signed) T. J. & R. H. RIGSBEE.

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REV. H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., JULY 13, 1904. VOL. XLIX., NO. 28.

EDITORIAL.

THE FACT that this is another "cam paign year" will cause some, even ministers, to relax their efforts to push the work of the church and save souls. This is a great mistake. Why should we lose our heads and neglect the Master's work, because the country is to choose the men who are to guide the affairs of State for another quadrennium?

* * * *

In a government like ours, every man who is of lawful age, should exercise the prerogative of citizenship, and take inte - ligent interest in all the affairs of State. He is but a poor Christian who does not attend to the duties and meet the obligations of citizenship. We must "render unto Caesar the things that are Caesar's," while we "render unto God the things that are God's." Patriotism and religion are essentially connected, and the good Christian is likewise the faithful and vigilant citizen

* * * *

But why should the cause of Christ suffer, and the Church bring forth but meagre results during a year of unusual activity in civic matters? Is there not something wrong—something out of joint in our political methods when the campaign makes draft upon all our energies and paralyzes all religious forces, so that Zion languishes, and few are born into the Kingdom about her altars?

* * * *

We suggest these inquiries because we know too well that the season before us will make sad havoc of spiritual life and power, unless our people—preachers and laymen—agree to eschew everything in politics which can not be made to quadrate with the law of God and the spirit of the Christian life. We close this warning with the words of the Lord Jesus: "What I say unto you, I say unto all, watch."

Status of Greensboro Female College.

Thousands of North Carolina Methodists will rejoice to know that, at the meeting of the Board of Trustees of the College last Saturday, the Building Committee was authorized to go ahead with the work of rebuilding, and that the superintendent of the work of construction has been employed, and a force of hands is at work. The work will now be pushed with all possible diligence, and the canvass for the rebuilding fund will be vigorously pressed.

Last week, Miss Nannie Lee Smith attended the Shelby District Conference at McAdenville, and, returning, stopped over at Davidson College and Lexington, spending Sunday at the latter place. On this trip she secured about $500. It is remarkable how the people are responding, and the prospect is now fine for a new Greensboro Female College, free of debt, and with a good endowment.

The Campaign Waxing Warm.

The city of Greensboro will vote on the question of Local Option on next Tuesday, the 19th of July. For several days the lines have been drawing closer, and there is now on a pretty hand to hand contest. Last Sunday, the Sunday Schools and churches were utilized to crystalize public sentiment. Badges were distributed, and the friends of temperance and sobriety are now lining up to give, we believe, an overwhelming majority against saloons. On Sunday afternoon, Mr. F. A. McNinch, a prominent attorney of Charlotte, addressed a large audience in the Grand Opera House, making a splendid address which was received with enthusiasm. At night, at the same place, there was a great mass meeting, and the address was delivered by Rev. H. F. Chreitzberg, D.D., pastor of Centenary church, Winston Dr. Chreitzberg was at his best, and there was not a thing left to be said in favor of the licensed saloon. The whole wicked business was laid bare, and the rebuke of the speaker to those who sustain it with their votes was something terrific, yet it was all done in a spirit to command the most profound respect.

On Monday afternoon, the ladies had a great mass meeting at West Market Street church, and organized to assist in the work There is enthusiasm everywhere, and if the saloons are not driven out of the city of Greensboro, we shall be greatly surprised Many a prayer will go up, and we ask all our readers to join in the petition at a throne of grace that God may give us a great victory next Tuesday.

Shelby District Conference.

This body met at McAdenville, on Thursday, July 7th, Rev. H L. Atkins, the presiding elder of the district, in the chair, and Rev. J. Frank Armstrong acting as Secretary.

McAdenville is a beautiful, well shaded town, situated on the South Fork of the Catawba river in Gaston county. The town takes its name from the McAden family who established a large cotton mill here many years ago. Of all the manufacturing plants in the State, there is none more attractive than this. As intimated above, the forest trees have been allowed to remain and the cottages nestle among great, luxuriant groves of oak and other native forest trees. The people seem contented and happy, and we are told that the work of the mills goes on with little or no friction. There are good churches and schools, and the community is as free from demoralizing influences as any manufacturing community to be found.

The Methodist church is strong, supporting its own pastor and housing him in a nice new parsonage, built this year. In fact the congregation has made wonderful progress during the last few years, the large growth of the Sunday School making it necessary to enlarge the church.

The people seemed delighted to have the conference, and showed their pleasure by the most generous and splendid hospitality, and by attending the services in crowds. The mills suspended on Saturday in order to give the operatives opportunity to attend. The editor had a delightful stay in the home of Brother Frank Mabery.

The reports from pastoral charges indicated good progress in all departments of the work. All the pastors of the district were present except Rev. B. A. York, of the Rock Spring circuit, who was detained on account of sickness. The attendance of laymen was the fullest we have seen in the conferences held this year. All the interests were fully and thoroughly considered, and there were frequent spirited discussions, in which the laymen took part.

Rev. H. L. Atkins, the presiding elder, is serving his first year on the district and his first year in this responsible and important office. He has been abundant in labors and has already fully demonstrated the wisdom of the Bishop in appointing him to this work. He is just recovering from an attack of fever, and is still feeble, and his whole family with, perhaps, one exception, have been smitten with the same disease, and some of the children are critically ill at this writing. The District Conference very properly passed a resolution of sympathy for him tendering him a month for rest.

Prof M. B. Clegg, late of Belwood Institute, J. C. Harman, J. W. Puckett and H. H. Mitchell, were licensed to preach, and D. P Waters, M. B. Clegg and J. C. Harman were recommended to the Annual Conference for admission on trial in the traveling connection.

The delegates elected to the Annual Conference are: S. M. Morris, R. H. Fisher, F. W. Campbell and H T. Fulton.

Among the visitors present were Professor Bishop, of Brevard Industrial School, Professor Stewart, of Trinity Park School, Dr. Chas. Weaver, of Davenport College, Dr. W. W. Bays, representing Rutherford College, and Miss Nannie Lee Smith, representing Greensboro Female College.

Altogether, this was one of the most pleasant sessions of this district conference, and we shall expect a fuller account from the Secretary.

Rev. J. H. Bradley, the pastor, is serving his first year, and has the work well in hand.

The next session of the Conference will be held at Lincolnton.

NOTE AND COMMENT.

A Case In Point.

The town of Concord, in this State, closed the saloons in 1886. It was then a town of not more than 1500 or 2000. Notwithstanding repeated efforts to do so, the town has never allowed saloons to open there since that time. All the great manufacturing plants, the fine churches, and the magnificent schools of that town have been built since that time and there is now a population of some 9,000 or 10,000. Taxes are not as high as they are in Greensboro and other North Carolina towns which have saloons, and such a thing as securing a re opening of the question in that community is not to be thought of.

A Significant Fact.

The fact that the city of Charlotte gave a majority of 1347 against the dispensary is significant. Situated near the South Carolina line, it is to be supposed that Charlotte has had excellent opportunity to observe the workings of the dispensary, and this makes her majority against this form of dealing with the liquor evil the more significant.

We are glad to note that the sentiment which seemed awhile to be taking hold of our people in North Carolina, in favor of establishing dispensaries, seems to have giving way to the growth of the local prohibition idea, and we hope, therefore, that the towns and cities which have stopped at this half-way station, will soon fall in line and suspend the legal sale of whiskey and other intoxicants, save for medical or mechanical purposes. The dispensary will in all probability be strongly advocated by distillers and wholesale dealers when they find the hope of their trade gone so far as it may depend upon the open saloon. Let us wash our hands of all responsibility for the traffic.

The Demand for Trained Men.

The present season is the one in which the schools are bidding for patronage and the parents of the rising generation are to determine as to school advantages for their children. We would urge the importance of wise decision. In the first place, let every young man and woman subordinate everything to the purpose to fit themselves for life's duties and responsibilities, and let parents co-operate. The demand is more and more for trained men, and there is a large place for every one who is willing to fit himself for it.

The Saturday Evening Post has a timely hint on this subject from which we quote:

"During the past five years this magazine has told of the steadily widening call for the trained men of the special schools, colleges and universities. The present year has carried the record still higher. Some of the technical institutions had not graduates enough to supply the requests of industry, commerce and education. The president of one of the greatest American universities complained that business threatened to bankrupt his teaching staff. 'My greatest task now is to keep enough effective men,' he said. 'The manufacturers are after our best students and are paying larger salaries. Politics is another competitor. The present Administration is using more college men than any in the country's history, and I receive inquiries constantly asking for young men to fill important and desirable places '

"It is a very satisfactory answer to the question, Is the university education worth while? If a graduate's habits are good, and if he has in him any force, he steps from the commencement stage to lucrative employment and opportunity."

Another Modern Blasphemer.

We are in receipt of a copy of a paper published at some place in Kansas, purporting to be the organ of a new movement. This movement has for its object the establishing of what the editor is pleased to call the Church of Humanity, founded upon the assumption that God is a myth like Santa Claus. This sounds a little strange in view of the name of this publication, "The Christian Educator and God's Defender." If God is but a myth like Santa Claus, it is difficult to understand how there may be any defense of Him, and if Christ is no more than any other dead Jew, then is Christian Educator a misnomer. There are divers rantings of a sort similar to what we have intimated, and the paper is full of thrusts at the Church and Christian ministry, and urges the reader to give up his faith in the Church as a divine institution.

The kernel in the nut is an appeal to all to fill out a blank printed in the middle of the editorial page, which is a form of application for membership in the so-called Church of Humanity, the terms being the belief that God is a myth, and the enclosure of one dollar as a membership fee. The dreary fact connected with it all is that there are thousands of poor, deluded, sin-loving and God hating men and women who can be duped by even so blatant a blasphemer as this, and who will put money into his till All sorts of religious fakirs can find followers, especially if they claim to represent a Church, no matter what flagrant forms of error in doctrine or practice may be incorporated.

All this gives emphasis to the fact that the country is full of ignorance, and unbelief thrives among the ignorant. Education, in the popular sense—that is, a mere knowledge of letters—cannot save men; but education in the true sense is the one thing needful. It is still true that the Lord's people are destroyed for lack of knowledge.

Low Schemes of Liquor Men.

As the city of Greensboro and other places are getting ready to vote on the question of saloons, it may be well to warn the people against the low schemes the liquor men will resort to to carry their points. It is not putting it too strong to say that there is no law of God or man that the saloon forces will not violate in order to carry out their plans and consummate their aims. For stalwart and stupendous lying there is no class of men who can cope with them. So it will not do to be swayed by the reports that are current, when their interests are at stake.

As an instance of this, we recall that just before the Charlotte election last week, under flaming headlines, it was announced that some great enterprise was about to be set up in Charlotte. The next day, perhaps, or soon after this announcement, it was stated that, in an interview, the representative of this concern had said that by no means would this concern establish this plant in Charlotte if the town went dry. A correspondent, writing of this scheme on July 4th, says:

"The neatest scheme on record which was worked by the saloon forces to influence voters in tomorrow's election was exposed here this afternoon. A few days ago a man representing himself as a member of a large plumbers' supplies manufacturing concern of Richmond, arrived in Charlotte, put up at the best hotel and gave out through the local papers the intention of his firm to establish a big branch plant in Charlotte which would employ many men. The visitor was the recipient of much attention from real estate dealers and hobnobbed with bankers and city officials, all anxious to favorably impress him with the city. Saturday night he departed, but before leaving gave out the statement that if Charlotte went dry his firm would not consider the establishment of a plant here. He even showed telegrams purporting to be from the concern at Richmond, supporting his statements. Sunday the anti-saloon folks began to whisper that there was something crooked about the whole thing. Not until this afternoon, however, did it develop that the Richmond "manufacurer" had come to Charlotte in behalf of the saloon forces and that his expenses here were paid by them. There are some mad people in Charlotte tonight over the imposition."

Our Cities Going Dry.

It is evident that the dominant sentiment of the voters in North Carolina is against the saloon. Last week, on Tuesday, Charlotte voted out the saloons by a majority of 485, and the next day the city of Newbern followed with a majority of 592

The moral effect of these decisive majorities in our larger towns and cities will be immense, and we shall soon have ample opportunity to test the theory of "our friends, the enemy," that the closing of saloons sounds the deathknell to business prosperity. It is now evident that, with proper diligence, the anti saloon forces will triumph in Greensboro, Wilmington and Winston, and with Durham and Elizabeth City, and Danville, Va , just on the border, all experimenting at once, if these prophets of disaster are not false prophets, we shall soon witness a great slaughter of business and commercial interests in general. In fact, if we are to accept the contention of saloon advocates, it is astonishing what a factor liquor selling has been in promoting the industrial interests of the country. If saloons are essential to the prosperity of the towns and cities, as these people contend, we shall now have ample opportunity to prove it, and two years from now the people will rise up in their might and rebuke the fanaticism which has, for the time being, so seriously interfered with our industrial interests.

The sophistry of the saloon advocate, is too manifest for serious hurt to the cause of temperance and sobriety. Behind all this attempt to fool the people by false reasoning is either the love of liquor or a desire in some way to share in the profit which is derived from the traffic. In some instances the motive which actuates the

friend of the saloon is a desire to promote the base and sensual customs of society which are inseparable from the whiskey traffic. They are in alliance with liquor because liquor is antagonized by the Church, and they would join the Devil in any effort to resist the crusade of the forces of righteousness.

No authority on political economy will be recognized as sound in the contention that a business which takes large sums of money from the people, giving in return not only nothing of intrinsic value, but, incidentally promoting idleness and entailing loss, can in any way be essential to the prosperity of the country. The friends of the saloon ought to abandon this threadbare sophistry.

CONTRIBUTED.

An Effective Ministry.

REV. D. M. LITAKER.

There may have been a time when the uneducated beginner in our ministry was acceptable to many charges; if so, that time has passed. An argument is made that since many places, especially in the mountainous part of our conference, pay small salaries, we can use cheap men there who can live on the support given. Not only is the native population of the mountains becoming educated, but during much of the year the mountains are thronged with visitors, many of whom are of the cream of the country. This condition exists in some degree in every mountainous charge in the conference. To receive and send an uneducated young man to one of the mountain charges and there have him confronted with intelligence drawn from the best families of our city churches and elsewhere, is to bring reproach upon a noble cause and mortification to the preacher and his sympathetic parishioners. Better for us to close some of our churches and confess that we cannot supply the service required at the salary paid, than to commit ecclesiastical suicide by a long drawn out and painful process. But there is a better way: Let our domestic mission assessment be made equal to the foreign as some other conferences have it. Add to this a thorough understanding with the people of these charges that we are changing our policy in their behalf and must have from them a larger support for the ministry in consideration of better service furnished. In some places, ministers who, if adequately supported, would be efficient and very acceptable are, because of starving support, poorly fed, shabbily clothed, unable to take periodicals or buy books, have no money to meet pressing creditors, hacked, discouraged. Will not our people awake to the fact that the minister who is a dismal failure on what they pay him, would be, in most instances, a new man, and all they desire, if his salary were doubled. This, of course, does not apply to that type of minister who is lacking in both native and acquired ability; but does at this minute apply to a number of worthy men in our conference.

Another argument condoning an uneducated ministry, is that a college education is not necessary to success in business, and by inference is not necessary to the ministry. Laying aside the fact that the work of the ministry is in quite a different sphere from that of business; how many of the uneducated young men who apply for work in our conference are of that hustling energetic type which achieves success in business without training? It has not always been so, but at present uneducated young men of the type mentioned are as a rule confining their attention to the business life. There are only a few exceptions.

Another, and what is supposed to be the strongest, argument against the necessity of college training, is that Christian character and not education is the prime essential for the gospel ministry. But is not the Christian education which a minister receives the very strongest factor in producing Christian character? Is there not something distinctly lacking in many good people which would be filled out had they a liberal education? If it appears that a young man, though yet uneducated, gives promise of a high type of character, then he is the man whom the church should send to school if he cannot pay his own way.

To the young men who contemplate entering our ministry and have not had a college education, let me say: Brother, look well into your motive. What is your reason for coming before you are prepared? Do you come because your spirit burns to do the work of the ministry. Then, my dear, brother we want you and need you, but you must get ready for this great calling. You will find that in college is the best place in the world to do the work for your Lord which your heart yearns to engage in. Never have I had opportunity to serve my Lord to better advantage than during my college days.

The church wants to combine burning zeal and shining piety with efficiency and ability for any place. If you furnish the former, the church can well afford to help you attain the latter. It cannot afford either to turn you aside or receive you into active ranks unprepared. The woodman does not neglect to grind his axe, nor does the soldier rush into battle before his musket is in shooting order and his ammunition belt filled with smokeless cartridges.

The God of Providence and Power.

C. F. S.

Three fields of divine labor are open to the vision of man: God in nature; God in history; and God in the soul. God's choicest work and greatest triumph is in the interior history of the soul. Here, to speak reverently, the Father, God, is at his best. His operations and manifestations in nature and history are all subordinate and subservient to His supreme and sovereign work, viz: the regeneration and sanctification and glorification of a human soul.

* * *

Heaven will be the full and final field of divine glory and goodness. To behold this and to enjoy it forever will be the consummation and crown of a saved soul. Eye hath not seen nor ear heard.

* * *

The law of gravitation pervades every part of the material universe. This is God's providence and presence in material matters. There is a law that answers to this, the law of love and His eminence, that pervades all his kingdom of grace and glory. An abuse and misuse of the law of gravitation, given for the stability and order of the universe, means physical death. An abuse of the law of love means spiritual and eternal death.

* * *

We are more ready to see God in his supernatural than in his natural providence. The ripened fruit, the golden harvest, the safe trip, the law of gravitation that holds our home firm to the ground—all these are his natural providences. God is in the heavens above to come down upon our souls in grace and love. He is also in the fields about us.

* * *

A look into the heavens at the order and stability and harmony of these stellar distances and magnitudes increases our faith in the permanence and order of the kingdom of grace. The Bible is "a sure word of prophecy." The regularity of the sunrise and sunset speaks of an eternal God whose word cannot fail. The voice that moves the stars in their path of light speaks all his promises.

* * *

The thought of three persons in one Godhead, of equal honor and power, could never have come into the mind of man, had no revelation been given The system of grace that redeems and saves a lost race is too mysterious and far-reaching to be an invention of man. It is a revelation of God, harmonious in all its glorious pasts.

* * *

God's providence and presence shines in the sun, sings in the song of the birds, ripens in the fruit, heaves in the rolling of the sea, chants in all the symphonies of the spheres, and hymns eternal praises in the angelic ranks of glory.

Facts About the Panama Canal.

Estimated cost of the Panama Canal, $200,000,000.

Amount paid the French company for the title, $40,000,000.

Amount paid Panama government for perpetual lease of canal lands, $10,000,000.

Length of canal, forty-six miles.

Canal width varies from 250 to 500 feet at the top, the bottom width being 150 feet.

There will be five twin locks of concrete masonry, each lock 738 feet long and 82 feet wide, with a lifting capacity of 30 to 32 feet.

Lake Bohio (artificial) covers 31 square miles.

Alhajuela Lake (artificial) covers 5,900 acres, and will furnish motive power for opening the locks and lighting the canal from ocean to ocean.

Distance from New York to San Francisco by old route, 13,714 miles; by the route through the canal, 5,299 miles.

Distance from New York to Manila by present route via San Francisco and Yokohama, 19,530 miles.

Distance from New York to Manila by Panama Canal via San Francisco and Yokohama, 11,585 miles.

Distance saved in a sailing trip around the world by the new route through the Panama Canal, 2,768 miles.—Woman's Home Companion.

If you know how to spend less than you get, you have the philosopher's stone.—Franklin.

Beware of desperate steps. The darkest day, lived till tomorrow, will have passed away.—Cowper.

Our Correspondents.

Lincoln Misquoted.

DEAR BRO. BLAIR:—In a sermon, preached recently in West Market Street church, I quoted Abraham Lincoln as follows: "The liquor traffiic is the cancer in society, eating out its vitals and threatening destruction, and all attempts to regulate it will aggravate the evil. There must be no attempt to regulate the cancer—it must be eradicated. Not a root must be be left behind, for until this is done all classes must continue in danger of becoming victims of strong drink." Reliable authority claims that these words are authentic.

On the following day my attention was called to another quotation reputed to be from Mr. Lincoln, and occupying the front page of a pamphlet entitled "The Folly of Prohibition," evidently sent out by the advocates of the liquor traffic. I promptly sent the pamphlet quotation to Dr J M Buckley, editor of the New York Christian Advocate, and asked for information on the matter. In reply to my inquiry, Mr. Buckley sent me a marked copy of the New York Christian Advocate, dated Sept. 11th, 1890, containing the following article, in which is included the quotation published in the above-named pamphlet: "Vindication of Abraham Lincoln."

"Two or three years ago a paragraph representing Abraham Lincoln as against prohibition went the round of the papers, and was sent from Georgia to this office, and from other parts of the country, with a request that we should ascertain whether it was correct. These are the words put in his mouth:

"Prohibition will work great injury to the cause of temperance. It is a species of intemperance within itself, for it goes beyond the bounds of reason, in that it attemps to control a man's appetite by legislation, and in making crimes out of things that are not crimes. A prohibition law strikes a blow at the very principles on which our government was founded I have always been found laboring to protect the weaker classes from the stronger, and I never can give my consent to such a law as you propose to enact. Until my tongue shall be silenced in death, I will continue to fight for the right of men."

By reasoning upon the style of the passage in comparison with all that Mr. Lincoln had ever said, we concluded that he never uttered it, and wrote an analysis of the passage, which showed that not one of the sentences was worthy of the style of Mr. Lincoln, either as to literary composition, order and progress of thought, or the modesty of spirit which characterized him in referring to his own achievements.

The Voice of this city has now performed a service to the cause of temperance and to the memory of Mr Lincoln by sending it to John G. Nicholay, Mr. Lincoln's biographer, and has received from him the following answer:

"To the Voice: In connection with our biographical studies, we have been for many years engaged in making a complete and authentic collection of Mr. Lincoln's speeches and writings of every character, which we are preparing for early publication. In this vast collection there is nowhere any speech, letter, document, or reported conversation by him on the subject of prohibition. So far as our knowledge extends, the various quotations touching upon this topic floating about the newspapers attributed to him are all spurious, * * * * and I am satisfied that the question of legal prohibition was never, in Lincoln's whole career, anywhere an issue upon which he expressed and opinion.

"JOHN G. NICHOLAY."

The voice also states that it was manufactured by the saloon men during the Atlanta campaign and printed with a lithograph of Mr. Lincoln in the attitude of striking the shackles from the negro. A copy of it was sent here at that time."

This article explains itself, and illustrates some of the methods which the advocates of the liquor traffic are continuing to use in trying to win their cause.

S. B. TURRENTINE.

July 8, 1904.

Bald Creek Circuit.

DEAR BRO. BLAIR:—I fear some of our brethren and our beloved editors will come to the conclusion because of our failure to make known through the ADVOCATE what we have been doing, that we have been inactive. But we heen been very busy, going about the Master's work. When we came to this work eighteen months ago there was no parsonage, for the preacher and his family. And instead of things looking inviting, they were very uninviting. There was not a respectable house on the work that could be rented. So facing this difficulty as best we could, we moved into a two-roomed, boxed, house out in a field where the cold bleak winds struck us east and west. And it was under these circumstances that the idea of building a parsonage was born.

We began to talk about building—some of the people said we can build, some said we cannot. So we put these two questions to those we talked with, "Do you need a home for your preacher? Are you able to build it?" And enough answered "Yes", that we were encouraged to begin the work. And by God's help we have succeded in building a nice four-room house. This house however is not quite finished. But we are living in it, and the work will go on to its completion.

This parsonage is situated here in the beautiful valley of Bald Creek, surrounded by many hills and over looked by those two grand old mountains, (Mitchels Peak and Black Dome) whose heads are lifted above the clouds and whose jiant like forms challenge the onward sweep of the mightiest storms.

The house when completed will be worth seven or eight hundred dollars.

Our people deserve credit for what they have done. But we would give all the honor for any measure of success in any church enterprise to Him who is our strength and our Redeemer.

Dear brethren pray for us, that before this conference year closes we may have a good revival in all our churches, and God's name glorified and His kingdom strengthened. We will tell you more at conference D. V.

J. W. CAMPBELL.

July 5, 1904.

Program of Summer Conference.

The following is the program of the Summer Conference for the Mount Airy District to be held at Jefferson Augnst 11th, 12th, 13th, and 14th, 1904:

Wednesday evening—Informal Reception

THURSDAY, AUG. 11th.

9.30 a. m. Devotions by J. B. Tabor. Organization.

10 a. m.—Reports by Pastors.

11. a. m —Sermon by H. M. Blair.

2.30 p. m.—Duties and Qualifications of the S. S. Superintendent by C. H. Ireland.

3 p. m —The Sunday School Teacher. S. P. Graves.

3.30 p. m.—What I think of an union Sunday School by O. P. Ader and J. W. Long.

4. p. m —The Home Department by A. R Sherman.

4:15 p. m.—The Teacher's meeting by C. C. Weaver.

8 p. m.—The Sunday School in its relation to the Evangelization of the world by H. F. Chreitzberg, D. D.

FRIDAY AUG. 12th.

9:30 a. m.—Devotions by R. L. Fruit.

9:45 a. m.—The Epworth League, its mission, R. L Ownby.

10 a. m —Duty of the President, Prof. Minnick.

10:15 a. m.—Devotional Department, E. H. Kochtitzky.

10:30 a. m.—Charity and Help, H. C. Sprinkle.

10:45 a. m.—Literary Department, Mrs. C. C Weaver and H. G. Chatham.

11 a. m.—Sermon by S. B. Turrentine, D. D.

2:30 p. m.—The Epworth League as a missionary agency by W. H. Willis.

3 p. m.—Our woman's work by Mrs. J. H. Weaver and Miss Nannie Lee Smith.

8 p. m.—Our Educational work by F. L. Townsend and H. F. Chreitzberg, D. D.

SATURDAY, AUG. 13th.

9:30 a m.—Devotion by Seymour Taylor.

9:45 a. m —A survey of the field (missions) by C. H. Ireland.

10 a. m.—The financial support of missions by H. M. Blair.

10:30 a m.—What is the Mount Airy District doing to evangelize the world? Open conference.

11 a. m.—The evangelization of the world in this generation by W. R. Ware.

SATURDAY AFTERNOON.

Excursion to some near-by mountain.

8 p. m.—Missionary Rally.

SUNDAY, AUG. 14th.

9:30 a. m.—Love-Feast.

11 a. m.—Preaching.

3 p. m.—Preaching by Z. Hinohara.

8 p. m.—Preaching.

All the preachers, Sunday School Superintendents, Stewards, Epworth League officers and two from each church where there is no League are members of the conference.

Free entertainment provided.

Those expecting to attend will please notify me at once. The pastors will please see to this at once. A nice time is anticipated.

L P. BOGLE,

Jefferson, N. C.

FOR SALE.

At Rutherford College, an 8 room 2 story dwelling, new and convenient. 1 acre lot, on South Main St. Good well. A bargain. Address NO. 25, jly6 4t Connelly Springs, N. C.

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Southern Railway.

Very low rates are announced via Southern Railway from points on its lines for the following special occasions :

Cincinnati, Ohio.—Grand Lodge B. & P. O. Elks, July 18–23.

Nashville, Tenn.—Peabody Normal School, June 8—August 3, 1904.

Athens, Ga.—Summer School, July 5—August 6, 1904.

Monteagle, Tenn. — Monteagle Bible School, July 4—Aug. 4.

Richmond, Va —National Association of Stationary Engineers, August 1-6, 1904.

Louisville, Ky.—Biennial Conclave, Knights of Pythias, August 16 20, 1904.

Monteagle, Tenn.—Monteagle S. S. Institute, Aug. 15-30, 1904.

Monteagle, Tenn. — Woman's Congress, August 1-7, 1904.

Knoxville, Tennessee.—Summer School, June 28, Aug. 5, 1904.

Los Angeles, San Francisco, Cal.—Triennial Conclave, K. T., Sept. 5–9, 1904; Sovereign Grand Lodge I. O. O. F., Sep. 19–25, 1904.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines.

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E. M. ANDREWS,
315, 317, 319 Elm St.,
Greensboro, N. C.

New York, July 10.—Seventeen persons were killed and 40 injured, some of them seriously, as a result of a regular passenger train on the Greenwood Lake branch of the Erie Railroad running into an excursion train which was taking water at Midvale, N. J., at noon today.

WANTED.

A position as printer.
References given.
Address BOX 382,
Pilot Mountain, N. C.
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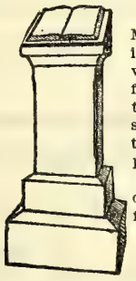
Our last year's brilliant record and many years experience are guarantees for the season Cleanliness is a cardinal virtue at this popular health and pleasure resort located two miles east of Shelby, on Seaboard Air Line and O R. & C, Railroads.

Charming Cuisine,
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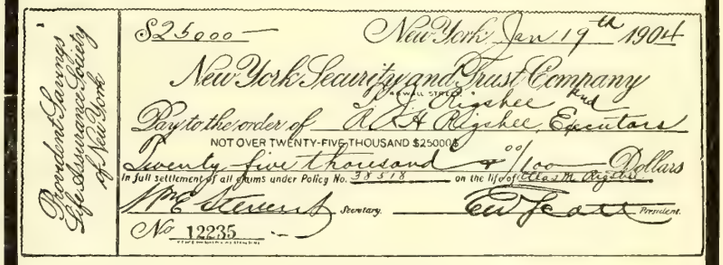
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No Music in a Rest.

"There is no music in a rest, but there is the making of music in it." In our whole life melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent, and our part missing in the music which ever goes up to the ear of the Creator. How does the musician read the rest? See him beat the time with unvarying count, and catch up the next note true and steady, as if no breaking place had come in between. Not without design does God write the music of our lives. Be it ours to learn the time, and not be dismayed at the "rests." They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the keynote. If we look up, God himself will beat the time for us With the eye on him, we shall strike the next note full and clear. If we say sadly to ourselves, "There is no music in a "rest," let us not forget "there is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long he waits for us to learn the lesson!—John Ruskin.

The Christian's Death.

See what death does for the Christian. It frees him from accident, sickness and suffering, to which his body has been liable all his life, sometimes intensely and for long periods of time.

It frees him from all sorrow. No one who has reached even adolescence escapes sorrow. To many sorrows are multiplied many fold, and bear down even the stoutest heart. The "weary" and the "heavy laden" make up the mass of mankind.

It opens the gates of heaven to him. While we know nothing accurately of the details of the heavenly life, we do know that there we shall live in eternal bliss; there we shall be in the presence of God himself; there we shall see and know intimately our Lord Jesus Christ; there we shall feel the influence of the Holy Spirit; there we shall meet the saints of all ages; there we shall be reunited to the dear ones who have happily preceded us; there shall come in due time the dear ones we have left on earth; there our minds will expand beyond our present comprehension; there all the unsolved problems of earth will be clear as day; there we shall learn why perplexity, disappointment and trouble were our lot on earth, and were needful for the orderly and sufficient development of our own character, and of God's large plans, not only for us, but for the race; there, in a word, all that is evil shall vanish away, and all that is good shall be ours forever.—Selected.

So I saw in my dream that just as Christian came up with the cross, his burden loosed from off his shoulders and fell from off his back and began to tumble, and so continued to do till it fell in, and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart: "He hath given me rest by his sorrow and life by his death." Then he stood still awhile to look and wonder, for it was very surprising to him that the sight of the cross should thus ease him of his burden.—John Bunyan.

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Our Little Folks.

Keeping Clean all the Way.

It was on a transcontinental train. We were fellowpassengers and had become quite well acquainted by reason of our sharing the same section for a day or so. He was a young man full of hopes and ambitions. Learning who I was, he became quite confidential and told me of his plans for the future and the purpose of his present journey.

He was on his way to a Western town to marry the sweetheart of his boyhood days. On the second day, after a very dusty ride across the desert, I missed him for a time. He soon came back from the toilet room cleanly washed and shaved, his clothing neatly brushed, and fresh linen in place of the soiled.

I said to him, "You must be getting near the end of your journey, where you will meet your future bride."

"O, no," said he. "I find that the best way to be clean at the end of the journey is to keep clean all the way long."

O, if the young men and women of our day would not put off cleaning-up time until the end of the journey! If they would not think that they will have time enough to prepare to die! If they could only be made to realize that it is a far more serious thing to live than it is to die, and that the only way to be clean at the end of the journey is to get clean now and keep clean.—The Rev. Bruce Kinney.

Dandy and the Axe.

Dandy was a little dog, who lived with his mistress in a New York apartment flat, up two flights of stairs. They indulged in the luxury of an open wood fire in cool weather, and Dandy was the errand boy, who brought wood from the cellar when necessary.

One day Mrs. Scott, his mistress, discovered she had no wood, so she said, "Dandy, go down to the cellar and bring me a stick of wood." (He usually brought one stick at a time, and traveled up and down stairs until the wood box was replenished.)

Away went Dandy, as gay as a lark, but only to appear in a few minutes with a very doleful air, and without any wood.

"Why, Dandy," said Mrs. Scott, "did you hear me? I said bring up some wood."

Down stairs went the little dog a second time, and soon Mrs. Scott heard a noise as of something being pulled or dragged across the cellar floor. Going herself to investigate, she found the little dog at the foot of the cellar stairs with the axe, the handle of which was in his mouth, and he was trying his best to carry it upstairs to her, to show her there was no wood cut.

This is a true story, and may be vouched for.—C E. World.

A Quarrel on Paper.

They were sitting at the tea-table, and were on the very verge of that dreadful first quarrel, which the young wife had prayed might never come. The husband had uttered a criticism which she thought unkind and undeserved.

"I can find fault with many things, too," she flashed out.

"Oh, indeed," he said coolly; "and what are they, pray?"

She paused a moment. If she gave utterance to the sharp words trembling on her lips, she knew that the opening wedge of discord would have entered. On the other hand, it was a severe trial to curb her impetuous spirit and receive the husband's rebuke meekly. But her good angel triumphed. After a short silence she said, frankly:

'I'm not so sure I ought to say what I thought. I believe I'll keep it till tomorrow and see how it looks by the light of day. Then, if I think it worth while, I'll write it and leave the note by your plate."

He smiled at her whimsical answer, and the cloud disappeared. After tea, she said, I have a proposition to make."

"What is it?" he asked gaily

"We nearly had a quarrel, and, of course, it must not happen again. Hereafter, if either has any criticism to make on the other, let us wait a day, and then, if we still wish to make it, write it out instead of saying it. I believe petty anger would evaporate in the mere act of reducing it to writing, and then some heartaches would be spared"

He laughed, but in his heart he acknowledged the wisdom of her plan, and so agreed to it. They have been married three years now, and both are still waiting for the first letter of criticism. The quarrel on paper has never begun.

Most of us might use the bride's plan with profit. If we would wait and write the unkind speeches, I wonder how many of them would ever be delivered to wound loving hearts. Of course, some people would quarrel by telegraph, if there were no other way, but doubtless they are few, and three-fourths of our vexing, undignified and unloving disputes might be avoided if we would wait to quarrel on paper. —Southwestern Presbyterian.

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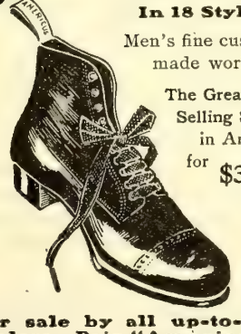
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Attention, Subscribers.

A few have responded to our call and sent in their renewals, but we must call with greater emphasis. There are hundreds whose time expired months ago to whom we make this one more appeal. We cannot afford to borrow money to carry people who can easily send us by next mail what they owe. Now, if you please, look at your label, and if the date is passed, don't hand the money to preacher or agent, but get a check or money order, and send it direct to to this office. This is urgent and we hope to hear from many within the next week.

The Democratic Convention.

The National Democratic Convention was in session at St Louis last week for more than three days, and adjourned on Saturday night a little after midnight. Reports indicate that this was one of the most restless bodies ever convened, and it is remarkable that the result should be as satisfactory to all factions as it seems to be. Judge Alton B. Parker, of New York, was nominated on the first ballot for President, and Hon. H. C. Davis, Ex-Senator, from West Virginia, was named for Vice President.

The race between this and the Republican ticket, headed by President Roosevelt and Mr. Fairbanks, will be a warmly contested one. There seems now much stronger indication of a united Democracy than before the convention, and while the party in power has many decided advantages, it is difficult now to say what may transpire during the campaign to modify conditions and change results.

One thing to be thankful for is that the two great parties are headed by men of unquestioned moral character, and, so far as the personnel of the national ticket of either is concerned, the country has little to fear. We trust that the campaign before us is to be one of moderation, and that it may be free from the bitterness and abuse which so often abound. And may the Lord save the country.

Greensboro District Conference Notice.

Those intending to attend will please notify C. E. Landreth or John A. Young, Greensboro, N. C., whether they will come by private conveyance or by rail If by rail, date and train on which they will arrive. If from any cause you are not met, phone 117 or 346A, remain at the depot, and conveyance will be sent in at once.

EDITORIAL NOTES.

The Summer Conference at Jefferson, August 11 14, is expected to be a great occasion. The programme is printed elsewhere.

Rev. J. A. Cook, presiding elder of the Mount Airy District, spent last Monday in the city, and made the ADVOCATE office a pleasant call.

Rev, R. E. Hunt, of the North Carolina Conference, and now stationed at Rocky Mount, has been visiting relatives in the city for several days. We were glad to greet him in our office.

Rev. Walter Holcombe has recently closed a successful meeting at Covington, Tennessee, and is now engaged at Ripley, in the same State. These meetings are held in union with all the denominations, and are said to be quite successful.

The discussion of the spiritual interest of the church in the Shelby District Conference at McAdenville last week was very interesting, and took a wider range than usual, and we trust it may result in great good throughout the district.

Ramseur has a model layman in the person of Mr. I. F. Craven. Some of the very best work for the ADVOCATE has been done in that charge, and Rev. C. A. Wood, the pastor, says the credit is due Brother Craven. Such work in all our charges for the past two years, would have put us beyond 8,000.

The death of Mrs. Mary Isabella Lambuth, at Soo Chow, China, on June 28th, removes one of the most faithful and efficient workers from our mission forces. She was the widow of the late Dr. J. W. Lambuth, long a missionary in China, and founder of our Japanese mission.

Stopping over for an hour or two in Charlotte last Friday, we called on Rev. J. A. B. Fry, of Trinity, and Rev. Dr. Marr, of Tryon Street church. We regretted to find Dr. Marr confined to his room with a bilious attack, but glad to know that he was convalescent. Work is progressing on the Sunday School annex of Tryon Street church.

The indication at present is that there will be a large class for admission on trial in the Western North Carolina Conference this year. There are already fourteen candidates from the five districts which have had their conferences. This should be the occasion of special thanksgiving. Many of these are young men of exceptional promise. There will be a place for all who are qualified.

A letter from Rev. Jno. R. Brooks, D D., brings the sad intelligence that Sister Brooks does not improve. They are now at Louisburg, with the relatives of Sister Brooks. Many prayers will go up in behalf of these faithful servants of God, now sorely afflicted, for they have a wide circle of friends. Dr. Brooks says of his wife: "She is patiently and trustingly accepting and awaiting the Lord's will."

Conference Notes.

The camp meeting at the famous Rock Spring camp ground, in Lincoln county, will open on Friday, August 12th.

Rev. J. A Bowles, of Walnut street church, has secured a tent for holding gospel meetings, and will begin a meeting at the Carpet Mills next Sunday afternoon, at 3 o'clock, which will continue for eight or ten days

Rev. C. A. Wood, of Ramseur Station, is in the midst of a good revival at Franklinsville, assisted by Rev L. T. Cordell, of Randleman station The meeting has been in progress for more than a week, and up to Sunday about twenty persons had professed conversion.

Our congregation at Cedar Falls has decided to build a new church, and will locate in the town, the church in which they have been worshipping being located about a mile out of town. A building committee was appointed last week to carry forward the work. Rev. J. A. Fry is the preacher in charge.

Rev. J. P. Rodgers, of Asheboro station, is assisting Rev. W. M. Bagby in a meeting at Washington Street church, High Point. The meeting will continue through this week and we hope to have the report of good results.

Rev. W. L. Sherrill, pastor of the Methodist E. Church, at Mocksville, was in the city today. He is an able and popular preacher and his congregation will part with him with deep regret, this being his fourth and last year on this charge.—Winston Sentinel, July 7.

Rev. T. A. Sikes, of Dilworth church, Charlotte, has been transferred to the North Carolina Conference, and takes charge of the Siler City circuit, made vacant by the death of Rev. Dr. Sanford. Rev. C. M. Short, a candidate for admission at our next Conference, will take charge of Dilworth. Brother Short graduated recently from Guilford College, is a native of Guilford county, and a young man of fine promise.

Dr. S. B. Turrentine, pastor of West Market Street church, Greensboro, N. C., preached in Edenton Street church on last Sunday morning, and in Central at night. His sermons were marked by great breadth and vigor of thought, and he succeeded in impressing most favorably all who heard him. At the close of each sermon he presented the status of Greensboro Female College. This enterprise is in a healthy condition, and there is no doubt that the college will be ready for occupancy in a few months. Dr. Turrentine will represent the cause at various places in the North Carolina Conference.—Raleigh Christian Advocate.

The Sunday School of Grace M. E. church, South, Winston, spent July 4th at Old Town, six miles from that city, The occasion, which was the annual picnic of that Sunday School, was very pleasant and profitable. Grace church has the best Sunday School it has had for years.

Charlotte District Conference Notice.

The Charlotte District Conference will convene in Marshville, at 10 o'clock, a. m., Thursday, July 21. Rev. M. H. Hoyle will preach the opening sermon at 11 o'clock the same day. The connectional men are expected to be present and represent their special interests.

J. ED. THOMPSON.

July 11, 1904.

Salisbury District Conference Notice.

The Salisbury District Conference will be held at Salem church, July 28 31. All who come by rail please notify the pastor, Rev. P. W. Tucker, Millingport, N. C., in order that private conveyance may be in waiting at Albemarle to convey them to the church, which is seven miles from this point. A cordial invitation is extended to the representatives of all our schools and other conference interests. The Conference will convene Thursday at 3:30 p. m.

G. H. DETWILER, P. E.

Franklin District Conference Notice.

Dear Bro. Blair:—Please publish the following notice, that I have appointed Revs. J. C. Postell, J. H. Moore, and Ebenezer Myers to examine applicants for Deacons' and Elders' orders Revs. D. P. Tate, J. A. Sronce and A. W. Jacobs, the applicants for admission into the Conference. We hope to have some of our school representatives with us. They are cordially invited. The preachers and delegates will please come to stay over Sunday.

J. E. WOOSLEY.

Mt. Airy District Summer Conference.

We hope to make the Sunday School and Epworth League District Conference to be held at Jefferson, August 11 to 14th, the most interesting and profitable District Conference ever held in the Mt. Airy District. A number of distinguished persons from outside the district will be present and take part in the program. I hope the preachers of the District will see that their charges are well represented. We expect the editor of the ADVOCATE to be present, and our schools and women's missionary societies are requested to send sepresentatives. The Jefferson people will give all a hearty welcome.

Truly,
J. A. COOK.

State Farmers' Convention

The second annual Farmers' Convention for North Carolina will be held at the A. & M. College, Raleigh, N. C., Monday, Tuesday, and Wednesday, August 1-3, 1904. An unusually fine program has been prepared on subjects of a practical nature, all dealing with North Carolina Agriculture. Tickets will be sold on Monday, August 1st, only, one fare plus twenty-five cents for the round trip; tickets good returning until August 6th. Ask for Summer School tickets. Board and room will be furnished at the college for fifty cents per day.

Remember the place and date. Bring your wives with you and all enjoy a pleasant and profitable outing.

Further information can be obtained by addressing the Secretary, C. W. Burkett, West Raleigh, N. C.

Winston District Conference.--Additional Notes.

All facts given by the editor in last week's Advocate are omitted from this.

Seldom has a community heard more able and effective preaching. This important feature was emphasized. These preached: W. M. Robbins, C. M. Campbell, H. F. Chreitzberg, W. M Curtis, H. M. Blair, L. L. Smith, D. Atkins and A. L. Stanford. Every man had a strong message and declared it boldly.

Our financial motto is: The pastor's salary and all assessments to be paid in full—not one or the other, but all. This we confidently believe will be done

Visitors received a hearty welcome. There were too few of these. In justice to the editor of our conference organ, let it be said that he never talked or preached better. His presence was a benediction. I append the following resolution adopted by the conference:

"Resolved, That we have heard with pleasure the report of Bro. H. M. Blair, editor of our conference organ, the NORTH CAROLINA CHRISTIAN ADVOCATE. We rejoice in the financial prosperity of the paper and are glad of its continually increasing circulation."

"These we regard as two unmistakable evidences of the endorsement of our editor and his work; and we will use all laudable means within our power in assisting him to realize his ideal in placing a copy of the ADVOCATE in every Methodist home in the district."

The District is alive on the temperance issue. Here is a resolution on that point, adopted unanimously:

"We rejoice greatly over the rapid increase in temperance sentiment in the State, and hope that the day is not far distant when the distillery and bar room will be among us no more.

"We approve the Watts Law, passed by our last Legislature, so far as it applies to the country districts, but we think the towns also should be protected against the ravages of the liquor traffic If, however, we must have for awhile longer the distillery and the saloon, it is our deliberate conviction that the Watts Law should be so amended as to confine them to towns of 5,000 inhabitants or more, where there is ample police protection. .

"We believe that the revenue collected by the Government from the liquor business—originally a war tax—should be abolished.

"We are glad to note that the Temperance people of some of our largest and most progressive cities such as Charlotte and Greensboro are trying to rid themselves of the saloon, and we earnestly pray for their success.

"We suggest that all our preachers push the temperance revival now in progress by frequently preaching on the subject of temperance and prohibition until such a sentiment is created as will bring in and sustain State prohibition."

The entire district is in a healthful and vigorous condition. This is due largely to the efficient management and aggressive spirit of our eminently worthy and wide-awake presiding elder. The district has made wonderful strides within the quadrennium now closing.

A pleasing incident of the Conference was enacted Friday morning when Bro. G. W. Hinshaw, of Winston, asked Dr. Atkins to vacate the chair. He vacated, protesting that he had done nothing worthy of stripes. Bro. Hinshaw then submitted the paper following, which was heartily endorsed:

"WHEREAS, Dr. D. Atkins, our beloved presiding elder, is now in his fourth and last year on our District; and

"WHEREAS, he has served us faithfully in every department of the church's work, and that it is largely due to his good management that the District has made such wonderful progress during the last three years;

"Resolved, That we very much regret that he cannot remain with us longer; and beg to assure him of our hearty appreciation of his work for and among us; and to assure him of our high regard and esteem.

"We most heartily approve and endorse his missionary work within the bounds of our District.

"We commend him to the love and fellowship of those with whom his lot may be cast next year."

Not many revival meetings were reported. The season now approaches when they will be general. Prayers are ascending that there may be great ingatherings of souls.

J. H. BARNHARDT,
Secretary.

Winston, N. C., July 7th, 1904.

Report of Committee on Sunday Schools, Epworth Leagues and Education, Winston District Conference.

SUNDAY SCHOOLS.

The reports show eighty-four Sunday Schools within the District, this being one less than the number of churches. There being a number of appointments more than the number of churches, the reports indicate that we have Sunday Schools at not more than 75 per cent. of our preaching places. The number of church members is 8442 against 7022 Sunday School pupils, or 1420 more members of the church than of the Sunday School. In view of the fact that many Sunday School children are not members of the church, the reports indicate that not more than 50 per cent of the church membership are members of the Sunday School. This is a lamentable and damaging condition and we believe that the matter of Sunday School attendance ought to be specially urged upon every church member. The Sunday School should be the most positive influence on the growth of the church and not merely a negative institution to offset Sunday recreation. The maintenance of a Sunday School for only a part of the year, is a most injurious custom and your committee is convinced that no Sunday School at all is as good as one that can't run without constant reorganizing and suspension for trivial causes.

EPWORTH LEAGUES.

There are twelve Epworth Leagues in the district, and in the main, these are found in unexpected places. Some of the larger, including the largest are either without organization or without life. A majority of the Leagues are within charges of more than one church. The reports indicate that the League is not getting a very important place in the life of the church. We believe that the successful operation of the League will be of inestimable benefit to the church, but we are incapable of outlining a plan by which this result may be obtained.

EDUCATION.

The reports show that 594 young people ought to attend high school or college, and that 215 are doing so —60 in college and 155 in high schools. This shows that nearly seventy per cent. are either not availing themselves of opportunities or have not the opportunity for pursuing high school and college courses. We believe that the future of the church is dependent, first of all, upon God's guidance. But we also believe that both an educated ministry and membership are necessities to the fulfilment of the mission of Methodism. An intelligent presentation and reception of the gospel are necessary to the progress of the church and therefore we urge it to be the duty of every minister and layman to stress the demand for the proper intellectual training of our people.

Respectfully submitted,
R B. Crawford,
F. S. Lambeth,
W. M Curtis,
J. B. Craven.

Beautifying the Parsonage

A number of ambitious wives of preachers have notified us that they have entered the contest for the prize for the most artistic parsonage front. We trust that we may have many more contestants. Suppose you fail to win any of the three prizes, you will have given the parsonage a beauty to serve as an inspiration to you and your children and the neighborhood. You will also have a picture of the parsonage which will be beautifully electrotyped and placed in convenient and enduring form.

We repeat:. It is not necessary to have the best parsonage building in order to win the prize The little cottage without a porch has as good chance for winning the prize as the handsome brick structure. Artistic taste with the minimum simplicity is what we want.

It is not too late now to prepare. Much can be done between now and October 1, when we will call for the photographs. Be sure to let us know by the 15th of July if you have concluded to enter the contest Speak of it to the lady members of the charge. They will help you in many ways. Write for literature. The Twentieth Century Home, published by the Cosmopolitan Company, Irvington on the-Hudson, New York, will give you many valuable ideas. We want to have many contestants for the prize from both Conferences.

Address,
T. N. IVEY,
Raleigh, N. C.

NEWS NOTES.

Newbern has gone dry by a vote of 509 to 117.

A grain elevator at Boston, worth $1,000,000, was burned last week. Two sailors lost their lives by the disaster.

No. 97, the Southern's fast mail, was wrecked at Ruffin last week. There were several injured, but no lives lost.

Winston Salem, July 8.—It is quite certain that the Winston aldermen will change the hours for opening and closing the saloons. At the meeting of the aldermen last night Mr. Casper made a motion to go back to the old hours—opening at 5 a. m. and closing at 11 p. m A discussion followed, during which it developed that Mr. Casper did not vote on the question when the hours for opening and closing were changed to 6 a. m. and 8 p. m. The regularity of the motion was attacked by Mr. Norfleet. Upon the advice of Mr. Buxton, one of the city's counsel, Mayor pro tem, W. T. Brown, who presided over the meeting, ruled that a majority voter must notify the board prior to a meeting that a motion would be made to repeal an ordinance. Upon motion of Mr. F. C. Brown, the motion was tabled to await a full meeting of the board. Alderman Cranford preferred to have the matter settled at the polls—let the majority say whether the town should be "wet" or "dry." Until the people voted the saloons out, he was not in favor of taking privileges away from the bar men. for which they pay. It is predicted by many that if the board changes the hours for opening and closing saloons the necessary steps will be taken for calling an election to vote on either dispensary or prohibition.

FOREIGN.

London, July 11.—The Che Foo correspondent of the Standard, in a dispatch dated July 9, says: "The American consul general, John Fowler, received news last night that anti-Christian riots have broken out in Chao Yuen, about 65 miles south of Ten Chou Foo and eight miles west of Chee Foo. Immediate assistance was asked. The taotai dispatched troops and telegraphed the authorities at Hwangsien and Teng Chou Foo also to send assistance if required. Foreigners are not believed to be in danger. The cause of the riots is not known.

St. Petersburg, July 10.—Lieutenant General Sakaharoff, in a dispatch to the general staff, confirms the report of the Japanese occupation of Kai Chou. He says that the Russian losses did not exceed 150 killed or wounded. Gen. Sakharoff adds that the Japanese are on the Kin Kow road.

The fighting at Kai Chou consisted of a series of skirmishes on July 7th and 8th, ending with the occupation of the town by General Oku's troops, says a dispatch from Yin Kow.

The Japanese pushed steadily on, and on July 9th they shelled Pintzan, seven miles north of Kai Chou, with their artillery, and occupied the town at noon.

At about noon on July 9, a detachment of several companies of Japanese infantry and two batteries of artillery, attacked Siadama. The firing commenced in the afternoon and lasted until dusk. The Russians retreated with four men killed and two officers and fifteen men wounded.

A company of Cossacks ambushed a squadron of Japanese cavalry. The Japanese lost twenty men.

Chefoo, July 11.—6 p. m —There was heavy firing at Port Arthur from midnight until 3 o'clock this morning.

District Conference Directory.

ASHEVILLE DISTRICT, at Biltmore, August 4-7.

CHARLOTTE DISTRICT, at Marshville July 21-24.

FRANKLIN DISTRICT, at Sylva, July 28-31.

GREENSBORO DISTRICT, at Holt's Chapel, July 28 31.

SALISBURY DISTRICT, at Salem Church (seven miles from Albemarle), July 28-31.

WAYNESVILLE DISTRICT, at Mount Zion, on the Crab Tree circuit, July 21-24.

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King's Mountain,
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The Sunday School.

Lesson for July 17.

Asa's Good Reign

(2 Chron. 14 1-12)

NOTES

The changes of character and conduct in Judah's line of kings compel one to think that simple heredity counts for but little. Environments, the influences around the living lad, are serious, as tending to form habits; but after all, the free self-will determines character. We become what we of ourselves determine to be. The Socratic idea, that wrong conduct is always due to ignorance, breaks down before the deliberate choosing of wrong. This bent toward evil of which we all are conscious, is a born depravity which solicits us, which we must resist.

Rehoboam strengthened Judah in all ways but one, and that one, keeping the holy covenant, neglected, brought damage. The king of Egypt swept the land, carried off its gold, and made it his vassal. Abijah, succeeding, was better than his father, and owning the divine aid, defeated Jeroboam. Then, alas though warned by his father's example and taught by his own success, he became an idolater, and went down in darkness.

Asa, fifth king at Jerusalem, is a welcome ruler His grandparents and his father were bad; at twenty he decides to be good. His task was not easy. Verse 3 shows him sweeping out all the fixtures of idolatry. The "groves," Asherim, tree-worship, brought in by his grandmother, he cut down, and took away her queenly rank. In place of all this he restored to its true place the keeping of the covenant. Priests and Levites came from Israel, and for ten peaceful years piety ruled

"When the Lord has given thee rest," was now Asa's experience, as when a heart is cleansed of idols, and "his rest shall be glorious." Yet here is no idleness. Strong and jealous neighbors were at any time likely to assail the land, and so, while all is clear, he builds his fenced cities. Good times are not to be counted lasting. Asa's chief security is in his loyalty to the covenant; that gives his resources for outward material protection. He attends in this his day to the things which belong to his peace. It was wise for him, wise for us.

Military forces then consisted chiefly of rude unskilled muscles. "Little Benjamin" was just north of Judah, "the bounding line running through the temple-court." These troops could hardly have been a standing army, rather a militia liable at call. There was a little of strategy or military tactics, war being not yet a profession. Every battle was like a succession of single combats.

Zerah is a name not found in other history, but is presumed to be that of a king of Egypt. Such a king would have excuse for invasion. Egypt, like Russia, wanted the earth, and Asa was getting too strong to be absorbed. Persia alone in old times sent out armies so large as this, the largest named in Scripture. Today China and Russia might muster the like. Israel came from Egypt in far larger numbers, with women and children, and for conquest, but by a long route, and in how different circumstances!

Here in after times the Crusaders met the Saracens. What is more, the army of Judah could here see the place where David slew Goliah. The young hero's voice might seem still calling in the air: "The name of the Lord of host" "The battle is the Lord's." The inequality of the forces, two to one, was great, but on the spot Asa "with ten thousand was able to meet him that cometh with twenty thousand!"

He is a true son of David, who here was sure that the land would know that there is a God in Israel who saveth not with sword and spear. "There is none beside thee to help" (R. V.).

This is the language, not of despair, but of concentrated faith. Asa had for ten years obeyed; he had now a right to trust. The Lord was on his side, because, in Mr. Lincoln's phrase, he was "on the Lord's side."

This was the only victory ever won by Israel over the might of an empire, and so complete was the transaction that for three hundred years Egypt did not again trouble the land. The spoils and trophies of the battle enriched Judah, and for twenty-five years longer Asa fairly sustained the good character of his first ten years. He proved that "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of those whose heart is perfect towards him." So the prophet told Asa; it is true today.

If Asa had died at fifty-five, in the thirty-fifth year of his reign! He lost faith in Him who saved and prospered him. He made a costly league with the Syrian king, and imprisoned the prophet who told him, "Thou hast done foolishly." He oppressed the people, and in his last illness, three years later, sought not the Lord, but the sorceress. Oh, how dark an ending of a cheerful day!—Rev. A. B. Hyde, D. D., in Pittsburg Christian Advocate.

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Documentary evidence will prove thousands of so-called "incurables" have been absolutely cured by Dr. Miles' New Heart Cure.

Patients often have no idea their disease is heart trouble, but ascribe it to Indigestion, Liver Complaint, etc.

Here are some of the symptoms: Shortness of breath after exercise. Smothering Spells. Pain in Chest, left Shoulder and arm. Discomfort in Lying on one side. Fainting Spells. Nervous Cough. Swelling of Feet and Ankles. Paleness of Face and Lips. Palpitation. Nightmare. Irregular Pulse.

"I have great faith in Dr. Miles' New Heart Cure, and speak of its merits whenever opportunity presents. I can now go up and down stairs with ease, where three weeks ago I could hardly walk one block." One year later.—"I am still in good health; the Heart Cure did so much for me, that I find it a far greater medicine than you claimed it to be."—S. D. YOUNG, D. D., 697 North Pine St., Natchez, Miss.

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The Epworth League.

Topic for July 17.

The Grace Of Self-Restraint.

(Ps. 39: 1 8)

The Psalms for this lesson is one of the purest lyrics in any language; it has been called "the most beautiful of the elegies in the psalter." It marks a doctrinal and spiritual advance over that of last Sunday's lesson. The temptation to fretfulness and envy because of the prosperity of the wicked has been entirely overcome, and the soul is not self admonished; but looks, if not with equanimity, with self control upon the adversities of life. The advance is marked also in the escape from the doctrine of rewards and punishments in this life—a breath, an unsubstantial image—solid reality and final justice are beyond; hope is in God.

I. THE DUTY OF SELF-KNOWLEDGE AND SELF-CONTROL.

1. It is self that we have chiefly to do with, (1) because self is the permanent resultant of life. Our circumstances, to modify or change which we expend so much time and energy, are, at best, but a garment that must one day be cast quite away, but character inheres and is but the final quality of the undying self. (2) Providence, which takes largely out of our power the determining of our conditions leaves to our own decision the choice that affect character. Poverty and riches are often caused by forces beyond our control, but whether we "fret ourselves because of evildoers" depends upon a consciously voluntary decision of the will.

2. Hence self knowledge is necessary in order to discharge the responsibilities of life. (1) One must ascertain the points of weakness and of strength in his own nature in order that he may fortify himself against temptation to give way to the one and go to excess at the other. (2) Before any corrective process can begin, the defects must be determined; before developments can be rightly directed, deficiencies must be perceived. (3) Especially it is need ful that one's real attitude toward God be not mistaken. Usage, conventionality, the momentum of habit, may obscure for a long time one's real spiritual state, and leave the soul in imminent peril, until awakened by some unusual experience.

3. Self-knowledge is to be gained (1) by the honest study of one's own physical conditions in the light of past experiences and present conscious states. Both are worth careful study. The sin and shame of many lives grow out of self ignorance due to carelessness of the subject they alone could master. (2) It is to be attained by secret prayer. One can never know his own spiritual state aright until revealed in the light of God's countenance. We cloak and conceal from ourselves the disagreeable and humiliating realities of our sinful souls until we become perfectly insensible of them. God's spirit reveals them when we open our souls in prayer. (3) It is to be attained by Bible reading. The Holy Scriptures deal with the truths of the human heart and analyze all the subtleties of the depraved nature.

4. Self-control and self-direction are nearly allied; the one is negative, restraining impulse; the other is positive, giving character and scope to energy. The psalmist found the chief difficulty and the chief necessity for self control to be in guarding his speech. He did not know what to say in the face of the difficult circumstances. He held his peace when good seemed to be far removed. His fear was lest he sin with his tongue; therefore the rigidness of the prohibition he put upon himself. It is easy to turn loose the current of inconsiderate speech; impossible to undo the damage that results. The dangers that the psalmist feared were (1) lest he might inconsiderately cause unbelief by putting wrong constructions upon the dispensations of Providence; (2) lest he might himself be stirred up to evil passion by unrestrained speech; (3) lest he should give occasion to the wicked to boast against the generation of God's children. All these considerations made it imperative to maintain the guard over his tongue, even as with a bit and bridle.

5. Temperance is the generic term for self control in the New Testament. It is the inner rule that puts reason and conscience above impulse and the law of the Lord above desire. Passion and appetite are subjected to the criticism of moral judgment and regulated by the single aim of the Christian to glorify God in his body. (1 Cor. 6: 20) Temperance is a grace that becomes manifest not only in abstaining from intoxicating drinks but rash speech, and the one is no worse or farther-reaching in its evil consequences than the other. (James 3: 6.)

II. BREVITY AND INSECURITY OF LIFE ADMONISHES US.

1. The psalmist's prayer is that God would make him aware of the measure of his days, that he might rightly estimate his frailty. Observation might suffice, as a matter of knowledge; but, in fact, such knowledge is a spiritual grace, by which we are enabled to estimate aright the value of earthly things in comparison with heavenly joys.

2. The emptiness, vanity, of human life at its best is not only not seen but is contradicted by our experience apart from reflection upon the "end" and the soul's ultimate standing before God Human pomp and poverty alike have their only significance with reference to our final relation to God.

III. THE INFLECTION OF PENALTIES FOR PERSONAL INJURY SHOULD BE LEFT TO GOD.

1. The Psalms seem to authorize an exception to this rule, but they must be interpreted in harmony with (1) the general teaching of prophecy, which assigns the righting of all wrongs to Jehovah himself; and (2) the New Testament, which inculcates the doctrine of nonresistance. The imprecations of certain Psalms upon enemies is, by many theologians, taken to represent the psalmist speaking in a judicial capacity as the minister of justice in the providential government of the world (Rom. 13: 1-5); the imprecations are then like the threatenings of violated law against transgressors and not personal vengeance. It is more likely that a better definition of the relation of the Divine inspiration of the Bible to the human agents in its composition will ultimately clear up the difficulty which is admitted to exist here.

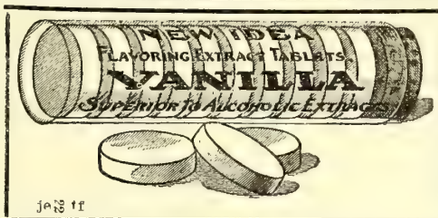
2. The Christian has a mission in the world that he can accomplish only by manifesting the Christlike spirit under trial.—Epworth Era.

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MAY—NOVEMBER, 1904.

. . . SOUTHERN RAILWAY . . .

Account the above occasion effective April 25, 1904 Southern Railway will place on sale daily tickets at extremely low rates, to St Louis, Mo., and return Following are rates applying from principal points in State of North Carolina:

	Season	60-Day	15 Day
Asheboro	$35 55	$29 60	$24 40
Greensboro	34 10	28.40	24.30
Mt Airy	37.00	30.85	25 10
Sanford	3 .60	31 90	26.25
Winston-Salem	35 85	29.85	24.40

Southern Railway will, effective April 26, 1904, inaugurate Through Pullman Sleeping Car between Greensboro, N. C and St. Louis Mo., via Salisbury Asheville Knoxville Lexington and Louisville; leaving Greensboro daily at 7:20 P. M For full information as to rates from all points, Sleeping-Car reservations, schedules, illustrated literature, etc., address any agent, or

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Our Watchword: "For love of Christ."

Basis of Work for Fiscal Year.

As it will be some time before the minutes of the annual meeting can be published and placed in the hands of our constituency, we copy below the report of the Committee on Extension of Work. These resolutions embody the aims and purposes of the Conference Society, also some of the methods by which they may be carried out. Let them be carefully studied. Under the guidance of the Holy Spirit, we have undertaken more than we have ever done before, but we are confident that, with hearty co-operation on the part of all, it shall be thoroughly accomplished:

REPORT OF COMMITTEE ON EXTENSION OF WORK.

Realizing the pressing need of using every agency possible to arouse and increase interest in Woman's Foreign Missionary work and to multiply the number of home workers,

Resolved 1. That while we are deeply grateful for what God has enabled us to do in the past we are not satisfied with this attainment, but will, during the current fiscal year, be more self-sacrificing in working and giving.

Resolved 2. That each District Secretary bold a district meeting as early as possible in the fiscal year, and that continued effort be made to organize societies in every pastoral charge.

Resolved 3. Believing that the Light Bearers and Golden Links are most important departments of the work, we will give them all possible encouragement and help.

Resolved 4. That wherever an auxiliary exists and there is no Light Bearer or Golden Link society in the same church, that auxiliary shall feel in duty bound to organize such societies, and to keep them with watchful oversight.

Resolved 5. That as we have made our Pledge of $5,000 for the current year we will do all in our power to raise the full amount.

Resolved 6. We recommend that auxiliaries contribute to the Pledge in shares of $25 each, and that each society take as many shares as possible.

Resolved 7. That we will keep up the present Circle of Thirty, and endeavor to complete another during the year.

Resolved 8. That we endeavor to increase the circulation of the Missionary Advocate the Little Worker, and the NORTH CAROLINA CHRISTIAN ADVOCATE. We also urge the formation of study circles, and most heartily commend the United Course of Study.

Resolved 9. That we continue to use those methods and customs found so effectual in the past, viz.: the observance of the Week of Prayer and Thanksgiving, the use of mite-boxes, special missionary sermons, a rally day service, public meetings and social gatherings.

Program

OF THE ASHEVILLE-WAYNESVILLE DISTRICT MEETING OF THE W. F. M. SOCIETIES HELD AT HENDERSONVILLE, N. C., JULY 8TH, 1904.

FRIDAY, 9 A. M.

1. Devotional exercises.
2. Roll call of delegates.
3. Apportionment of committees.
4. Address by Mrs. L. W. Crawford, Conference Corresponding Secretary.
5. Reports of delegates to the Monroe conference—Mrs. Litaker, Mrs. Brookshire, Mrs. Ray, Miss Buttrick and Miss Bessie Allen.
6. Reports of Committees on Extension, Finance and Literature.
7. Reports of auxiliaries.

AFTERNOON SESSION, 2:30 P. M.

1. Devotional exercises.
2. Paper: "The Young Woman's Attitude to Missions," by Miss Connie E. Buttrick.
3. Reports from Golden Link delegates.
4. Report from Golden Link committee.
5. "How to interest children in Missions," by Mrs. C. P. Moore.
6. Reports from Light Bearers.
7. Report from Committee on Juvenile Work.
8. Recitation by Robin Kennett and Eva Dennison.
9. Delegates' hour.

MRS. M. E. CHILD, Sec.,
of Asheville District.
MISS TERRIE BUTTRICK, Sec.
of Waynesville District.

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Quarterly Meetings.

ASHEVILLE DIS'T—3rd Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	May	28 29
Bethel	"	28 29
Marshall circuit, Flint Hill	June	4 5
Hot Springs ct., Paint Rock	"	11 12
Ivey circuit, Little Ivey	"	18 19
Bald Creek circuit, Deyton's Bend	"	22 23
Burnsville circuit, Martin's Ch	"	25 26
Swannanoa circuit, West's Ch	July	2 3
Hendersonville station	"	9 10
Hendersonville ct, Reedy Patch	"	16 17
Cane Creek ct., Sharon	"	23 24
Old Fort circuit, Pleasant Grove	"	30 31
Weaverville circuit	Aug.	13 14
Weaverville station	"	20 21
Central	"	27 28
Haywood St	"	27 28
District Conference at Biltmore	"	4 7

CHARLOTTE DIST—3d Round.

J. E. Thompson, P. E., Charlotte, N. C.

Hoskins	June	5 6
Brevard	"	5 6
Pineville, Hebron	"	11 12
Dilworth	"	12 13
Morven, Long Pine	"	18 19
Trinity	"	26 27
Calvary	"	26 27
Tryon street	July	3 4
Chadwick	"	3 4
Weddington, Wesley	"	9 10
Matthews, Indian Trail	"	10 11
Monroe circuit, Bethlehem	"	16 17
Monroe station	"	17 18
Polkton, Marshville, D. C	"	21 24
Lilesville, Olivet	"	30 31
Ansonville Salem	Aug.	6 7
Wadesboro station	"	7 8
Derita, Derita	"	13 14
Clear Creek, Bethel	"	14 15
Waxhaw, Pleasant Grove	"	20 21

GREENSBORO DIS'T—3d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Ruffin, Lowes	May	7 8
Reidsville, Ware's Chapel	"	8
Greensboro, West Market	"	15
Greensboro, Walnut St	"	15
Wentwort• Carmel	"	21 22
Reidsville, Main St	"	22
Randolph, Fairview	"	28 29
Randleman, St. Paul	June	5
Asheboro station, Asheboro	"	5
High Point, Washington Street	"	12
High Point, South Main Street	"	12
Enterprise Mt Olivet	"	18 19
Uwharrie Canaan	"	25 26
Pleasant Garden, Rehoboth	July	2 3
Greensboro, Spring Garden	"	3
Asheboro circuit, Cedar Falls	"	9 10
Ramseur, Ramseur	"	9 10
West Randolph, Prospect	"	16 17
Liberty, Liberty	"	23 24
Greensboro circuit, Bolt's Chapel	"	30 31
Greensboro, Centenary	"	31

MORGANTON DIS'T—3rd Round.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	May	16
Connelly Springs ct. Friendship	June	4 5
Cliffside circuit, at Hopewell	"	11 12
Henrietta and Caroleen, Henrietta	"	12 13
North Catawba ct., at Concord	"	18 19
Marion station	"	19 20
Table Rock ct at Obeth	"	25 26
Morganton circuit Denlons Chapel	July	2 3
Rutherfordton station, Mt. Hebron	"	9 10
Forest City ct Cedar Grove	"	10 11
Green River circuit, Tryon	"	16 17
Broad River ct., Kesler's Chapel	"	23 24
Bakersville ct., Red Hill	"	30 31
Spruce Pine circuit Pisgah	"	30 31
Elk Park circuit, Pineola	Aug.	2 3
Thermal City circuit	"	6 7
McDowell circuit	"	7 8

FRANKLIN DIS'T—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	July	23 24
Franklin circuit at Iotla	Aug	6 7
Webster ct. at Cullowhee	"	13 4
Macon cir. at Mount Zion	"	20 21
Glenville circuit at Norton	"	27 28
Whittier circuit at Shoal Creek	Sept.	3 4
Dillsboro, Sylva & Dillsboro	"	10 11
Andrews circuit, Andrews	"	17 18
Bryson City circuit, Bryson City	"	24 25

MOUNT AIRY DIS'T—3d Round

J. A. Cook, P. E., Mount Airy, N. C.

Mount Airy station	May	28 29
Rockford ct. at Pleasant Ridge	June	2 3
Jonesville circuit at Maple Spring	"	4 5
Elkin station	"	5 6
Sparta ct. at Shiloh	"	11 12
Laurel Springs at Mt. Zion	"	13 14
Wilkesboro ct. at Beulah	"	18 19
N Wilkesboro ct., at Roaring River	"	25 26
Pilot Mountain ct at Fairview	July	2 3
Stokes ct at Walnut Cove	"	9 10
Heaton circuit at Baldwin's	"	16 17
Creston ct. Big Laurel	"	23 24
Watauga ct., Union	"	30 31
Boone ct. Boone	Aug.	6 7
Jefferson ct. Bethany	"	9 10
Yadkinville ct., Macedonia	"	20 21
Mount Airy circuit, Salem	"	20 21

SALISBURY DIST—3d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	May	14 15
Concord, Epworth	"	15 16
Concord, Forest Hill	"	21 22
Concord circuit, Rocky Ridge	"	21 22
Albemarle circuit, Pine Grove	June	4 5
Albemarle station	"	5 6
Linwood circuit, Bethel	"	18 19
Lexington station	"	19 20
Lexington Mission	"	20
Salisbury circuit, Bethel	"	25 26
Spencer station	"	26 27
Salisbury, Main Street	July	2 3
Salisbury, First Church	"	3 4
Gold Hill circuit, Mt. Zion	"	9 10
New London circuit, Palmerville	"	10 11
Tabor & Vance Mill, Gay's Chapel	"	16 17
East Salisbury station	"	17 18
Cottonville, Rehoboth	"	23 24
Big Lick, Love's Chapel	"	23 24
Norwood station	"	24 25
Salem station	"	30
Mt. Pleasant ct., Centre Grove	July 31	Aug. 1
Jacks n Hill circuit, Lanes Chap	Aug.	6 7
Woodleaf circuit, South River	"	13 14
China Grove circuit, Shiloh	"	14 15

STATESVILLE DIS'T—3d Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit, Moriah's Chapel	May	28 29
Lenoir station	"	29 30
Statesville, First Church	June	4 5
Statesville, West End	"	4 5
Troutman circuit, Knox's	"	11 12
Mooresville circuit, McKendree	"	18 19
Mooresville station	"	19 20
Caldwell circuit, Grace Chapel	"	25 26
Granite Falls station	"	26 27
Mount Zion station	July	2 3
Newton circuit, Marvin	"	9 10
Hickory station	"	10 11
Maiden circuit, Pisgah	"	16 17
Statesville circuit, Trinity	"	23 24
Alexander circuit	"	30 31
Stony Point circuit	Aug	6 7
Clarksbury circuit	"	13 14
Iredell circuit	"	14 15
Catawba circuit Ball's Creek	"	20 21

SHELBY DISTRICT—3rd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	June	5 6
Mount Holly ct., at Moore's Chap	"	11 12
Bessemer City at Tate's Chapel	"	18 19
ElBethel station	"	25 26
King's Mountain station	"	26 27
Southfork circuit at Ebenezer	July	2 3
Bellwood circuit at St. Peter's	"	3 4
McAdensville station	"	9 10
Lowell circuit	"	10 11
Gastonia, Main Street	"	10 11
Gastonia, West End and Ozark	"	10 12
Lowesville ct. at Snow Hill	"	16 17
Stanley Creek circuit	"	17 18
Lincolnton circuit at High Shoals	"	23 24
Cherryville circuit at Lander's Ch	"	30 31
Lincolnton station	July 31	Aug. 1
Polkville circuit at Kager	"	6 7
Rocksprings cir. at Rocksprings	"	13 14
Shelby circuit at Salem	"	21 21

WAYNESVILLE DIS.—3d Round.

C.F.Sherrill, P.E., Waynesville, N. C.

Jonathan at Palmer's Chapel	May	21 22
Sulphur Springs at Laurel Hill	"	28 29
Leicester at Little Sandy	June	4 5
Clyde at Clarke's Chapel	"	11 12
Canton at Bethel	"	18 19
Mills River at Avery's Creek	"	25 6
Brevard	July	2 3
Transylvania at Greenwood	"	3 4
Waynesville	"	9 10
Crab Tree at Mt Zion (Dis Conf)	"	21 24
Spring Creek at Balm Grove	"	20 31

WINSTON DIS'T—3rd Round,

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Mayodan	May	7 8
Leaksville and Spray	"	21 22
Stokesdale, Bethlehem	"	28 29
Walkertown	"	29 30
Madison, Bethesda	June	4 5
Forsyth, Crews	"	11 12
Grace	"	12
Lewisville, Concord	"	18 19
Summerfield, Pisgah	"	25 26
Kernersville	July	2 3
Southside and Salem	"	9 10
Centenary	"	10
Burkhead	"	10
Thomasville, Fair Grove	"	16 17
Danbury, Sandy Ridge	"	23 24
Davidson, Centenary	"	30 31
Advance	"	31
Mocksville	"	31
Farmington, Wesley Chapel	Aug.	6 7
Davie Zion	"	13 14
Cooleemee	"	20 21

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Annual Meeting of W. H. M. Society.

The third annual meeting of the Womans Home Mission Society of the Western North Carolina Conference M. E. Church, South, convened in Brevard, N. C., on Friday morning, June 10th inst. Because of the fact that the Methodist congregation is without a finished house of worship just now, the sessions were held in the Baptist church, which was kindly tendered to us for the purpose. The first session was called to order at 9:30 a. m. by Sister M J. Branner, President, and Sister E. C. Chambers, of Asheville, was elected recording secretary. Religious services were conducted by Rev. C. P. Moore, pastor. The regular order of business was somewhat interfered with by the fact that Sister T. F. Marr, Corresponding Secretary, and the delegates from Charlotte were delayed by missing connection at Hendersonville. The first day's sessions were taken up with hearing reports from District Secretaries and Auxiliaries. These reports were very encouraging indeed and showed a very marked and gratifying increase along all lines of work, for which our hearts are truly grateful to Almightly God for having thus placed the stamp of approval upon our work. After the close of the afternoon session the meeting, by special invitation of the Principal, Prof. E E. Bishop, visited the Brevard Industrial school in a body. They were received by President Bishop and the members of the faculty, and conducted over the building, and given an opportunity to see the entire workings and condition of this great instution, which is the special child of the Woman's Home Mission Society. The delegates expressed themselves as being quite pleased with all things as they found them, and have returned home filled with the purpose of doing more than ever for this good and noble institution.

On Friday night there was to have been a public meeting or reception, with address of welcome and responses and other interesting features, but Providence intervened in the way of a very heavy rain storm and the meeting was of necessity abandoned.

On Saturday morning, the belated delegation having arrived, the meeting again took up the regular course of business. Bro and Sister Moore were called before the meeting and made short speeches of welcome and Christian greeting on behalf of the church and the local Society, to which Sister Marr made an appropriate response. One of the pleasant features of the day was the presentation of a half dozen beautiful pictures, framed by Sister F. E. Ross, of Greensboro, to the Brevard Industrial School.

At the afternoon session on Saturday, papers were read that had been prepared for the occasion. One on Rescue work, by Mrs. C. P. Moore, and one from Mrs. F. L. Townsend and Mrs. C. C. Creveling, upon the general work of the Society, which papers, we suppose, will appear from time to time in our coulmn in the ADVOCATE.

Charlotte was selected as the next place of meeting and the following officers were elected for the ensuing year:

President, Sister M. J. Branner.

First Vice President, Sister C. P. Moore.

Recording Secretary, Sister E. C. Chambers.

Corresponding Secretary, Sister T. F. Marr.

Treasurer, Sister F. E. Ross.

On Sunday, Dr. James Atkins, of Nashville, Tenn., preached an eloquent and spiritually uplifting sermon upon the relations of Christians to missions, and on Monday the delegates and a number of the local friends spent a delightful day's outing at Lake Toxaway.

The attendance of delegates was about twenty and the meeting was in every way a most pleasant and profitable one.

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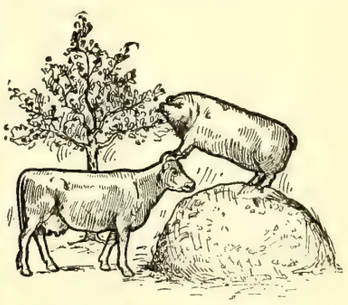
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The Farm and Garden.

Late Corn.

Common field corn may be planted up to July 1, with the certainty of its maturing enough for feed, if not for grinding. The early Dent corn, white or yellow, is also a good variety for planting after small grain The Hickory King, if raised South several years, is better than the Dent, for it is excellent for meal or roasting ears. The cob is very small.

The Mexican June corn is said to be fine if planted July 1 to 20 on rich land. We have seen the variety planted early and it made nothing but stalk with a little sharp shoot about twelve feet from the ground. For roasting ears alone, plant the large varieties of sugar corn. That does better when raised here a year or two—Selected.

What to do With the Strawberry Fields After Fruiting.

The most successful strawberry growers plow up their field as soon as the berries are all gathered and sow them in cowpeas, thus putting the land in perfect tilth to reset in strawberries the following fall, winter or spring, as may be most convenient. But the vast majority of growers gather two and sometimes three crops of berries from the same field.

How to do this successfully is the object of this article. Bar off with a turning plow the strawberry rows, leaving unplowed a strip about a foot wide containing the plants. On this strip chop out the plants, leaving them about eighteen inches apart. Always leave young (one year old) plants instead of old ones when possible. In this chopping out also kill all weeds and grass. A week or ten days later sow cotton seed meal at the rate of 800 to 1,000 pounds an acre in the furrow left on each side of the row. Then split out the middle, throwing the earth closely around the plants but not on them, or they will be smothered

Whenever practicable (though with a large acreage it is not usually practicable) it pays to burn off the field or bed before barring off. To do this, mow the foliage of the plants as closely as possible. Then loosen up the straw used as a mulch and on a dry, breezy day, after the mowed foliage has got dry, set fire to the field along the border to windward. If there is a fair quantity of foliage or mulch the field will burn quickly over, leaving the soil as clean as a floor. Weeds, seed and any insect pest that may chance to be present will meet their judgment day; to a novice the strawberry plants will seem to have done so too. But seeming will be all.

In a week or earlier if it rains in the fire-blackened, Sahara like field a magic transformation will take place. Every strawberry plant will have put forth leaves of the most vivid and beautiful growth. The rows can then be barred off, chopped out, fertilized and treated as aboved directed.

Subsequent cultivation should be the same as for young fields—shallow hand hoeing frequently enough to kill all grass and weeds before they come and to keep the crust on the soil broken. This is all important as in a dry time it greatly lessens evaporation and minimizes the effect of drought.—O. W. Blacknall in Progressive Farmer.

Now is the Time to Begin to Select Seed Corn.

The ideal ear of corn needs an ideal corn plant If we are to select seed merely by getting the ideal ear there is no need whatever for a selection in the field for the typical ears can be just as well selected in the crib. What the corn breeder needs to do is to breed a corn plant suited to his climate and soil. In the northern part of the corn belt he needs to develop an early maturing plant and a prolific one. In the South earliness can be altogether ignored and the character of the plant and its prolificacy should be the aim In either case field selection is important, for we want to know the character of the plant that bears the ear and the nature of its surroundings. The Iowa bulletin states that one seventh of the corn there fails to bear an ear. Now if one gets seed corn from such a field where these barren stalks have been allowed to mature pollen, he may get the best shaped ears in the world, but will never advance so long as he allows his crop to be influenced by the barren pollen. The most important work in seed breeding of corn is to watch the seed patch closely and to remove as soon as seen every tassel on stalks that show no silks, and thus remove your seed bearing plants from evil influence. The Southern farmer, as we have said, needs not to breed for earliness, but he does need to breed for a better plant. He needs a shorter jointed plant in place of the long-legged plants so often seen in the South, and by proper selection he can breed his plants down to a better shape. More selection of the the ideal ears alone will never increase the prolificacy of a variety, but will tend rather to the bearing of single ears on a stalk. In short, corn breeding by selection is a matter for the whole season from the time the corn starts. When the seed ears are taken from stalks that approach the ideal and which have been protected from untoward conditions by the removal of poor stalks it will be time to carry the selection further to the best ears, but no amount of laboratory study of the ear alone will ever result in any marked improvement in the crop Let us have all the good typical ears possible, but let us have the ideal plant first.—Practical Farmer.

Better Than Spanking.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this Mrs M. Summers, Box 185, Notre Dame, Ind., will send her home treatment to any mother She asks no money Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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A case came to light that for persistent and unmerciful torture has perhaps never been equalled. Joe Golobick, of Colusa, Cal., writes:—"For 15 years I endured insufferable pain from Rheumatism and nothing relieveved me, though I tried every thing known. I came across Electric Bitters and it's the greatest medicine on earth for that trouble. A few bottles of it completely relieved and cured me." Just as good for Liver and Kidney troubles and general debility. Only 50c. Satisfaction guaranteed by all druggists.

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The Security Life and Annuity Co.

Guaranty Capital, $100,000.00. Legal Reserve. Home Office Greensboro, N. C.

THE IDEAL LIFE POLICY takes the place of the bread-winner. Our Annuity, Disability and Endowment Policy provides a guaranteed annual income for the widow and orphans, for the mother or father, and for the insured in old age.

HOW IT WORKS.

WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

MARRIAGES.

CLEMENT—WISHERS.—On the night of July 3rd, 1904, at the home of the bride's father, Mr Eugene Wishers. Wishers, N. C., Mr. James Clement and Miss Lillian Wishers were united in marriage, Rev. W. T. Kennett officiating, assisted by Rev. Edward Edwards.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

EVANS.—William H. Evans was born July 25th, 1843, and died at his home near Cliffords, June 25th, 1904, aged 60 years and 11 months.

He was twice married, was the father of twelve children, all of whom were present in his last illness and at his burial. He also leaves a widowed wife to mourn her loss. Bro. Evans was a man highly respected. as was shown by the large congregation present at his funeral, which was held at Vanderburg on Sunday, June 26th. May He who comforts those that are cast down, comfort the bereaved wife and heart-stricken ones left behind, and may they all be permitted to meet in the home of the redeemed above. His pastor,

A. J. BURRUS.

MORROW.—Florence V., wife of A. J. Morrow, and daughter of Mary J. Sherrill, was born Sept 2nd, 1873, and died June 18th, 1904, aged 30 years, 9 months and 16 days. She joined the Methodist Episcopal Church, Sohth, at Rocky Mount at 14 years of age, but was at the time of her death a member at Mount Zion Station, having right recently moved there by certificate. She was a consistent Christian, enjoyed experimental religion, and was ready when the end came. She leaves a husband, two small children, a widowed mother and three sisters to mourn their loss. She has gone to join her infant babe, her father, and six of her father's family in the home above. May the Holy Comforter sustain the heart-stricken ones left behind! Her former pastor,

A. J. BURRUS.

LANIER.—Mrs. Grace T. Lanier was born June 25, 1878, and died June 26, 1904, aged 26 years and 1 day. She was converted and joined our church at Granite Falls in early youth. She gave abundant evidence of the genuineness of her faith by a consistent and godly life. May 8, 1901, she was married to I. L. Lanier, with whom she lived happily till her death.

In December last, she contracted grippe, which was followed by pulmonary trouble. During her long affliction she was patient, and spent much time reading her Bible. It was her desire to regain her health and fill her former place in the home, ministering to her beloved husband and two little boys—the youngest only two weeks old, yet she was submissive and could say from her heart, "The will of the Lord be done."

Though she suffered much during her last days, her end was peaceful and calm, like a child falling asleep on its mother's breast. Last Monday evening we laid her to rest in the town cemetery in the presence of a large concourse of relatives and friends. It was a rare thing for her to miss a single roll call at Sunday-school, league, or any church service, until her recent affliction. But she has answered the "roll call up yonder," and is in the presence of her Savior and all the redeemed. May God comfort the bereaved husband, mother, sister and brothers, and may we all imitate her example and be ready when the summons comes.

G. W. CALLAHAN.

Resolutions of Respect.

Since it has pleased our heavenly Father, who doeth all things well, and who is too wise to err and too kind to be untrue, and whose grace is sufficient for every trial, to remove from our midst our well beloved friend and brother, Joseph B. Neal, we, the members of the Jefferson Methodist Sunday-school, offer the following resolutions:

Resolved 1. That he was kind-hearted to all, and that in the death of Bro. Neal not only the Sabbath school but the entire community feel the loss of a good and kind neighbor.

2. That we cherish the memory of our dear brother in the Sunday-school, and endeavor to remember his walks and quiet life for days to come.

3. That we bow submissively to the actions of a gracious heavenly Father, even though they sever the ties that bind.

4. That we tender our sincere and heartfelt sympathy and love to the bereaved relatives, and especially do our hearts go out in sympathy to the broken-hearted wife.

5. That a copy of these resolutions be placed upon the minutes of our Sunday-school, a copy sent to the bereaved family, and a copy sent to the Jefferson Recorder for publication.

E. L. Park,
Eula Todd,
W. E. Johnson,
Committee.

CURE CATARRH NOW.

Summer is the Best Time of the Year to Treat Catarrh for a Permanent Cure.

Dr. Blosser, the discoverer of the great remedy which has undoubtedly cured more cases of Catarrh, Bronchitis and Asthma than any other medicine, says that this is the best season of the year to treat these diseases, because the membranes are not aggravated by cold and changeable weather.

A trial sample of Dr. Blosser's Catarrh Cure will be mailed free to any sufferer who has never tried the remedy and who will write to the Dr. Blosser's Company, 59 Walton Street Atlanta, Ga.

The price of the remedy is one dollar for a box containing one month's treatment, which is sent by mail.

june 8 4t eow

Repentance is the awakening of the consciousness of sin; and penitence is the ever deepening abhorrence of its sinfulness.—Bishop Thorold.

No Pity Shown

"For years fate was after me continuously," writes F. A. Gulledge, Verbena, Ala. "I had a terrible case of Piles causing 24 tumors. When all failed Bucklen's Arnica Salve cured me." Equally good for Burns and all aches and pains. Only 25c. at all drug stores.



OUR herd represents the very best strains of imported Large English Berkshires. Choice stock at reasonable prices. B. P Rocks, Buff Orpingtons, R C. White Wyandottes, White Leghorns, Black Minorcas, Light Brahmas, Buff and Partridge Cochin Bantams and Pheasants. Eggs for sale at Reasonable Prices.



Address P. O. Box 5.

COTTAGE GROVE FARM, Greensboro, N. C.

Builders' Hardware
and Mill Supplies.

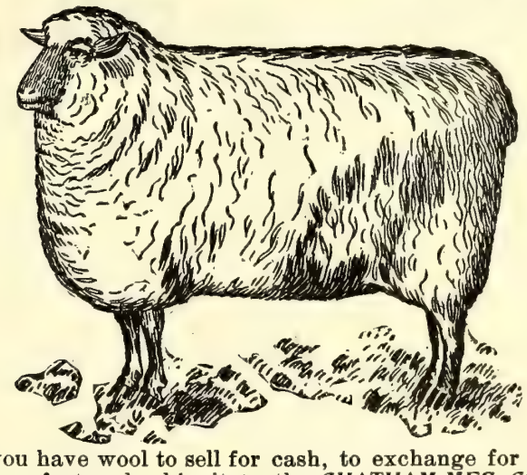
If our representative is not coming your way, drop us a line and we will instruct him to call on you. We solicit your wholesale business and will protect our prices, which you will find reasonable. . .

MANTELS, TILING & GRATES.

Let us contract to furnish your Mantels, Tiling and Grates. Write us for prices. . . . . .

Odell Hardware Co.

WOOL! WOOL!



If you have wool to sell for cash, to exchange for goods, or to be manufactured, ship it to the CHATHAM MFG. CO., Elkin, N C., and you will not regret it. They pay the highest market price and make the best goods you can get. Their blankets at all the leading expositions have been awarded gold medals as the finest made in America. Write them for samples. je8-tf

Wakefield Hardware Co.,
JOBBERS & RETAILERS,
GREENSBORO, N. C.

This firm is already well known, and is now better prepared to meet the wants of customers than ever before.

Painting is now on the mind, and we call attention specially to the celebrated

Sherwin-Williams Paints,

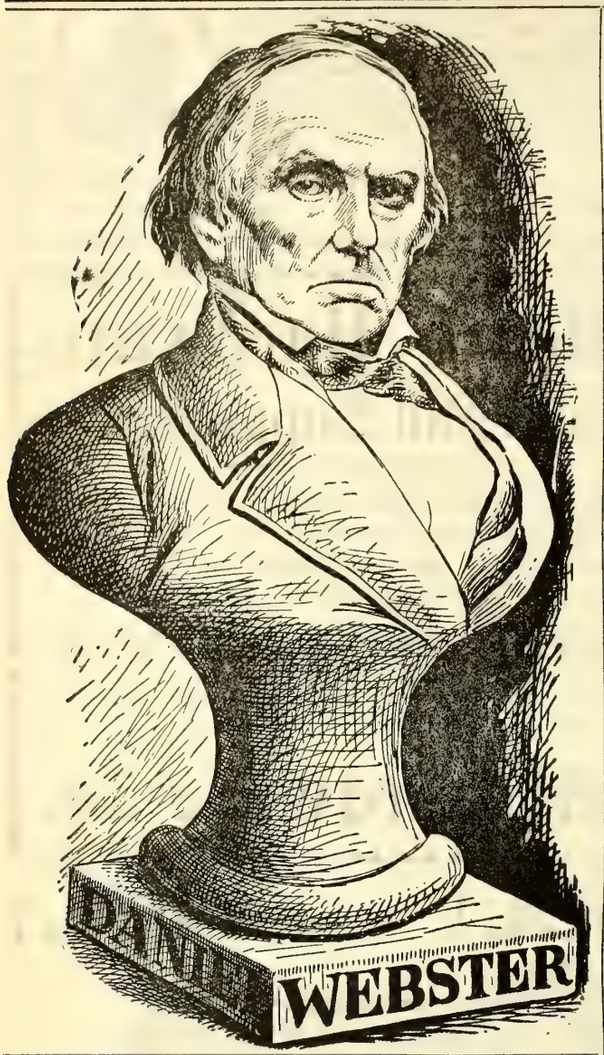
both in lead and liquid. Be sure to consult us before deciding on your paints.

A special discount will be given schools and churches and parsonages.

Our stock of GENERAL HARDWARE is complete.

Write us if you cannot come to see us. [apr20-3m.

YOU ARE TO BE THE JUDGE!



WHAT IRON DOES:

AMONG the properties which go to make mineral springs famous for their medicinal qualities is IRON hardly a spring of any consequence or renown being without some proportion of this mineral substance There are certain springs which contain sufficient iron to impart the iron taste to the waters which are then known as ferruginous or chaly beate waters and Vitæ Ore in solution, ready for drinking by the patient is representative of the best class of these waters, having the added advantage of being stronger than any water known.

Iron is of especial value in blood disorders, and because of this fact the large proportion of iron in Vitæ-Ore, as shown by its analysis, does much toward making possible the wonderful curative power possessed by this remedy As the blood is the vehicle which ordinarily carries medicaments to the different portions of the body the only means in repairing the ravagas of disease in these parts is in supplying that fluid with the elements necessary for the proper restoration of the abnormal or diseased tissues.

The countless millions of little red corpuscles which are contained in this fluid have a powerful affinity for iron Without iron they cannot live, and their death means the death of the entire body. The iron in Vitæ-Ore causes it to be immediately absorbed by the blood, owing to the property of the fluid above mentioned, and it is on account of this that results from the use of this remedy are so easily and quickly established Iron is also an ideal astringent possessing the power of allaying irregular or catarrhal action upon any mucous membrane with which it is brought into contact. The wide range of usefulness of iron, and, through iron, Vitæ-Ore may easily be considered when it is known that membrane which is liable to excessive action exists in the mouth, tongue, throat lungs, stomach, bowels, kidneys, bladder head and nose, causing much trouble and a long train of ills which may be primarily traced to such excessive action or catarrh The astringent properties of Vitæ-Ore gained by the iron which is part of its composition, make it the most powerful remedy known for checking such catarrh, as thousands of cures in these cases have thoroughly established.

Last but by no means least, in the many merits possessed by iron and Vitæ Ore in relation to the curing of human ills, is the ALTERATIVE ction, a prominent quality of iron, and which, owing to the peculiar origin and formation of V-O, is exerted by that remedy in a more marked degree than has ever been accomplished by artificial compounds or iron used for a like purpose. The term 'alterative" is difficult to explain, but a remedy is said to possess 'alterative action" when it can check or alter certain morbid processes that work in the system. Embraced in the group of diseases in which alteratives are of benefit are Rheumatism, Gout, Cancer, Nervous Disorders, etc., numbering up into several score.

The patient afflicted with any of the diseases named herein and those kindred to them, in following the Vitæ-Ore treatment is securing a more direct medication to the parts affected than could be obtained from drinking the waters of any of the world's noted mineral springs, since one quart of the solution prepared from Vitæ-Ore is from four hundred to twelve hundred times stronger than the same quantity of the valuable waters of the globe, and it is not necessary to drink gallons of water to obtain the much desired medicinal power. And remember IRON is but one of the many constituents of a medicinal value found in Vitæ-Ore, and all are in a free state, capable of easily being digested and assimilated with the blood

It is a Mineral Spring Condensed and Concentrated.

NOEL SAYS:



If you are sick with any disease of the Circulation, the Stomach, Liver, Kidney, Bladder or Throat, Vitæ Ore will cure you. NOEL is the discoverer of Vitae-Ore, has been familiar with its wonderful properties for two generations, has watched its remarkable action in thousands upon thousands of cases, and HE OUGHT TO KNOW.

NOEL SAYS he doesn't want your money unless Vitae-Ore benefits you NOEL is old enough to know what he wants.

NOEL SAYS that the Theo Noel Company has instructions to send a full sized one dollar package on thirty day's trial to every sick or ailing reader of the North Carolina Christian Advocate, who requests it the receiver to be the judge, and not to pay one cent unless satisfied NOEL is the president and principal stockholder of the Theo Noel Co; what HE says goes Here is HIS SIGNATURE ON IT: ☞

Theo Noel

Not New, but True.

DANIEL WEBSTER once said about a certain political proposition, 'There are lots of new things about it and lots of true things, but the trouble is that the NEW things are not TRUE and the TRUE things are not NEW.

Thirty Days' Trial—The Proprietors Take all the Risk—You Have Nothing to Lose! You are to be the Judge.

You have seen it before—all of you have. It has appeared in this paper a dozen times a year for a number of years You have all seen it, even though you may not have answered it. It is not new, **but it is all true.** You have but to write, to send for it to direct that it be sent to you—and it is sent to you No question, no quibbling no money. If you want to pay for it, all right. If you don't **you don't have to.** Enough are satisfied enough want to pay, enough do pay to make it pay the advertiser, to make its fame grow from year to year like a green-bay tree, and it is because it is all true The claims for Vitæ-Ore are not new but **they are all true.** Your fellow readers who have sent for a package and tested it have proven this. Its history is an open book that all may read, and all will find it all true.

If you are sick and ailing, no matter what the trouble may be if you need help, if you want help here is the help for you How can you, in justice to yourself and your family, your friends and those around you, refuse to accept? How can you refuse to be helped to the help you want? Remember, we take all the risk! You are to be the judge. IT IS ALL TRUE!

Sent on Thirty Days Trial.

READ THIS SPECIAL OFFER:

WE WILL SEND to every worthy sick and ailing person who writes us, mentioning the NORTH CAROLINA CHRISTIAN ADVOCATE, a full-sized One Dollar package of VITÆ ORE, by mail, postpaid, sufficient for one month's treatment to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing We give you thirty days time to try the medicine, thirty days to see results before you need pay us one cent, and you need not pay us the one cent unless you do see the results You are to be the judge! We know that when this month's treatment of VITÆ-ORE has set her cured you or put you on the road to a cure, you will be more than willing to pay. We know Vitae Ore, and are willing to take the risk.

Not a Penny Unless Benefited.

What Vitæ-Ore Is: VITÆ-ORE is a natural hard, adamantine rock-like substance—mineral Ore—mined from the ground like gold and silver, in the neighborhood of a once powerful but now extinct mineral spring It requires twenty years for oxidization by exposure to the air, when it slacks down like lime, and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the restoration of health in the human system, and one package—one ounce—of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water drunk fresh from the springs. It is a geological discovery, in which there is nothing added to or taken from. It is the marvel of the century for curing such diseases as

Rheumatism,	Bladder Ailments,
Bright's Disease.	Stomach and
Blood Poisoning,	Female Disorders,
Heart Trouble,	LaGrippe,
Dropsy,	Malarial Fever,
Catarrh and	Nervous Prostration
Throat Affections,	and
Liver, Kidney and	General Debility,

as thousands testify, and as no one, answering this, writing for a package, will deny after using. Vitae Ore has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescriptions which it is possible to procure.

Vitæ-Ore will do the same for you as it has done for hundreds of readers of the N. C. Christian Advocate, if you will give it a trial. Send for a $1 package at our risk You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it would hesitate to try **Vitæ-Ore** on this liberal offer? One package is usually sufficient to cure ordinary cases; but two or three for chronic obstinate cases We mean just what we say in this announcement and will do just as we agree Write today for a package at our risk and expense, giving your age and ailments, and mention the N. C. Christian Advocate, so that we may know that you are entitled to this liberal offer.

☞This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills, and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

"JUST THINK OF IT."

Was Using Four Different Advertised Specific Remedies.

NO HELP UNTIL VITÆ-ORE WAS CALLED IN.



I received a trial package of Vitæ Ore some three months ago, having answered and accepted the thirty-day trial offer which appeared in my paper, and it is from this day that I date my return to health. I have used it continuously since that time with the following result:

I now feel stronger than I have at any time for five years. I can eat a variety of foods without inconvenience or suffering. I can walk five times as far and faster without losing my breath than I could before I commenced its use — The headaches; the backache is gone; the nervous Constipation of the bowels is entirely cured; I am not troubled with constipation any more although formerly I had to take a dose of salts every morning; in fact, it is simply marvelous what Vitæ-Ore has done for me I was taking a root medicine for my kidneys, nervine for my nerves, nerve and liver pills for my liver, and heart cure for my heart (just think of it) and still I could not lie on my left side without a pain in my heart. I used to bloat and the pain in my back made me miserable, but thank God for inducing me to read through the Vitæ-Ore advertisement I have now discarded every other medicine but V-O, and am letting God's natural mineral cure me, and am nearer a perfectly healthy woman than I have been for six years past

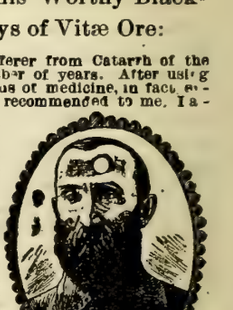
LOVINA PETERSON
Slatington, Cal

How can you refuse to give it a trial after reading such ringing testimony? If you need the treatment it is a sin and shame if you do not

Cured of Catarrh of Stomach and Bowels.

Suffered for Many Years—The Trial Treatment Pointed the Way and a Complete Cure Followed.

Read what this Worthy Blacksmith says of Vitæ Ore:



I was a great sufferer from Catarrh of the Bowels for a number of years. After using many different kinds of medicine, in fact everything that was recommended to me, I almost lost all hope of ever getting any better until the Theo. Noel Company of Chicago sent me a trial package of Vitæ-Ore After only a few days' use my hopes of a complete cure were again revived, the change being so prompt, and immediate. I purchased and used about five packages of Vitæ Ore, and through this medicine am now again able to wield the sledge hammer and shoe horses and do my blacksmith work as in years when I was younger My stomach and bowels are better than they have been for thirty years past and it is all due to Vitæ-Ore I can conscientiously and truly recommend Vitæ-Ore to all persons suffering from catarrh of the stomach and Bowels and would consider myself indeed selfish did I not write and tell what it has done for me, so that others may be cured as I have been.

HIRAM C. POWELL,
Center, Ind.

It Was True 12 Years Ago

And it is True Now

HERMANSVILLE MICH —I had been pronounced incurable of Bright's Disease by three eminent physicians when I commenced using Vitæ-Ore I weighed about 100 pounds, but in three months I weighed 145 pounds and was well and hearty Have not suffered with my kidneys since, and it was twelve years since I first used V-O. I am now fifty-six years old, and believe I am good for thirty years yet if I can have V-O W. H NORCROSS

THEO. NOEL COMPANY, DEPT. E. P. VITÆ-ORE BLDG. CHICAGO, ILLINOIS.

Trinity College
from

North Carolina
Christian Advocate

REV. H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., JULY 20, 1904. VOL. XLIX., NO. 29.

LIBRARY OF TRINITY COLLEGE NO. CAROLINA

EDITORIAL.

A Campaign of Education.

This is what is needed on the saloon question. We will not say on the liquor evil, for we have that from pulpit and press and platform, even those who advocate saloons having agreed that the liquor trade and the drink habit are evils which together make a great and perplexing problem.

Just now, however, it is clearly demonstrated that what we need, more than all else, is a campaign of education on the question of saloons. We have been sorely disappointed that those having charge of the preparation and distribution of literature, as well as those who have made public addresses, have given meagre attention to the economic questions involved. It is true a mere question of political economy is the most difficult one to comprehend, and appeals less than all others to the sentimental; but, once set forth so as to appeal to the intelligent and thoughtful, is likely to make a far more permanent and lasting impression. The fact is that our system of education is possibly more defective in the matter of instruction on economic subjects than all others. The result is that while we cry out against a system of direct taxation, the great mass of citizens are ready to acquiesce and tamely submit to vast tributes paid under the guise of protection, regulation, &c. The explanation of intolerable burdens which have been laid upon the millions in the form of indirect tribute is the fact that these millions are too ill-informed to discover the hand that comes to fleece them of their earnings, and designing men can secure by indirect and complicated methods what they would not dare to undertake to come into possession of by any direct method.

The idea that one saloon which adds absolutely nothing to the assets of wealth in a community, and takes annually out of the pockets of the citizens, say $10,000 00, can possibly vindicate its right to exist in that community by paying $1,000 00 into the public treasury, is a stupendous absurdity, not to take in the calculation the evil effects resulting in profligacy, idleness, vice, crime and consequent court expense. Looking at the question only in this light, there is no intelligent jury but must pronounce the verdict in favor of closing up the saloons. When, therefore, one advocates the opening of saloons in the city, under high license, as a means of raising revenue, he is as one who would make a rent in the coat sleeve in order to patch another in the tail, only that, by his method, the new rents made will always be greater than the ones closed, and it is only a question of time when, by this method, the whole garment will be consumed in the vain effort to repair damages.

The license system, as a matter of economic regulation, is wholly wrong in principle, and can only be justified when the state takes all, instead of a part, of the proceeds; at which point the reader can see at once that the whole system changes, and we have the Dispensary instead of a bar, and the contention changes with the system. If liquor is to be sold, if it can be justified on any plea, by every token the public at large, the State, and not the individual, should be the beneficiary But in this case we still have many of the same economic principles to deal with, and chief among these is the one as to the wisdom of the State, for a consideration, furnishing the means of demoralizing large numbers of her own citizens, and exacting heavy tribute from the unfortunate victims. There is at once an end of the argument in favor of the State the very moment it can be shown that more people are injured than helped, or more of the people's money squandered than saved by the system. Who will contend that even a dispensary pays back to the people through governmental channels, more money or even as much, as is taken from them? Even the primer of political economy should teach one enough to convince him of the folly of any system of government which undertakes to profit the body politic by a system of taxation or regulation which takes from them. and gives worse than nothing in return.

The reader will see that this discussion has not attempted to deal with the moral question, our purpose being to justify the proposition with which we began that we need, more than all else, a campaign of education on the question of the saloon as a factor in the economic problem of government.

Music may play a great part in the service a church renders to what is known as the general public. It commonly fails when it is trusted to build up a church and secure a large morning congregation.

The difficulty with religious journalism is not so much in the loss of subscribers, as in the need of a greatly increased subscription list to offset other losses.

Results of Prohibition Election in Greensboro Yesterday.

Total No. Votes Cast,	1,053
No. Cast Against Saloons,	738
No. Cast For Saloons,	315
Anti-Saloon Majority,	423

A Great Victory.

The vote yesterday in which the city of Greensboro decided to close the saloons, was a surprise to the most ardent prophet of success There were 1053 ballots cast, of which 738 were against saloons and 315 for saloons. The prediction had been current for a day or two that we would possibly have from 200 to 250 majority, but no one had ventured to estimate such a majority as 423.

As in other towns and cities, it is again demonstrated that the sentiment against saloons has grown far more rapidly in recent years than ever before, and more rapidly than most people have been willing to believe. There have been many agencies at work, and we are just now reaping the fruit of much labor that was sometimes thought to have been expended in vain even a quarter of a century ago.

The election in Greensboro was carried on in a most orderly manner, and there is no reason why any one, even the most ardent advocate of saloons, should complain of harsh methods. In fact to many it has seemed at times almost like a tenderfoot campaign, so considerate have speakers and writers been of the feelings of opponents. However, the campaign has been thorough on both sides, and results show that nothing was left undone to arouse and interest the voting contingent.

One thing noted is the fact that nearly all the colored voters who came to the polls voted against saloons. We regard this as an indication of the salutary effect of a restricted suffrage. It is well known that no moral movement stood a ghost of a chance for success in North Carolina in the face of an indiscriminate colored vote. All honor to the few who were qualified for the noble example they have set.

We have these suggestions for the cities which have voted out the saloons:

1. Let there be maintained a permanent organization to see that the law is strictly enforced. Those who have warned us against the devastation of blind tigers will see to it that their predictions are verified, if there is not great vigilance. Everything possible will be done to discredit prohibition.

2. Let organization be maintained for the purpose of carrying on a system of continuous education of public sentiment. A monthly, or at least occasional, open-air mass meeting, with good, instructive addresses will be invaluable; and there is, together with this, always a fine opportunity for good gospel work. Men can be won to the churches and saved through these meetings.

3. Let vigilance be the watchword everywhere, and we can maintain what we have gained, and perpetuate the blessings of soberness, good order, and quiet intelligent citizenship.

NOTE AND COMMENT.

"How is it that Memphis, Tenn , permits Sunday base ball? There is an act of the Legislature against it. How dare the winks of a municipal corporation s t aside a State law?"—Midland Methodist.

Why, brother, Memphis is an "up to-date" city. This explains the mystery of municipal winking at law-breakers. It will not be long till the same people who contend that closing the saloons will destroy the city will be as strenuous in their advocracy of Sunday base ball and the Mexican bullfight. They are the people, and they know, and the city authorities must give heed to them if the city is kept up-to-date.

* * * *

A Conspicuous Character Gone

The death of Oom Paul Kruger, former President of the Transvaal republic, removes one whose life's story will make a pathetic chapter in the history of the 19th century. Whatever may be said of him as a ruler, the manner of his undoing by the English people will hardly be admired by the liberty-loving people of the generations to come. He died at Clarens in Swiss, Canton of Vaud, at 3 o'clock last Thursday morning.

* * * *

Political Weathervanes.

This is what we may truly denominate party platforms. Party men do not get together to formulate in their document a number of great political principals which ought to prevail, but the average politician and platform maker is a man with his head to the ground, listening for what seems to be the dominant sentiment, right or wrong. The result is that the same party modifies or completely changes its platform every few years, and you cannot tell what is to be the political doctrine of a party this year by looking up the platform of last year. The question is, what can we win on? and the result is that the platform veers round to suit the direction of the political breeze. Instead of politicians saving the country, the country is saved in spite of the politicians.

* * * *

An Evidence of Statesmanship.

The fact that Mr. Parker, on being notified of his nomination by the Democratic convention, wired immediately his views on the financial question, which had been omitted by the platform makers, is the strongest evidence of his real statesmanship. No man who does not hold personal consistency and integrity of character above all political honors, is fit for office, much less to bear rule over a great nation. The best thing that can be said of Mr. Parker is that, in the accepted sense, he is not a politician, and the finest indication of his fitness to be president is the fact that he would rather be right than to be president. Notwithstanding the country concedes that the financial question has been settled, under all the circumstances, Mr. Parker would have been in very poor running shape without that telegram. Moreover, the party should thank him for being courageous and wise enough thus to patch up a blundering piece of work in platform building.

A Strange and Sad Spectacle

On the evening of July 10, Rev. H. Baldwin Dean, rector of St. Barnabus Episcopal church, this city, preached a sermon to his congregation on the "Dangers of Fanaticism," taking for his text, "Be not righteous overmuch."—Eccl. 7:16. From this text he proceeded to point out to his congregation the dangers of fanaticism, and made a special application to the zeal of prohibitionists in their efforts to rid the community of the curse of strong drink. This was done, of course, to throw the strength of his influence as a minister of Jesus Christ against the movement to close the saloons in Greensboro. If there is joy in the presence of the angels of God over one sinner that repenteth, we have wondered what sort of sensation must have been realized among them as they beheld this scene The angels must have wept for this man and his flock.

* * * *

The Case Properly Diagnosed

Rev. P. R. Law, of the Robesonian, has the matter correct. He says:

"It is a fact worthy of keeping in mind that the fellows who are saying freely and fully and earnestly that blind tigers and the like are the means of selling as much or more whiskey than barrooms or a dispensary, as the case may be, are really whiskey men at heart Such is our observation. The day has come when the people in their sovereignty must demand that only men shall hold office who will enforce the law against the sale of whiskey. And more than this the people need in many places to learn that blind tigers can exist only by their tolerance. Wherever there are blind tigers the people have failed to do their duty. They have violated their oaths. If the citizens of a town do not want whiskey sold in it and resolve it shall not be done it will not be done. So it turns out that there are few stronger evidences of a low grade of piety, yea moral degeneracy in a community than the abounding of blind tigers."

* * * *

The Independent Move.

That independent move, of which much has been said in the vicinity of Charlotte recently, will do to watch. If it materializes, we predict that it will not be confined to Charlotte and Mecklenburg county. It is nothing more nor less than the muttering of the whiskey element, now so sorely vexed; and, taking advantage of the discontent on account of the present trend of things, this element will endeavor to launch an independent movement, which, combined with the Republican party, already committed by its platform to the overthrow of the Watts law, will try to bring about the repeal of this law. The next Legislature is to be the pivot upon which our fortune will turn, putting us back for a quarter of a century under the dominion of rum, or freeing us from its curse. Let Christians, everywhere, be on the alert, and see what sort of men they are to vote for.

The following, clipped from an article by S. Wittkowsky, in the Charlotte Observer of last week, lets the cat out of the wallet:

"The dictatorial spirit inculcated since Bryanism began, so forcibly demonstrated in the last Democratic convention, has borne fruit, until it pervades every section of our country, city, town, village and cross-roads; today free expression by the citizens has been virtually choked off; the bosses, who by chicanery and midnight intrigue and abusive language, fit only for fish-monger women of petticoat lane; so that the private citizen who does not like to have his name placarded and himself abused, has been virtually suppressed, as was so well demonstrated by the late vote of this city. Hence it is high time that an independent movement be organized, not for political purposes, nor for acquiring of office, but to be large enough to hold the balance of power, and thus help the framing of just and beneficial laws."

What law is Mr. Wittkowsky displeased with, and why is he clamoring for the "framing of just and beneficial laws?" To be sure it is the Watts law and its operation that has raised the outcry, and let nobody be fooled by the cry against Bryanism.

CONTRIBUTED.

Adam's Appetite and the Dispensary.

From Florida Christian Advocate

MR. EDITOR:—The Florida Baptist Witness sometime ago contained the following:

EDITOR WITNESS:—I am glad to see that Christian people of this State are trying to get together in the cause of temperence. When it comes to the sale of intoxicants in any manner, I think we are all agreed, be it either saloon or dispensary. But as long as the civilized nations of the earth recognize liquor as a product ef commerce, and as long as men have appetites for it, they are going to drink it. If Adam and Eve had not had an appetite, they would never have eaten of the forbidden fruit and brought sin and woe into the world, and just so sure will men with appetites for strong drink gratify them. Then why not throw around this traffic the strong arm of the State, under its immediate supervision, with such regulations as will restrict its sale, etc. This can be done, I feel perfectly sure, and to see our forces divided because we can't get something that is impossible, I am very sorry.

If some of these good brethren who are opposed to the dispensary had received some of the abuse from the friends of the saloon that your humble servant has, I can't but feel that they would moderate their views. In the coming election in this State, the issue will be saloons or dispensaries. Now, my brethren, you must take your choice between the two if you vote at all, and I know you think too much of your State not to vote. If the Christian voters do not go to the polls what is to become of us? J. P. WALL.

After reading the above, I have concluded to express a few thoughts, calling attention to some points in Brother Wall's argument in favor of a dispensary.

1st. He goes away back and takes up the case of poor old father Adam and mother Eve, and because God had blessed them with good wholesome appetite, he would justify them in their deed of disobedience, which brought destruction to their posterity and to the world in general.

Now, as the Brother has gone back to Eden to establish his theory of compromising with the devil, let us who can, with truth, call God our Father, and Jesus Christ our Brother, in our thoughts pass farther back, ascend the jasper walls of

heaven itself, and learn the original and only cause of all this trouble. What was it, you ask? Answer: Perhaps it was the favored one of God's angels who became covetous, rebelled, sought the throne, deceived many of his fellow-angels into his following What resulted? Was there any compromise? No! He and all his followers were hurled out of heaven and down to hell, where all who compromise with him and engage in the dirty work of dealing out the damnable, intoxicating liquid poison to their fellow-men for him, will eventually land.

Whether he is selling for a fixed salary from the State to replenish its treasury, or running the business on his own individual account, it all alike means blood money, and every man, no matter what his profession, who advocates or votes for the sale of intoxicating drinks as a beverage, makes himself accessory to all the evil growing out of such traffic. There is no other way about it. The brother seems to have been whipped into subjection by abuse from the saloon men and thinks that if we prohibitionists should have to take such as he had taken from saloon men, we would moderate our views on the coming election. Now, I don't know how that sort of thing sounds to others, but to me it is not indicative of bravery or character, but savors much of cowardice and lack of moral courage, without which no man should seek to impose himself on any brave, courageous people, who dare to do right in the face of all opposition "Resist the devil and he will flee from you."

But come with me in thought and let us take a look back to Eden and see what came of the trouble there when God said to those people "Thou shalt not." They disobeyed. Did God compromise? No. They were driven out of their beautiful home and told they must die.

Poor mother Eve was innocent. God had not told her about that apple business; Adam had told her all she knew, and one day, a pretty day too, no doubt, Adam had been gone some time, maybe looking around when he ought to have been with his wife, as men should be many times these days, and are not. The devil knew Adam was out and came and intruded himself into Eve's presence, introduced the apple subject at once, surprised Eve by asking her a pointed question that she thought from what Adam said was thoroughly settled. He gave both God and Adam the lie and told a great big one himself, the first one ever told, for he is the father of lies. He deceived poor little Eve; she abused her best gift—a good appetite. Then came Adam upon the scene. She, poor innocent thing, thinking she had made a grand discovery, as a good wife always does, wanted her husband to share with her the delicious fruit. If Adam, who was not the least deceived, had only said, "Eve, my dear, you have made an awful mistake. Didn't I tell you we must not eat that fruit; that if we did we would be ruined?" "Yes, Adam, but that fellow Satan said that was not so, and he was so nice." "Eve, my dear, he lied to you and you have ruined us." She might have said "Oh, Adam, my dear husband, don't tell me so." "Yes, dear, but I will not touch that fruit though I die." Then God whose property it is to always forgive a truly penitent soul would have said, "Eve, dear child, thy sin be forgiven, go and sin no more." That would have ended all the trouble, but Adam yielded to temptation and wilfully disobeyed, being not deceived. Then what? Fear, with all its torments, usurped the place of peace and love in their hearts, and they sneaked off to try to hide behind a big tree.

Listen, brother! Shall we, who have as a State and as individuals by voting for bad men for party's sake to represent us, make ourselves partners in this wholesale licensed murder, and when we hear God's footsteps in the garden, sneak off and bide us behind a State dispensary still gnawing the apple?

The devil deceived the first woman. The Lord told him then and there that her seed should bruise his head. The Lord through her has provided for the race a Redeemer, leaving man, the wilful sinner, entirely out of the matter. Woman has been God's trusted partner ever since, and is at the front in this battle with King Alcohol, the most powerful and deadly enemy to the human race.

Most of his fury falling upon her, woman has been the greatest sufferer in this life. Eve might have thrown the apple down, stamped her little foot, and shook her finger at Satan, saying: "You vile wretch, you won't deceive me any more."

Now, brethren, the good women are engaged in a noble work and are going to fight to the end with Christ their leader, and are not going to let us, acknowledged slaves to lust and carnal appetite, the devil's dupes, lead them behind the barren fig tree of a State dispensary to hide our individual shame and responsibility while we are still gnawing the apple.

Our good women of today want no more fig leaf aprons. They want, and are determined to have, straight goods, yard wide, inch thick, and not only a full pattern for county and State but for the entire nation. That means national prohibition! The only dress that will hide our shame as a nation and as individuals.

Mr. Editor, don't think me spiteful because of my plain way of putting things. I mean nothing of the kind, but I do think that if the brother would stop for a moment and think of the awful privation and abuse that hundreds and thousands of poor wives and children are having to endure continually on account of the liquor traffic; if he had the least streak of humanity about him, he would give his influence to prohibit the sale of it in our midst in any form.

As to appetite for any unclean thing, it is, to a great extent, what we make it. As God gave it to us, appetite is subordinate, easily controlled and, with proper care, one of the greatest gifts to man. On the other hand, when too much indulged, soon becomes master of the man, making him a miserable slave, showing him no mercy. There being no limit to its demands, it soon turns to a black-winged vampire that never lets loose its poor victim until it has sapped him of his manhood, body, mind and soul. When destruction has been completed and gratification must cease, the maddened, half starved night-bird, vampire of appetite, abandons its victim. The raven of remorse is seen now perched in the transom over his door without spread wings to summon him to eternal perdition, there to be despised and mocked as an intruder into the devil's domain.

So much for man and his appetite. Women, too, have appetites, but they control them because they can and know they should So can man and so he ought.

J. C. PEACE.

Our Church Extension Work.

REV. P. H. WHISNER, D.D.

MY DEAR BROTHER —The following items I write you for publication in your excellent paper, the North Carolina Christian Advocate, in regard to the work of Church Extension. First, let me state the need of the work of Church Extension in the whole M. E. Church, South. There are now according to the report of 1903 as many as 3471 organized congregations in our church without a house of worship. I assume that in every case these 3471 congregations are not prospering as they ought for the reason that they do not own a place in which to meet for worship and to call the people together. These are in the mission fields as well as in the home church Brazil has 40, China has 37, Japan has 5, the Mexican border has 49, the Northwest Mexican has 19 and the Central Mexico conference has 39 congregations that have no house of worship. The General Board of Church Extension was applied to last spring for donations amounting to over $136,000 and loans amounting to over $110,000. These applications represented enterprises amounting to over a million dollars.

Notwithstanding the very gratifying fact that the collection for this cause last year amounted to over $14,000 more than any preceding year, the Board was able to grant only about $46,000 in donations and $62 000 in loans and was compelled to leave a large number of the applicants unprovided for and many of those for whom grants were made were granted far less than they asked.

In the second place let me state for the benefit especially of our people in the Western North Carolina Conference, for which your paper is the organ, the following facts: In your Conference you have 87 congregations that have no house of worship, and of the 730 churches you now own 204, or over one-fourth have received aid from the Church Extension organization in the 22 years of its history. Your people have contributed to the Church Extension cause $30,502 88, and have received in donations $25,204 and in loans $10,100. These figures show the amount your people have gotten back for their own benefit of the contributions they have made for the cause. The assessment for Church Extension on the Western North Carolina Conference last year was $5,288 and they paid $4,210 94.

I am writing these items in the hope that with your aid, Mr. Editor, every pastor in your conference this year may be able to report the payment of the assessment for Church Extension in full. The interests of your own conference demand it, the interests of the church at large demand it and the interests of our foreign mission fields specially demand it. Wishing your pastors and people the largest possible success in this and every department of their work, I pray that every needed blessing may be theirs always.

Our Correspondents.

Furnishing the New G. F. C.

REPORT 2.

The work of furnishing rooms in the new building goes steadily on The plan, as previously reported, is to have rooms taken, which will be named in honor of the donor. A tablet placed upon the door will bear the name of the donor and other important facts.

Thirty five dollars furnishes a room with too iron bedsteads, mattresses, table, chairs, chiffonier, etc The estimate is for the heavy furniture of a room to be occupied by two young ladies. This money is due August 31st. In special cases ninety days additional will be allowed

The following rooms have been taken:

Previously reported—7 rooms

B. B Adams, Four Oaks, N. C , in memory of his father, William Gaston Adams.

Young ladies Guild of Cary, in honor of Mrs J. C. Angiers.

Local Alumnae of Greenville, N. C.

Local Alumnae of Washington, N. C.

The Norman room, by E. B. Norman, M. W. Norman and C J. Norman, Plymouth, N. C.

Local Alumnae of Plymouth, N. C.

Miss Llizabeth Craven, Raleigh, N. C.

Mrs. H W. Cobb, Greensboro, N C.

The Alumnae of Person county.

Mrs. Mattie Cross Brown and Miss Lillian Lee Cross, in memory of their mother, Mrs Hattie N. Cross, Sunbury, N. C.

What an opportunity to do a good deed and to also perpetuate the names of dear ones! What a privilege for old students to lend a hand to aid their dear old alma mater!

I want more rooms taken within the Western N. C. Confernce Any enquiries made of me at Chapel Hill, N. C. will be cheerfully answered.

M. T. PLYLER

Henrietta and Caroleen.

Rev. N. R. Richardson, preacher in charge, writes :

I closed a revival meeting at Henrietta last Sunday. There were some fifteen or more converted at the altar services—most of whom were from Baptist families. I carried the meeting on for two weeks Rev. W. O. Goode came down and spent two nights with me—preaching at both services, and doing excellent work. I received six into the church after the sacrament of baptism on Sunday morning.

It is delightful to me to have Rev. S. M. Davis for my nearest neighbor. He is brotherly and sweet spirited. All our people here love him. He superintends the Sunday school at Caroleen, and has preached for me once or twice. His health is not good, hence he is unable to preach often

I wish our aged brethren who have spent their lives in the itinerant ministry could receive a sufficient sum from our conference fund to keep them above want in their declining years. In this connection, I will mention the fact that Bro. J. S. Martin, chairman of our joint board of finance, attended the Morganton District Conference, and made a ringing speech in the interest of full collections of the conference fund. I agree with him, that missions should not be stressed to the neglect of this sacred fund. It is as urgent that this fund should be raised in full as that missions or any other benevolent assessment should be.

The Morganton District is making a mighty effort to pay every dollar for every cause on each charge.

Our Presiding Elder, Bro. West, is holding this up as the high ideal for all our charges You are giving us a good paper.

Fraternally,

N. R. RICHARDSON.

The Shelby District Conference.

"Among the best" is what we hear from all sides concerning this body which convened at McAdenville last Thursday morning, the 7st inst.

Rev. H L. Atkins, P E , of the district, had so far recovered from a protracted illness as to be able to attend the conference and presided at every session except the closing one.

The attendance was good but not above the average of this district.

Every pastor in the district was present except B. A. York, who was kept away by sickness There were about sixty lay delegates and a few of the local preachers, making over eighty preachers and delegates.

The main work of the first day was hearing the reports on Epworth Leagues, Sunday schools, Bible cause and education generally.

Several new Leagues have been organized and a number of old ones reorgnized, but the number is yet small compared with some other districts. The Sunday school enrollment is about 66⅔ per cent. of the church membership So we have room for much improvement yet.

Bible Day was right generally observed and the collection for this cause will certainly exceed former ones. The number of young people attending our church schools is also increasing. On the second day the various charges reported on financial plans and the condition of churches and parsonages.

From these reports it was seen that the district had never been in a better condition financially. The absence of doubt about paying all obligations in full this year was conspicuous. Several new churches and parsonages have been built and others have been projected. More or less repairs have been made in nearly every charge. M. B Clegg, J. C. Harmon, J. W. Puckett and W. H. Mitchell were granted license to preach and M. B. Clegg, J. C. Harmon and D. P. Waters were recommended to the Annual Conference for admission. The work of the seventeen local preachers was reported, their characters passed and the license of the uuordained renewed.

Rev. H. M. Blair addressed the conference Saturday morning, bringing to us the glad message that the ADVOCATE now "Owes no man anything but to love one another."

The last Minute Question, that of the spiritual state of the church received deliberate and careful consideration. The live, helpful discussion was led by Rev. R. M. Hoyle

Our church schools received attention, through Miss Nannie Lee Smith, of Greensboro Female College, Dr. W. W. Bays and Prof. Thompson, of Rutherford College, Dr. C. C. Weaver, of Davenport, Prof. Stewart, of Trinity Park High School, and Prof. Bishop, of Brevard Industrial School.

Rev. L. A. Falls and Rev. W. L. Dawson were additional visitors at the conference.

Revs. E. W. Fox W. W.Bays, J. W. Clegg, E. L. Bain, H. M. Blair, R. M. Courtney and R. M. Hoyle did the preaching which was of a most instructive and helpful character.

A reading of some of the most important resolutions of this conference will show where it is putting the emphasis in the effort to make the most substantial progress in its work.

Bro. Bradley and his congregation made a fine host and it goes without saying that there will be no slow voting when McAdenville again asks for the District Conference.

The Conference meets with the Lincolnton congregation next year.

J. FRANK ARMSTRONG.
Secretary.

RESOLUTIONS OF SHELBY DISTRICT CONFERENCE.

THE ADVOCATE.

Resolved 1. That we have heard Rev. H. M. Blair, Editor of the NORTH CAROLINA CHRISTIAN ADVOCATE, with pleasure.

Resolved 2. That it is with very great pleasure we have heard from Bro. Blair that all the debts of the ADVOCATE have been linquidated and there is now a fair prospect of the stock in which we are interested paying reasonable dividends.

Resolved 3. That we heartily commend the business management of the ADVOCATE. And that we are highly pleased and deeply grateful to Bro. Blair for the wise, prudent and dignified editorial management of the paper.

Resolved 4. That we pledge our support to Bro. Blair and to the excellent paper he is giving us.

E. L. BAIN,
R. M. COURTNEY.

SUNDAY SCHOOL AND BIBLE SOCIETY.

Resolved 1. That the Articles of Religion of the Methodist church be taught in all our Sunday Schools.

Resolved 2. That we take steps to secure a Bible Depository in every county in the district where there is none.

Resolved 3. That we will encourage the organization and efficiency of Bible Study Circles.

R. M. HOYLE,
J. W. CLEGG.

COLLECTIONS.

Whereas we believe that with the proper effort on the part of pastors and officials, every charge on the Shelby district can this year pay every claim on them, Therefore,

Resolved 1. That on return to our several charges the pastors begin such canvass of their membership for the conference collections as such shall deem most likely to result in securing every dollar of these assessments and if possible a surplus

Resolved 2. That it is the sense of this conference that the stewards on the various charges should entertain no other idea than that of paying salaries in full and should at once adopt vigorous measures to this end.

Resolved 3. That the secretary of this conference communicate the second resolution of this paper to the chairman of the various boards of stewards and that the preachers take due notice of the first resolutions.

Resolved 4. That we do not approve of the plan the District Stewards have in apportioning the conference collections on the basis of the preachers salary.

J. S. MARTIN,
W. M. SHERRILL,
E. L. BAIN.

SPIRITUAL STATE OF THE CHURCH

Whereas the reports on the spiritual state of the church indicate that some of the means of grace, such as Class Meetings and Love Feasts, inaugurated by Mr. Wesley and still incorporated in our church law, are neglected in many if not all our charges and, whereas, there have been many conversions in some of our charges, Therefore be it

Resolved 1. That we rejoice that God's power is still manifest among us in the salvation of souls. Be it

Resolved 2. That we emphasize in our administration of the churches the great value and importance of those means of grace which are peculiar to Methodism as well as the erection of family altars, private prayer and Bible study, and that we observe the Love Feasts quarterly, announce and observe the quarterly fasts, and establish Class Meetings if practicable in all our congregations.

E. L. BAIN,
W. L. C. KILLIAN,
E. W. FOX.

Biblical Department of Vanderbilt University.

The eighty-two students, whose names are enrolled in the Register of the Biblical Department of Vanderbilt University for the year which has just closed, come from twenty-six different Annual Conferences and twenty-nine different colleges and universities. We wrote the names of five North Carolina boys in the list: R. S. Satterfield, E. E. Williamson, C. S. Kirkpatrick, J. T. Erwin and F. S. Noblitt. The last of these is from Trinity College. There are seven graduates of Randolph Macon college in the list. Tuition and room rent are free to all theological students, and there are loan funds available for helping all needy and worthy candidates for the University. There are thirty free scholarships offered to college graduates desiring to pursue a course of Biblical and Theological study. These scholarships cover the cost of board in Wesley Hall. The correspondence, school, of which Rev. J. L. Cunninggim is Director, has enrolled 4 5 young ministers the past year, thirty-three being in the two North Carolina Conferences. Young ministers desirous of attending Vanderbilt University should write to the Dean of the Theological Faculty, Dr. W. F. Tillet, Nashville, Tenn. The Vanderbilt Theological faculty has aided and guided during the past year more than 500 young ministers in the church, counting both correspondence and resident students.

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As you know if you've tried them, every so called rheumatic remedy on the market today, except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

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Hon. Eugene H. Plumacher, United States Consul, Maracaiba.

Stevenson MacAdam, F. I. C., F. C. S. of Analytical Laboratory Surgeons Hall, Edinburgh, Scotland.

L. L Rathman, Caloote, South Australia.

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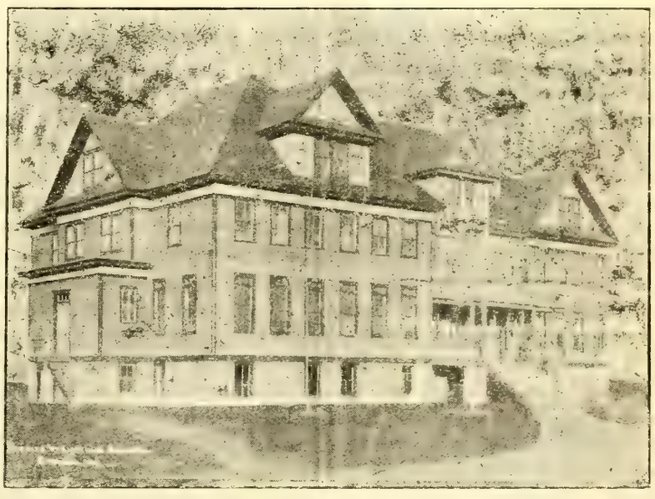
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The Quiet Hour.

Could I Go Back

Could I go back again the selfsame way
Where love and I that wondrous yesterday
Walked hand in hand with tender lips and eyes,
I think perhaps, now grief hath made me wise,
I would not blunder where the pitfalls lay.

I would not be so sure, so quick to stray,
So certain of the sun filled, cloudless skies,
But overcareful of what storms might rise.
Could I go back.

O, useless words, too impotent to say!
Who seeks in winter for the suns of May,
Or stands again where last night's moonlight lies?
Oh, heart, our folly lost us paradise;
Poor prodigal, too late I turn to pray,
Could I go back.
—Theodosia Garrison.

Christ the Burden-Bearer.

"Casting all your care upon him, for he careth for you." We would have a victorious church if we could get Christian people to realize that. But they have never made the discovery. They agree that Christ is the sin bearer, but they do not realize that he is also the burden-bearer. "Surely he hath borne our griefs, and carried our sorrows" It is the privilege of every child of God to walk in unclouded sunlight.

Some people go back into the past,and rake up all the troubles they ever had; and then they look into the future, and anticipate that they will have still more trouble, and they go reeling and staggering all through life. They give you the cold chills every time they meet you. They put on a whining voice, and tell you what "a hard time they have had." I believe they embalm them, and bring out the mummy on every opportunity. The Lord says: "Cast all your care on me. I want to carry your burdens and your troubles." What we want is a joyful church, and we are not going to convert the world until we have it We need to get this long faced Christianity off the face of the earth.

Take these people that have some great burden, and let them come into a meeting If you can get their attention upon the singing or the preaching, they will say: "Oh, wasn't it grand! I forgot all my cares." And they just drop their bundle at the end of the pew. But the moment the benediction is pronounced they grab the bundle again. You laugh, but you do it yourself. Cast your care on him

Sometimes they go into their closet and close their door, and they get so carried away and lifted up that they forget their trouble; but they just take it up again the moment they get off their knees. Leave your sorrow now; cast all your care upon him. If you cannot come to Christ as a saint, come as a sinner. But if you are a saint with some trouble or care, bring it to him. Saint or sinner, come. He wants you all Don't let Satan deceive you into believing that you cannot come if you will. Christ says: "Ye will not come unto me" With the command comes the power.

A man in one of our meetings in Europe said he would like to come. but he was chained, and couldn't come. A Scotchman said to him: "Ay, man, why don't you come, chain and all?" He said: "I never thought of that."

Are you cross and peevish, and do you make things unpleasant at home? My friend, come to Christ, and ask him to help you. Whatever the sin is, bring it to him.

An Unbroken Promise.

Hear the pledge of Jesus Christ: "I will not leave you comfortless: I will come to you. Lo! I am with you alway, even unto the end of the world." As long as God lives and our souls live, so long does this pledge stand. It is true, we cannot always feel this presence. But we can always know that it is there, always think of it, so long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depth of sorrow and anguish when the presence is hidden from us But it is not because God is absent. It is because we are stunned, unconscious. It is like passing through a surgical operation. The time comes for the ordeal The anesthetic is ready. You are about to become unconscious. You stretch out your hand to your friend: "Don't leave me, don't forsake me" The last thing that you feel is the clasp of that hand, the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you feel is the hand; the first thing you see is the face of love again. So the angel of God's face stands by us, bends above us, and we may know that he will be there even when all else fails. Our friends die, our possessions take wings and fly away, our honors fade, our strength fails, but beside every moldering ruin and every open grave, in the fading light of every sunset, in the gathering gloom of every twilight, amid the mists that shroud the great oceans beyond the verge of mortal life, there is one sweet, mighty voice that says: "I will never leave thee, not forsake thee. In all thy afflictions I will be with thee, and the angel of my face shall save thee."—Henry Van Dyke.

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Our Little Folks.

Animal Reasoning Proven.

Near Nicholasville, Ky., a country town South of Lexington, on the Cincinnati Southern there lived about a mile and a half from said town, a man whose occupation was trading in sheep. In that celebrated stock country men select the class of stock that suits their taste and about which they think they are best posted. Some make a specialty of mules, some of short-horn cattle, some Jersey, others fine trotters or racers, or fine sheep or stock sheep, this latter is a common variety and this was the class of stock the forementioned man traded on. He kept as an assistant, a shepherd dog. When he made a purchase of a flock he turned them out in the road. He and his dog had no trouble in driving them home, not even one escaping. This faithful collie was the trader's every day companion. When he was not engaged in moving a flock, he was at Nicholasville where he intermingled with other traders and through each other they kept posted as to the stock on market and its location. It was in the month of September. He was riding a mare from whom he was weaning her colt, by degrees. He started out in the morning leaving the colt in the lot where it was expected to remain until his noon return when the colt eagerly took its nourishment from its mother.

One day just as the trader about noon was expecting to return home, he was taken suddenly ill and carried to the hotel and his mare sent to the stable. This was a new and unexpected move to the mare, for doubtless her motherly heart was thinking over the pleasure she was soon to give her baby colt and she began to manifest her impatience at being delayed and debarred from returning to one about whom she was so much concerned, and her heart was yearning with tender fraternal sympathy at her baby's disappointment. She manifested her unrest by stamping her feet and often changing her stall positions with an occasional keen, earnest whenny.

The faithful collie was not an indifferent observer of the touching scene before him, perhaps from constant association he loved the mare and the colt very much. Hence his soul nature was aroused to livest sympathy and he began to reason out how he could alleviate the situation. He promptly decided upon his mission of relief and without consent of man or animal was soon enroute home, where he found the colt in a great state of disquiet, standing awaiting at the far entrance, from the lot into the road with only one bar up about four feet high. The collie soon displaced that. The colt bounded out with head and tail aloft with now and then a call for his mother it made its best time to Nicholasville; as it entered the town it heard the call of its mother and in a few minutes it was with her receiving its noon supply. The faithful collie was at the heels of the colt from the time it left the bars until it was with its mother. His duty modestly and silently performed without even the utterance of a bark or word.

The toll-gate keeper said as he went out for the colt he passed unobserved; but as he returned with it he was evidently in too great a hurry to stop and pay his toll. What a conscious gratification it doubtless was to this humble dog, that he had been able to contribute so much to the relief and comfort of his brotherhood. If we could just evolute such a dog up to a man what a benefaction he would have made, far surpassing some we have known. But nature, inflexible nature, says once a dog always a dog, since the day Noah took a pair into the Ark. This story is no fake. I vouch for its truthfulness.—Wm. A Osborn.

In the Grand Stand.

One day a little girl named Jeanette witnessed a great army review in Germany. Thousands upon thousands of spectators crowded around the stand, before which the emperor was to watch the passing regiments. While Jeanette was seated in the stand she saw an old, feeble woman trying very hard to get where she could see. The little German girl said to herself: "It is not right for me to sit here, when I am strong and well and can stand, while the poor, feeble old woman can see nothing. I ought to honor old age, as I want some one to honor me when I am old."

Then she gave up her seat to the old woman, and went and stood in the crowd. But while Jeanette was standing on her tip-toes, trying in vain to see, a courtier of the emperor, covered with gold lace, elbowed his way to her side as he said: "Little girl, her majesty would be pleased to see you in the royal box."

When the abashed child stood before the empress, she graciously said: "Come here, my daughter, and sit with me. I saw you give up your seat to that old woman, and now you must remain by my side."

So God honors those who honor his servants God especially honors those who honor the aged and seemingly helpless disciples —Our Young Folks.

Finishing Off.

Walter loves to begin something new. When school opens, he is pleased with his new books and new studies. When a task is given him to do, he begins with great glee. When he wants to make something, he is in a great hurry to begin, and works very fast for a little while. But, though Walter loves to begin, he does not love to finish. He soon grows tired of his new books. He hates to finish his task, and the top, or sled, or rabbit house so bravely begun is sometimes long in getting finished. This is a bad fault, and if Walter does not conquer it, he will make a very poor sort of business man.

Do you know any little boy or girl who has this kind of fault? If you do, please tell them to try to overcome it as soon as they can, for faults like weeds, grow very fast.

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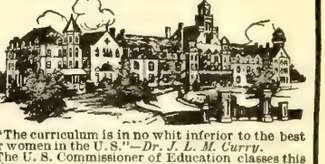
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A Great Speech.

The campaign against saloons, in the city of Greensboro, which closed yesterday, has been one of great interest, and there have been some great speeches and sermons; but we shall disparage no one and do but simple justice to say that the speech of Rev. R C. Beaman, D.D., pastor of Trinity church, Durham, was a fitting climax to a great and adroitly managed campaign. It was a speech that will be remembered and talked of in years to come. Couched in the purest and tersest English, it was a masterpiece of logic; and, delivered with a voice and manner easily classing the speaker with a race of matchless orators, it was an overwhelming arraignment of the liquor traffic as the absurdity of modern civilization. A campaign, affording a community the privilege and advantage of hearing such speeches is worth while, although waged against odds and in the face of defeat. The educational effect of such a conflict is worth all that it costs, and those communities that fail temporarily should not be discouraged.

Our Church Extension Work.

We commend to all the careful reading of a communication, in another columu, from Dr. Whisner, the Secretary of our Board of Church Extension. The study of the figures which he gives, showing just what has been done within the bounds of our conference by this department, will be a surprise to many who have not taken the pains to observe carefully the work from year to year. It is shown that nearly all the money contributed to this work has sooner or later found its way back into our hands. This is due to the fact that we have had a large amount of purely missionary ground to cultivate, and many weak places unable to house themselves without help.

When we look at these figures, we are led to inquire what we could have accomplished in Western North Carolina during the last twenty years without this department. It is evident that many places, now self supporting and growing strong, could not have been occupied and held for Methodism if the Board of Church Extension had not been at hand to render timely aid.

Dr. Whisner shows also that the present needs of this department are pressing. The very large number of congregations still without houses of worship calls aloud for the most intelligent and generous support of our Board, and we trust our preachers in charge and presiding elders will give the same emphasis to the importance of full collections on this as on our missionary assessments. The fact is that Church Extension is but a department of our mission work, and a very important department at that. It will require but little explanation to bring all our people into earnest and intelligent appreciation of this work.

Try the Old Method.

The editor of Charity and Children is now entitled to the floor on the subject of providing amusements for the young. We have an idea that in some quarters his animadversions will be regarded as rather old timey, but we venture to place ourself in the same condemnation by giving our endorsement to his plan. Here is what he says:

"Much is said about the matter of amusement for our young people nowadays. Human ingenuity is taxed to provide proper and safe amusement for our boys and girls, and the newspapers discuss it, and strong men are selected to speak on the subject at our great meetings, and light from all sources is poured upon the question, and still no sufficient answer to the question, how are our young people to be amused, has been given. Baseball teams are organized, picnics are provided, clubs are formed, games are discovered, and time and money are freely expended to find some way to fill this long felt want Busy people do not need to be amused. It is the idle who are discontented and unhappy. The boys used to go out on the farm at sun-up and plow until sun down, with the single gleam of a little fishing frolic on Saturday afternoon to cheer them on. No money was spent on their amusement and they were happy as well as useful. May we not have tried in the wrong way to satisfy this craving which we are told must be met? A little honest work is a good remedy for discontent, while the effort to amuse an idle brain or body, or both, only adds to the desire In every little town there are scores of boys and girls with nothing in the world to do. They go to school about five hours a day and the other ten that they are awake they spend in a fruitless effort to amuse themselves; and foolish parents, instead of putting them to work where they will be sufficiently amused, try in vain to make life pleasant by pandering to their pleasures. A dixie plow and a "peart" mule is a good combination for the amusement of a 14-year-old boy; and a lesson in house work by a firm, wise mother will gradually straighten the face of a pouting girl. Off the farm it is harder to provide these amusements, but in good solid work it may be found, and there alone."

In another column will be found the announcement of the President of Greensboro Female College, Mrs. Lucy H. Robertson, that the college will reopen in October. This will be good news to many of our readers. We also call attention to the proposition for endowment in this issue, by Mr. C. H. Ireland. The purpose is to push on steadily until at least $100,000.00 shall have been raised for the endowment.

Let All Be Enlisted.

The very earnest canvass which has been under way for a little more than a year in behalf of Greensboro Female College is the first which has really taken hold of the masses in our denomination in the State. For this reason the apparent disasters which have befallen the institution may not prove an unmixed evil. Including the amount pledged conditionally for the permanent endowment of the institution, there has been secured a little more than $60,000 00, and it is confidently expected that the pledges will reach the sum of $75,000.00 before the season is over. Quite a good sum has been paid in, and it is remarkable with what promptness the subscribers have met the installments when they have fallen due.

As sure as effect follows cause, there is a blessing in this for North Carolina Methodists and for North Carolina Methodist institutions. It has been difficult in the past to rally the people as a whole to the support of our institutions. Few have seemed to feel the obligation to give of their means to build and endow our schools, and there has been likewise a strange apathy on the part of the rank and file of Methodists about patronizing the schools we have established There are, however, signs of an awakening. The very stress which has been upon us during the past year has stirred the people as nothing else could, and we verily believe that, out of these conditions, the Lord is about to bring forth the very spirit for which we have been pleading and praying.

There is nothing so essential as that the people—the great mass, composed of all classes and conditions, shall be brought into close touch and sympathy with our educational institutions, and we shall make a mistake if we despise the day of small things in the matter of contributions. While we search for the wealthier men and women, to give by hundreds and fifties, let us not ignore the multitude of humbler ones who have but small amounts to give. Every such contribution binds the giver in loyal support of the institution, and the love of our people for the schools and colleges of their church will, after all, be their richest endowment.

Referring to this subject, under the heading, "The Colleges and the People," the Christian Guardian, speaks for Canadian Methodism what should be said for North Carolina Methodism. The editor quotes from the Congregationalist, and says:

"The Congregationalist, of Boston, has a paragraph in its last issue that may well be taken to heart by Methodists in Canada. There is great need in this country of our people coming into closer touch with our educational work, and particularly with our theological departments: 'Considering the vital relation between training of men for the ministry and the health and prosperity of the Christian church, is it not surprising that there is no more intimate and vital relation between our theological seminaries and the churches? Could there not be more frequent and systematic communication between the two groups of institutions, and more regular and systematic giving to the theological seminaries by the churches? Has there not in the past been too much dependence on the gifts in large sums of comparatively few donors, and too little effort to enlist a large number of givers? We are prompted to ask these questions by the fact that Mansfield College at Oxford, over which Dr. Fairbairn presides, is preparing to increase its income by enlisting as large a number as may be of those who will give a pound or two each year for the maintenance of the school and its enlarged activity. Alumni of theological seminaries are not often in a position, unless they have married rich wives, to give large sums to their academic mothers. But they frequently are able to give $5 or $10 a year or more. Were this plan tried, not only would the institutions profit by the money, but also by the renewed personal interest of the clergy. Sooner or later a revived loyalty among the clergy would have its effect on the laity, and they from their larger resources might begin to give again. How long is it since any of our seminaries had a gift that needed to be written in five or six figures?' "

EDITORIAL NOTES.

Rev. Thomas B. Reynolds, of the South Carolina Conference died at Williamson, in that State, on Thursday July the 8th.

There will be found in this issue the advertisement of Brevard Industrial School. We suggest that the reader look up this ad., and that any girl, short of means, yet anxious for an education, correspond with Professor Bishop.

The last issue of the Wesleyan Christian Advocate is an educational number, and it is particularly interesting in the advertising pages, which show large cuts of the Methodist Schools of Georgia. Georgia Methodists are equipping themselves for effective educational work.

Mr. Maxwell Gorman has become city editor of the Raleigh Times, and the paper is about to move into new quarters with new press and fixtures. We are glad to note these evidences of prosperity on the part of one of the best evening papers in the State.

We regret to note the death of Mrs. Love, wife of Mr. William Love, of this city, which occurred at their home on Ashe Street last Saturday morning. She was a member of Centenary church, her husband being one of the leading members of the official board. Sister Love was a woman of superior Christian character, and will be greatly missed. May the comfort of sustaining grace be upon the stricken husband and family.

Franklin District Conference Notice.

All who expect to attend the Franklin District Conference will please notify me at once, and whether they will come by rail or private conveyance.

T. C. JORDAN,
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New Advertisements.

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CONFERENCE NOTES.

Rev. J. E. Abernethy delivered a lecture before the young people at Clyde last week.

Rev T Hinohara, a Japanese student of Trinity College, will speak at the Summer Conference at Jefferson.

Rev. Jas. Atkins, D.D., our Sunday School editor, was booked for an educational sermon at Waynesville last Sunday.

The brick work on Centenary church, this city, is progressing nicely. The workmen are up to timbers for the first floor.

We are glad to note from the Shelby papers, that the family of Rev H L. Atkins, presiding elder of the Shelby district, is improving.

Miss Mary Elizabeth Clement, a member of the church at Mocksville, and a saintly character, died at her home in Mocksville last week.

Rev. E H. Davis pastor of Kinston station, North Carolina Conference, with his family, has been visiting relatives in High Point for a few days.

The Charlotte District Conference will meet tomorrow at Marshville, and the Waynesville District the same day on Crab Tree, near Waynesville.

Rev. Harold Turner and wife are spending awhile at Connelly Springs. The Twin City Daily Sentinel says that Bro. Turner is slowly recovering from his recent indisposition.

Rev. J. R. Scroggs reports a fine quarterly meeting for West Randolph circuit last Saturday and Sunday. Everything is in fine shape and reports all very encouraging.

The meeting at Washington Street church, High Point, which had been in progress for two weeks, closed last Sunday evening. Some twelve or fifteen professed conversion. The pastor was assisted by Rev. J. P. Rodgers.

Next week there will be three District Conferences in session: Greensboro, at Holt's Chapel, near Greensboro; Salisbury district, at Salem church in Stanley county; and Franklin, at Sylva, in Jackson county.

The church at Shiloh, on the Salisbury circuit, had a close call a few nights ago. The store and residence of Mr. A. A. Blackwelder, situated on adjoining lots, were destroyed by fire, and the church caught several times, but fortunately the neighbors succeeded in extinguishing the flames.

Mr. G. F Ivey, of Hickory, a son of the late Rev. Geo. W. Ivey, of our Conference, and a brother of Rev. T. N. Ivey, editor of the Raleigh Christian Advocate, has recently brought out a new book on textile subjects, entitled "Carding and Spining." Mr. Ivey has already become an authority on textile subjects, although he is but a young man. He is a valued layman in our church at Hickory.

Rev. R. M Taylor of the Statesville circuit, announces that Trinity Methodist church, on the Statesville circuit, will be dedicated the fourth Sunday in July, by Dr. James H. Weaver, the presiding elder. All former pastors are invited. The third quarterly conference will be held on Saturday preceding. The meeting will be protracted during the following week.

A correspondent of the Charlotte Observer, writing from Mooresville, says: At a meeting of the board of trustees Mr. W. S. Surratt, of Moravian Falls, was elected principal of Mooresville Institute to succeed Mr. F. P. Rockett, who has been elected principal of Hendersonville graded school. Miss Annie Johnston will be an assistant teacher in the school. The other assistants have not been determined upon yet.

Mrs. L. W. Crawford, of Greensboro, corresponding secretary of the Foreign Missionary Society of the W. N. C. Conference, is in Asheville for a few days and will speak to the women of the Methodist church at Central church tomorrow afternoon at 4 o'clock. Mrs. Crawford is one of the ablest and strongest women of the conference and will have something to say that will be of interest to all.—Asheville Gazette-News.

The different churches of Statesville are arranging for a union meeting. The Landmark last week had this item: "At a meeting of members of the different denominations, held in the First Methodist church Sunday afternoon, those present decided to hold a union religious meeting in town this fall. Committees will be appointed to make arrangements for the meeting. It will be held in a warehouse or some large building. The ministers of the town will conduct the meeting."

We are glad to note that Rev. Dr. B F. Dixon, State Auditor, has been invited to attend the annual meeting of the Grand Army of the Republic, and to speak for the South at the monster meeting which will be held on the evening of the 15th of August in Faneuil Hall in the city of Boston. We vouch for Dr. Dixon, not only to represent the South truly, but to give the great assembly some genuine oratory that will thrill the soul and stir the patriotic sentiments to the profoundest depths.

Charlotte appreciated its visitors from Winston-Salem yesterday, who came on the annual excursion of the Centenary Methodist Episcopal church, of Winston. The party numbering about 600 came in about 11 o'clock in the morning on a train of eight cars and departed promptly at 6 o'clock in the evening. It was as desirable a party of visitors as Charlotte has ever had, and the tone of its personnel contradicted the too usual disorder which attends excursions as a rule. Many of the excursionists met warm friends and relatives here who regretted the pop-call nature of the visit, but did what they could to make the few hours in the Queen City as pleasant as could be. The rainfall which occurred about noon soon gave way to bright sunshine, and the visitors went about the city, or out to the park, or strolled around the residential thoroughfares. It was a delightful and appreciative crowd of visitors, and the only possible draw back to their entertainment was the lack of anything to show to them but just Charlotte. The public buildings, not forgetting the Carnegie Public Library, were seen and praised, especially the library, for Winston is soon to have a similar structure for herself and much interest is manifested in the project. The efficient management of Mr. R. B. Crawford, superintendent of the Sunday School of the church, left nothing to be desired, and the excursionists were warm in their praises of his care and attention. Charlotte will always extend a ready welcome to such visitors, for the city is not unmindful of good people.—Charlotte Observer, July 13.

A Proposition For Endowment.

EDITOR N C. CHRISTIAN ADVOCATE:—For the information of those friends who are deeply interested in the welfare and success, prosperity and perpetuity of the Methodist College for women in Greensboro, otherwise known as Greensboro Female College, I am pleased to report that the outlook is promising and the work is moving forward. We have a force of workmen engaged in getting out the material and putting up the walls In a short time we hope to show you the results of our active labor.

My purpose in writing you at this time is to submit a proposition which comes from a gentlemen very much interested in the institution, and who makes the following offer:

In order to create an endowment fund for Greensboro Female College at the least possible present cost and in the surest and safest kind of way I propose that 100 or more friends of the College shall buy $1,000 or larger policies of insurance in the New York Life Insurance Co., kind of policy to be left to the option of the insured, whether old line, 10, 15, or 20 year endowment. These policies can be bought on the basis of ordinary life, limited 5, 10, 15 or 20 years as the party may prefer. Parties so desiring can purchase paid up policies payable at death for one lump sum, policies payable to Trustees of the College or any other direction they may prefer. Parties desiring to take more than $1,000 can do so. In the event of the men being found willing to do this, then the following proposition is made: The agent whose business it is to direct this will give all of the first premium up to $1,000 to the College as memorial of his father the Rev. Bennett T. Blake, one of the founders of the institution. He also agrees in the event the full $100,000 is not placed to contribute any amount prorated, or if over $100,000 to give the propotionate part thereof.

This is done simply to try to endow this institution, and it is hoped that many of those friends who would like to see an endowment fund, but who haven't the money for the endowment can do it by carrying this and the rates can be procured from Henry D. Blake, State Agent, New York Life Insurance Co., Greensboro, N. C.

It is needless for me to say that this is one of the best and safest companies in the United States, and I hope to find our people ready to enter into this arrangement.

I will agree to take $1,000 of this; where are the other ninety-nine men?

Yours very truly,
C. H. IRELAND.

Second Tour of Children's Concerts.

The first tour this year of the Singing Class from the Oxford Orphan Asylum was completed July 2nd. In all respects the trip was most successful, probably the best yet made by the Class in the eastern section of the State.

The program rendered by the bright, well-trained boys and girls is very attractive and it has been enthusiastically received everywhere. The good people of North Carolina are always ready to aid liberally this great and important work—the care and training of homeless, orphan children. Even if these concerts were not for such a cause they would merit and secure the liberal patronage of our people.

This chapter of children affords a striking object lesson of the work being done in the institution the boys and girls represent and in the other orphans' homes of the State. The children's visits to the various towns throughout North Carolina cannot fail to greatly deepen the interest in the work of such institutions and to bring increased support to them.

After a stay at Oxford of about three weeks, the Class will, on July 26th, start upon its second tour, which will be mostly through middle and western North Carolina.

Friends of the orphan child are asked to again give their active cooperation to the Masons who are faithfully working to make the concerts a greater success and blessing this year than ever before.

W. J. HICKS, Supt.

The Care That Prevented a Horror.

A train was running away down a steep grade on Saluda Mountain in North Carolina. The speed increased with every foot traveled. The air-brakes would not work. Trainmen were helpless, passengers in a state of hopeless fear.

Just at the moment when the worst was expected the train ran up a short incline and stopped. Yesterday morning in the New York papers, in place of the lists of the dead and injured that might have been, there was the story of how a safety-switch had worked and had saved many lives.

This was a story of preparation. The railroad company in North Carolina knew of certain dread possibilities on its route. It provided against them and has reaped in the happy conclusion of a terribly threatening incident the reward for its forethought.

When the Slocum took fire in the East river the first fact revealed about the boat was lack of preparation against the horror then impending. Yet the possibility of what was happening had been demonstrated many times—with what should have been everlasting force in the case of the Seawanhaka.

What is the difference in the education of passenger-carrying corporations which brings it about that in North Carolina they take care while in New York they take chances?—New York World, July 9, 1904.

A Mountain Resort for Preachers and Their Families.

Lots have recently been surveyed and are now ready for distribution (free) to such preachers as will comply with the conditions. For full particulars address with stamp,

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The Sunday School.

Lesson for July 24.

Jehoshaphat's Reform.

(2 Chron. 19. 1-11.)

NOTES.

"He that ruleth over men must be just, ruling in the fear of God;" and this is always and everywhere true. Tried by this test, the personage of our lesson was a good king. At thirty-five, in his full prime, he follows Asa, his father, on the throne He had seen Asa's rights and wrongs Of his own free will he chooses the right, and to this he adheres He has mortal weakness and liability to err, but he sets himself to do right, to serve his generation, according to the divine will, and leave Judah better than he found it. Let us try to do as much.

Evil communications with Ahab corrupted his good manners. That bad king of Israel seemed to fascinate him, and Ahab's wicked daughter, Athaliah, became his son's wife, future queen of Judah. Allied with Ahab, Jehoshaphat made war against Syria Ahab was slain, and, barely escaping, "the king of Judah returned in peace." These errors, done after twenty years of prosperity, brought a harvest of woe; this Jehoshaphat did not live to see, but it came.

This Jehu's father had rebuked Asa; his son freely meets Asa's son. Jehoshaphat must have thought that his own son would some day rule both kingdoms, and he was willing to "help the ungodly" build up a strong nation. Jehu's fearless word is too late to repair the error. The baffled and defeated king was certainly now, if ever, teachable.

"The righteous may sin, and rejoice," for he welcomes the telling of his sin, and, seeing it sets himself to reform. So the king confesses his wrong by his vigorous efforts to repair it. Ahab's Baal worship shall have no footing in Judah "Good things" are these now found in him, that he is bound with all energy to spend his last five years in harmony with his best, in serving God, and helping others to serve him. How heaven appreciates any good things in us!

Jehu's father had for his plain speaking been put in prison; not so Jehu. The Great Teacher's advice as to the first step towards welfare comes without saying, for it had already been often said. He goes out as evangelist, to bring back all the people and from the farthest south to his northern boundary he personally works for a revival. The kingdom of God first! It is a beautiful sight, this beginning welfare at the beginning. Are we doing it?

"The powers that be" are divinely "ordained" for such good as the people need, whether rebuke, discipline or plain benefit. Justice had been upheld in these communities by the elders, with appeal to the king. Now the cities had outgrown this simple system City courts with presiding officers came into vogue, as demanded by a more complex civilization, and so a judicial system grew.

Such men as the king wanted are never too easily found, men not tainted with idolatry, not liable to bribery, fairly learned in law, able to look on both sides of a question, and to decide impartially.

Of law one has said: "Her seat is the bosom of God, and her voice is the harmony of the world." This sentiment is in the king's thought. He would have his judge feel that the Most High is in the court, beholding the evil as well as the good; and that they are his "ministers waiting on this very thing" of justice between man and man "The statutes of the Lord are right." It is a serious task for human infirmity to administer them with fairness, no respect of persons or taking of gifts.

The final judgment of a case was with the king himself; justice and judgment went with the throne. It is a new measure thus to establish a substitute for the royal word. The Levites included the priests, and the heads of clans meant men of the highest standing. To these came questions of the sacred law and "controversies," that is, civil suits. Thus a system is established harmonious and effective.

Appointing now two presiding judges, as over two classes of cases, the king seems to efface himself. The advantage, as he hopes, that justice will no longer be from the king's single word, but the wisdom of many, will in following years adjust society, and so peace will be upon the land.

He urges upon the judges what he in his own work had shown, a fearless grasp of duty, needed by us all today as much as ever, for there are in our time wrongs to face. Then his final and abiding prayer can never be out of style. "Unless the Lord keep the city, the watchman walketh but in vain." Surely he did all he could to redeem his error. What have we done for ours?—Rev A. B. Hyde, D D, in Pittsburg Christian Advocate.

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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"I would cough nearly all night long," writes Mrs. Chas. Applegate, of Alexandria, Ind., "and could hardly get any sleep. I had consumption so bad that if I walked a block I would cough frightfully and spit blood, but, when all other medicines failed, three $1 00 bottles of Dr. King's New Discovery wholly cured me and I gained 58 pounds" It's absolutely guaranteed to cure Coughs, Colds, La Grippe, Bronchitis and all Throat and Lung Troubles. Price 50c. and $1.00. Trial bottles free at all drug stores.

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This will soothe your quivering nerves.

Dr. Miles' Anti-Pain Pills relieve pain by restoring the natural secretions, in which they differ from opium and similar narcotic drugs, which relieve pain by checking the action of the glands.

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The Epworth League.

Topic for July 24.

The Reward of Benevolence.

(Ps. 41: 1-4, 11 13)

I. THE POOR ARE AN INHERITANCE OF THE CHURCH.

1. Poverty will be permanently used of God as a means of discipline for his children.

2. The relief of poverty is to be a means of developing charity among God's people

3. The relief of the poor cannot be efficiently accomplished apart from the spiritual and moral influences of the Church.

4 It is through the relief of poverty that the Church is to reach multitudes of otherwise inaccessible people for their salvation.

II. SERVICE RENDERED THE WEAK IS SERVICE RENDERED TO GOD.

1. The only possible means of our serving God is by doing good to men. Hence the parable of the judgment. (Matt. 25: 31-46.) Christ identifies himself with those in need.

2. Such service is Christlike, resembling the ministry of Jesus on earth, who "went about doing good and healing all that were oppressed of devils."

3. God undertakes to recompense such service as to himself.

III. OF THE MERCY WH CH WE SHOW WE SHALL RECEIVE.

1. Remembering our lesson from the thirty seventh Psalm—that is not always that inequalities are rectified in this world—it is still true as a general rule that the kind and benevolent are recipients of kindness.

2. Treasure in heaven is stored up beneficence on earth.

3. A rich reward is his already who has learned that it is more blessed to give than to receive.

ILLUSTRATIONS AND APPLICATIONS.

Nothing can make a bed of suffering more utterly wretched than the remorse of conscience at having lived a useless and selfish life.

One of the lessons of this Psalm is that sympathetic, compassionate regard for the suffering and poverty-smitten does not insure against temporal suffering, but it is pleasing to God and insures his blessing and peace under all conditions of adversity.

There is a natural fitness in this: for the sympathetic, tender heart, made so by the Spirit of Christ, is most susceptible to the influences of the Comforter, most keenly sensitive to the presence of God. The nature that is most capable of sympathy is most capable of receiving comfort.

Since believers have good will toward all men, God causes them to experience his gracious and good will toward them as a reward, and prevents the will of their enemies. —Starke.

Our hearts are not incurable when we turn to the true Physician and pray, "Lord, heal me."—Ibed.

The good will of a God that loves us is sufficient to secure us from the ill will of all that hate us, men or devils. The soul, by his grace, shall dwell at ease when the body lies in pain.—Matthew Henry.

Sin is the sickness of the soul; pardoning mercy heals it, renewing grace heals it —Ibed.

Much blessedness they miss who stint their alms, the joy of doing good, the sweet reaction of another's happiness, the approving smile of heaven upon the heart, if not upon the estate; all these the niggardly soul knows nothing of.—Spurgeon.

Are we benevolent to the degree of sacrifice? A physician, called to see a poor curate, who was ill, noticed his bare walls and said: "I should think that you would buy draperies for your walls to protect you from the rigor of the cold." "O," replied the curate, calling two orphan children for whom he cared, "I had rather clothe these than my walls."

The Commission of Excise wrote Wesley: "We cannot doubt that you have plate for which you have hitherto neglected to make entry." His reply was: "I have two silver teaspoons at London and two at Bristol; this is all the plate which I have at present and I shall not buy any more while so many around me want bread." He gave away during his life $150,000.

During the Decian persecution St. Lawrence, a deacon, was asked to show the Prefect the most precious treasures of the Church at Rome. He showed the sick, the lame, the blind. "It is incredible," said Lucian, the pagen skeptic, "to see the ardor with which these Christians help each other in their wants. They spare nothing. Their first legislator has put it into their heads that they are all brothers." "These Galileans," said Julian, "nourish not only their own poor but ours as well." —Farrar.

In the year 252 a plague raged in Carthage. The heathen threw out their dead and sick upon the streets, and ran away and left them for fear of contagion, and cursed the Christians. Cyprian called his congregation together and told them to love those who cursed them. The rich with their money, the poor with their hands, never rested until the dead were buried, the sick cared for, and thus the city saved from destruction.—Ibid.

MINOR TOPICS FOR THE DEVOTIONAL MEETING.

1. Study the providential purpose for both yourself and the needy poor in their proximity to you.

2. To what extent does your congregation recognize its obligations to the poor? Is the offering for the poor before the communion, provided for by the Discipline, all that is given them? Or is that, indeed, always remembered?

3. What is the organized system in use at your Church for dispensing aid to the needy?

4 What steps are being taken to ascertain the presence and need of the destitute?

5 Can you point out some of the defects of State administration of charity funds? (1) They are of necessity, so administered as to encourage pauperism. (2) Instead of possessing the spiritual and moral value that comes from benevolence, the care of the poor by the State becomes a purely secular matter. Thus the opportunity is lost for saving the souls of the destitute. (3) The cost is greatly out of proportion. (4) Imposture is common.

6. Does not the Church lose one of its great evidences by which the world is impressed with its divinity when it turns over the care of the poor to the State? (Matt. 11: 2-6)—Epworth Era.

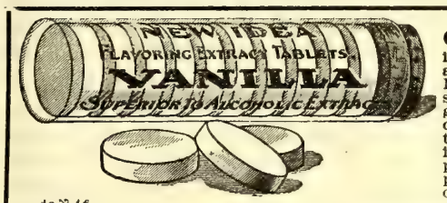
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This institution with a patronage of more than 200 pupils from five different states, covering an area of 1000 miles in diameter, desires immediate correspondence with any young lady who wishes to go off to school. A postal card or letter will bring immediate reply and interesting information.

The 23d Annual Session will begin on Wednesday, Sept. 14, 1904.

je 2 13t] J. M. RHODES, President, Littleton, N. C.



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Sanford	3 .60	31 90	26.95
Winston-Salem	35 85	29.85	24.40

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Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

How to Interest Children in Missions.

[Paper prepared and read by Mrs C P Moore at the annual missionary meeting of the Asheville and Waynesville Districts, held in Hendersonville, July 8th.]

God's word reveals to us the fact that our Master has made devotion to the cause of Missions the "life law" of His church, and that the charter word of the first Christian church was "go", and the essential term of its constitution was "universal". The 33 years of our Lord's earthly ministry was not confined to one place, but His great heart throbbed with a love that enfolded the entire human race from the smallest to the greatest and often that same great love led Him away from the scenes of His usual ministrations to carry the light of the gospel. He had come to preach. When He gave to His disciples the great commission on which our missionary societies are based, He did not say, "Stay where you are," but "Go into all the world and preach the gospel to every creature," and the command is stamped with the seal of eternal love in the promise: "Lo I am with you always, even unto the end." Thus we see that the first love of the Christian church was a missionary love, a love which desired to dispense the blessings of the gospel, and to spread the Kingdom of Christ to the uttermost parts of the earth.

Our own dear church stands originally for a peculiarly missionary type of Christianity. Missionary life and effort were in the very soul and essence of early Methodism. It was framed with a view to the great commission and our missionary societies are therefore inseparable institutions which we as Christian women are called upon to support not only by the giving of our substance our sympathy and our prayers, but the obligation extends beyond these and embraces the children with whom God crowns our womanhood. He can bestow no higher compliment than by placing in our arms and committing to our care and guidance the lambs of Christ's flock, the objects of His tenderest love. What the children are and how they are trained determine the character of any civilization. There the roots are embedded from which the tree grows. Mothers, no matter what their condition in life, exert the earliest, deepest and strongest force. If the opportunities offered at the hearthstone are neglected, can we expect our children to grow up in the spirit and knowledge of the greatest work of the church? The lack of missionary zeal and interest amongst the children and young people of many of our communities can be traced, alas how often, to the neglect of parents to "feed the lambs."

Let us, then, plead earnestly, for a deeper sense of personal obligation to our children, for more religion in the home—the true Jerusalem from which the instruments of God's great plan must be gathered. Our blessed Master opened wide the door of His Kingdom to the little ones when He said in words thrilled with sweetest, tenderest love, "Suffer the little children to come unto Me and forbid them not for of such is the kingdom of heaven." Then let us not forget that children should occupy an important place in the work of the church, and that they are not only the children of today but the men and women of tomorrow, the hope of the church tomorrow We should therefore, seek the very best means of enlisting all the young for God, the work of the home and of the regular church service needs to be supplemented by something that shall develop early in life the energies of our young people and bring them into sympathy with the world-wide work of the church.

In our mission bands and juvenile societies we find such possibilities, but not without attendant difficulties especially in our rural districts The success of any organization largely depends upon capable and well equipped leadership which is sometimes hard to find. This we believe to be the first requirement in the work of interesting children in missions. After this condition has been met, there are various plans that may be adopted to hold and keep up the interest. In my own limited experience I have found it helpful to hold frequent praise and prayer services in which each child, even the smallest, is given a part and made to feel that it occupies a place in our Master's kingdom, and that He is deeply interested in and acknowledges the very least effort contributed to His cause. At every meeting we have a Bible lesson, followed by a short talk suited to the comprehension of the little ones, and this is often followed by a word of testimony for Jesus for each one.

[Concluded Next Week.]

Wanted.

A child not above four years of age to be adopted into a Christian home with social and educational advantages. Address,
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Quarterly Meetings.

Asheville Dis't—3rd Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	May	28 29
Bethel	"	28 29
Marshall circuit, Flint Hill	June	4 5
Hot Springs ct., Paint Rock	"	11 12
Ivey circuit, Little Ivey	"	18 19
Bald Creek circuit, Deyton's Bend	"	22 23
Burnsville circuit. Martin's Ch	"	25 26
Swannanoa circuit, West's Ch	July	2 3
Hendersonville station	"	9 10
Hendersonville ct Reedy Patch	"	16 17
Cane Creek ct., Sharon	"	23 24
Old Fort circuit, Pleasant Grove	"	30 31
Weaverville circuit	Aug.	13 14
Weaverville station	"	20 21
Central	"	27 28
Haywood St	"	27 28
District Conference at Biltmore	"	4 7

Charlotte Dist—3rd Round.

J. E. Thompson, P. E., Charlotte, N. C.

Hoskins	June	5 6
Brevard	"	5 6
Pineville, Hebron	"	11 12
Dilworth	"	12 13
Morven, Long Pine	"	18 19
Trinity	"	26 27
Calvary	"	26 27
Tryon street	July	3 4
Chadwick	"	3 4
Weddington, Wesley	"	9 10
Matthews, Indian Trail	"	10 11
Monroe circuit, Bethlehem	"	16 17
Monroe station	"	17 18
Polkton, Marshville, D. C	"	21 24
Lilesville, Olivet	"	30 31
Ansonville Salem	Aug.	6 7
Wadesboro station	"	7 8
Derita, Derita	"	13 14
Clear Creek, Bethel	"	14 15
Waxhaw, Pleasant Grove	"	20 21

Greensboro Dis't—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	Aug.	21
Greensboro, Walnut St	"	21
Greensboro, Centenary	"	28
Greensboro, Spring Garden	"	28
Pleasant Garden, Bethlehem	"	28 29
Ruffin, Ruffin	Sept	3 4
Randolph, Mt Shepherd	"	10 11
Wentworth, Salem	"	17 18
Reidsville, Main St	"	18 19
West Randolph, Hopewell	"	24 25
High Point, Washington Street	"	25
High Point, South Main Street	"	25
Uwharrie Oak Grove	Oct.	1 2
Asheboro circuit, White Chapel	"	7
Enterprise Concord	"	8 9
Ramseur, Ramseur	"	9 0
Asheboro station, Asheboro	"	16
Randleman, Naomi	"	16
Greensboro circuit	"	30 31
Liberty, Liberty	Nov	5 6

Morganton Dis't—3rd Round.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	May	16
Connelly Springs ct. Friendship	June	4 5
Cliffside circuit at Hopewell	"	11 12
Henrietta and Caroleen, Henrietta	"	12 13
North Catawba ct., at Concord	"	18 19
Marion station	"	19 20
Table Rock ct at Obeth	"	25 26
Morganton circuit Denlins Chapel	July	2 3
Rutherfordton station, Mt. Hebron	"	9 10
Forest City ct. Cedar Grove	"	10 11
Green River circuit, Tryon	"	16 17
Broad River ct., Kesler's Chapel	"	23 24
Bakersville ct., Red Hill	"	30 31
Spruce Pine circuit Pisgah	"	30 31
Elk Park circuit, Pineola	Aug.	2 3
Thermal City circuit	"	6 7
McDowell circuit	"	7 8

Franklin Dis't—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	July	23 24
Franklin circuit at Iotla	Aug	6 7
Webster ct. at Cullowhee	"	13 14
Macon cir. at Mount Zion	"	20 21
Glenville circuit at Norton	"	27 28
Whittier circuit at Shoal Creek	Sept.	3 4
Dillsboro, Sylva & Dillsboro	"	10 11
Andrews circuit, Andrews	"	17 18
Bryson City circuit, Bryson City	"	24 25

Mount Airy Dis't—3d Round

J. A. Cook, P. E., Mount Airy, N. C.

Mount Airy station	May	28 29
Rockford ct. at Pleasant Ridge	June	2 3
Jonesville circuit at Maple Spring	"	4 5
Elkin station	"	5 6
Sparta ct. at Shiloh	"	11 12
Laurel Springs at Mt. Zion	"	13 13
Wilkesboro ct. at Beulah	"	18 19
N Wilkesboro ct., at Roaring River	"	25 26
Pilot Mountain ct at Fairview	July	2 3
Stokes ct at Walnut Cove	"	9 10
He ton circuit at Baldwin's	"	16 7
Creston ct. Big Laurel	"	23 24
Watauga ct., Un'on	"	30 31
Boone ct. Boone	Aug.	6 7
Jefferson ct. Bethany	"	9 10
Yadkinville ct., Macedonia	"	20 21
Mount Airy circuit, Salem	"	20 21

Salisbury Dist—3d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	May	14 15
Concord, Epworth	"	15 16
Concord, Forest Hill	"	21 22
Concord circuit, Rocky Ridge	"	21 22
Albemarle circuit, Pine Grove	June	4 5
Albemarle station	"	5 6
Linwood circuit, Bethel	"	18 19
Lexington station	"	19 20
Lexington Mission	"	20
Salisbury circuit, Bethel	"	25 26
Spencer station	"	26 27
Salisbury, Main Street	July	2 3
Salisbury, First Church	"	3 4
Gold Hill circuit, Mt. Zion	"	9 10
New London circuit, Palmerville	"	10 11
Tabor & Vance Mill, Gay's Chapel	"	16 17
East Salisbury station	"	17 18
Cottonville, Rehoboth	"	23 24
Big Lick, Love's Chapel	"	23 24
Norwood station	"	24 25
Salem station	"	30
Mt. Pleasant ct., Centre Grove	July	31 Aug. 1
Jacks n Hill circuit, Janes Chap	Aug.	6 7
Woodleaf circuit, South River	"	13 14
China Grove circuit, Shiloh	"	14 15

Statesville Dis't—3d Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit, Moriah's Chapel	May	28 29
Lenoir station	"	29 30
Statesville, First Church	June	4 5
Statesville, West End	"	4 5
Troutman circuit, Knox's	"	11 12
Wooresville circuit, McKendree	"	18 19
Mooresville station	"	19 20
Caldwell circuit, Grace Chapel	"	25 26
Granite Falls station	"	26 27
Mount Zion station	July	2 3
Newton circuit, Marvin	"	9 10
Hickory station	"	10 11
Maiden circuit, Pisgah	"	16 17
Statesville circuit, Trinity	"	23 24
Alexander circuit	"	30 31
Stony Point circuit	Aug	6 7
Clarksbury circuit	"	13 14
Iredell circuit	"	14 15
Catawba circuit Ball's Creek	"	20 21

Shelby District—3rd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	June	5 6
Mount Holly ct. at Moore's Chap	"	11 12
Bessemer City at Tate's Chapel	"	18 19
ElBethel station	"	25 26
King's Mountain station	"	26 27
Southfork circuit at Ebenezer	July	2 3
Bellwood circuit at St. Peter's	"	3 4
McAdensville station	"	9 10
Lowell circuit	"	10 11
Gastonia, Main Street	"	10 11
Gastonia, West End and Ozark	"	10 11
Lowesville ct. at Snow Hill	"	16 17
Stanley Creek circuit	"	17 18
Lincolnton circuit at High Shoals	"	23 24
Cherryville circuit at Lander's Ch	"	30 31
Lincolnton station	July	31—Aug. 1
Polkville circuit at Kager	Aug	6 7
Rocksprings cir. at Rocksprings	"	13 14
Shelby circuit at Salem	"	21 21

Waynesville Dis.—3d Round.

C.F.Sherrill, P.E., Waynesville, N. C.

Jonathan at Palmer's Chapel	May	21 22
Sulphur Springs at Laurel Hill	"	28 29
Leicester at Little Sandy	June	4 5
Clyde at Clarke's Chapel	"	11 12
Canton at Bethel	"	18 19
Mills River at Avery's Creek	"	25 26
Brevard	July	2 3
Transylvania at Greenwood	"	3 4
Waynesville	"	9 10
Crab Tree at Mt Zion (Dis Conf.)	"	21 24
Spring Creek at Balm Grove	"	20 31

Winston Dis't—3rd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Mayodan	May	7 8
Leaksville and Spray	"	21 22
Stokesdale, Bethlehem	"	28 29
Walkertown	"	29 30
Madison, Bethesda	June	4 5
Forsyth, Crews	"	11 12
Grace	"	12
Lewisville, Concord	"	18 19
Summerfield, Pisgah	"	25 26
Kernersville	July	2 3
Southside and Salem	"	9 10
Centenary	"	10
Burkhead	"	10
Thomasville Fair Grove	"	16 17
Danbury, Sandy Ridge	"	23 24
Davidson, Centenary	"	30 31
Advance	"	31
Mocksville	"	31
Farmington, Wesley Chapel	Aug.	6 7
Davie, Zion	"	13 14
Cooleemee	"	20 21

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Report of Committee on Resolutions.

As a body and as individuals our hearts are glad with gratitude which can find only poor expression in words as we come to the close of our third annual meeting.

As we have entered the borders of the beautiful Sapphire country, we have rejoiced in the fresh vigor that has come to body and mind, and in the larger acquaintance with the valleys and mountains that have made our Western North Carolina famous for beauty the country over

It has been a joy to be in Brevard, so beautiful for situation, and to see rising in the heart of its matchless valley the buildings of our own Brevard Industrial School, dear not only in a peculiar way to the North Carolina women, but to every woman in the Home Mission Society of the Southern Methodist church. It has been good to come into touch with the pioneer workers whose heroic labors laid the foundation of this school, and to greet and bid God speed to thoee who are now laboring earnestly and under many difficulties to establish an institution which shall be among those forces making for peace and righteousness in the earth.

We feel that despite our small attendance, the hand of our God has been upon us for good, and to Him who has brought us to sit together in heavenly places in Christ Jesus we would give all honor and praise and grateful love.

We thank all who have contributed in any way to the success of the meeting, and would express our gratitude especially.

1. To the Reception Committee and Entertainment Committee who greeted us so warmly and planned so effectively for our comfort and pleasure.

2 To the good people of Brevard whose hospitality has been so kind and thoughtful and gracious.

3. To the pastor, Rev. C. P. Moore, and his wife who as host and hostess have left nothing undone for the comfort of the delegates and the success of the meeting.

4. To the Baptist pastor, Rev. L. T. Weldon, and his congregation for the use of their church for our sessions and to him for his courteous attendance upon our sessions.

5. To the other pastors and friends who have encouraged us by their presence.

6. To Professor E. E. Bishop and the other teachers and the pupils of the Brevard Industrial School for the courtesies shown the body.

7 To Mrs. F. L. Townsend, Mrs. C. C. Creveling, and Mrs. C. P. Moore for the admirable papers discussing vital themes which they have furnished for this meeting.

8. To Dr. James Atkins, our ever staunch friend, for his strong, helpful sermon which showed the basic principles of work with Christ in the salvation of the world.

MRS. FRANK SILER,
MRS. W. L. NICHOLSON,
MRS. J. R. NORFLEET,
Committee

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A case came to light that for persistent and unmerciful torture has perhaps never been equalled. Joe Golobick, of Colusa, Cal., writes:—"For 15 years I endured insufferable pain from Rheumatism and nothing relieveved me, though I tried everything known. I came across Electric Bitters and it's the greatest medicine on earth for that trouble. A few bottles of it completely relieved and cured me." Just as good for Liver and Kidney troubles and general debility. Only 50c. Satisfaction guaranteed by all druggists.

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The Farm and Garden.

Largest Strawberry Farm in the World

Charles J. Burdick, treasurer and general manager of the Atlantic Coast Fruit Company, this county, was a visitor at the News office one day this week. This company has spent over $35,000 in improvements and in wages on this plantation—said to be the largest strawberry farm in the world. Potatoes, beans and cantaloupes will be added to their truck growing this year. The Lady Thompson berry, Mr. Burdick says, has given the best satisfaction, and they will continue to grow that variety, almost exclusively. Every effort will be made to make this farm one of the best, from every point of view, that is possible.—Whiteville News.

Preparation for the Wheat Crop.

Fallowing should begin in July for the wheat crop. The earlier the green vegetable matter is turned under the better prepared will the soil be for the seeding of the wheat crop. The use of disc plows is becoming very common in all the wheat-growing sections of the South, and they are far more satisfactory than the mold-board turning plow. They not not only turn the green crop under more completely, but they will turn under sassafras and other bushes an inch in diameter. The attention of the writer was called to this fact last fall in seeing a farmer using the disc plow on a part of a bushy field and a turning plow on the other. Not a bush could be seen where the disc plow was used, but not one half the bushes were uprooted by the three-horse turning plow.—Exchange.

Stock Raising in Connection With Cotton Growing.

There can be no question but that generally throughout the cotton belt of the South, where cotton will continue to be the staple crop, a system of stock raising might be added as an adjunct, which, together with a proper rotation of crops, could be made to yield net returns enough to more than cover the enormous fertilizer bills of the South, and in addition thereto to place the aggregate yield of cotton far above what it now is. Much, of course, may be done with the use of commercial fertilizers in conjunction with green manuring and proper rotations, but this can not approach in real value, everything considered, what may be made to follow a rational introduction of live stock as an adjunct to the present cultural methods for improving and maintaining soil fertility.—B. W. Kilgore, in Progressive Farmer.

Growing Feeding Stuffs.

We are bringing into our State vast quantities of Western hay and Western corn. One of our agricultural students recently made a visit to the stores of one of our cities and found the data as to the quantity of farm products brought into that city from the Western States. It was an eye opener to many of us. In that one city over eleven hundred tons of hay and eighty thousand bushels of corn were brought from the Western States. It means that a good part of the wealth that has been earned by hard labor in the cotton field must be given to the Western farmer and sent out of the State for purchasing hay and corn to feed our live stock. If this were the result of an exceptional year; were it due to an excessive hot or cold, dry or wet season as to destroy the production, it would not be such a serious proposition: but, as it is, this goes on year after year. Now the question is: is it necessary? We think not. We think that these lands that rest from year to year can be more profitably used for growing cowpeas that will furnish nitrogen to them, and at the same time will produce cowpea hay of the highest excellence; and the wheat fields over much of our State can be used for a like purpose. Soon it will be time for them to be cut, and what shall be done with the stubble? Simply lie and wait until another season, as is the common practice with a good many of our people. Were our people to make up their minds that they could grow the hay, the result would surprise them and money saved that now goes to purchase feeding stuffs.

Think of the thousands and millions of tons of cowpea hay that could be produced each year with a little additional cost in the way of labor; and think of the increased value to the farm it would mean. This is one of the most important questions before the farmer: The growing of the feeding stuffs needed for our ordinary farm labor. It is of course an easy matter for us to conclude that we have to buy Western hay and Western corn. Were we to grow on the other hand all that we need of these feeding stuffs, it would be money saved to improve our farms, our schools and our roads. Besides if we have cowpea hay, we need not feed so much corn, beacuse of the high nu ritive effect of cowpea hay.

This whole question is an old problem, and it is an old story, and be cause it is old we do not give it the consideration it deserves. Our farm life will improve but slowly if our practice forces us to buy feed for farm labor, whether the human or the live stock kind. At least let us think about this, and if we are not ready to accept this idea now, maybe with the coming of another year we will find some proof whereby we can grow the necessary feeding stuffs for maintaining the farm labor.—C. W. Burkett, in Progressive Farmer.

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REV. J. R. WHEELER, a noted Methodist minister, of Reisterstown, Md., writes enthusiastically of RHEUMACIDE, which cured him. He is 75 years old and has been in the ministry 50 years.

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WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

MARRIAGES.

ROSS—TUCKER.—On June 29th, 1904, at the home of the bride's father, Mr. C. M. Tucker, Mr. J. F. Ross to Miss Minnie Tucker, both of Guilford county, N. C, Rev. T. B. Johnson officiating.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

In Memoriam.

In Lexington, June 22, 1904, Mrs Mary Cora Pugh, daughter of J. S. and Rachel Steed. She was born in Asheboro, N. C., Oct. 16, 1867, and joined the Methodist church in her girlhood and was a loyal, devoted Christian until the day of her death. She left seven children, one a son three days old, who was laid by her side one week later.

I eft motherless at the age of thirteen, and her older sister being married, she filled the place of older sister and mother to her younger brothers and sisters until her marriage to Mr. E. W. Pugh, six years later, and then by her wise counsel and loving advice was as a priceless treasure to her husband.

She was a woman of superior mental endowments. Although she lived in the country on a farm for 10 years, she was a constant reader who kept up with all current events, taught her children and kept them up in their studies in the public schools with children who had had far better advantages.

Her trust in God, ready wit and keen sense of humor when alone with her little ones, took her over the rough places and left her sunny, bright and ready to sympathize with all who came her way in need of it.

On June 23rd we left her sleeping in the Lexington cemetery, her grave hidden by flowers, sent by loving ones, there to rest "'Till the roll is called up yonder and the dead in Christ shall rise."

Besides her husband and children to mourn her death, Mrs. Pugh leaves one sister, Mrs. J. L. Winningham, of Greensboro, and six brothers, Messrs. W. F. and Paul S. Steed, of Maxton, N. C., H. L Steed, of Steeds, N C., J. N. Steed, of Washington, D. C., J. S. Steed, Prairie Center, Kansas, and Oscar R. Steed, of Rowan county.

ELLER.—Lorenza D. Eller departed this life June the 13th, 1904, at the ripe age of 81 years. He joined the church at Midway about 20 years ago and lived a faithful member of the same until his death.

He was of excellent moral character all of his life, and a very kind and sweet spirited man. He was never married. For a number of years he had lived with his brother, S. F. Eller. Three brothers, a sister, and a large number of relatives survive him. As a man he was noble, true, brave; pure, guileless, courageous; he was truly a man of God, deeply pious When the time for his departure came he was ready. He had fought the good fight, run the race, kept the faith, finished his course, and was ready to be offered. He told his brother a few days before his death there was nothing in his way. A noble man is taken from us, but our loss is his eternal gain.

P. E. PARKER.

NICHOLS.—Sister Ella Gash Nichols was born Feb. 28, 1878, and died May 15th, 1904. Why one so good and seemingly so much needed here in the church and in her home too should be taken from us just in the bloom of young womanhood, is something we here on this side cannot understand, neither is it our business to question the ways of God. We can say that truly a good woman has left us, and all miss her. At the age of fourteen she joined the church at Mills River Chapel, and from then until her death none doubted her piety. Sister Ella was married on the 8th day of March, 1903, to Mr. Francis M. Nichols. Theirs was a happy home, but is now left desolate. Sister Nichols leaves a husband, an infant babe, mother, brothers, a sister and a whole host of relatives and friends to weep. I can only say all the good may see her in heaven some day

J. W. KENNEDY, P. C.

CLEMENT.—Sallie May Clement was a sweet little seven months old babe that has now gone to the glory land to wait and welcome mother when she comes over. Long ago she has met papa, who went on before, just about one year. Sister Clement seems to be passing through deep waters, but it may be the hand of the Lord will be seen in it all and prove a blessing to all. In the great day of all days we will understand some things that seem mysterious now. Look up as the way grows brighter.

JOSEPH W. KENNEDY.

ALLISON —Delila Allison has gone to heaven. She sleeps now with Jesus. Blessed sleep. It always hurts, humanly speaking, but the dear Lord knows best. He can do more for the little ones than we can This was a daughter of Mr. and Mrs. Tola Allison. She was nine months old. It was about a year and a half since these good parents laid their first little one to sleep in old Shaw's Creek graveyard. These are both now waiting and watching for papa and mama Go join them by and by is the exhortation of their pastor.

J. W. KENNEDY.

FOWLER.—Sister Laura Fowler was indeed a good woman, and has gone home from her toils and trials of earth. She left behind a husband and six children, a father and brothers, and many friends. She joined the church in early life and walked worthily of the high calling which she professed. The children will miss her much, for there is none on earth who can take the place of mother. Their loss is her gain. You may go to see her some day, children, if you are good.

J. W. KENNEDY.

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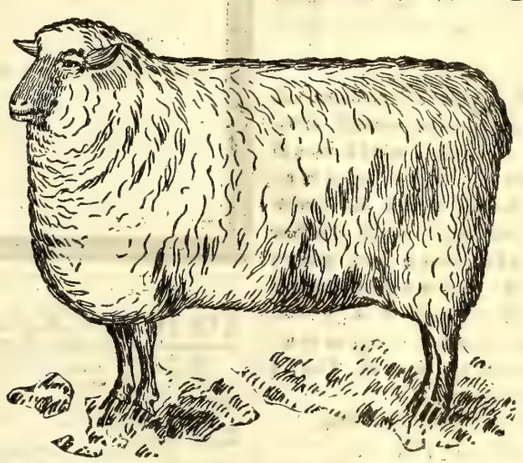
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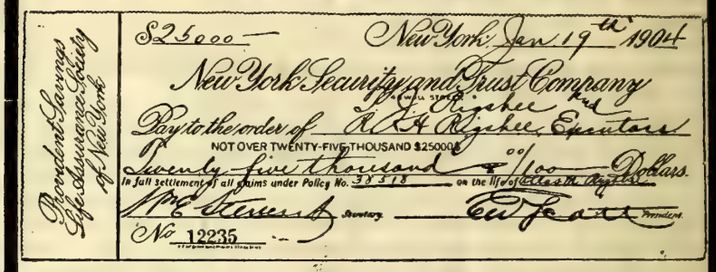
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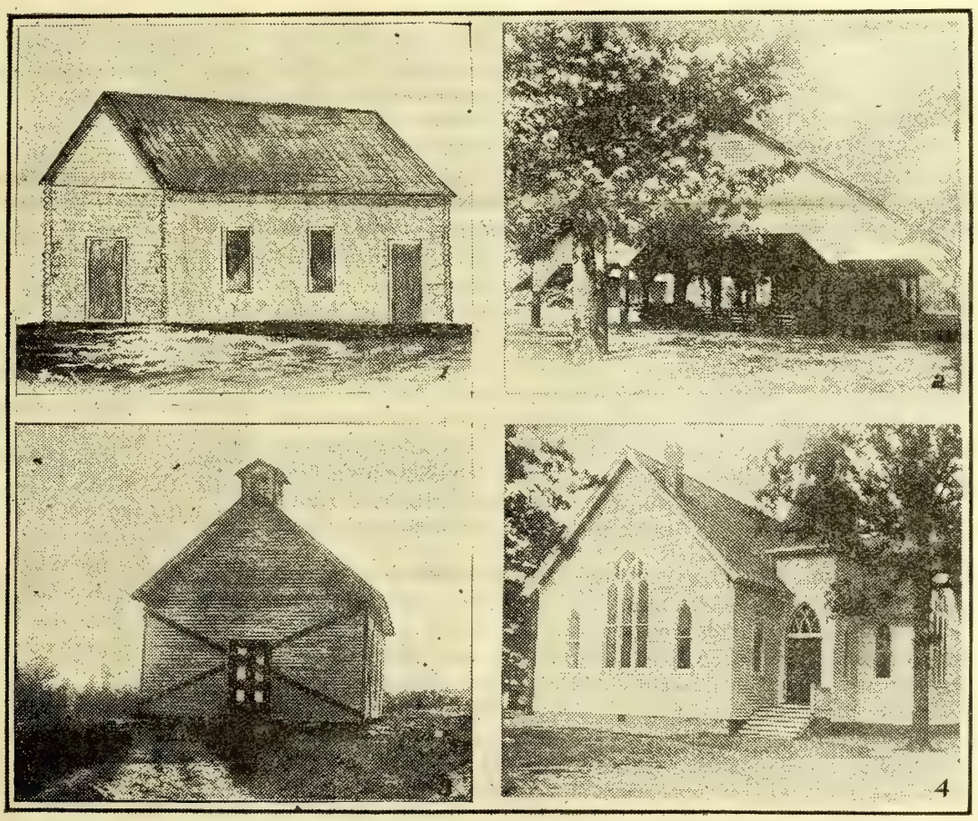
NORTH CAROLINA

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REV. H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance

ESTABLISHED 1855. GREENSBORO, N. C., JULY 27, 1904. VOL. XLIX, NO. 30.

1823. 1904.



MUIR'S CHAPEL, a sketch of which will be found on page 2.

1. The Log Meeting House, erected 1823.
2. Arbor, erected about 1855.
3. Frame Church, erected 1854.
4. New Church, erected 1903-4.

CONTRIBUTED.

1823. 1904.

Muir's Chapel.

SKETCH BY REV. J A BOWLES.

Muir's Chapel is situated six miles west of Greensboro, in the vicinity of Guilford College. This chapel was established in the year 182 . The original church lot, containing one and three-quarters of an acre, was deeded to the Methodist Episcopal church by Thomas Edwards, the grandfather of the lamented Rev John E Edwards, D D., to a Board of Trustees consisting of Leven Kirkman, John Perdue, John Coe, James Millis, Nimrod J. ster, Josiah Dodson, and John Pegg The deed bears the date of May 14, 1823, and was acknowledged in open court, May term, in the presence of Thacker Muir, Julius Shyler and Richard Dodson. John Hanner was clerk of county court The chapel was named in honor of Rev Thacker Muir, who was preacher in charge and the projector of the enterprise.

Leven Kirkman, one of the original trustees, was the grandfather of Rev. Abel Kirkman, now Register of Deeds of Guilford county. He faithfully served his day and generation, and died at the good old age of 93 years John Perdue, another of the original trustees, was an acceptable local preacher, a man of unblemished character, who died during the year 1893 at the advanced age of 97 years. Many of the descendants of the other original trustees are good citizens of our county, and prominent in church work and public affairs. A deed was made to the present church grave yard by Gravener Stanley in the year 1876.

Muir's Chapel had its origin under peculiar circumstances. The community was then distinctively a Quaker settlement, sparsely settled, and remote from a church of the Methodist persuasion. It is said that two young men from that community went out west in search of a fortune. In their rambles they were converted to God and joined the Methodist church. Returning in the course of events to their native heath, they began holding religious services in private homes in the neighborhood. Hearing of an appointment in a distant locality of Rev. Thacker Muir, a Methodist circuit rider, they attended the services, and at the conclusion they introduced themselves to the Rev. Mr. Muir as members of the Methodist faith and order, and extended to him an invitation to visit their neighborhood and assist them in their work, which he readily consented to do. Being a man full of faith and the Holy Ghost, an attractive preacher, a good singer, fervent in his prayers, and somewhat demonstrative in his religion, he easily won his way to the hearts of the people. Realizing the importance of improving upon every opportunity presented him for the extension of his work in charge, he introduced the subject of building a house of worship in that community. Although a novelty, yet the proposition at once found favor with the people, especially with the two young men recently returned from the west, and by the next monthly return of the circuit rider, they were ready for plans and specifications. The matter was talked over, plans agreed upon, metes and bounds to a lot in the woods were fixed, a deed secured, and all hands were ready for the work. Men came in with axes, saws, hammers, teams, etc. The enthusiastic circuit rider threw off his clerical cut coat, rolled up his sleeves, and felled the first piece of timber for "The Log Meeting House," leading in the work with that earnestness ever characteristic of Methodism. In four weeks the house was completed and ready for dedication. Indeed, it was a great surprise to the community, and the gossip of the neighborhood Some regarded it as an expression of religious fervor, if not of fanaticism, that would soon spend its force and vanish away like the morning dew. But that "Log Meeting House in the woods" had come to stay. God was in the movement and it was built upon a sure foundation, and hoary time, with her ever changing scenes, has never been able to retard its onward progress.

"The Log Meeting House," with its hewn logs, unlined cracks, open windows, puncheon floors, and slab seats, was christened with the name it bears today, and, in one month after completion, was dedicated in the presence of an immense concourse of people, who had come from far and near to witness the dedicatory exercises. The newly appointed presiding elder, the Rev. Lewis Skidmore, preached the sermon and conducted the exercises, assisted by the pastor, the Rev. Thacker Muir It was a great occasion, the like of which was never witnessed in that section before, and it made a profound impression upon the multitude gathered there that day. A glorious revival followed. God graciously poured out His Holy Spirit upon the people. Many souls were converted to God, a Methodist society was organized, and a nucleus of a church was thus formed, the personnel of which is indicated by the legally appointed Board of Trustees. "The Log Meeting House" has long since gone, but the good seed divinely planted in that day has yielded and is still yielding a golden harvest, although the original members have long ago gone to their reward in the better land that lies on the other side of the sunset of time.

Lewis Skidmore was continued presiding elder until 1825, and was succeeded by Peter Doub, who remained on the district five years, and was followed by Moses Brock, whose term closed with the year 1833, when J. W. Childs became sub bishop of the district. Thacker Muir was removed at the close of the year of completion and dedication of the church, and Jesse Lee was appointed pastor in charge, who remained only one year, to be succeeded from the year 1824 to 1833 by such godly men as Rufus Wiley, Thomas Mann, Jacob Hill, W. N. Abbington, R. D. Merriweather, Joshua Jolliff, John Watson and Joshua Bethel. During the administration of these men, who were plain but earnest, consecrated servants of God, distinguished by untiring zeal and unwearied labors, and who preached a full and free salvation to all men—the rich and poor, the learned and unlearned—all who could accept salvation on the simple terms of the gospel—the congregation increased to such an extent that a brush arbor, in front of the church, was built, constructed of rude forks and poles, overlaid with brush, and furnished with slabs, supported by logs, for seats. Under this arbor a part of the congregation was accommodated while the other part had accommodation in the grove. In the process of time this rude arbor was superceded by a more commodious one, erected a little distant from the church, and a camp meeting was established. The cuts on the first page are a fac simile of the Log Meeting House and its successors. Great revivals were conducted in this way, and hundreds of souls were converted to God and added to the church, many of whom have long ago entered upon that rest which remaineth for the people of God.

From the year 1833 to 1853 no special events occurred connected with the history of Muir's Chapel, save that J. E. Edwards, Brantley York, N. H. D. Wilson, David Bodenhamer, and Henry D. Merritt were licensed to preach at quarterly meetings held at this church Also a parsonage was built in Greensboro during the years 1841 42. The board of trustees consisted of Andrew Lindsay, E. W. Ogburn, W. H. Brittain, John A. Smith, Thomas Edwards, Edmond Brown, William Millis, Ebenezer Ward and N. M. Blackwood. Moses Brock was presiding elder, and J. T. St. Clair preacher in charge. During this period the following presiding elders served the district: Abram Penn, Moses Brock, James Jamieson, William Barringer, N. F. Reid, S. S. Bryant, James A. Goodman, S. D. Bumpass and William Carter; and the following as pastors: James Morrison, Joshua Leigh, Thomas Sharp, David B. Nicholson, Thomas Barnum, S. D. Bumpass, Alfred Norman, William Andrew, John T St. Clair, James Lumsden, A Lea, W. W. Turner, J. B. Martin, John Rich, W. W. Nesbit, and Charles Phillips.

During this period also, camp meetings were established at Bethlehem, Fairview, Centre and Mt. Carmel, which served to divide the forces hitherto conserved in support of Muir's Chapel Camp Meeting, consequently the camp meeting went down, and the grounds were abandoned until the year 1853. During that year plans for the second church were presented to the quarterly conference, and a building committee appointed. The Rev. William Barringer was presiding elder of the district, and Charles Phillips pastor. Mr. Shuler, who still survives and resides near the church, was made chairman of the committee, and under his efficient management, the enterprise was energetically pushed forward, and in due course of time the church building was ready for dedication, and out of debt. The presiding elder, the Rev. William Barringer, conducted the dedicatory exercises, assisted by the pastor, the Rev. Charles Phillips. The camp meeting was revived and flourished under favorable conditions till the beginning of the civil war between the States. Many of the fathers and sons, chief supporters of the church and the camp meeting, went out to defend their inalienable rights as Southern patriots, leaving to a very great extent, the mothers and daughters to stay by the stuff while they were thus engaged.

After the close of the war, church matters as well as State affairs, had to pass through a trying period of reconstruction, so that it was not till the seventies that the once "Log Meeting House in the

woods" began to put on new spiritual life and power. The sainted John W. Lewis, not brilliant, but endowed with superior common sense and good preaching ability, was assigned to the Guilford circuit, which embraced Muir's Chapel. During his pastorate, Muir's began to renew her strength. The old camp-meeting was revived. An arbor, constructed of hewn and sawed timber, took the place of the now old dilapidated brush arbor. New and more modern tents were erected. Additional influential families were added to the church and God again graciously watered the vine He had planted "way before the war."

During the history of the second church, embracing the war, up to the time John W. Lewis become pastor of the chapel, the following presiding elders served the district: W. Barringer, N. H D. Wilson, N. F. Reid, P. Doub, and M. L Wood; and the following as pastors: M. L Douglas, S. H. Helsabeck, John M. Gunn, C. H. Phillips, and Z. Rush. Father A. D. Betts followed the Rev. John W. Lewis, and remained on the circuit for two years to be succeeded by T. H. Edwards and J. Mahoney two years each. W. H. Bobbitt followed M. L. Wood as presiding elder of the district in the year 1879, and remained four years. There was a marked decline in the spiritual and financial state of Muir's Chapel from 1876 to 1883, when the Rev. T. H. Pegram was appointed to the charge. "Uncle Jesse" Cunninggim was assigned to the District. The camp meeting again had gone down notably so whenever the spiritual state of the church declined. But that father in Israel, a man of God, "Uncle Pegram," as he is familiarly called all through this section, broke away the barriers to the spiritual and material prosperity of the church, inspired the people with a sincere purpose of heart to throw off their moral state of supineness and lethargy and renew their zeal and energy in the work of the Lord. The camp meeting was again reorganized, new tents added, and old ones remodeled, a gracious revival followed, and Muir's Chapel again put on new life and spiritual energy.

Rev. Mr. Pegram was succeeded by Revs. J. B. Carpenter, G. W. Callahan, J. A. B. Fry, S. T. Barber, S. D. Stamey, J. E. Woosley and Dr. J. J. Renn. The Rev. J. A. Cunninggim was followed on the district by S. D. Adams, who remained four years, to be succeeded by Rev. John R. Brooks, Rev. J. H. Weaver, Rev. P. J. Carraway, Rev. F. H. Wood and Rev. J. R. Scroggs. The Rev. S. T. Barber lead the people in the work of constructing and furnishing the present large and commodious camp ground pavilion. The question of building a new church had been discussed for several years, but it was the Rev. J. E. Woosley who inaugurated plans and secured a subscription for the present new church edifice which rivals any country church for beauty and modern architecture, erected at a cost approximating $3,000. The present membership is large, and strong in financial resources and influence. The neighborhood is thickly settled with a prosperous, thriving people. The Quaker College is situated one mile and a half on the west, the Terra Cotta plant lies out three quarters of a mile to the south, and the Pomona Nursery Company is located only two miles east, thus creating a near-by population of about two thousand souls, with half as many more in adjacent farming sections who patronize the church with their influence, financial support, and membership Muir's Chapel of today is no longer a "Log Meeting House in the woods," but a modern, up-to-date church and congregation surpassed by few city or town churches

Holt's Chapel Church.

REV. J. A. BOWLES.

Holt's Chapel, situated one mile east of the city limits of Greensboro on the extension of East Market Street, had its genesis under a brush arbor, nestled in a beautiful grove of pines. The more well-to do religious element of the neighborhood realized the importance of providing some place of worship, not only for their convenience, but for the moral and religious betterment of a large number of people who were less favored than they with means of availing themselves of church privileges afforded in distant communities. Being thus actuated, a brush arbor, constructed of rude poles and forks, overlaid with brush, with slabs supported by logs for seats, was erected some time during the year 1869, under which they conducted during the summer months a Sunday School, held prayer meetings, and had monthly preaching in the afternoon Some time during that year or the year following, the Rev. Charles H Phillips, who was pastor of the Guilford circuit, which embraced this territory, conducted a very successful protracted meeting under this arbor in the pines. A large number of souls were converted to God, many of whom joined a Methodist Society which was organized at the close of this protracted meeting. Mr. Nicholas Holt, who lived near by, became interested in this work, and showing his faith by his works, deeded a couple of acres of ground to a Board of Trustees, composed of J. M. Ward, J. H. Tarpley, Zebulon Pritchett, M. D. Landreth and William Young, all of whom have gone to their reward in the better land.

At the next quarterly conference which was held at Mt Pleasant, plans and specifications for a chapel located at this place, were presented to the conference, which were accepted and a building committee appointed to prosecute the work. The records show that in the year 1872, this chapel was completed, and in October of the same year, was dedicated free from debt, by the Rev. Dr. N. F. Reid, the presiding elder, assisted by the pastor, the Rev. Charles H. Phillips. The conference journal shows that the circuit was divided at the Fayetteville annual conference, which convened that year, and a South Guilford circuit, was formed, comprising all the Methodist churches in Guilford county south of the Richmond & Danville Railroad. The Rev. R G. Barrett was appointed by the conference to the southern division. Dr. N. F. Reid was continued on the district for another year, and was succeeded by the Rev. Dr. N. H. D. Wilson, who remained on the district for two consecutive years, 1874 and 1875. The Rev. Z Rush was appointed to the circuit at the annual conference of 1873, and served the circuit during the years 1874 and 1875.

At the close of these years, the Rev. J. R. Scroggs was assigned to the charge, and Dr. M. L. Wood, a returned missionary, became presiding elder of the district. The Rev Mr Scroggs and Rev. Dr. Wood remained in this relation until the close of the year 1878, and at the conference of this year, the journal shows that the name of the circuit was again changed, and the name of Pleasant Garden given to it, and the Rev. P. L Groome was appointed to the charge, who remained only one year, and was followed by the Rev. J. B. Carpenter, who served two consecutive years, and the Rev. R. M. Hoyle assumed, by appointment, the pastoral duties of the charge, and remained in charge for one year. The Rev. Dr. W. H. Bobbitt, who had been on the district for four years, also retired from the district at the close of this year. It appears that Mt. Pleasant and Holt's Chapel had, up to this date, 1883, enjoyed unusual prosperity and had grown into strong, influential country churches. The people were enterprising and aggressive. Realizing that they could not maintain their state of prosperity and cope with sister churches of other denominations, with which they were brought into sharp rivalry, unless some methods should be provided, giving them preaching more often and better pastoral attention than the pastor was able to give them. With no malice in their hearts nor dissatisfaction with the relation they sustained with the other churches on the charge, they petitioned the annual conference which convened in Statesville, to let them off as an independent pastoral charge, pledging a liberal support to whomsoever the conference should send them as pastor. This petition was granted and these two churches were grouped together and recognized as a separate and independent charge, called the East Greensboro charge. The Rev. J. A. Bowles, a young man admitted at that conference on trial in the traveling connection, was assigned to this newly made charge, with the Rev. Dr. R. O. Burton, presiding elder of the district. At the close of that year, the Rev. Dr. Burton was relieved of the duties of the presiding Eldership, and the Rev. Dr. J. A. Cuninggim succeeded him and remained four years.

But this double-barrel station was short-lived, although a success from the beginning, and gave general satisfaction. Without their knowledge or consent, the Reidsville conference which convened in November, 1886, re arranged all the pastoral charges adjacent to the city of Greensboro, and in the general shuffle, the East Greensboro charge became absorbed by, or conjoined to, the original North Guilford circuit. Rev. T. H. Pegram, who was serving his fourth year on the charge, became pastor of Holt's Chapel and Mt. Pleasant. But there was a general dissatisfaction among the people, not with the relation they sustained with the other churches on the circuit, or the pastor, but with the disarrangement of their plans and the disregard for the faithfully kept agreement of their petition to the annual conference, by which they had been constituted a pastoral charge. The result of the mistake made by the conference could be plainly seen. The Rev. J. B. Carpenter, who had served these churches two years before, and who was universally popular, was appointed to the circuit with

a hope that matters might become conciliated and properly adjusted. Always loyal, all obligations were met by these churches and a sentiment of conservative acquiescence was evident The Rev. G. W Callahan next followed as pastor of the work. But the Concord Annual Conference, which was the first session of the Western North Carolina Conference, after the division, again saw fit to re arrange the work in the regions round about Greensboro The Rev. S. D. Adams was on the District. This time, Holt's Chapel, Mt. Pleasant, Mt Pisgah, and Lee's Chapel, (formerly Mt. Zion) were grouped together under the name of the Greensboro Circuit. The Rev. J. A. Bowles was assigned to this newly arranged charge, and for the second time became pastor of Holt's Chapel and Mt. Pleasant. The Rev. Dr. Jno R. Brooks was appointed "sub bishop" of the District. During this year, a parsonage was built, containing six rooms, conveniently located, and within less than an hour's ride to any appointment on the charge. The group constituted a delightful charge, with a good salary, a good house for the preacher and every body in a good humor.

This arrangement remained for about eleven years, and was served respectively by J. A. Bowles, J. M. Lumley, J. B. Tabor, W. S. Hales, and R S. Webb. During this period Rev. P. J. Carraway, Dr. F. H. Wood, Dr J. H. Weaver, and Rev. Jno. R Scroggs, served as Presiding Elders of the District. But Holt's Chapel experienced another shake up The Gastonia Annual Conference transferred Lee's Chapel and Mt. Pisgah from the Greensboro circuit, and Morehead and Oak Ridge from the Jamestown circuit to the Summerfield circuit, and grouped the remaining part of the Jamestown with what was left of the Greeusboro circuit, and the group designated "the Greensboro circuit", with a unique possession of two parsonages—one 7 miles west of Greensboro, located at Guilford College, and the other, 3 miles east, both conveniently located, and well furnished, with a desire on the part of the people at these extreme cardinal points for the preacher to live in the Home provided by them for him. The Rev. J. E. Woosley served this unique-shoe stringed-shaped-charge for two years. The present incumbent, the Rev. Dr. J. J. Renn, is now in his first year, and is amply able to take care of himself and the work. He is a man of extensive experience as pastor and Presiding Elder, a scholar and a theologian, and a man of fine executive ability and "When sprung," can out preach a bishop

Holt's Chapel has passed through many changes, but her people have gloriously survived them all. No church has suffered greater by the migration of her young manhood and womanhood to the alluring centre of comercial and educational life than Holt's Chapel. But in spite of all this, she has maintained herself, and has made a steady progress through the years in her past history. With her affairs guided by such men as C E. Landreth, J. A. Young, Oscar Holt and others, her present is assured and her future hopeful. To write the history of such a church would be but to write the biography of many good men and women, now abiding in the beautiful Mansions above, as well as many who are still on this side of the sunset of time.

Work for G. F. College.

DEAR BRO. BLAIR:—Our women are very anxious to do something for Greensboro Female College, but some of them say they do not know how. The two communications published below show how it may be done. What this good woman has done, you may do. The letters are self explanatory.

NANNIE LEE SMITH

HALIFAX, N. C., May 16, 1904

MY DEAR MISS SMITH:—Ever since the awful calamity which befell our beloved alma mater some months ago, it has been my ardent desire to see a more beautiful, a more commodious building loom up on the same magnificent site. For weeks afterwards, I repeatedly reproched myself for my inactivity in the matter; and when the "G. F. C." issue of the Raleigh Christian Advocate came out, I devoured it from beginning to end, admiring very much the cut of the proposed new college. Having read it through, I immediately found paper and pencil and started out to make a tour of our little village; soliciting contributions toward the rebuilding fund, with a result that amounted to $90. I expect to make it $100, and send it in the 1st of June.

Very Respectfully,
MRS. JENNIE GRADY TRAVIS.

HALIFAX, N. C., July 11, 1904

MY DEAR MISS SMITH:—I enclose check for $102.50, a contribution toward the rebuilding of G. F. C. from friends and members of our congregation, whose names I herewith append.

Very Respectfully,
MRS. JENNIE GRADY TRVIS.

Mrs. E. J. Brown,	$ 5 00
Mrs Jennie G. Travis,'90,	10 00
Mrs. F. D. F. Wilcox,'79,	10 00
Mr. J N. Brown,	5 00
Mr. Chas. Hale,	5 00
Mr. Fred Froelich,	5 00
Mrs. Harry Gowen,	5 00
Mrs H. B. Furgerson,	10 00
Mrs. W. A. Sater,	5 00
Mr. W. T. Eure,	10 00
Mr. J. A. House,	5 00
Colonel Faison,	5 00
Mr. S. M. Gary,	2 00
Mrs. L. H. Hale,	2 00
Mr. Vinson,	1 00
Mr. W. Coppedge,	2 50
Mr. T. Drewry,	2 25
A Stranger,	25
Mr. Hunter Norman,	3 00
Mr. W. D. Wilcox,	1 00
Mr. Ira Shaw,	1 00
Mr. Tom Fenner,	1 00
Rev. L. G. Grady,	2 50
Mrs. Nettie M. Gilliam,'59,	4 00
	$102 50

South Atlantic Missionary Conference.

The above gathering will be held in Asheville May 17, 1905. The committee to arrange details of same has just had a sitting at the Battery Park Hotel, where it was the guest of the city Dr. Ward and Mr. G. W. Cain, of Nashville, Tenn., Dr. W. L. Carlisle of Columbia, S. C., Dr E. O. Watson, of Spartanburg, J. W. Perry of Abingdon, Va., R. F. Bumpass, of Raleigh, Dr. James Atkins, of Waynesville, and the writer constituted the committee.

The conference is to include the Holston, South Carolina, and both of the North Carolina Conferences. About 9000 delegates will be appointed, including from five to fifteen from each of the 800 pastoral charges represented.

The programme will cover four full days, and will have some speakers of natural reputation, both from within and without the church

It is planned that the meeting will not fall below the recent great conference at Waco, Texas, in point of usefulness At that meeting there was an attendance of 3500.

W. H. WILLIS.

From Advance.

DEAR BRO. BLAIR:—Last night we closed our meeting at Cornatzer. We had nineteen professions, and twenty-four joined the church. Bro. L. L. Smith, of Farmington, was with me three days and rendered efficient aid.

Yours truly,
W. M. CURTIS.

Mills River Circuit.

DEAR ADVOCATE:—Our third Quarterly Conference was held by Rev. J. H. West Saturday and Sunday. He preached an excellent sermon Sunday at 11 o'clock, made a fine impression, and secured 56 dollars subscription addition on our Church Enterprise in "Tryon," "The keep on trying town" We began a subscription here over a year ago and have to date received in subscriptions and cash $344.90 which leaves us $207.10 of $552 on contract price to be raised, to open church for service without wall, ceiling, and with temporary benches.

The church is now floored and was used Sunday for preaching by P E. and this week in a revival.

Good interest. 9 at altar last night, 3 professions. Meeting to continue through Sunday. Pray for the good work.

We shall be pleased to have any voluntary contribution for the church here, as time is up now for contract to be finished, which has been hindered for want of funds to meet payments.

Will not every one who reads this and who is able to do so please send in as liberal a contribution as they are able, for this church, to T. C. Mills, Secretary, or W. J. Shields, Treasurer, of Tryon, N. C., or to myself within the next 10 days?

We are very much in need of help just now as our people are poor and unable to build without outside help. Any help we can get in answer to this call will certainly be appreciated, and will be reported in the ADVOCATE.

Very truly,
W. H. PERRY, Pastor.



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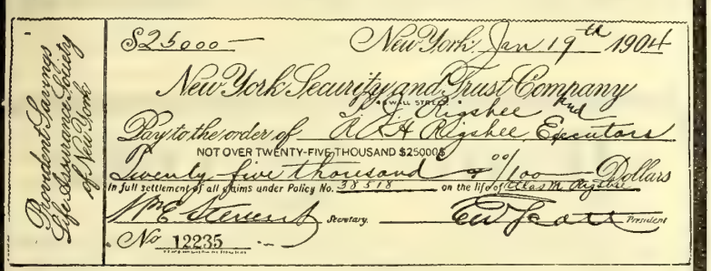
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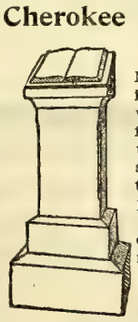
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The Quiet Hour.

The Nazarene.

C. F. S.

Our Lord, out of the full store of his omniscience, never enlarged our knowledge of history or nature. He did not reveal beforehand any of the modern inventions or uncover the secrets of nature. He came not to reveal nature, but God. He did not seek out inventions, but he wrought out salvation. He taught no astronomy, how the heavens go, but how to go to heaven.

* * *

Christ was very God. He was also very Man. He had a human will and reason and consciousness. This is a priceless heritage to our humanity from the Perfect Man that we must not allow ourselves to be robbed of. "It behooved him in all things to be made like his brethren." The full purpose of the Incarnation is that his brethren might be like him. "Partakers of the divine nature." Sons of God"

* * *

Christ can only ask us, in our relation to the Bible, that we trust it as reverently as he did. All his recorded sayings could be read in about two hours, yet he therein made over ninety references to the Old Testament. Nearly all of its great books and heroes he referred to. Our Savior handled the Bible reverently. He read it for a threefold purpose: for guidance, defense, and inspiration. Here, too, as in all his life, he is our Example.

* * *

Christ "was rich, yet for our sakes he became poor"—"beggared himself." The picture is that of a king willingly leaving his throne for awhile to go down among his people, to be one with them, in order to help them by real fellowship to a life of broader living and nobler thoughts. Not for his own but the good of his people, the King on the earthly and heavenly throne makes this condescension.

* * *

The king who thus "beggars" or leaves his palace for fellowship with his people, leaves behind him certain dignities and prerogatives of the court. His plain garments also partly veil his kingship. The Incarnation was more than His Godhead taking up or assuming Manhood. Part of his glory or prerogatives were left at the Throne. The garb of his humanity partly veils his glory. In his high-priestly prayer, he prays for the glory he originally had with the Father. Such humility and humiliation on the part of Christ, should shame away our pride and bow us in reverence at His feet.

* * *

There are two ways to help men. That of the rich man who throws a dime from his palace window to the passing mendicant, and that of the missionary who goes with a heart full of the Christ love to "the heathen in his blindness" and lives among them to tell them the story of the cross. We know how Christ helps. The Incarnation was more than tossing a dime.

Having the Apostolic Spirit of Faith.

The practical thing to do is to have the apostolic spirit, and then so much of the apostolic power will be given as is exactly suited to a believer's personal needs and social, civic and ecclesiastical duty. We are aware that a tendency has always been observable here and there in the church to hark back to apostolic times and to compare with them our own type of piety, much to the disparagement of the latter. Primitive Christianity has been assumed to have been purer and more efficient because of its historic nearness to the sources of Christianity. And there is no one with a spark of godly pride in him who would, if he could, detract in the slightest degree from the glory of those early confessors and martyrs. At the same time, considering that the majority of first-century believers were probably not extraordinary people, the glorification of the simple primitive type of Christianity, at the expense of the more complex modern type, has perhaps been overdone. Even though it be granted that in individual instances, in the primitive age of church history, the temperature of zeal rose higher, it may also be the case that nowadays there are more believing people proportionately who are moderately zealous than there were then. Then the spirit of piety may have risen higher in certain stand pipes, but nowadays it is more generally distributed in moral irrigation over social areas which the gospel has reclaimed from a wilderness of sin to become instead a garden of the Lord.

But still the need is for more of the apostolic spirit, which we have deemed to mean a willingness to go anywhere for Jesus Christ, and to do and be anything for him. A consecrated Christianity is powerful in every age, and a Christianity that is not consecrated is a travesty on the name. The enlarging opportunities of the twentieth century cannot be effectively improved except by believers who lay their all on the altar. We have not a doubt that Christianity is to be the religion of the new century, but if so, its future success can be secured only by a close following of the apostolic method of constant waiting upon God in anticipation of the steady descent of power from on high.—N. Y. Observer.

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Our Little Folks.

Can Animals Count.

That a dumb animal can not have the arithmetical faculty, as we understand it, is the conclusion of Ernesto Mancini, a recent student of animal psychology. The animal is lacking in the power of drawing a general, as opposed to a particular, conclusion; it also lacks articulate speech; hence it is wanting in the explicit exercise of intelligence—that is, in all that contributes to the formation of the idea of number and its development. Up to a certain limit, indeed, an animal may have a notion of numbers—not of abstract number, but of groups of objects or of simultaneous and consecutive images of them. Here there is a certain likeness between a dumb animal and a child, or a savage, with the difference that the two last may progress further, while the animal can not do so. A dog, then, according to Mancini, may know the difference between two cats and four cats, while the notions of the numbers "two" and "four" are beyond him.—Success.

The Sheep That Was Lost.

On the Aleutsch glacier I saw a strange and beautiful sight—the parable of the "ninety and nine," repeated to the letter. One day we were making our way with ice-ax and alpenstock down the glacier, when we observed a flock of sheep following their shepherd over the intricate windings between the crevasses, and so passing from the pastures on one side of the glacier to the pastures on the other. The flock numbered two hundred, all told.

But on the way one sheep got lost. One of the shepherds, in his German patois, appealed to us whether we had seen it. Fortunately, one of the party had a field-glass. With its aid we discovered the sheep up amid a tangle of brushwood on the mountainside.

It was beautiful to see how the shepherd, without a word, left his hundred and ninety-nine sheep out in the glacier waste, knowing they would stand there still and perfectly safe, and went clambering back after the lost sheep until he found it; and he actually put it on his sboulders, and returned "rejoicing."

Here was the Lord's parable enacted before our eyes, though the shepherd was all unconscious of it. And it brought our Lord's teaching home to us with a vividness which none can realize but those who saw the incident.—Leaves of Light.

Helping Polly.

As the door closed behind Polly, Tom looked across at his mother.

"How long has this been going on?" he asked.. "She used to be the jolliest little youngster in the world."

Polly's mother shook her head at him, although her eyes were troubled.

Don't be severe on her, Tom. Polly's growing up, and sometimes a girl takes growing up rather hard Just now her sense of proportion is a little out of focus and small troubles loom-large, but she'll find herself presently, and it will all come right."

"I should hope so," Tom replied, fervently. Upon second thought he decided to say nothing to his mother of the plan he had half resolved upon, but wait his opportunity with Polly. It came in a few days, when Polly came from school tearful and indignant over her French mark.

"It isn't fair," she declared. "Margaret Judson didn't do a bit better work than I, yet Margaret had ninety-six and I only ninety-three. I do think I have the hardest times!" she wailed. "Yes," Tom agreed, "I think you do."

Polly looked at him in surprise. Tom's attitude since he came home had not been sympathetic—that was one of her grievances

Tom pulled a note-book from his pocket and began to read:

"Monday was a horrid dull day, and your hair wouldn't stay in curl and everything went wrong—as things do on rainy days. Tuesday you went down-town, and couldn't find any silk like Lena Andrews's, and had to get a homely old thing that you never would like. Wednesday you discovered that nobody ever did understand you, anyway. Thursday evening at Miss Jacob's, Miss Jacob acted 'queer,' and you wished you hadn't gone. Friday Bridget let the cream custard curdle when she knew it was your favorite dessert! Saturday—"

But Polly interrupted 'O Tom, don't! I didn't know I—" and then, a deluge impending, she rushed tumultuously from the room.

"O Tom!" the mother remonstrated, her own eyes full of tears.

"Don't you worry," Tom answered. "I know Polly. She's grit, and she'll come through all right. I'm just helping her grow up."—Youth's Companion.

Two Remarkable Birds' Nest.

There is a wren in Central America whose ingenuity in building its nest and protecting it from attack rivals the skill of the army engineer in laying out fortifications. And the nest is also remarkable for its elaborate construction, which is out of all proportion to the size of the bird.

The wren selects a tree that has horizontal branches growing close together Across two of the branches it lays sticks and fastens them to each other with fiber, until it has made a platform about six feet in length by two feet in width.

On the end of the platform nearest the trunk it builds a great dome-shaped nest at least a foot in height, the sides being formed of interwoven thorns. Then it builds a crooked, tunnel shaped passageway from the nest to the outer end of the platform, and in the tunnel at intervals it builds little thorn fences, leaving just room enough for its body to pass through.

There is also an oriole in Central America that builds a remarkable nest. It selects a large banana leaf, and with its bill for a needle and some grass for thread, it sews the two edges together, following the grain of the leaf close by one of the veins. It does the work so neatly that it takes close examination to detect the stitches. In this cunningly-devised pocket the bird builds a nest of soft grass, or of hair, and there lays her eggs and raises her little family without fear of discovery.—The Presbyterian.



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Office: 108½ W. Washington St.

A Personal Note.

It is a matter of extreme regret that the editor of the ADVOCATE was compelled a week ago today to take to his bed on account of sickness, consequently to give up the plan by which he should have met both the Charlotte and Waynesville District Conferences. At this writing, while able to get out a little, he is still too weak to undertake any work, and by the advice of friends and physician is at Connelly Springs for rest and recuperation. This will necessitate his absence from the conferences this week, which he deeply regrets, and we trust that, in view of this, the presiding elders will make special effort to have the ADVOCATE interests properly looked after This providential hindrance at this important season, makes it the more important that all should send in their renewals, and not wait for preachers or agents to call on them. A word to the wise is sufficient.

Greensboro District Conference.

This body will be in session this week at Holt's Chapel, just outside the city limits, convening tomorrow morning We regret that we were disappointed, as we had expected to give our readers a cut of the handsome little church in which the conference will be held. In another column we have a short sketch, giving the history of the organization and development of this church.

Law and Order League.

One of the most gratifying features in connection with the anti saloon victory in this city is the grim determination of the temperance people to see that prohibition does prohibit. They have organized a Law and Order League here with a large and growing membership, and have subscribed a league fund of about $1,500 to enforce the law. This is proper, and will have a wonderful effect in deterring blind tigers and other violations of the law. The example of Greensboro is commended to other towns, who have recently passed prohibitory laws. The defiant attitude of liquor men must and shall not be tolerated in North Carolina.

Trinity High School.

This school, familiarly known as "Old Trinity," has had remarkable success during the past two years under the direction of Prof. J. T. Henry. This is decidedly one of the most attractive places for the work of a training school in North Carolina Well equipped with buildings, and situated in one of the most prosperous and healthy sections of Western North Carolina, and with competent faculty, there is no reason why it should not at an early day, become the leading preparatory school of Methodism in this section. The announcement for next term appears in this issue.

The Evolution of a Church

Our readers will be interested in the group on our first page, together with the interesting sketches written by Rev. J. A. Bowles. This group shows in picture the evolution of a church full of historic interest, and the more so to our readers from the fact that it is the center around which is laid the scenes of a charming story, entitled, "The Log Meeting House," by the late Dr. John E. Edwards, of the Virginia Conference. Near this church is the home of the McIlhanys, occupied, of course, by other people who have come into possession of the premises in the many changes which have come to pass since John E. Edwards and N. H. D. Wilson were boys of the neighborhood.

From the small beginning of an unpretentious log house in the forest, this church has now come to enjoy the privilege of worshipping in one of the most attractive churches to be seen anywhere in the country. With all this it can hardly be expected that greater men can be sent out from her altars to bless the world, than those who have gone before. Besides the men referred to by name in the sketch of Brother Bowles, there have been many others born into the Kingdom at this place, whose lives have been a blessing to their generation. It was on this sacred spot that "Father Needham," who passed away but recently, was converted to God, and began a ministry lasting nearly 75 years, and resulting in the conversion of multitudes besides, and the successful planting of Methodism in many a destitute community.

May the Lord bless and use the later generation of Methodists as of old, and may the glory of this latter house be greater than that of the former.

Death of Rev. Samuel Lander, D.D.

Rev. Samuel Lander, D D., of the South Carolina Conference; and for many years president of Williamston Female College, died at his home on the 16th inst. This will be sad news to many readers of the ADVOCATE, who, in former years, were intimately associated with him.

Dr. Lander was one of the purest and noblest men ever sent out from the Old North State. He was born at Lincolnton, N. C, where he received his preparations for College at the old Lincolnton Academy. Afterward he attended Randolph Macon College, from which he graduated with first honors in June, 1852. The writer, when a boy, had the good fortune to be the inmate of a Christian home, often frequented by Dr. Lander, and feels to this day the impress of his gentlemanly and Christly demeanor. This was during Dr. Lander's term as president of Davenport College.

We clip the following from the report in a Greenville, S C., daily:

"As a young man he worked as a civil engineer, meanwhile studying law, but in a few years began teaching, first at Catawba College, N. C., later in other prominent colleges in North Carolina and Virginia. Dr. Lander was licensed as a local preacher March 30th, 1861.

On application to the South Carolina Conference he was received on trial in November, 1864 His appointments have been Lincolnton Female Seminary, 1865; Lincolnton, 1866 7; president Davenport Female College, Lenoir, N C., 1868-70; Spartanburg Female College, 1871; Williamston circuit, 1872. In accordance with the agreement between himself and the church authorities that he would supplement his salary by teaching, Dr. Lander, after conferring with Presiding Elder R P. Franks, leased the old hotel building in Williamston and on February 12, 1872, opened the Williamston Female College. In 1873 the conference appointed him president of the college, which position he held up to the time of his death. The degree of Doctor of Divinity was conferred on him by Trinity College in 1878.

He was a delegate to the General Conference of 1890 and 1894.

On December 20th, 1873, he married Miss Laura Ann McPherson, daughter of the late Rev. August McPherson, of the South Carolina Conference.

EDITORIAL NOTES.

We are glad to learn from a private note from Rev. J. J. Gray that his health is improving at Sylva.

Rev. Parker Holmes, of Hickory, passed through the city on his way to Stokesdale, where his family are on a visit.

Rev. J. H. West, Presiding Elder of the Morganton District, writes: "We closed the trade for a nice nine-room district parsonage today located at Rutherford College"

We notice that Rev. Walter Holcomb, of Statesville, is conducting a meeting with remarkable success at Dyersburg, Tenn. The singing is conducted by Prof. Harry Maxwell.

The work about old Greensboro Female College presents a scene of life these days. Last week there were more than forty hands engaged in the work. Thus another Phoenix rises from the ashes.

Rev J. R. Scroggs filled the pulpit at West Market street church, last Sunday morning in the absence of the pastor, Rev S. B. Turrentine. Bro. Scroggs preached a very strong and helpful sermon on the risen life.

We have received a copy of the second number of The Southern Amateur, published in this city by Masters Haywood Hunt and Erwin Parham. It is a neat monthly of 16 pages, with illuminated covers, and is sold at five cents per copy or fifty cents per year. It is an amateur venture, and will doubtless interest the young folks for whom it is specially designed. We wish these young buds of journalism great success.

Prof. J. W. Parker, who has been the head of the music department in Greensboro Female College for more than ten years, left this week for his new home in Arkadelphia, Ark. The best wishes of the ADVOCATE go with him.

Rev. J. H. Shore, of Franklinton, North Carolina Conference, passed through the city Monday on his way to New Hope, Caswell county, where he will assist Rev. J. A. Daily, of Milton circuit, in a protracted meeting. Bro. Shore reported his work at Franklinton in fine shape.

Rev. Dr. S B. Turrentine, pastor of West Market Street church, this city, spent last Sunday in Wilmington. He is attending District Conferences in the North Carolina Conference, in the interest of Greensboro Female College. We are glad to note that at the Rockingham District he secured a subscription of $1,000 00

By an oversight last week we neglected to mention that Mrs. M. I. Hargrove, Bible Teacher of the Scarritt Bible and Training School, Kansas City, Mo., and Recording Secretary of the Woman's Board of Foreign Missions, lectured in West Market Street church, this city, on Sunday, July 17th. She is a gifted woman, and her address was greatly appreciated by those who heard her.

North Carolina Methodism.

The Old Folks Singing at Gilboa last Sunday evening was an excellent affair, though there was a scarcity of the books used. Rev. J. D. Arnold preached one of his best sermons at 11 o'clock, and this is saying much, for he preaches no other sort. He has grown wonderfully in the esteem of every one, both of his own and other churches, during his pastorate of the churches embraced in the Rutherfordton circuit.—Tribune.

Rev. O. P. Ader, a graduate of Trinity College and of Vanderbilt University, was here this evening and delivered a beautiful and scholarly address. He spoke of the semi omnipotent powers of the mind. He showed how useless and valueless would be the material and literary world but for the almost unlimited powers of the mind. He inspired all with a burning desire for physical, mental and spiritual development and power.—Boone cor. Morning Post.

The Rockingham District Conference convened at Gibson Thursday morning with a full delegation, Presiding Elder J. N. Cole presiding. Reports show all church interests in the district in prosperous condition. Today R. T. Pool and Henry Page made strong educational speeches which were ordered published in the Raleigh Christian Advocate. Dr. Kilgo made one of his characteristic fine educational speeches. Dr. Turrentine made a strong and effective plea for Greensboro Female College

and nearly $1,000 was subscribed for that institution. The next district conference will be held at Red Springs.—Charlotte Observer.

Prof. J. F Bivins, of Trinity Park High School, preached two very strong and inspiring sermons at Trinity Methodist church yesterday. He has a youthful face, but is mature in thought. His delivery was clear and direct; his thought was consecutive and original. Having attained such strength at so young an age, it is an easy prophecy that Mr. Bivins will reach eminence as a preacher. He is a brother of Prof. J. A. Bivins, of Charlotte. The congregation at the church in the morning was favored by a very fine solo, "Lead, Kindly Light," rendered by Miss Annabel Ambrose, of Dayton, O. Miss Ambrose not only has a superior voice, but has it under fine cultivation and control.—Charlotte Observer.

Children's Day exercises were held in Century Methodist church on last Sunday instead of the regular Sunday School and church services. The Sunday School is well attended in this church and quite a number took part in the exercise. Several selections, obtained from various sources, were rendered by the children and the young ladies. The exercises were interesting throughout. Three or four of the young ladies had interesting selections and rendered them with credit to themselves. Rev. Mr. Keever and the superintendent of the school, Mr. J. D. Bacon, gave short talks, at the close, of encouragement to the teachers and pupils of the Sunday School. Mrs. Keever had charge of the training.—Stanley Enterprise.

The Main Street Methodist church of this city has taken up the matter of a hospital for Gastonia and the region round about. The question of the advisability of such a movement at this time was vigorously discussed at the quarterly conference last Tuesday evening by Prof. J. H. Separk and Rev. E. L. Bain, and a committee consisting of J H. Separk Geo. W Wilson, R. P. Rankin, J. A. Glenn and G. A. Gray appointed to move in the matter. The hospital subject has been a recurring one in the official meetings of this church for some time. It is known that the project lies very near the heart of the pastor and some of the moneyed men of the congregation and this gives ample assurance that in due time Gastonia will have what Gastonia so much needs—a hospital. The News is delighted that a movement of the kind has been started and pledges its hearty support to the same.—Gastonia News.

The 39th session of the Fayetteville District Conference convened in the Methodist church in Jonesboro Wednesday morning, July 20th, Rev. J. B. Hurley, presiding. Jonesboro threw wide open her doors and gave the conference a handsome entertainment. All the preachers of the district were present but one, who was detained by sickness in his family, and there were fifty delegates in attendance besides visiting preachers and laymen from many places. The interest in all the proceedings was at high water mark from the beginning to the close B. P. Robinson, E. W. Smith, Judson Hackney and L. P. Pattishall were licensed to preach. Rev. Mr. Mouzon, formerly of South Carolina, was recommended for readmission into the traveling connection. Judging from every standpoint this was a good district conference. A large attendance and a fine spiritual atmosphere pervading all the sessions, preaching of a high order every morning and evening, all the interests of the church in advance of last year, with a flattering prospect of bringing the Fayetteville district up to the very best this year in all things.—News and Observer.

Is the Charge Unjust?

Not long since we published an article seriously complaining of the lack of that holy solemnity and lofty dignity which should be manifest in all the services of the sanctuary, but more especially in the administration of the communion. We did not publish the article entire; to have done so would have caused pain or mortification—perhaps anger. What we did publish gave us pain—because we fear that the complaint is just. Not perhaps that we would agree with the wounded brother in his estimate of the particular case that stirred his heart and pen. But we have felt as he did and does. And we greatly fear that the charge is just, and we—many, if not all of us, are lacking in much that should appear when we officiate at the altar!

We sometimes repeat the solemn form—"The Lord is in His Holy Temple"—but do we realize it? Do we really believe it? Are we impressed as we would be if the awful glory of the Shechina flamed before us? Or if we felt the presence of the Unseen God would it add nothing to the solemnity of the hour?

We have no sympathy with cant or affectation. We utterly detest the hollow pretense whose whining utterance in its very sound proclaims its insincerity. But we equally repudiate and disavow the ministry which presents itself at the altar with professional indifference—or in any wise lacking in that reverential awe and lofty dignity that accompanies and reveals the consciousness of the Divine presence. There are some whose uplifted hand is a benediction; others in whom it is a mere form! Some who distribute merely the emblems—the bread and wine; but others from whose blessed hands we receive the Real Presence—"the body and blood."—St Louis Christian Advocate.

Notice.

Dear Bro. Blair:—The Asheville District Conference has had a standing announcement in the ADVOCATE for several weeks, but I wish to announce again in that connection that Bishop Duncan will preside, the conference convening promptly at 9 o'clock Thursday morning, August 4th. All visitors, who have not done so, will please notify Rev. L B. Abernethy, Biltmore, that suitable accommodations may be provided for them. Preachers in charge will please see that their quarterly conference records are present for examination. R H. PARKER.

Notice.

Rev. W. L. Dawson has been appointed to take charge of the North Catawba circuit until conference. This charge was made vacant by the death of Brother J. D. Carpenter. Brother Dawson hopes to rejoin our conference at its coming session.

J. H. WEST.

July 22, 1904.

District Conference Directory.

ASHEVILLE DISTRICT, at Biltmore, August 4 7.

FRANKLIN DISTRICT, at Sylva, July 28-31.

NEWS NOTES.

The summer school at Raleigh numbers 902, of which 93 are visitors and 809 pupils.

Bishop A. A. Watson, of Protestant Episcopal church, is very low at his home in Wilmington. His recovery is not expected.

The town of Graham has decided to install both water works and electric lights. The system will be installed within a year.

The dispensary election in Wilmington will be held tomorrow, the 27th inst. Both sides are making a desperate fight.

The Democrats of Missouri have held their convention and nominated for Governor Joseph W. Folk, and have adopted a platform denouncing graft, and commending Folk for his heroic effort in stamping it out.

Major Wm. E. Breese and other defendants are now being tried in the United States Court at Charlotte for wrecking the First National Bank of Asheville. Judge B. F. Keller, of West Virginia, is presiding. The trial has been a lengthy one, and the end is not yet.

The first bale of Georgia's new cotton crop was brought to Albany, Ga., July 22d, by Deal Jackson, a negro farmer, who has marketed the first bale in this section for several years past. The bale weighed 351 pounds and classed as good middling. It was sold for 15 cents a pound.

In Chicago and other great cities of the middle west, the members of Butcher's Unions are on a strike, and have been for over a week. A compromise was agreed on, but the union has struck again because, as they allege, the packers did not carry out fairly the terms of the agreement. If the strike continues, it will seriously affect the prices of meats, already very high.

Prof. Chas L. Coon has been appointed by the State Board of Education as superintendent of the four colored State Normal schools at Winston-Salem, Franklinton, Fayetteville and Elizabeth City, the purpose being to the better direct the development of the colored normals in the training of their teachers and in bringing them into the uniform system, operating in an effort to make them in all respect the real training schools for competent negro teachers.

A riot at Stokesland, five miles from Danville, Va., last Sunday afternoon started with some negroes who abused a party of white men, accompanied by women, because of the failure of the whites to give them matches to light their pipes. Irvin Cook, white, and William Hall, Harvie Gwynn, and Harry Flippin, all colored, received wounds, some of which may prove fatal. The women escaped injury.

Near Franklin Junction, Virginia, last week, local passenger train No. 9, running between Washington and Danville, was wrecked at 4:05 o'clock The door from a box car on a freight train passing 20 minutes before had fallen across the track, and the train running at a rate of 30 miles an hour, encountered the obstruction, derailing the engine and three cars The train was in charge of Conductor Burgess and Engineer C. E Hall. The latter was killed, as was his fireman, W. O. Milloway, white, and Ed. McClannahan, white, a flagman. George Burke, white, a baggagemaster, and a newsboy, were slightly injured. No passengers were killed or injured.

FOREIGN.

A battle took place Sunday between the Japanese and Russians, east of Tatchekiao, which resulted in the Russians being driven back, and it is believed they will have to retire to Liao Yang. The fight lasted for about fourteen hours. A war correspondent of the London Daily Mail says: "The battle began at 6 o'clock in the morning on July 24th, and continued until about 7 in the afternoon. The Japanese firing line extended fifteen miles."

There was quite a sensation in Russo-Japanese war circles last week when the Russians seized the steamship Malacca, loaded with stores for the British China squadron, as the English allege. The Russians claim that the Malacca was loaded with contraband goods, intended for the Japanese But the incident has been settled, and Russia will release the Malacca, apologize for their mistake and indemnify the loss

Minister Conger at Pekin has cabled the State Department confirming the reported sinking of a British steamer by the Russian Vladivostok squadron loaded with a cargo consigned to the American Trading Company. The steamer was the Knight Commander, and her general cargo belonged mostly to American merchants and was consigned to the American Trading Company's shipping agents at Yokohama. It is stated positively that the cargo contained no contraband, and it is expected that the State Department will be addressed on the subject.

These sad events come close home to all of us—within the little circle where we live. Press dispatches team with the wholesale destruction of human life. Storm, fire and flood have been holding high carnival during the same recent days. An emigrant ship goes down off the coast of Scotland, bearing 700 lives, all bouyant with hopes, at meeting friends or making homes in this "new world" Along the southern coast of Cuba a wild West Indian flood sweeps the shores, bearing hundreds from happy homes down to death. A Sunday School of a thousand pupils and their friends, glad hearted, sunny-haired boys and girls, blithe, innocent and merry-making, are swept by fire into flood and annihilation. — Florida Christian Advocate.

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Lesson for July 31.

Omri and Ahab.

(1 Kings 16: 23-33)

GOLDEN TEXT.

Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14: 34.

NOTES.

So much time has gone since the kingdom was divided. In Judah neglect of the divine statutes and ordinances has done its mischief to the welfare of the land, but Asa has made some improvement, and is still ruling fairly. In Israel "the fell disease" of idolatry grows with its growth and strengthens with its strength. There has been confusion with every evil work. Seven kings have now been upon the throne and each has left public order and morals worse than he found them. Change of kings has brought no reform.

This seventh of the kings began his reign in this fiftieth year of Israel. He was an able general, and the favor of the army made him after four years' struggle the king of the North. His military talents made "the house of Omri" for sixty years secure in power. Two great events marked his reign.

One of these was the fixing of the capital at Samaria. Other capitals had been chosen for ancient associations or by accident; this, the finest site in Palestine, was taken for its fitness only. Its "glorious beauty" was "a crown of pride" over the "fat valleys." It looked over Sharon and far out upon the sea, and was alike delightful in peace and strong for defense in war. The price paid was for those days great, but even a king had then to buy, not seize; the ownership of land Moses made sacred.

"The eyes of the Lord are in every place" Omri's wisdom in worldly management was more than offset by his sin. He did not regard the statutes of the Lord, but "the statutes of Omri," which made idolatry the prevailing usage. As at Panama whisky is more quickly ruinous than in cold lands, so idolatry among Jews made havoc beyond its evil in other nations. The Jews were by covenant pledged against it; thus their sin was double.

He is reckoned the worst of the series, but we must remember that if a second is no better than a first, he is always counted worse. Wrong-doing accumulates guilt, and the first offense is sentenced more lightly than the third. Ahab was spurred to evil by his queen. He came against the most heroic of the prophets, "the spirit and power of Elias," and in collision with the Almighty his worst appears. He lived badly in a critical period.

Up to this time idolatry in the land had been of foreign growth, and transplanted, hardly acclimatized, in Palestine. The calves—Egypt, Assyria and Greece revered the bull as emblem or vital power—were not worshiped as embodying the Divine, but only representing it. Ahab now makes idolatry a home growth, and openly places it on Israel's throne to be the religion of the realm He could do nothing worse. "It is time for thee, O Lord, to work, for they have made void thy law." And work the Almighty wondrously did.

Isabel, "The Chaste," a name fair in its modern form. She came of a gifted line, historic, as her niece, founding Carthage, was the heroine of Virgil's Aencid, and thus her peopled ruled the Mediterranean. She was an impassioned devotee of Baal, and a fierce, unscrupulous ruler. When Ahab was infirm of purpose, she never "stuck in plan or doing." She brought over the border from Zidon an energy, resolution and directness for evil.

This title, "lord," was of wide use in ancient times. Even in England Alfred had to change Baal's Day to All Saints, Halloween, and "bale fire," "baleful keep the name." At Zidon he was Melcarth, "Earth king," the sun, god of fire, as we shall later see He is now homed at Samaria; Baal has a house worthy of its royal builders, and they bow the knee to his image. So was his worship urged that "I, even I alone," seemed faithful.

Now begins the most intense chapter of the prophetic dispensation. On the one side are Ahab and Jezebel, with all that belongs to royal power. They are fierce, resolute, untiring. They harden themselves against the Almighty beyond even the hardness of Pharaoh. On the other side is the Lord of the whole earth, the final Force in nature and in human affairs. Miracles, many and various, enter the movement. It is a strange eventful history.

A man is not a stone; he is kinsman and connected The Greek saying holds specially of rulers. Not all Israel joined Ahab's ways; some with suffering and sacrifice held the faith. Most marched with him, many weak, many wicked, and went down in his ruin. We learn to hold fast the faith. Whatever it may cost, ungodliness cost more, and a Christian voter is the true patriot.—Rev. A. B. Hyde, D. D., in Pittsburg Christian Advocate.

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Dr. Miles' Anti-Pain Pills please the women, and the children take them because they are easy to take and soothe all their sufferings.

"For years I had spells of sick headache, at times suffering untold agonies. I could not endure any excitement. Going to church, and even visiting, brought on these terrible spells. I tried numerous remedies without relief until I tried Dr. Miles' Anti-Pain Pills, and they have cured me. When I feel symptoms of sick headache I take a pill and ward off the attack. When I am tired and nervous, a pill soothes me."—MRS. SARAH WATKINSON, Blairstown, Ia.

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The Epworth League.

Topic for July 31.

Christ and Mexico.

(Ps lxxvi. 4-12; John iii. 16; Acts ii. 39: Missions.)

HISTORY AND PRESENT CONDITION.

The discovery of Mexico was closely followed by its occupation by the Spaniards, and as early as 1521 Cortez and his followers had despoiled and subjected the gentle Aztecs whom they found in the country and forced upon them an outward observance of the Catholic religion. The barbarous treatment of the natives was equaled only by the terrors of their conversion to the new religion. Fire and sword compelled an allegiance to a form of belief, itself ignorant, superstitious, arrogant, and blighted with greed for gold, which furthermore lost what purity it had possessed by a hopeless interming ling with the old pagan faiths of the country. Religious and political oppression bred revolutions, and in 1820, after ten years of struggle, Mexico, led by the patriot priest Hidalgo, declared herself free from Spain. Thereafter, many years of wars and intrigues and dictators, including the proclamation of a liberal constitution in 1857 by Benito Juarez—one of Mexico's greatest men and a full-blood Indian—and the unhappy attempt of Napoleon III. to place Maximilian of Austria on the throne of a Mexican empire, finally came to an end in the return to power of the Republican party in 1867. Among her patriots of this last struggle was Diaz, who, since 1884, has occupied the presidential chair with wisdom and energy.

RELIGIOUS NEEDS

Catholicism in Mexico has shown itself in some of its worst features. Its treatment of the natives was merciless; it drained the wealth of the country, so that at one time the Church was said to own two thirds of the wealth of Mexico, and the luxurious indolence of the priest even called forth remonstrances from Spain. This luxury resulted in immorality of every sort among the priesthood, and naturally the people were no better than their priests. Catholicism has been from the be ginning the enemy of popular liberty, using her wealth unstintedly to overthrow Republicanism, and finally it has been superstitious and full of unspiritual practices; it has purposely held the people down in ignorance, and has denied them enlightenment and truth. The present ruler of Mexico wisely sees the most urgent need for efficient education and industrial stimulus, and justly he recognizes that Catholicism is the sworn foe to education and the industrial progress which education alone can bring.

WHAT PROTESTANT CHRISTIANITY CAN DO FOR MEXICO.

Some people think that because Catholicism teaches the religion of a Saviour, because it seems to do much good in our midst, it is enough for Mexico. Not so. In the first place, Catholicism is in its very best form in America, because it has to compete with other Churches; in Mexico it is almost a monopoly, and its worst forms show themselves. Secondly, mere repetition of Christ's name does not save. Salvation for an individual or a nation comes only when they begin to see inwardness of Christ's life and understand through him their own relation to God the Father Catholicism is a religious form, but is without the vital element of life and the transforming power of a spiritual regeneration. The individual cannot come to his God in Catholicism; he must go through a priest. The individual cannot himself know the truths of God save as the priest tells him; consequently he cannot see the true life he is to lead save as he copies the life of the priest Our preachers may show us truth, but it is only as we each one of us look upon Christ with our own eyes and copy after him directly that we come into fulness of life. The individual in Cath olicism may not think for himself, hence the difficulty in maintaining a republican form of government where each man has to answer his question by the light of his own conscience. The man who has faced the problems of life, and has found his religion for himself and has gone directly to the throne of God, alone is capable of living the life of free, noble Christian manhood.

QUESTIONS AND REFLECTIONS.

1. Christianity is a religion of the heart, a matter of personal devotion to Jesus Christ. His method of winning men is by the power of his love revealed in his own life and manifest in the lives of those who are truly devoted to Him. Compare this with the hollow form of Roman Catholicism in Mexico and the external methods used by the Spaniards to bring the natives into subjection to their faith. Is there any wonder that the people of Mexico are still strangers to Christ?

2. Protestantism always takes its stand on the side of freedom and enlightenment, while Romanism has shown itself to be an enemy of freedom and a friend of ignorance. How does this compare with the spirit of Him who said: "Ye shall know the truth, and the truth shall make you free?"

3. Give as many reasons as you can why we should give Christianity in its purity to our next-door neighbors on the south of us.

4 Do you believe that Christianity can do for the people of Mexico civil ly, socially, and religiously what it has done for the people to the north of them?

5 What is the greatest obstacle in the way of the progress of Mexico?—Epworth Era.

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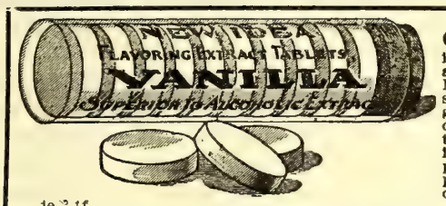
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The 23d Annual Session will begin on Wednesday, Sept. 14, 1904.

je 2 13t] J. M. RHODES, President, Littleton, N. C.



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Account the above occasion effective April 25. 1904 Southern Railway will place on sale daily tickets at extremely low rates, to St Louis, Mo., and return. Following are rates applying from pr ncipal points in State of North Carolina:

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Greensboro	34 10	28.40	23.30
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Sanford	33.60	31 90	26.95
Winston-Salem	35 85	29.85	24.40

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Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.
Our Watchword: "For love of Christ."

The Asheville and Waynesville District Meeting.

In the resolutions on Extension of Work passed at the annual meeting, one item strongly emphasizes the importance of the district meeting. The practicability, wisdom and fine results of such a meeting have been clearly demonstrated in the one recently held by the Asheville and Waynesville districts together, in the beautiful town of Hendersonville. A full account of this meeting was promised for these columns, but as it will be too late for this week's issue, and it was my high privilege to be present, I cannot refrain from from giving some impressions received.

The first thing that impressed me was the fine leadership with which these two districts are favored. Mrs. Child at the morning session and Miss Buttrick at the afternoon, each gave full proof of her ability as a presiding officer, and a fine programme, carefully planned to make a full day's work, was in a most business-like manner, successfully carried out. No interest of the work was omitted. Especial prominence was given to the Light Bearers and the Golden Links, and three unusually fine papers were read and unanimously voted to these columns for publication.

But that which impressed me most was the responsiveness of these districts to good leadership. It was a matter of surprise that there should be thirty-six delegates in attendance besides a number of out-of-town visitors, making about sixty in all, and never have I been privileged to mingle with a more intelligent, well informed, earnest body of workers. The amount apportioned to each district on the Pledge was largely increased at the annual meeting. It was inspiring to note with what readiness each society voluntarily assumed its proportion ate part, with expressed purpose to do better if possible. The Waynesville District is making decided progress and the Asheville is rapidly forging to the front We shall not be surprised if, another year, it will be satisfied with nothing less than supporting its own missionary (if indeed it will be this), and furnishing many members of the Circle of Thirty.

A week's sojourn in the tonic atmostphere of the highlands, with every moment sweetened by the companionship of charming friends and the fellowship of earnest co-workers,could not fail to bring invigoration of body, refreshment of spirit, and encouragement for the work. The conviction grows that great as is the work done by the Woman's Foreign Missionary Society in foreign fields, its mission to the women of the home chhrches is greater still. Hardly more do heathen women need the gospel of salvation than do Christian women need to rise to a higher, broader, diviner conception of the meaning of that gospel. We can but covet every woman for the work, and covet for her all the rich spiritual blessing it will bring into her own life, and we look eagerly for the day, and for it work and pray, when into the blessed fellowship of woman's work for woman shall be gathered all who love our Lord and look for His appearing.

How to Interest Children in Missions.

[Paper prepared and read by Mrs C P. Moore at the annual missionary meeting of the Asheville and Waynesville Districts, held in Hendersonville, July 8t•]

[Concluded From Last Week.]

Once a month a business meeting is held which is entirely missionary in its aim and purpose. Blackboards, maps, and charts can be had and used to great advantage. One successful juvenile superintendent has told me of how she used these very successfully in her work. Through them she was able to instruct her children and increase their knowledge of the different countries and people in which and for whom our missionaries labor, and by this knowledge inspired in their minds and hearts a motive for their work, which gave it the vital spark necessary to all successful operations along any line of service. A social meeting held once each quarter may be made a prime factor in holding and promoting the interest and zeal of the children. These are only a few of the very many ways that may be utilized to interest the little ones in the great cause of God and humanity.

In the preparation of a paper on this subject, I realize that whatever is said can only be at best suggestive, and that each superintendent must depend upon herself very largely and be governed by local conditions and opportunities. But, after all is said, I am persuaded that a deep personal interest in the cause of the Master is the prime necessity for inspiring interest in others either young or old. Zeal is contageous, and if we are deeply and enthusiastically in earnest about the matter ourselves, we shall find no difficulty in enlisting the hearts of our children in the same cause. Prayer is said to be the soul's sincere desire and as well the Christian's vital breath. In order to interest others in this cause we must be much before the Throne ourselves. If we go from our closets to our meetings the very children will take notice that we have been with God, and feel the inspiration of the divine personality as it is reflected in our faces and expressed in our voices. Fervent, believing prayer and consecrated service are the keynote of our success. It only remains for us to apply this power under God's direction, and the problem is solved.

May God help us to faithfully "feed the lambs" and thus contribute to the highest good of our beloved church

Quarterly Meetings.

Asheville Dis't—3rd Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	May	28 29
Bethel	"	28 29
Marshall circuit, Flint Hill	June	4 5
Hot Springs ct., Paint Rock	"	11 12
Ivey circuit, Little Ivey	"	18 19
Bald Creek circuit, Deyton's Bend	"	22 23
Burnsville circuit, Martin's Ch	"	25 26
Swannanoa circuit, West's Ch	July	2 3
Hendersonville station	"	9 10
Hendersonville ct Reedy Patch	"	16 17
Cane Creek ct., Sharon	"	23 24
Old Fort circuit, Pleasant Grove	"	30 31
Weaverville circuit	Aug.	13 14
Weaverville station	"	20 21
Central	"	27 28
Haywood St	"	27 28
District Conference at Biltmore	"	4 7

Charlotte Dist—3rd Round.

J. E. Thompson, P. E., Charlotte, N. C.

Hoskins	June	5 6
Brevard	"	5 6
Pineville, Hebron	"	11 12
Dilworth	"	12 13
Morven, Long Pine	"	18 19
Trinity	"	26 27
Calvary	"	26 27
Tryon street	July	3 4
Chadwick	"	3 4
Weddington, Wesley	"	9 10
Matthews, Indian Trail	"	10 11
Monroe circuit, Bethlehem	"	16 17
Monroe station	"	17 18
Polkton, Marshville, D. C	"	21 24
Lilesville, Olivet	"	30 31
Ansonville Salem	Aug.	6 7
Wadesboro station	"	7 8
Derita, Derita	"	13 14
Clear Creek, Bethel	"	14 15
Waxhaw, Picasant Grove	"	20 21

Greensboro Dis't—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	July	24
Greensboro, Spring Garden St	"	31
Greensboro, Centenary	Aug.	7
Greensboro, Walnut St	"	14
Pleasant Garden, Bethlehem	"	28 29
Ruffin, Ruffin	Sept	4
Randolph, Mt Shepherd	"	10 11
Wentworth Salem	"	17 18
Reidsville, Main St	"	18 19
Asheboro station, Asheboro	"	25
Randleman, Naomi	"	25
Uwharrie Oak Grove	Oct.	1 2
Asheboro circuit, White Chapel	"	7
Enterprise Concord	"	8 9
Ramseur, Ramseur	"	9 10

Franklin Dis't—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	July	23 24
Franklin circuit at Iotla	Aug	6 7
Webster ct. at Cullowhee	"	13 14
Macon cir. at Mount Zion	"	20 21
Glenville circuit at Norton	"	27 28
Whittier circuit at Shoal Creek	Sept.	3 4
Dillsboro, Sylva & Dillsboro	"	10 11
Andrews circuit, Andrews	"	17 18
Bryson City circuit, Bryson City	"	24 25

Mount Airy Dis't—4th Round

J. A. Cook, P. E., Mount Airy, N. C.

Jonesville circuit at Jonesville	Aug.	28
Elkin station	"	28 29
Sparta ct., Potato Creek	Sept	3 4
Laurel Springs ct. Chestnut Hill	"	10 1
N Wilkesboro ct., Miller's Creek	"	17 18
Wilkesboro ct. Wilkesboro	"	18 19
Rockford ct. at Stony Knoll	"	24 25
Mount Airy station	"	25 26

Morganton Dis't—4th Round In Part.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Aug.	13 14
Cliffside circuit, at Oak Grove	"	20 21
Henrietta and Caroleen	"	21 22
Marion station	"	27 28
Connelly Springs ct., Ruth. College	Sept	3 4
Table Rock ct at Mt Grove	"	10 11
Morganton circuit Mt Pleasant	"	17 18
Forest City ct Salem	"	24 24
Rutherfordton station	"	25 26
Green River circuit, Bethlehem	Oct	1 2

Salisbury Dist—3d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	May	14 15
Concord, Epworth	"	15 16
Concord, Forest Hill	"	21 22
Concord circuit, Rocky Ridge	"	21 22
Albemarle circuit, Pine Grove	June	4 5
Albemarle station	"	5 6
Linwood circuit, Bethel	"	18 19
Lexington station	"	19 20
Lexington Mission	"	20
Salisbury circuit, Bethel	"	25 26
Spencer station	"	26 27
Salisbury, Main Street	July	2 3
Salisbury, First Church	"	3 4
Gold Hill circuit, Mt. Zion	"	9 10
New London circuit, Palmerville	"	10 11
Tabor & Vance Mill, Gay's Chapel	"	16 17
East Salisbury station	"	17 18
Cottonville, Rehoboth	"	23 24
Big Lick, Love's Chapel	"	23 24
Norwood station	"	24 25
Salem station	"	30
Mt. Pleasant ct., Centre Grove	July 31	Aug. 1
Jacks n Hill circuit, Jones Chap	Aug.	6 7
Woodleaf circuit, South River	"	13 14
China Grove circuit, Shiloh	"	14 15

Statesville Dis't—3d Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit, Moriah's Chapel	May	28 29
Lenoir station	"	29 30
Statesville, First Church	June	4 5
Statesville, West End	"	4 5
Troutman circuit, Knox's	"	11 12
Mooresville circuit, McKendree	"	18 19
Mooresville station	"	19 20
Caldwell circuit, Grace Chapel	"	25 26
Granite Falls station	"	26 27
Mount Zion station	July	2 3
Newton circuit, Marvin	"	9 10
Hickory station	"	10 11
Maiden circuit, Pisgah	"	16 17
Statesville circuit, Trinity	"	23 24
Alexander circuit	"	30 31
Stony Point circuit	Aug	6 7
Clarksbury circuit	"	13 14
Iredell circuit	"	14 15
Catawba circuit Ball's Creek	"	20 21

Shelby District—3rd Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	June	5 6
Mount Holly ct. at Moore's Chap	"	11 12
Bessemer City at Tate's Chapel	"	18 19
ElBethel station	"	25 26
King's Mountain station	"	26 27
Southfork circuit at Ebenezer	July	2 3
Bellwood circuit at St. Peter's	"	3 4
McAdensville station	"	9 10
Lowell circuit	"	10 11
Gastonia, Main Street	"	10 11
Gastonia, West End and Ozark	"	10 12
Lowesville ct. at Snow Hill	"	16 17
Stanley Creek circuit	"	17 18
Lincolnton circuit at High Shoals	"	23 24
Cherryville circuit at Lander's Ch	"	30 31
Lincolnton station	July 31	Aug. 1
Polkville circuit at Kager	"	6 7
Rocksprings cir. at Rocksprings	"	13 14
Shelby circuit at Salem	"	21 21

Waynesville Dis.—3d Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan at Palmer's Chapel	May	21 22
Sulphur Springs at Laurel Hill	"	28 29
Leicester at Little Sandy	June	4 5
Clyde at Clarke's Chapel	"	11 12
Canton at Bethel	"	18 19
Mills River at Avery's Creek	"	25 26
Brevard	July	2 3
Transylvania at Greenwood	"	3 4
Waynesville	"	9 10
Crab Tree at Mt Zion (D's Conf)	"	21 24
Spring Creek a3 Balm Grove	"	30 31

Winston Dis't—3rd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Mayodan	May	7 8
Leaksville and Spray	"	21 22
Stokesdale, Bethlehem	"	28 29
Walkertown	"	29 30
Madison, Bethesda	June	4 5
Forsyth, Crews	"	11 12
Grace	"	12
Lewisville, Concord	"	18 19
Summerfield, Pisgah	"	25 26
Kernersville	July	2 3
Southside and Salem	"	9 10
Centenary	"	10
Burkhead	"	10
Thomasville Fair Grove	"	16 17
Danbury, Sandy Ridge	"	23 24
Davidson, Centenary	"	30 31
Advance	"	31
Mocksville	"	31
Farmington, Wesley Chapel	Aug.	6 7
Davie, Zion	"	13 14
Cooleemee	"	20 21

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Tithing.

"God has reserved the tenth part to himself, and therefore it is not lawful for a man to retain what God has reserved for himself. To thee he has given nine parts, for himself he has reserved a tenth part."—Ambrose.

The ancient believed the tithe to be due by divine right. Shall we be less liberal than they of the old dispensation, who had but a glimmering of the light? We cannot worship God in the "beauty of holiness," nor serve him with all the strength of which we are capable and not make tithing a vital force in our lives. We who are more blessed than the prophets of old cannot properly pay less than a tithe of all. It is more for our benefit than for His since it is ever a reminder of His goodness to us and His tender, watchful care over us. Let us try to influence others to regard this obligation as a matter, not only of law, but of love, and so hasten the evangelization of the world.—Alabama Advocate.

The Secret of Peace and Strength.

Suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infest and torment so much of our complicated, tangled, artificial modern life. Suppose that instead of increasing their wants and their desires, instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric-a-brac that they are forced to sit down by the roadside and grasp for breath; instead of wearing themselves out in the dusty ways of ostentation and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion—suppose instead of all this they should turn to quiet ways, lowly pleasures, pure and simple joys, "plain living and high thinking." Suppose they should truly find and show their happiness in the knowledge that God loves them and Christ died for them and heaven is sure, and so set their hearts free to rejoice in life's common mercies—the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the song of the birds, the sweetness of flowers, the wholesome savor of good food, the delights of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship—rejoice in all these without fear or misgiving, because they come from God, and because Christ has sanctified them all by his presnce and touch—suppose, I say, that such a revival of the joy of living in Christ and working for Christ should silently sweep over the Church in the twentieth century. What would happen? Great would be the peace of her children. Greater still would be their power.—Dr. Henry Van Dyke, in "Joy and Power."

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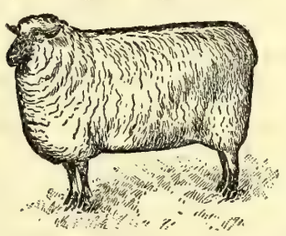
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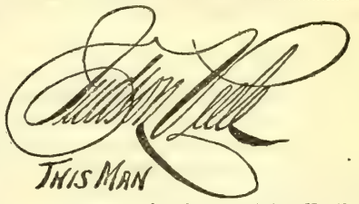
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AWARDS.

Kranch & Bach Pianos were awarded first premium at the World's Fair, Chicago, 1893. At the Centennial Exposition, Philadelphia, Pa., 1876. At Mechanics Fair, Boston, Mass, 1887, and 1895. SOLD EXCLUSIVELY BY

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HOME STUDY. BOOKKEEPING, SHORTHAND, PENMANSHIP, etc., taught by mail. Money refunded if not satisfied with course. Write for prices of home study courses.

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HOYLE & EURE,

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119 COURT SQUARE, GREENSBORO, N. C.

Special attention given to collections. Loans negotiated. jan21-1y

The Farm and Garden.

Points in Horse-Feeding.

There are a few points that every one should remember in the feeding of horses, or great loss is liable to result. One bad practice among farmers is to feed just the same ration every day. If they feed five quarts of oats at a meal while working the horse, the feed is just the same when a rainy day or days come. Sometimes this may be done without any serious results, but it is better to use a little more judgment. On idle days the horse should have less grain feed, according to the amount of work. If we feed full rations on idle days the system has more than needed, the blood becomes overloaded, and a case of azoturia is the result. I saw a bad case of this a short time ago which occurred on the first morning on which the owner started to work the horse after a week of rest on full rations. This may throw a man out of a team for a time. The best remedy is prevention, bearing in mind that an idle horse cannot stand full rations.

When you feed the horses, do not first throw in the grain and then let the horse finish on hay. In this way you get less value of the grain, and it is not as appetizing to the horse. Suppose you ate cake first, and then had to finish on corn bread, how would it taste?

Don't deny horses pure water, but do not give them a great quantity just after eating. Water before feeding. Serious results often come from allowing a horse to drink too much while hot. A little is all right, but he should not be allowed all he wants until he has become somewhat cooled off.

Many losses, weaknesses and ailments come from feeding improper food. Corn is unfit for use as an exclusive grain for horses, as it is too heating and fattening. What a horse needs is good oats and timothy and clover hay. A little corn is all right in winter, but if we want better horses we must feed better food, and we can improve by raising and feeding oats. There is no grain that equals oats for horses. If all could see this point there would be more oats raised, and we would have better land and better horses.—E. J. Waterstripe, in Farm and Fireside.

The Hand-Separator.

Mrs. N. B., of Bryant, Va., writes as follows:

"I have five milk cows. Will it pay me to buy a centrifugal cream separator? Can a woman handle it? Is it easy to break or injure? What make would you advise me to buy?"

When the farm separator was first introduced it was said "If you have ten cows, etc." The usefulness of the good separator for ten or more cows is fully established, and I would certainly recommend it for five cows as proportionately as useful.

Under usual conditions the recovery of the cream from the milk with the separator is more thorough than by any other system. There is less labor in caring for a separator than in caring for a lot of crocks and pans, and I think, generally speaking, better butter is made from the separator cream. I am quite sure the extra butter possible to secure by use of machine over ordinary methods of hand-skimming, from the milk of five good cows (and surely a dairywoman would tolerate no other kind), would pay a good interest on the cost of a small separator. The best separators as made now are of few parts, are simple in construction and operation, and with reasonable care will not get out of order. I am sure Mrs. N. B will find herself fully equal to running one.

Which one? I cannot advise. Those advertised in Farm and Fireside are all good, the manufacturers of each claiming points of superiority over all others. I advise the correspondent to read the catalogues of all of them, then select according to her best judgment, and buy on say twenty days trial, without any obligation to keep the machine if not satisfactory or as represented. Lowness in price is not always a merit in a machine. Choose the machine you like best, and then buy as cheaply as you can.—W. F. McSparran, in Farm and Fireside.

Soil-Saving a Vital Matter.

The farmers of this country have got to study more how to save the soil on their lands. They are each year finding themselves growing poorer in capital while they see other businesses prospering and multiplying, and the cause of their poverty lies at their own door, and they have the remedy. Why not apply it? No people have ever grown rich on a poverty stricken soil. Go to work and terrace your lands, and once you have begun and got under way, you will thank the day you begun.

Put some of the time that you intended to spend in deep plowing in making terraces, as all the twenty-inch plowing you can do won't keep that old field from washing where the washes have once been made.

Not that deep plowing is not right; do as much of it as you can, but see to it that you stop the waste of the soil. The soil problem is becoming a serious one in our country. With an increasing population of consumers and a poverty stricken soil, the chance looks to be against us. But with good terraces over the farm, wherever needed to keep the soil and to prevent the washes, with the cowpea to build up the waste that has been going on for so long, there is yet some hope, provided the pea vines are not mowed off.—C. Gibson in Progressive Farmer.

CURE CATARRH NOW.

Summer is the Best Time of the Year to Treat Catarrh for a Permanent Cure.

Dr. Blosser, the discoverer of the great remedy which has undoubtedly cured more cases of Catarrh, Bronchitis and Asthma than any other medicine, says that this is the best season of the year to treat these diseases, because the membranes are not aggravated by cold and changeable weather.

A trial sample of Dr. Blosser's Catarrh Cure will be mailed free to any sufferer who has never tried the remedy and who will write to the Dr. Blosser's Company, 59 Walton Street Atlanta, Ga.

The price of the remedy is one dollar for a box containing one month's treatment, which is sent by mail.

june 8 4t eow

An Infant's Catechism

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

REV. GEO. G. SMITH, Macon, Ga.



GETS AT THE JOINTS FROM THE INSIDE.

BEGINS WORK with the first dose, cleansing the blood of all the poisonous acids that produce RHEUMATISM, driving out all the dangerous germs that infest the body—that is the way cures are effected by

Rheumacide

Other medicines treat symptoms; *Rheumacide removes the cause*, and, therefore, its

CURES ARE PERMANENT.

Helps the digestion, tones up the system. Sample bottle free on application to BOBBITT CHEMICAL CO., Proprietors, 316 West Lombard St., Baltimore, Md.

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GRATES AND TILES.

All Grades and Prices.

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[apr28-1yr]

The Security Life and Annuity Co.

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THE IDEAL LIFE POLICY takes the place of the bread-winner. Our Annuity, Disability and Endowment Policy provides a guaranteed annual income for the widow and orphans, for the mother or father, and for the insured in old age.

HOW IT WORKS.

WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

MARRIAGES.

ENTEMAN—STACKLEATHER—At the residence of the bride's father, near Turnersburg, N. C., June 21, Mr. Charles E. Enteman, of Toledo, Ohio, to Miss Estelle Stackleather of Iredell county, Rev. R. H. Penland officiating.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

MORGAN.—Emma Lola Morgan, infant daughter of Adam I. and Eva L. Morgan, was born April the 20th, 1903, and was taken June the 15th, 1904, about 6 o'clock, p. m., aged one year, one month and twenty six days.

The sojourn of Eva was brief; her pilgrimage was short. Though, unconscious to herself, she won the affections of the home, and entwined herself very firmly about the hearts of the family.

Her frail body sleeps in peace in the church-yard side by side with two loved ones of tender years and tender memories that passed on before her; while three pure spirits are with Him who, while on earth, loved to take little children in His arms.

J. J. EADS.

ISELEY.—Lewis Craven Iseley was born in Alamance county, N. C., July 29th, 1843, and died in Greensboro July 1st, 1904, aged 60 years, 11 moe., and 2 days.

Bro. Iseley enlisted in the Southern army in 1861 and served faithfully as a soldier until the surrender in 1865.

He came to Greensboro in the fall of 1867, and has since been a resident of this city. He was married in 1868 to Miss Sarah Angeline Huffines, of Rockingham county, who, with one son, survive to mourn the loss of a kind and devoted husband.

Bro. Iseley was converted and joined the church in early life. He joined Centenary church, this city, in February, 1887, where he remained a consistent and faithful member till the day of his death. May the grace of God sustain and comfort the widow and surviving loved ones.

IRA ERWIN.

SWANSON.—Carrie Lee Swanson was born July 8, 1875, and died June 29, 1904, aged 28 years, 11 months and 21 days. She has been a member of the Hayesville Methodist Church about 12 years. She has been a sufferer from heart disease for nearly a year, and just before her death she took flux, which was the immediate cause of her death. She leaves a husband and a little girl about three years old, a mother and sister and half brother to mourn their loss.

Sister Swanson was a good girl from childhood and made a good wife and mother. May the dear Lord comfort the hearts of the bereaved ones, and bring them all to meet her in glory. Her pastor,

E. MYERS.

Hayesville, N. C., July 11, 1904.

LOVE.—Mrs. Sarah Adeline Love, wife of William Love of Greensboro, N. C., died at the family residence on Ashe Street Saturday morning, July 16th, 1904, in the 64th year of her life. Funeral services were held at Centenary church Sunday afternoon at 4 o'clock in the presence of a large number of relatives and sympathizing friends, and the interment was at Green Hill Cemetery.

In early life Sister Love was converted and joined the Christian church at Bethlehem, in Alamance county. She moved with her husband to Greensboro Aug. 17th, 1865, and sometime afterward united with West Market Street M. E. Church. Brother and Sister Love transferred their membership to Centenary Church when it was organized Dec. 28th, 1886. Always keenly interested in the welfare of her church, she has contributed largely to the growth and development of this enterprising congregation.

In the death of sister Love the church loses a faithful member, the home a kind, considerate, affectionate wife and mother. May the grace which sustained the wife and mother through so many eventful years of Christian experience prove sufficient for the afflicted husband and father, and may each one of the six surviving children and the eleven grand children meet the sainted mother in heaven.

IRA ERWIN.

GILREATH.—Annie Kesler, infant daughter of Clarence and Lillie Gilreath, was born Oct. 20, 1902, and died near Adley, N. C, Feb. 21, 1904, being 1 year, 4 months and 1 day old. She had been suffering for several weeks with bronchitis, and took measles, and did not live but six days. Her suffering was very great. All that loving hands could do was done to restore her to health, but to no avail. She was a very attractive child. The sad parents are left without any children, Annie being their only child. The home where the sound of little feet was once heard is now left sad and lonely. While the parents realize that all is well with Annie, the little chair she used to occupy is now vacant, which is very sad to them. May we all meet her in that land where there is no sickness nor death.

F. G.

DICKEY.—Jesse Harvey Dickey, son of Jesse S. and Beulah Dickey, wus born May 4, 1902, and died April 29, 1904, at the age of one year, 11 months and 25 days He had been a sufferer from hip joint disease for six months before his death, and about five days before he died he took meningitis, and suffered intensely till Friday, April 29, at 8 p. m., death ended the struggle and his soul was released and went home to be with the grand parents and other relatives in the presence of the Savior and angels forever to live. His smiles just before he died indicated that he was nearing the bright portals where loved ones were watching and waiting, and that he saw some of the fair ones who were waiting to welcome him home.

He was given to the parents and relatives long enough to get their hearts, and indeed all who knew him, and has been taken on to be ready to welcome them. May they all get there and find him waiting for them.

E. MYERS.

Hayesville, N. C., July 14, 1904.

No Pity Shown

"For years fate was after me continuously," writes F. A. Gulledge, Verbena, Ala. "I had a terrible case of Piles causing 24 tumors. When all failed Bucklen's Arnica Salve cured me." Equally good for Burns and all aches and pains Only 25c. at all drug stores.

SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, **free of any charge**, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble You can **cure yourself** at home **without the aid of any physician. It will cost you nothing** to give the treatment a trial, and if you decide to continue it will only cost you about **twelve cents a week.** It will not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it—that is all I ask. It cures all, young or old.

☞If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well.** Write today, as this offer will not be made again. Address

MRS. M. SUMMERS, Box 185 Notre Dame, Ind., U. S. A.

Builders' Hardware
and Mill Supplies.

If our representative is not coming your way, drop us a line and we will instruct him to call on you. We solicit your wholesale business and will protect our prices, which you will find reasonable. . .

MANTELS, TILING & GRATES.

Let us contract to furnish your Mantels, Tiling and Grates. Write us for prices. . . . . .

Odell Hardware Co.

Wakefield Hardware Co.,
JOBBERS & RETAILERS,
GREENSBORO, N. C.

This firm is already well known, and is now better prepared to meet the wants of customers than ever before.

Painting is now on the mind, and we call attention specially to the celebrated

Sherwin-Williams Paints,

both in lead and liquid. Be sure to consult us before deciding on your paints.

A special discount will be given schools and churches and parsonages.

Our stock of GENERAL HARDWARE is complete. Write us if you cannot come to see us. [apr20-3m.

For Summer Wear.

A large and well selected stock of LOW QUARTER SHOES and STRAP SANDALS in all the Newest Styles and at ASTONISHINGLY LOW PRICES.

PEEBLES : SHOE : COMPANY
216 South Elm Street.

Very Low Rates

ANNOUNCED, VIA THE

Southern Railway.

Very low rates are announced via Southern Railway from points on its lines for the following special occasions :

Cincinnati, Ohio.—Grand Lodge B. & P. O. Elks, July 18–23.

Nashville, Tenn.—Peabody Normal School, June 8—August 3, 1904.

Athens, Ga.—Summer School, July 5—August 6, 1904.

Monteagle, Tenn. — Monteagle Bible School, July 4—Aug. 4.

Richmond, Va —National Association of Stationary Engineers, August 1-6, 1904.

Louisville, Ky.—Biennial Conclave, Knights of Pythias, August 16-20, 1904.

Monteagle, Tenn.—Monteagle S. S. Institute, Aug. 15-30, 1904.

Monteagle, Tenn. — Woman's Congress, August 1-7, 1904.

Knoxville, Tennessee.—Summer School, June 28, Aug. 5, 1904.

Los Angeles, San Francisco, Cal.—Triennial Conclave, K. T., Sept. 5–9, 1904; Sovereign Grand Lodge I. O. O. F., Sep. 19–25, 1904.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines.

Night Was Her Terror

"I would cough nearly all night long," writes Mrs. Chas. Applegate, of Alexandria, Ind , "and could hardly get any sleep. I had consumption so bad that if I walked a block I would cough frightfully and spit blood, but, when all other medicines failed, three $1.00 bottles of Dr. King's New Discovery wholly cured me and I gained 58 pounds." It's absolutely guaranteed to cure Coughs, Colds, La Grippe, Bronchitis and all Throat and Lung Troubles. Price 50c. and $1.00. Trial bottles free at all drug stores.

The Keeley Institute

For the Cure of the

Liquor, Opium, Cocaine and other drug addictions, Nervous Exhaustion, and the Tobacco Habit.

The most attractive and beautifully located Keeley Institute in the country.

Write for their illustrated handbook, **"The New Man."**

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The Keeley Institute
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The Newest Styles

OF JEWELRY, WATCHES, STERLING SILVER AND PLATED WARE. Clocks that will run, and a large assortment of fine Pocket Books, Cut Glass Ware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.

SCHIFFMAN JEWELRY CO.,
feb 1-1y Leading Jewelers.

Bankrupt Sale!

A MIGHTY FACT.

$47,000 Worth of Clothing, Hats, Caps and Gent's Furnishings, Capes, Wraps, Waists, Dry Goods and Shoes to be sold at 27c. on the dollar.

SAVE THIS AND WAIT UNTIL

FRIDAY, JULY 29th, AT 9 A. M.

When this entire stock of $47,000 will be sold by the NEW YORK SALVAGE COMPANY, of New York City.

WHO WE ARE.—The New York Salvage Co. are buyers of Bankrupt. Assignee, and all Salvage Stock of any kind. We buy for SPOT CASH and handle stocks of any size.
The entire stock will be placed on sale beginning : : : : **FRIDAY, JULY 29TH.**

Everybody should avail themselves of this opportunity. A fine stock of Tailor Made Clothing, Hats, etc., at 27 cents on the dollar. If you value money, don't miss it, as we wish to reduce this gigantic stock in ten days. The New York Salvage Co. is the largest institution of its kind in the world, operating forty eight separate stores, and large warehouses and auction salerooms in New York. Below we quote a few prices to show what extraordinary bargains will be offered, and this sale begins **Friday, July 29.**

The opening will be a gala day. Bring the children; there will be music all day.

It will pay you to come 100 miles to visit this sale. Excursion rates on all railroads. As these prices will last only ten days, everything will go rapidly.

This is the first sale of this kind and magnitude that has ever occurred in this city, and it may never occur again, and in order to prove to you what tremendous sacrifices will be made, we mention a few extraordinary bargains that will be offered. And bear in mind there are 1,000 different articles we cannot mention here. We advise you to save this and bring it with you so that there is no mistake that you get the goods mentioned in this advertisement Remember all goods herein priced can be brought back at any time during the sale

Good Work Shirts, worth $1 00 : : : 29c.

Fine Dress Shirts, worh $1, 38c.

Men's Hats, genuine Stetson shapes, also a few Dunlaps, worth $3 & $4, 98c.

Fine Suit of Men's clothes, $2.95
This suit is positively worth $12 50, or your money refunded.

Men's Fine Suits in Cheviots and Scotch Plaids, $4 98
Worth $15, or your money refunded if not satisfied.

Men's splendid suits in Velour finished Cashmere, $5 85
This is positively worth $15.

Silk and Satin Lined Dress Suits in plain checks and stripes, : : : $7.48
Worth $15 anywhere.

At $9 98 each you are free to choose a suit worth $20 to $25 from twenty lots of as finely made suits as the most fastidious dresser could desire; fine home and foreign suitings of style and tone and in a great variety of effects—tailored into garments of faultless fashion—

Men's Cheviot, Vicuna, Homespun, Cashmere & Tweed suits, single and double breasted, : $9.98

These Suits represent the product of the world's celebrated looms and the world's most skillful tailors. They are equal to and guaranteed to excel any $25 tailor made-to-order garment in the world.

Men's Fine Business Suits, in silver, grey and black worsted, lined with XXX serg, sewed with Skinner Silk, : : : $8.98

Men's Dress Pants from 98c. to $1.39. Positively worth from $5 to $7.

1,000 pairs Boy's Knee Pants at 19c.

A few hundred Boys Hats and Caps, worth $1 00, now only 19c. Men's Fine Silk Embroidered Suspenders, worth 75c, now 6c Socks 3c. Handkerchiefs 3c. Overalls 20c. And 1,000 other articles too numerous to mention, among them many for the ladies.

Space does not allow us to give you a description of the thousands of Bargains we have in Ladies' Cloaks, Capes, Waists, Dress Goods, Dry Goods and Shoes; all we can say is to "come and see for yourself.

MARK THE DATE AND
MARK IT WELL

CUT THIS OUT.
GOOD FOR CAR FARE
If Returned to Us.

N. B. Railroad Fare Paid to Purchaser of $20 00 worth or over.

These are all up-to-date goods. You know the date. You know the day. Sale begins, rain or shine, FRIDAY, July 29th, and prices positively continue for ten days only. Do not confound this sale with the so-called closing out sales, etc. This sale is legitimate. Positively no goods sold and no one allowed in the building until Friday, July 29, at 9 a. m. Be sure you are right. Look for the Big Red Sign:

New York Salvage Co.

☞This enormous stock bought from the assignees of the Great New York $180,000.00 Failure and shipped to Greensboro, N. C. The entire building, **No. 328 South Elm Street,** formerly occupied by the Shaw Bros. Company, and opposite the Odell Hardware Company, has been leased, and this enormous Big Ten Day Sale will take place in Greensboro, N. C.
Look for the Big Red Sign **N. Y. SALVAGE CO.** Other signs are misleading.

Reading Room
Trinity College N.C.

North Carolina
Christian Advocate

REV. H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., AUGUST 3, 1904. VOL. XLIX., NO. 31.

Splinters.

BY BEN ELLETT.

Did it ever strike you that today is the greatest day of all the ages? All the past is packed in it; it comes with its crown; it is a parenthesis of eternity put into the present; and then it is the fulcrum of all the future.

How God can concentrate the movements of centuries on the maps of a day! How He packs away in such a short period treasuries of truth, that it requires ages to reveal. This one day finds its foundation in the myriad pillars of the past.

No one day is independent of any other day; they are all related and interlinked. The day of Abraham is connected with the day of Moses, and that of Moses with Peter, and that of Peter with Paul, and Paul with these Christian days.

And, therefore, every day is a greater day, a richer day; richer in revelations of the divine; in the resources of redemption; more opulent in opportunities; provisioned with larger privileges; and ampler in the possibilities of achievement.

And hence we should endeavor to make every day a real new era in life, and start out on a higher level. Let us find in each day new and wider aspirations and aims and seek to fill its furrows with deeds that are divine.

It is marvelous how God has concentrated such vast material resources in this world of ours! The whole world has been digging and devouring for all the ages, and yet the supply has been sufficient. There are growing demands, but there are continuous supplies.

But God has put into our world an immense wealth of grace, the vast resources of redemption. He put the life and the light of the Godhead in Christ, and flooded the world with the forces of the supernatural.

And see how our Christ concentrates mighty things into seemingly small measures. He put the majesty of divinity into our humanity; infinite ideas into a word; kingdoms into a mustard seed; vast circles of truth in cups of water and wafers of bread.

He was made flesh and carried the forces of the divine in a bodily form; he projected the grandeur of the providence of God into the scene of the falling sparrow and into the life of the blushing lily. He put omnipotence into loaves and fishes and fed hungering multitudes.

And all this but reveals the larger things he wants to do for us individually. He would create in us a great personality, and fill that with the kingdom of God, with the wealth of abundant life, and with the infinite treasures of grace.

What men need is a completer surrender to the saving forces of the gospel of Christ. Such a surrender would give Christianity the right of way in the life, and create a manhood worthy of their personal capacity.

"Lest We Forget."

It has been said by a few cynics that man is a very insignificant creature; that existence is a drag and a failure; that Christianity is a narrow system; narrow in thought and purpose; that its scope is inadequate for the attainment of a massive life; that it has no inspiring motives to great action; that it cramps and limits the life to a small sphere.

But this is a great mistake Christianity not only puts man at the very fore front of creation, but finds in him a capacity for a marvelous knowing, being and doing. It proclaims him as the crown of creation, as a child of God, as a joint-heir with the Lord Jesus Christ. It makes man the inheritor of all possible inheritances, material, intellectual and spiritual.

There is no system that takes such a large view of man; that has such a large purpose in his life; that puts such a great estimate and emphasis on his worth; or that has such tremendous forces at work to develop the highest manhood possible, as does our holy Christianity.

It puts around man the widest and most opulent environments; the environments of the incarnation, of redemption, of the resurrection of the Son of God. It sets before him the highest calling of the universe; it demands of him the highest conduct known among men.

The investments of God in our humanity as revealed in creation, in the life and death of His Son, are the deepest and truest interpretations of the real worth of man. There may be in the thought of great masses of men, such a thing as the forgotten man. This is an age of intense commercialism, and the tendency to measure men by their capacity to manufacture, or dig, or carry on a great business. We cannot get the real measure of a man by a material standard.

Christianity values the individual through the vision of the divine in him. It proposes to create in men a great spiritual personality, and to put into that personality the marvelous forces of the gospel; forces that are stronger than world-forces and anchor it to the eternal.

Let us not forget our real position and true relation in the thought and purpose of God; let us take time to think of the larger needs of the soul, and prepare for its truest and highest destiny.

Let us accept the interpretations of the divine as to our place, and worth and possibilities of being and doing.

BEN ELLETT.

The Marrow of the Message.

The central message of the mission of Christ among men was that they might have life, and have it more abundantly. What a precious message is this! and coming from the very source of life it is full of hope As we stand out in the midst of fields and forests, and among flowers, there seems nothing more abundant than life! Christ came that there might be more life in the realms of the moral.

He would not exclude a greater physical, intellectual and social life; he would purify and lift up and intensify these; but he includes the larger ideas of life; life in the larger realms of the soul; life in communion with the spiritual; life in fellowship with God and the eternal; a life participating in the incarnate, the redeeming and resurrection life of the Son of God.

This is the great deep meaning of his mission; the marrow of his message. What he wants is that we may have, not the minimum, but the maximum of life.

What men need is a masterful life, and Christ came to give us this life

BEN ELLETT.

Notes and Comments.

And now comes Zion's Herald and proclaims that a superannuated Bishop is an ex-Bishop. If the Herald were not a great Methodist paper and published in Boston, we would not be surprised. This is not only a new, but very erroneous idea, a Boston idea we suppose. A superannuated Bishop is retired in office, not out of office.

There never has been but one ex-Bishop in American Methodism, and that was Bishop Hamline. He retired both from the effective relation and office as a Bishop, and then took his ministerial membership in the conference to which he belonged when elected to the office of Bishop.

A few men have been elected to the office of Bishop, but declined to be consecrated. Wilber Fisk, Joshua Soul, A. G. Haygood, E. E Hoss, and J. R. Day. But these were not ex-Bishops.

There is one thing about which our Methodism should be proud In all the long line of Bishops, from Asbury to the present, not one has been deposed or expelled. This speaks volumes for the great men whom the church has honored by her confidence, and they have reflected honor on the church. BEN ELLETT.

CONTRIBUTED.

The Influence of an Early Home.

J. R.

Sweet days of sunlight, set in memory's golden frame, my heart turns back to you with a deep and peaceful remembrance. Across the dark billows of trouble and time "the old oaken bucket"; the large and majestic grove of oaks where the katy dids chirped their melancholy notes in the soft, summer twilight; the apple orchard, with its spreading boughs and luscious fruit, where the clover blossomed and the bees hummed drowsily in the bright sunshine of a June morning, all seem as real today as ever; and I see again the fields of waving grain, and hear again in the distance the soft tinkle of bells as the cows come home in the evening, and the ploughman's whistle "as he homeward turns his weary way."

And still clearer, and more distinct, through the lapse of the years, comes a vision of the old home itself. The wide porch, with its carved columns, the arched hallway, the spacious halls, and lofty ceilings, all betokened a home of refinement. The well filled library where were to be found the works of Josephus, "Sketches of Western Methodism," Lives of Asbury, Coke, and many others, showed the home to be one of culture also. And last, but by no means least, was the dear old family Bible, which has come down to me, as a priceless inheritance.

In the early morning, and when the shades of evening gathered round our door, my grandfather read from this dear old Book the Word of God; the memory of those prayers, the deep earnestness of his voice, and even the very words of many of his petitions, have abided in my heart through all the years of toil and suffering, and have caused my spiritual life to deepen, as nothing else has ever done. And every Sunday morning, at my grandmother's knee, I learned a Bible lesson, and committed to memory the Lord's Prayer, the Apostle's Creed, the Ten Commandments, and many Psalms and portions of the New Testament, in addition to my regular attendance at Sunday school. It was here the weary itinerant found a resting place for days, and even weeks at a time. And here I most remember the dear little church that my grandfather built, and which is now owned by the Western North Carolina Conference.

The first in my memory to occupy that sacred desk was Rev Allen McCorkadale, now gone to his eternal home.

The next I think was Rev. Landy Wood, who has also passed away.

The next one, Rev. T. A. Boone, is still with us, and it has been the blessed privilege of a certain young man to be welcomed into the itineracy by this faithful soldier of the Cross, who had known his family for four generations.

This call to the ministry can be traced directly back to the consecrated Christian life of the dear grandparents, who now quietly sleep in the old church yard, awaiting the morning of the first resurrection.

That chapter in my life has long since closed, but its effects will never die even though all the loved ones have gone to "where, beyond these voices, there is peace."

Pilot Mountain, N. C.

Lights and Shadows.

As Seen by No. 16, St. Peter's Hospital, Charlotte.

ALICE DEAL HERMAN.

"Bless the Lord, O my soul: and all that is within me, bless his holy name."

I am so thankful today for the Bible, beside which all other books seem trash. So thankful I am for the precious promises that go down with us into the "valley of the shadow." Little did I know when as a child I learned those verses, that they would go with me into the operating room, and over and over to my last conscious moment, would be saying to me: "Fear no evil." Yes, I will fear no evil—though I walk through the valley of the shadow of death—for thou art with me—art with me now, for thou hast promised never to leave nor forsake—"thou art with me, thy rod and thy staff, they comfort me."

* * * *

The door across the hall is closed this morning All night long the hurrying nurses were in and out, and the poor, moaning voice grew fainter and fainter. Now the fever racked body is at rest and the heart broken parents have gone back to their lonely home.

* * * *

Not long since a carriage rolled up to the door. A sad faced man got out, gathered his wife in his arms like a baby, carried her in and along the hall, up the stairway and by my door to her room. How she sobbed and cried when he left! Another poor woman was brought up on a cot, unable to take a step. Now one is much better, and the other, leaning on the arm of a happy husband and smiling good bye to the nurses, has gone back to her home and babies.

A self-willed, drinking, cigarette smoking young man suffering much comes into the next room. "You must take a bath." "Bath nothing! I didn't come here to take baths." "We will have to give you a hyperdemic " "No, you wont, either. I won't take it I tell you I wont, and that's enough said." Then the nurses go off and leave him to himself to suffer and cry and beg and pray until he is glad to do as they say.

Just so the Lord, knocking at the door of our sin-sick, rebellious heart, says: "Let me come in. I will be your Physician." So he waits without, leaving us to suffer alone—leaving us with our own way and plans, to taste more of the pleasures this world can give, and to tread in the paths we choose; till, with the bitterness and emptiness of it all, our soul cries out: "Come in, Master. Heal me of all my diseases, for I would 'go where you want me to go, dear Lord, I will be what you want me to be.' " And I am so glad that when the Great Physician prescribes for us we run no risk, or is there ever a mistake.

* * * *

A few more days and I'm going home and the hours drag by so slowly. If we look forward with so much pleasure to the going to our earthly homes where life's storms await us, what must it be to be going to our Heavenly Home

> "Where the surges cease to roll,
> Where in all that bright forever
> Sorrow ne'er shall press the soul."

Letter From China.

REV. A. P. PARKER.

Having been appointed by Bishop Galloway to take charge of the Shanghai district after Brother Burke's departure for the homeland, I have been visiting some of the stations within the bounds of the district. I have found the work at some points in a very flourishing condition.

Brother Burke and the native preachers have been doing faithful and efficient work at many points. The results are being seen in the reception of probationers and members into the church. I was especially interested at Tsu Ka Kauh on my recent visit there to hold the third quarterly conference. We occupy a rented building on one of the main streets which serves as a home for the preacher, a room for a day school, and a chapel, all under one roof.

Reports given by the preacher at the quarterly conference showed that he had received the names of thirty probationers in his circuit during the past quarter. He not only preaches in the town where he lives but his circuit embraces a number of large towns and villages within a radius of 20 miles around.

On Sunday the little chapel was crowded with more than 100 people, men and women, more than fully half of them being Christians, some of whom came from a distance of 8 and 10 miles away in order to be present at the meeting.

One party lived so far away that they had to get up before daylight so as to get a start in time to reach the meeting by 11 o'clock, coming on their boat on the canal.

I preached in the morning, held a communion service in the afternoon and preached again at night to large crowds of people. Just before the communion service I baptized 7 adults, 4 of these were men from a town called Lien Dong, some 6 miles from Tsu Ka Kauh.

The work at that place is in a very flourishing condition. There are some 40 probationers there who have regular meetings for Christian worship. They have an Epworth League and a Sunday-school. The preacher visits them regularly and holds meetings for them. There are also two Bible colporteurs who go there from time to time to help them in meetings. The most of the probationers are well-to-do men, the leading man among them being the owner of a large rice shop As far as we can see the most if not all of these men are genuine as we cannot find out that they have any ulterior motives in coming to us other than the genuine desire to learn the truth and be saved.

They gave us a pressing invitation to visit them, and I was sorry that my engagements in Shanghai made it impossible for me to comply with their request, but I intend to go there on a visit on my next round in September.

The above is a sample of how the work is growing in China. News comes to us from all parts showing that the people are anxious to have us preach to them and in numerous instances they provide the chapel and pay all expenses and large crowds come to hear the gospel.

We need more men and more money to occupy these great and effectual doors open to us. A church is badly needed at

Tsu Ka Kauh. The preacher has raised subscriptions among the members and the missionaries for the purchase of a lot of land and he is hoping that the good Lord will send help from some direction to enable him to build a church. Cannot some friend who sees these lines give, say, $1,500 for this most worthy and needy object? The field is ripe there for immediate and encouraging results, and the church will be a very great help to them in reaping the results of past years of labor. The preacher and the Christians there are praying that the Lord will give them a church.

Shanghai, China, June 25, 1904.

Our Virginia Letter.

HUGH J. PAYLOR.

This is the season for camp meetings and district conferences. Few of the former are now held We have three or four in Virginia, but they are quite unlike the original, varying in surroundings, in the manner of conducting them, and (what is most of all to be regretted) in results. The conditions have so greatly changed, that the old-time camp meeting is only a memory to the most aged among us, having passed forever away. But what a memory it is! How I like to hear our honored, gray haired veterans tell about those good old times when people so appreciated the preaching of the blessed gospel that they laid down their work for weeks at the time and journeyed as far as forty miles to attend one of these meetings! The rise and fall of the mighty chorus of song as hundreds of fervent men and women, unaided by organ or orchestra, lifted their lusty voices in the glorious, immortal hymns of early Methodism, making the earth to fairly tremble, and the leaves on the trees to quiver as if with sympathetic emotion, as the powerful volume of sound was swept upward to God! Then the ardent, soul-stirring prayers, that seemed to bring heaven and earth together, and that elicited hearty amens from every quarter (for men had not learned to quench the Spirit in those days, and it had not become unfashionable to respond to the feelings in articulate words)! And then the sermon! What preaching! There were, indeed, giants in those days, and God mightily honored their plain, searching presentation of the truth. Strong men trembled and cried aloud for mercy; women fell prostrate, pierced through the heart with the arrow of conviction; and hundreds upon hundreds were gathered into the church, gloriously converted, and going forth to find their friends, praising God aloud as they went! Oh! how I like to read about it all, and to hear about it from one of God's graduates! And I, for one, feel that I have lost much by being deprived of the privileges of the camp meeting. But we have the same mighty Savior today, and though our methods must be different, and our circumstances necessarily not the same, let us declare the same old gospel and pray God to bless our Zion with His presence and power as of yore!

Our district conferences seem to have lost much of their pristine interest and usefulness. Have they, too, served their day, and are they no longer adapted to fill the important place assigned them in our economy? A close observation of them, as conducted today, would seem to justify one in concluding that the people and the authorities have already answered this question in the affirmative. We learn from the study of history that all such things die actually long before they die theoretically or technically. The class meeting is an example of an institution which is still technically alive, but practically dead. As far as achieving the results contemplated by the Discipline, the district conference, in many places (not all), is already practically dead, though having a form of life. It is quite common to hear leading laymen, and many preachers, express the conviction that the day of the district conference's necessity and usefulness is past. And let one attend a meeting of some of these bodies today, and see if he is not impressed with the idea that those who participate in them hold that belief. They are all bunched into one month, frequently three being held in one week, making it manifestly impossible for those representing our schools and papers, and orphanages, and other great movements of the church, to attend except on the jump, and and sometimes not at all. The business is carried through with the utmost haste, the idea conveyed to the onlooker being a desire and an intention to get through, and get the thing off our hands, as soon as possible. Two days is all the time consumed in the average d strict conference today! All the affairs coming before the body are attended to in the most perfunctory manner. It is very common for such matters as the spiritual state of the church, Sunday-schools, Missions, matters that are of paramount importance, if anything is, to go by without any discussion whatever, the hastily written reports from the committees (often carelessly penciled on the knee of the chairman without leaving the room) being adopted without even the chairman presenting the report speaking to it. No exchange of opinions, no presentation and discussion of methods, nothing whatever to instruct, edify, or inspire those in attendance. In a conference which the writer attended some time ago, one of the young ministers arose, when the report on spiritual state of the church was presented, and called attention to the alarming prevalence of worldliness in the church today, and the utter disregard and contempt evidenced for our rules on the subject of dancing, card playing, and theatre-going, and asked to what extent a pastor was supposed to enforce these rules, or if at all. No interest was aroused by the question, and no discussion was produced! There was only one sermon during the session of the conference The majority of the delegates and preachers left the next day before adjournment was had. Several preachers were not at the conference, having gone off on their summer vacations! And I fear that this was not an extraordinary state of affairs. What is the result? Busy laymen do not feel justified in leaving their duties and travelling some distance to attend such a profitless affair. People do not feel repaid for the trouble necessitated in entertaining the body, and the conference (which used to be much sought after) goes begging for a place in which to meet! The sessions are so brief and so mechanical that the people attending get little or nothing out of it, and they don't want it. And who blames them? What is the remedy? Let us either abolish the conference or make it worth while. It could be, and ought to be, made a power for good. Let the presiding elder rather than discourage debate (as is often done) encourage discussion (within limits); nay, let him insist on the important matters brought before the body receiving due attention. His attitude, acted rather than spoken, has a great deal to do with this. If necessary, let him appoint certain of his men beforehand to prepare to discuss certain subjects, assigning them ten minutes for that purpose. Let him conduct a question box on church methods and difficulties. Let lectures on Methodist doctrine and polity, by men of acknowledged fitness, be arranged for. Let the spiritual life be emphasized, by frequent preaching (as required by the Discipline), and by prayer and experience meetings. Oh! for the sake of the uninstructed laymen who attend (many of whom know little of our doctrines and polity); for the sake of the community which is entertaining the body, and to which, surely, something is due; for the sake of the young preachers; for the sake of the church of God; don't make the district conference a farce, but introduce something, anything, that will make it interesting, instructive, and helpful, or don't ask people to take their time to go there If some one should say it is too hot to hold longer, or to be more active, then why not meet earlier in the year, in May or June? That is nearer the middle the year anyway. Why is July the only month in which a district conference may be held?

These observations have been suggested by my experience of several years, and I give them, hoping that someone may be set to thinking along this line. I trust they do not apply to as many district conferences as I think they do. At any rate let us watch any tendency toward a decay of interest and usefulness in our district conferences. And may the day come when the holding of a conference in any community may mean the spiritual uplift, the doctrinal instruction, and the inspiration to greater zeal of all the people who come in touch with it, as well as to those participating in it.

Suffolk, Va.

Value of Education.

During the anniversary of the Educational Society at the recent session of the New York Conference, Chancellor Day, of Syracuse University, said: "I would send a son of mine to college if he was going to drive a humble mule through the streets behind a coal cart, because I would want to have as much distance as possible between my son and that mule. The bare chance that there may be one great inventor in a whole century pays the bill of every college, and every seminary from the Atlantic to the Pacific, from the Northern snows to the Southern palms."—Canadian Epworth Era.

Our "All for Christ" is valuable when united with practical effort. To see a Leaguer tripping away from duty is not desirable. Foolishness of this kind reminds us of the gayest and most frivolous woman on the crowded train—the black she wore and in which she was veiled proclaimed her heartache over a dear one departed while her conduct testified she was only "putting on." Consistency is a jewel of the first water.

Our Correspondents.

Helton Circuit.

DEAR BRO. BLAIR:—The Helton Circuit is on the up grade Since conference we have built a parsonage and one church enclosed ready for the floor and ceiling and ere roll call at conference it will have received the finishing touch. There have been twenty-four conversions and thirty-two accessions to the church. The conference collections are all in sight. We are hoping and praying and working for larger results.

I am sorry we have done so little for the Advocate, but we have tried. Pray for us.

Fraternally,
S W. BROWN.

Table Rock Circuit.

The third Sunday in July we began our special meeting at Oak Hill church and closed on Monday after the fourth Sunday We had a good meeting. About 40 conversions, and 30 added to the church. The church was greatly revived and built up.

Rev. W. F. Ashburn, of the M. P. church, was my help after three days. He did good work. He fell in love with the Oak Hill people and the Oak Hill people with him.

We are now in the new parsonage. In three months from the time it was begun we moved into it. We have a house worth about $1200. And it will not be in debt. Each church is providing for its own part, so there is to be no debt on the house. The churches have all done well, and especially Oak Hill. Bros. J. A. Lackey and L. A. Crawley have led in the matter.

We are expecting good meetings everywhere. Pray for us.

N. M. MODLIN.

Notes From the Waynesville District Conference.

The Waynesville District Conference just closed at Mt. Zion church, Crabtree Circuit, was in all respects a successful gathering. From the opening Love Feast to the Missionary Mass Meeting at the close, there was large evidence of the presence of the Divine Spirit. Under the efficient guidance of the painstaking sub bishop, Rev. C. F. Sherrill, every interest of the church received careful attention. Peace reigned. Bouyant hopefulness rang out in all the utterances of these militant mountain Methodists. Genuine old fashioned hospitality reached high water mark. Verrily this hill country is a land flowing with milk and honey.

The Missionary idea held a large place. The following array of Missionary workers were present: Dr. Seth Ward, Assistant Missionary Secretary; Dr. James Atkins, Vice President of the General Board and President of the Conference Board; Rev. R. F. Bumpass, President of the Board of Missions of the N. C. Conference; Rev. J. M. Terrill and wife, of Brazil, returned Missionaries; Rev. J. E. Abernathy, District Secretary; Miss Terrie E. Buttrick, representing the district work of the Woman's Foreign Missionary Society, the Conference Secretary of Missions and ten live Missionary pastors. All these were given ample time. Dr. Ward inspired us with masterly sermons. Bro Terrill reached our hearts. Miss Buttrick organized a Golden Link Band with about 30 members. Bro. Kennedy took 21 subscribers for "Go Forward." Every pastor pledges his charge either "white or red" Waynesville will continue on the Roll of Honor.

Miss Angelita Silva, a bright Brazillian Methodist girl who has been granted a scholarship at the State Normal, was present and unconsciously added enthusiasm.

Principal E. E. Bishop found in the Crabtree valley some bright girls to attend our Brevard Industrial school.

The secretary will no doubt send a detailed report.

W. H. WILLIS.

From Minco, I. T.

DEAR BRO. BLAIR:—Since writing the ADVOCATE last, I have "come West," but still receive and enjoy the ADVOCATE.

I am now fifteen hundred miles by rail, due west from Greensboro, N. C. I am a "tenderfoot" out in this new country, but find a great field for usefulness into which even a "tenderfoot" may enter. Most people, it seems, bid the church and God good bye when they start to this new country, coming here merely for money-making. But, while this is true, it is also true that many of them may be induced to hear and support the gospel even with less effort on the preacher's part than it would require "back in the states." It is also true, however, that they hear a man for what he says and not for what they think of him, or because they feel in duty bound to attend church They feel no such duty, but if the preacher be a MAN, an earnest, busy, all-round man that steps quick, greets every one with a handshake of good fellowship, and does not ask them at first acquaintance to join the church, they will come out to hear him. And if, when they come, they find that the preacher has not been idling away his time, but has something to say and says it as though he means it and believes it, they will not tell him they are pleased or "enjoyed his sermon," but they will talk about it the following week, and not only come again themselves, they will bring others with them.

And to just such people there is a great satisfaction and joy in preaching. Though they meant to forget the Christian training and influence of bygone days, the memory of them may be easily aroused and then you have a people who listen with gladness. These people have, unlike those in the states who hear the gospel every week, been from under the gospel's influence, have not heard preaching until they can appreciate it. Never have I found so good listeners anywhere else. There is indeed a joy in serving such a people. "The field is great" out here, "but the reapers are few." "Pray the Lord of the harvest that others may be sent."

CLAUDE GREY.
Minco, Ind. Ter., July 23, '04.

Waynesville District Conference.

I have attended many District Conferences but none of them have been a more complete success in every respect than the one above named. The conference convened on 21 inst. at Mt. Zion church on the Crabtree Circuit in Haywood county. The good people of that section, under the proficient leadership of brother J. A. J. Farrington, the pastor of the circuit; completely laid themselves out to make everybody in attendance upon the conference feel at home To say that the Waynesville District Conference was royally and generously entertained is putting it very mildly. We shall be glad to go there again some time. Our presiding elder, the youngest of the assistant bishops in our conference in the way of appointment, and young in years also, presided with the grace and ease of any of experience and riper age. I wish to say here that Rev. C. F. Sherrill has not a superior in the presiding eldership in the Western North Carolina Conference. The way in which he has taken hold of the church work of this district has well proven the wisdom of Bishop Smith in the appointment. The Christly spirit that he carries about with him always makes him a welcome visitor at every quarterly meeting, not only with the pastor, but with all the people. At our District Conference there was no spirit on the part of this gentle officer of the church to show authority, yet with firm hold upon the reins, he held and carried the work of conference to a successful finish, and every pastor and layman left the scene with a brotherly feeling for everybody. The preaching at eleven o'clock and at eight thirty o'clock each day was of a high order. Besides that done by our own district men, we had the pleasure and profit of hearing Dr. Seth Ward of Nashville, Tenn., who preached two wonderfully fine sermons. Rev. W. A. Willis of Marion, W. N. C. Conference, was on hand and preached to the delight of all who heard him and did valuable work with his maps in showing the work of our church in general and that of the W. N. C Conference in particular. Our new Secretary, Rev. C P. Moore, did his work faithfully and acceptably to all.

We trust he will give you a fuller report soon, so we will stop here.

Yours sincerely,
J. W. KENNEDY.

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Painkiller
(PERRY DAVIS')
Cures Cramps.

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Preachers' Summer Home: Maplewood.

On the crest of the Blue Ridge, at Piper's Gap in Carroll county, Va., is located a fine Mineral Spring in the midst of a 40 acre tract of land covered with its original growth of mapel, oak, chestnut, cucumber wood, etc., etc. This point is more than 3,000 feet above sea level and is surrounded with some of the most pleasing scenery afforded in our mountains. From points near here, Mt. Airy (sixteen miles), Pilot Mountain (thirty miles), Suara Town Mountains (forty miles), with many other charming views, can be seen. Mt Carroll Methodist Church is one mile and a half from the spring and is attractively located on a delightful drive.

The water afforded by this spring is said to carry Arsenic and Magnesia and is abundant and refreshingly cold. It is considered a very fine blood purifier. Testimonials of remarkable cures can be secured.

In order to develop this property the owner, Mr. C.S. Hanks, proposes to give 20 lots to 20 Methodist preachers. The conditions are, that such property be improved in two years time with such house as the new owner shall consider sufficient for his family for the summer. With material cheap and convenient, it is thought that box houses with two rooms can be built for $100 and in that proportion if larger ones are used.

Alternate lots are reserved, and offered to our friends of the laymen at $50 to $100. Can we not get a number of our special friends of the laity to join us in this enterprise?

A park of some six acres is reserved above and around the spring containing ample grounds looking to the development of a lake for fishing and boating, and the erection of a tabernacle for lectures on the Chatauqua plan.

On the crest of the ridge near by (a short walk) it is proposed to erect a tower 75 or 80 feet high from which the whole of the surrounding mountain country can be plainly seen.

A beautiful lot with ample ground is reserved for the erection of a large mountain resort hotel.

Lots have been surveyed and are now ready for sale and distribution. Several have been spoken for already by both ministers and laymen. Of course preference must be given to those who can improve soonest. This seems to me to be a most generous offer and I most gladly take advantage of it. Those who apply for lots first will be registered first; but deeds will be granted only as parties are ready to improve the property.

This property is reached from Mt Airy, N. C., (16 miles) on the Southern Railway and from Galax Va , (10 miles) on the Norfolk & Western Railway. Mail and telegraph communications are good.

Believing that a summer home of this kind would be a great blessing to the hard worked minister of our church in the lower latitudes, and feeling that such a community would be most delightfully congenial, it affords me great pleasure to call your attention to this offer.

As I have no further interest in this property than as suggested, I shall have to ask that all communications be accompanied with stamp for reply.

F. L TOWNSEND,
Pastor Methodist Church,
Mt. Airy, N. C.

Grand Excursion to Norfolk, Va , Aug. 16, 1904.

The Southern Railway will operate its popular Annual Excursion to Norfolk, Va . August 16th, 1904; leaving Charlotte at 6:25 p. m., arriving at Norfolk at 8:00 a m , Aug. 17th; returning leave Norfolk at 7:00 p m , Aug 18th, giving two days and one night in Norfolk.

Tickets will be sold on branch lines to connect at junction point. Round trip rate from Greensboro, N. C., $5.00. Approximately low rates from other points.

For further information call on your nearest railroad agent, or write W. H. Tayloe, G. P. A., Washington, D. C.: R. L. Vernon, T. P. A., Charlotte, N. C.

A story recently started on its rounds by Julian Hawthorne in "Hawthorne and His Circle," is having considerable currency. It relates that Harriet Martineau, in the secluded retreats of Brook Farm, was wont to enunciate oracularly, "I accept the universe!" When this was told to Carlyle he grunted out irascibly—"Gad! She'd better!"

Night Was Her Terror

"I would cough nearly all night long," writes Mrs. Chas. Applegate, of Alexandria, Ind., "and could hardly get any sleep. I had consumption so bad that if I walked a block I would cough frightfully and spit blood, but, when all other medicines failed, three $1.00 bottles of Dr. King's New Discovery wholly cured me and I gained 58 pounds." It's absolutely guaranteed to cure Coughs, Colds, La Grippe, Bronchitis and all Throat and Lung Troubles. Price 50c. and $1.00. Trial bottles free at all drug stores.

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Knoxville, Tennessee.—Summer School, June 28, Aug. 5, 1904.

Louisville, Ky.—Biennial Conclave, Knights of Pythias, August 16 20, 1904.

Monteagle, Tenn.—Monteagle S. S. Institute, Aug 15 30, 1904.

Monteagle, Tenn. — Woman's Congress, August 1-7, 1904

Richmond, Va —National Association of Stationary Engineers, August 1-6, 1904

Richmond, Va.—Grand Fountain, United Order True Reformers, September 6-13, 1904.

Los Angeles, San Francisco, Cal.—Triennial Conclave, K. T., Sept. 5-9, 1904; Sovereign Grand Lodge I. O. O. F., Sep. 19-25, 1904.

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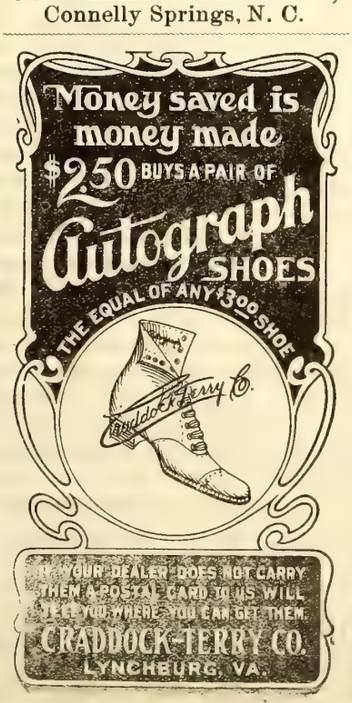
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Mastery.

The tree that stands in the open
And wrestles with the wind,
Is a tree of strength and fiber,
That mocks the blast unkind,
And the soul that climbs to heaven,
Shall leave its faults behind.

—WILLIAM K. PALMER.

What did the Master Write?

What was it took the color from the cheeks of those men, and made them beat such a cowardly retreat?

"The Sins of each one of them."

Perhaps the writing on the sand read something like this:

The name of the widow he had robbed.

The name of the girl whose virtue he had stolen.

The dying words of a broken hearted mother.

The name of the road where he had robbed a man in the darkness

For the old manuscript reads: "Jesus stooped down, and with His finger wrote into the ground the sins of each one of them. And they, when they had read, went out one by one."

In the Revised Version it reads: "When they had heard, they went out one by one" Heard what? The Lord had not spoken? But if you substitute "read" for "heard," the meaning is plain, and quite agrees with this fresh, though old, explanation.

This rendering of the old story draws out our hearts in yet deeper devotion to our Lord.—Western Christian Advocate.

The Blessing of Jacob.

Lord, give me the blessing of Jacob—his best blessing—his power to bless! . . . Make it impossible for me to stay at the top of the ladder, even tho' that be heaven! Send me down the golden stair, down to the pillows of stone, down to the limbs which are languid, down to the souls which are sad! Send me with a breath of Eden. Send me with a flower of paradise! Send me with a cluster of the grapes of Canaan! Send me to the hours which precede the daybreak, those darkest hours which come before the dawn!

Send me to the hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge! Send me to the children whom none have blessed, to the famished whom none have fed, to the sick whom none have visited, to the demoniac whom none have calmed, to the fallen whom none have lifted, to the leper whom none have touched, to the bereaved whom none have comforted! Then shall I have the birthright of the first born; then shall I have the blessing of the mighty God of Jacob.—George Matheson.

Waiting on the Lord.

Wait on the Lord in humility of heart, that thou mayest daily feel the change which is wrought in the heart and conscience by the holy, eternal, ever living Power; and so thou mayest witness, "that which is born of the Spirit, is spirit." And then thou wilt feel that this birth of the Spirit cannot fulfill the lusts of the flesh, but will be warring and fighting the good fight against them; and thus, in faithfulness to the truth, and waiting upon the Lord, thou shalt witness an overcoming, in His due time. O, the conquering faith, the overcoming life and power of the Spirit! We cannot but speak of those things; and cry up the perfect gift, and the power of Him, who is not only able to perfect His work in the heart, but delights so to do; and even to tread down Satan under the feet of those that wait in patience for the perfect conquest. —Isaac Penington.

More Life.

Let me have wider feelings, more extended sympathies. Let me feel with all living things, rejoice and praise with them. Let me have deeper knowledge, a nearer insight, a more reverent conception. Let me see the mystery of life—the secret of the sap as it rises in the tree, the secret of the blood as it courses through the vein; reveal the broad earth and the ends of it; make the majestic ocean open to the eye down to its inmost recesses; expand the mind till it grasps the idea of the unseen forces which hold the globe suspended and draw the vast suns and stars through space. Let it see the life, the organisms which dwell in those great worlds, and feel with them their hopes and joys and sorrows. Ever upward, onward, wider, deeper, broader, till capable of all, all.—Richard Jefferies.

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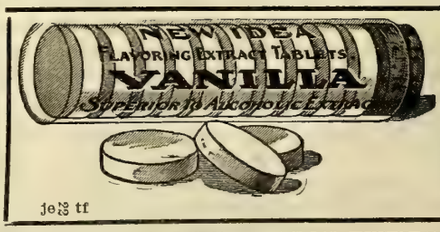
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Our Little Folks.

The Mystic.

People say to me,
"A penny for your thought!"
And I can't remember thinking,
And I should think I ought.
I wasn't sleeping, either;
I know that, because
I saw things out of both my eyes:
I wonder where I was.

Now I'm back, I see them,
Sitting all around;
And the noise together
Makes a purring sound.
But I know something more
Than just awhile ago.
I know something more:
I wonder what I know!

—Josephine Preston Peabody.

"The Farmer Chipmunk."

In the Zoological Garden in New York City there is a chipmunk which has earned for himself the name of the "Farmer Chipmunk." He lives in a large wire cage, which encloses considerable ground. This is the way, according to the World's Events, he obtained his reputation as a farmer:—

One day the keeper happened to notice that there were several blades of corn growing in one corner of the chipmunk's yard. It looked as if the little animal had planted them, for he guarded them carefully and drove away the birds that slipped in once in a while through the wire netting. The blades soon grew into vigorous stalks, tasselled, and developed several vigorous ears. Then, when the ears of corn had grown firm and hard and full of milk, the little fellow climbed up the stalks and feasted on the sweet pulp. When he saw a bird dart down for a bite, he would leap up the cornstalk even more rapidly, flash his tail about, and scare the intruder away.

Some people say that a few kernels which some of the park visitors threw him had accidentally fallen into the loam, and thus corn had sprung into life. But the keeper shakes his head. He believes the chipmunk planted the corn on purpose. If the chipmunk did not sow the corn, he says, it is no sign that he did not know enough. At any rate, he is wise enough to reap his harvest.

How to Attract the Birds.

If you wish to encourage the birds to locate near you, make things as attractive for them as you possibly can. Birds are very much like people in selecting building locations. A man of good judgment never builds where there is not a good water supply handy; neither does a bird. Trees may be leafy and abundant, but unless they find drinking and bathing facilities ample, and near, birds will not locate in your yard. There are plenty of trees just as attractive whose branches overhang bathrooms with all the modern bird conveniences; so off they fly, and leave you to wish that you were fortunate enough to have a stream of water trickling through your grounds, or a pond near by. But you have not; consequently you must content yourself with the less fastidious sparrows, who are satisfied to drink and bathe in mud puddles.

Now, there is a very simple way out of this difficulty if you are willing to take a little trouble. I have tried it, and I know. I never have been at a loss for bird companionship since I conceived the idea of providing a bathroom and a drinking-fountain, combined, for my feathered friends.

Up on the trunk of a tree, out of reach of prowling cats, I have securely nailed a broad wooden shelf; and here until cold weather I keep a large dish full of water, with a stone in the bottom for the smaller birds to stand on.

One of my first duties, after breakfast, is to clean and refill this dish; and during the months of May and June, especially, I often have to fill it many times during the day. One bath of a robin usually leaves the dish not more than half full. And how he does enjoy it! Often he returns to it several times, before his toilet is satisfactorily completed; and during it he retires at intervals to a limb of a tree to dress his feathers, pausing between whiles to dip his bill into the water with many chirps of pleasure. His mate usually accompanies him, waiting in the tree for her turn; and when young speckle breasts have reached a suitable age, they, too, in spite of many remonstrative peeps, are taught to plunge in.

Bluejays, bluebirds, flickers, phoebes, yellow warblers, and orioles all have stopped on their way to and fro, either to drink or bathe, with many delighted chirps of approval for my thoughtful care.

While the birds are drinking they take an inventory of the varied assortment of building material, such as strings, horsehair from ravelled haircloth, cotton, etc., displayed upon a line just below them.

I have seen many a robin's nest with pieces of old cloth hanging from it which have been picked up from the ground where I have thrown them. I saw a robbin, this spring, take eight pieces at one trip. A little yellowbird built her home almost entirely out of wads of cotton that I had tied upon the line, from which she pulled it until her tiny beak was full every time she stopped. I could hardly put out horsehair fast enough for the busy orioles; and, as if to repay me for my thoughtfulness, a pair wove their swinging cradle from the pendant branch of an elm tree directly opposite my window, where the white twine with which I had supplied them bobbed a welcome whenever I looked up at it during the time they fed their hungry brood.

After my third season of love, it is no longer a question in my mind as to whether birds come back to the same nesting-places.

My birds not only return, but they bring friends with them; and three dishes of water and many times the quantity of building material were required this year to satisfy the demands of my rapidly increasing flock of songsters —Helen M. Richardson, in S. S. Advocate.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result and unless the inflammation can be taken out and this tube restored to its normal condition hearing will be destroyed forever; nine cases out of ten are caused by Catarrh which is nothing but an inflamed condition of the mucous services.

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North Carolina Christian Advocate.

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Editorial Correspondence

CONNELLY SPRINGS, N. C.,
August 1, 1904.

DEAR ADVOCATE:—Vacations are tendered sometimes as a matter of courtesy and are enjoyed to the fullest extent by faithful men who richly deserve such an expression of thoughtfulness on the part of those whom they serve. Some people consider all such as a waste of time and money. The trouble with them is that they have never been required to keep the nervous system tuned up to the highest pitch of energy for any great while, and they do not know what it means. They cannot understand the awful effects of a grinding monotony, for the reason that their work affords sufficient variety to break the monotony, and furnishes in itself the recreation which can only be realized by change.

There are other vacations which come per force. Sleep comes when "tired nature rebels," and all the vital forces recuperate under a temporary suspension. So, on a larger scale, the same tired nature rebels when the energies are overtaxed and some lurking miasma preys upon tissue and nerve, and sickness serves arbitrary notice of a vacation which has been too oft deferred or too long delayed. It is cheaper and far more enjoyable to accept a vacation by courtesy than to submit to it per force.

I have been on a vacation of the latter sort for nearly two weeks. The congregation I am serving has no official method by which to extend the courtesy of a vacation, and for nearly three years, I have deferred the matter of even a voluntary suspension for as much as a whole week. The result is that malaria has taken the advantage of an opportunity to clog the wheels and command that, for a time at least, they stand still.

* * * * *

On Wednesday, July 20, I had packed my grip and set my house in order for the trip to Marshville and Waynesville, to greet the brethren of the Charlotte and Waynesville districts in conference; but on that afternoon, tired nature rebelled, and I received peremptory notice to go on a vacation. After spending nearly one week at home, trying to gain a little strength, I came to this place and took up my abode amid a circle of guests, some of whom, like myself, are trying to enjoy an enforced vacation. I am glad to say that I find some things here that assist very much in the process of recuperation. A little to my surprise, I found that the first effect of the mineral water was to stir up more trouble, and, for a day or two, I was a sicker man than I was before coming. Happily, this now appears to be nature's method of restoring to every organ its normal action, and I feel that a few more days will justify a homeward journey.

* * * * *

I had often heard of the wonderful effects of this mineral water at Connelly Springs. In fact, when a schoolboy, I often passed by this wonderful fountain of healing, reckoning not of the wonderful curative qualities of its waters. In those days I did not need to test these qualities, and few others had heard of them. In very recent years, however, they have been brought prominently to the notice of the suffering public; but with all the praise I feel that the half has never yet been told. I have yet to hear of a case of malarial poison, resulting in general debility, that has not yielded in a very short time, and almost without exception those who come here sick and discouraged, go away sounding the praises of the healing virtues of this water.

* * * * *

Apart from the Spring, not the least of all the attractions is the clever manager for this season, Mr. H. W. Connelly. His name and well-known character are sufficient guarantee that every want of the guest will be carefully looked after Then the hotel, a large, two story building, with forty rooms, well furnished, broad verandas on each floor, situated in the midst of a delightful grove of natural forest, makes a comfortable and delightful home for the guests. Everything is clean, and the table is furnished with a bountiful and healthful bill-of fare, such as will satisfy the most fastidious. The Southern Railway delivers you within easy walking distance, and, withal, Western North Carolina scarcely affords a more attractive place for those seeking health or rest.

* * * * *

By the courtesy of Rev. J. O. Shelly and Prof. C. A. Reynolds, I visited Rutherford College, one mile from here, yesterday, and was shown through the village, also through the college building, which has recently undergone a general overhauling, and now presents a neat and attractive appearance. President Reynolds promises us a photograph of the building soon, so that our readers may enjoy a view of this famous institution and grounds. Rutherford College has already become to North Carolina what Young Harris is to Georgia Methodism, and deserves far better by those who have means to help, than she has so far received. Last year there were more than 250 in attendance, and the number is expected to reach 300 next year. The question of housing these is now pressing upon those in charge. We were glad to see many good, substantial dwellings which have been erected during the past year. These will be open to boarders, and will help to solve the problem; but there is great need of a dormitory, arranged with dining hall, where those young men with limited means may be comfortably quartered and yet have board at actual cost. I believe the greatest benefactor of North Carolina Methodism in this year of grace, is the man who will come forward with a gift sufficient to make this available A gift of $5 000 00 would accomplish it. Where is the man or woman providentially endowed for such a work? Their monument would be erected and their memory secure.

* * * * *

It is something wonderful how the Lord is opening up the way for these Methodist schools. Brevard is ready for 200, and will probably have them. Weaverville is past the 200 mark, while Rutherford and Davenport are running over, and Old Trinity is reaching out for a place alongside of these. It is conservatively estimated that there will be in these schools of Western North Carolina Methodism not less than 1,000 to 1,100 students next year, while Trinity College will press toward the 500 mark, including the High School. Putting these together in the count, with some 400 to 500 in Louisburg and Littleton, with Greensboro Female College yet to be heard from, and it would look like there is life among the Methodists in the old land yet. Who said that the Methodists are hopelessly divided and are failing in their educational work? Not one of these institutions but will be strengthened with the years, and what we want is that all shall line up and see that they get Methodist money and Methodist patronage.

H. M. B.

Mrs. Jno. R. Brooks Dead.

It is with great regret that we chronicle the death of Mrs. John R. Brooks last Friday at Louisburg at the home of her sister, Mrs. M. S. Davis. She had been in declining health for some time, and the result was not unexpected. We extend our sympathy to the bereaved husband and family. We clip the following notice of her life and death from the Raleigh Post:

"A telegram was received last night announcing the death of Mrs. Pauline Brooks, wife of Rev. Dr. J. R Brooks, which occurred yesterday (last Friday) afternoon at 6 o'clock at the home of her sister, Mrs. M. S. Davis. Mrs. Brooks had been in ill health for some time, and for the past four weeks had been with her sister in Louisburg. She was the daughter of the late Major D. S. Hill, of Louisburg, and was a Christian woman of the sweetest, purest character. For many years she has been a leading spirit in every good work among the Methodist women of North Carolina. Her husband has been a consecrated and faithful member of the North Carolina Conference and she has nobly upheld his hands. She leaves no children, but three brothers, Dr. Charles G. Hill, Mr. D. S. Hill and Mr. W. H. Hill, all of Baltimore, and three sisters, Mrs. W. S. Stark of Oxford, Mrs. Carrie H. Painter, of Baltimore, Mrs. W. E Best, of Wayne county, and Mrs. Garland Jones of Raleigh, survive her. Mrs. Jones has been with her in her last illness at Louisburg, and only returned home this week. Yesterday morning, upon receiving a message that she was worse, Mr. and Mrs. Garland Jones left for Louisburg and reached there before the end came.

"The funeral will be held in Louisburg Sunday and the interment will be in the old family burying ground there"

EDITORIAL NOTES.

We are sorry to see that Dr. T. F. Marr, of Tryon Street, Charlotte, has again been under the surgeon's knife. He is doing nicely.

Rev. J. A. Fry, of Asheboro circuit, filled the pulpit at Centenary church, this city, very acceptably last Sunday night.

We are glad to note that the children of Rev. H. L. Atkins, of the Shelby District, who have been suffering with fever are getting well again.

Rev. G. F. Kirby, of South Main Street, High Point, filled the pulpit at West Market Street church in this city at both morning and evening services last Sunday. He preached two excellent sermons.

Mrs. B. B. Adams, of Four Oaks, N. C., Treasurer of the Woman's Board of Foreign Missions of the North Carolina Conference, spoke to Golden Links of West Market Street church, this city, last Sunday evening.

We are glad to see that Dr. S. B. Turrentine who is representing Greensboro Female College at various points in the North Carolina Conference succeeded in raising $803 10 for that institution at the Wilmington District Conference at Southport.

We hear with regret that Mr. S. C. Rodgers, father of Rev. J. P. Rodgers, of this conference, died at his home in Enochville, N. C., June 22d. He was a ripe Christian, dying at the good old age of eighty and leaving behind him a spotless Christian character. 'He rests from his labors, and his works do follow him.'

CONFERENCE NOTES.

Work on the new Methodist church is forging ahead —Danbury Reporter.

Rev. J. A. B. Fry spoke at an educational rally at Weddington Academy last Friday.

Dr. J. H. Weaver will be hear for the summer conference and to dedicate the new Methodist church.—Jefferson Recorder.

Miss Minnie Mock, daughter of Rev. J. C. Mock, of the Polkton circuit, was married last Thursday to Mr. Cecil Little, of Lexington, N. C.

Rev. D. H. Tuttle will preach at Marvin Camp Ground, near Gamewell, next Sunday at 11 a. m. It is not his purpose to hold a meeting there this year.—Lenoir Topic.

Rev. Mr. Edwards, the pastor, is conducting a meeting at Bethlehem Methodist church. He is being assisted by Rev. Mr. Sharp, of Rockingham.—Twin City Sentinel.

During the heavy rain and electric storm last Thursday afternoon, lightning struck the Shelby Methodist church steeple and damaged it slightly. The damage amounted to about $10.—Charlotte News.

Dr. P. L. Groome has purchased a nice lot on Spring Garden Street ex-

tended, opposite the site of the new Morehead township graded school, and will build a handsome residence there this fall.—Greensboro Patriot.

Rev. W. L. Hutchins closed a very interesting at Epworth last Sunday, and there were more than twenty professions of faith. An old man and two of his children, and one of his grandchildren were added to the church.—Mt. Airy News.

Rev. W. H. Willis left Tuesday for Asheville and other points in the west for a two weeks vacation and incidentally to do some work for the cause of missions at the Fraklin district conference, such work being among his duties as secretary of the conference mission board.—Marion News.

Rev. M. T. Plyler, of Chapel Hill, was here yesterday on his way to attend the Fayetteville quarterly conference at Jonesboro. He has been attending the Methodist conferences in behalf of the Greensboro Female College and has succeeded in raising funds to equip twenty-one rooms in the college. He is greatly pleased at the outlook —News and Observer.

The Weddington correspondent of the Charlotte Observer, writing under date of July 27, says: Weddington school will open August 8th and the best school in its history is expected. The ten room dormitory for girls will be finished and ready for occupancy by the opening of the school and a dormitory for the boys will soon be erected so any boy or girl who wants an education can have it. Miss Mattie Evans, who was the music teacher here last year, has been spending the vacation with her mother, at Ringgold, Ga , and relatives in Atlanta. She is to return today to teach music again this year.

Greensboro District Conference.

This District Conference met at Holt's Chapel, two miles east of Greensboro, on Thursday, July 28th, 1904, and continued in session three days. The Presiding Elder, Rev. J. R Scroggs, presided over the Conference with great acceptability. Rev. J. A. Bowles, pastor of Walnut Street church, Greensboro, was elected Secretary.

The attendance was very fine there being on the first day sixty-eight preachers and delegates present. All the pastors on the District were present except Dr. S. B. Turrentine, who was absent in the eastern part of the State, attending district conferences in the interest of rebuilding Greensboro Female College.

After the organization of the Conference, Rev. W. M. Bagby, pastor of Washington Street church, High Point, N. C., preached a very helpful sermon from the text found in Romans 12:15.

The evening session was taken up in the discussion of the spiritual state of the church. The following program was announced by the chair: "Our Revivals—1st, Their relation to the spirituality of the membership. 2d, Their relation to the unsaved masses," which was ably discussed, Rev. L. T. Cordell leading in the discussion followed by Rev. P. J. Carraway, Dr. J. J. Renn, Messrs H. F. Starr, C. H. Ireland, H. A. Garvis, and Rev. J. R. Scroggs. The discussion made a fine impression on the conference, and doubtless will result in much good.

Friday was devoted to our Sunday-school and Educational work. The following program was partially carried out: "Our Educational Institutions—1st, Our Sunday schools; 2d, Our Epworth Leagues; 3d, Our Church Literature; 4th, Our Schools and Colleges." Prof. G. H. Crowell, High Point, led with a splendid address on "The Sunday-school as an Educational Influence." The Conference passed resolutions, requesting that our ADVOCATE publish this address by Prof. Crowell. He was followed by Dr. L. W. Crawford, C. H. Ireland, and others. [Prof Crowell's address will appear next week.]

At 11 o'clock Friday, Rev. L. T. Cordell preached a most excellent sermon before the Conference, based upon the passage of scripture found in 1 Cor. 2:16. Our schools and colleges were represented by Prof. Browning, Trinity Park; Prof. W. W. Peel, Rutherford College; Prof. J. T. Henry, Trinity High School; Dr. L. W. Crawford, Weaverville College; and Mrs. Lucy H. Robertson, president of Greensboro Female College. In the absence of Rev. H. M. Blair on account of sickness, T. C. Hoyle, Esq., spoke in the interest of our church organ.

Rev. Dr. L. W. Crawford presented the following resolutions, which were adopted:

Resolved, That we have heard with great pleasure the statements in regard to Greensboro Female College made by Mrs. Lucy H. Robertson, president, and Mr. C. H. Ireland, one of the Trustees. This honored institution has long been a part of North Carolina Methodism, and one of the prime factors in the educational and spiritual development of our people. We heartily approve the action of the trustees in deciding to rebuild at once and to reopen the college this fall. There is a special reason why the people of the Greensboro District should rally to the financial aid of this noble institution and urge all our people to do all in their power to help rebuild and re-equip it, and then fill it with girls.

Resolved, That the high character, the large experience and broad scholarship of Mrs Lucy H. Robertson eminently fit her for the presidency of this great school, and we commend her to the confidence and esteem of all our people.

L. W. CRAWFORD.

Prof. G. H. Crowell read the following complimentary resolution which was unanimously adopted by a rising vote:

WHEREAS, This is the last year of our beloved Presiding Elder, Rev J. R. Scroggs on the Greensboro District, and

WHEREAS, The District has greatly progressed in missionary spirit, in Sunday-school effort, financially and spiritually, until it is quite the banner district in the Western North Carolina Conference; and

WHEREAS, We feel that, during his faithful services in the work of the Master during these four years, we have been greatly blessed by his wise counsels, his gospel sermons and his godly example, therefore be it

Resolved, That while we are loathe to part with our beloved Presiding Elder, our love and esteem go with him into whatever new field he may be assigned, and our prayers go up to God that His kingdom will continue to widen its tents and strengthen its stakes under his wise administration as it has ever done heretofore.

REV. W. M. BAGBY,
GEO. H. CROWELL,
J. A. ODELL.

Dr. Scroggs spoke very feelingly in response to these resolutions.

Dr. Scroggs will leave the District in fine condition, and the reports from the various pastoral charges show that progress in all departments of church work has been made.

The preaching during the conference was of a high order, and besides those already mentioned, was done by T. B Johnson, Pleasant Garden circuit; A S. Raper, Wentworth circuit; R B. Clark, Enterprise circuit; C. H Caviness, West Randolph circuit; G F. Kirby, Main Street church, High Point; and Dr. J. R. Scroggs, who preached at 11 o'clock on Sunday. Bros. J. A Fry, C. H. Caviness, and G F. Kirby preached in the Greensboro churches on Sunday.

C. M. Short and W. L. Dawson were licensed to preach, and C. M. Short, R. L. Fruit and J A. Sharp were recommended to the Annual Conference for admission.

J. A. Odell, J. A Young, C H. Ireland and P. H. Williamson were elected delegates to the Annual Conference, and C. E. Landreth and I. F. Craven alternates.

The next session of the Conference will be held at Ramseur, N. C.

How well Holt's Chapel entertained the Conference is clearly set forth in the following resolutions:

WHEREAS, At the last session of our District Conference, another church was selected as the place for holding this session of our Conference, and

WHEREAS, When it was found that the church selected could not accommodate us by reason of the fact that their new church building was not completed, and

WHEREAS, The members of Holt's Chapel kindly extended their hospitality and have most elegantly entertained the members of the conference, therefore be it

Resolved, That we greatly appreciate the elegant and open hospitality of the membership and desire to make special mention of the sumptuous dinners served by the ladies of the church on the church ground.

L. W. CRAWFORD,
P. H. WILLIAMSON,
J. A. BOWLES, Sec.

Waynesville District Conference.

The Waynesville District Conference closed yesterday. The attendance was large. We began Thursday morning with an old fashioned Methodist love feast. This set the keynote for the conference in spiritual matters, besides putting the ministers and laymen at ease in the discussions and work of the conference.

No interest of the conference was neglected. Due emphasis was put on education, missions, Sunday schools, finances, &c., with especial interest on the spiritual state of the church. The conference was one of deep spiritual interest and hopefulness. A dominant and conquering faith seemed to possess the ministers and laymen. Every pastoral charge promised to pay out in full on missions.

The district is in a hopeful condition. A new district parsonage has just been finished probably the best district parsonage in the conference. Some parsonages have been improved New churches are being erected. Some gracious revivals have been held.

The preaching was deeply spiritual and evangelistic. The missionary mass meeting Sunday afternoon was a suitable close and climax of the conference. The spiritual tide was full and deep. The conference was royally entertained in a good brick church by a noble people in one of the fairest valleys of this fair mountain countrp. All in all it was such a conference as brings ministers and laymen nearer to God, binds them nearer together, and sends them back to their fields of labor with heart and hope for yet greater work. I hastily send this brief view of the conference. The Secretary will no doubt write in detail. We all regretted that the editor by reason of sickness could not be with us.

Fraternally,
C. F SHERRILL.

Charlotte District Conference.

The conference met in the Methodist church in Marshville, July 21st, at 10 o'clock, a m About all the preachers and a fair representation of lay members were present at the opening, and by the morning of the second day a number of others reported. The reports touching the various interests of the church showed that the district is in a fairly prosperous condition.

Rev. J. E. Thompson, the presiding elder, seems at home in the chair, and knows very well how to expedite business, so no time was wasted in useless discussion.

The preaching up to Friday night was done by Rev Mr. Bradley, of the Monroe circuit; Rev. J. A. B. Fry, of Charlotte, and Professor Bivins, of Trinity Park School, and was up to a good average.

The dauntless and heroic Miss Nannie Lee Smith, of Greensboro, was present to represent Greensboro Female College, on Thursday night, but was almost rained out.

Mrs Haygood, of Charlotte, represented the Woman's Missionary work in the district.—Wadesboro Messenger.

NEWS NOTES.

Laying brick on the new government building at Durham has begun.

Chas. M. Schwab, the multi-mullionaire, has decided to give $1,000,000 to his native town, Loretto, Pa.

Admiral George Dewey and his men have at last gained their suit for prize money, and will receive more than $800,000.

Rev. A. C. Dixon, pastor of Ruggles Street Baptist church, Boston, has been called to be the head of the Northfield work instituted by the late lamented Dwight L. Moody.

Judge Thomas N. Hill died at his home in Halifax July 24th. Judge Hill was one of the most prominent lawyers in the State. He was the independent candidate for Chief Justice in 1902.

Messrs. Cobb & Fry, leasees of the Hotel Guilford in this city, have also leased the Hotel Benbow. Both hotels will be conducted under one management, but under their present names.

In Wilmington last Wednesday, the dispensary lost by a majority of 690. The total vote cast was 1912; for dispensary 611, against dispensary 1301. The city also voted for distilleries by a majority of 461.

FOREIGN.

The Russian Minister of the Interior, M. Von Plehve, was assassinated in St. Petersburg, on the morning of the 28th ult., by a bomb being thrown under his carriage. The assassin was captured.

The Sunday School.

Lesson for August 7.

God Taking Care of Elijah.

(1 Kings 17: 1-16.)

LESSON COMMENTARY.

Of all the prophets, Elijah stands the most conspicuous. Suddenly and unannounced he appeared before King Ahab and delivered the divine message that told God's punishment of Israel's idolatry. Elijah is eminent for his faith, his courage and his obedience. His life was one of danger, toil and suffering; but in no other do we see more fully the providence of God, who with a father's love protects his children and supplies their wants. The translation of Elijah from earth to heaven in a chariot of fire, was a sublime and fitting ending for a life so grand and so majestic.

We know neither Elijah's family nor his tribe. He is called the Tishbite, which may refer to the place of his birth. In unpointed Hebrew, Tishbite is written Thshbi, and there was a small town in the tribe of Naphtali in northern Galilee named Thishbe. Elijah was an inhabitant or sojourner in Gilead, but not a native of that tribe. In fact, instead of "Elijah the Tishbite," we might translate these words "Elijah the sojourner, from among the sojourners of Gilead."

Gilead lay east of the Jordan, a rough and mountainous section, bordering on the deserts of Arabia. The people were much like the desert tribes in their customs and manners of life. They kept flocks and herds and often moved from place to place in search of pasture. The necessity of always being prepared to defend their homes from sudden attack by the neighboring hostile tribes of Bedouins on the east, had made the people of Gilead brave and warlike.

Perhaps Ahab had been king of Israel ten years when Elijah, the mountaineer prophet, stood before him. Tradition pictures Elijah as a man of middle age and of solid form and medium height; with a strong physique and countenance of rugged outline; and with long black hair falling upon his shoulders.

The announcement of Elijah to Ahab was brief but terrible The idolatry of Jeroboam, who set up the golden calves, broke the second commandment, for by these images he pretended to represent Jehovah as his God. But Ahab had introduced the Canaanitish religion of the worship of Baal, breaking also the first and greatest of all the commandments. The worship of Baal used the most impure rites and offered up human sacrifices. A new generation had grown up in the forty-five years since Israel had separated from Judah, and men and women were becoming gray-headed who had never known any other worship but that of idols. The long suffering of God endures for many years, but to those who refuse to repent, and persist in sin, punishment at last must come, and "the wages of sin is death."

Every word of Elijah to King Ahab was a word of judgment. "Jehovah liveth God of Israel" Ahab might turn aside, but that in no wise affected the power of the Lord; and though Israel might worship Baal, still Jehovah was their God; they were in his hands, and before him they must answer for their sins. And so must we.

"Before whom I stand."—God was present, and Elijah declared himself to be the servant and the messenger of Jehovah.

"There shall not be dew nor rain these years."—This was the punishment of Jehovah for the great wickedness of his people. It meant misery and ruin and death to many. Not for a season, but for years, was the awful sentence of impending justice. How many? Unknown to them, but till the pride of Israel was humbled The drought lasted three years and a half (Luke 4: 25). Rain should come again only at the word of the prophet of the true God.

"But according to my word."—Baal was originally the god of fertility, and was supposed to exercise a benign influence over agriculture. God's judgment came as a direct challenge to idolatry. Let Baal bestow rain if he could. It should fall only at the command of Jehovah.

As our next lesson includes the continuance of the drought, and the lesson following that tells of the rain that ended the famine, we may devote our present study chiefly to God's care of his faithful and obedient prophet.

To shield Elijah from the wrath of Ahab, and more particularly from the fury of the inhuman Queen Jezebel, the Lord directed the prophet to seclude himself by Cherith, a mountain stream of Gilead that flowed into the Jordan from the east. We do not know which of the many torrent beds in that section was "The brook Cherith." Bible writers speak of places as facing the east,—"before Jordan" equals "east of Jordan"

That Elijah might be hid from men, he was fed by the ravens; large black birds over two feet long, their extended wings measuring a yard from tip to tip. They can be taught to speak like a parrot They are quick of sight, bold, intelligent, and often snatch food from the hands of children or from the markets in the town. While here Elijah received two good meals each day of two wholesome staple articles of food, "and he drank of the brook."

Jesus taught us to ask for needed food, and we have the promise of God that if we trust him and do his will we shall not starve; "verily, thou shalt be fed." (Psalm 37: 3) Many worry, fearing want. Jesus bids us seek first the kingdom of God and all earthly things needed shall be added. (Matt. 6: 33). And we read of God's care for Elijah, let us determine to serve him more faithfully and to trust him more fully.

The brook dried up. The Lord sent Elijah westward across Israel into the Phoenician kingdom of Ethbaal to Zarephath. This was the Sarepta of the New Testament, and probably the present little town of Sarafend, an Arabian village eight miles south of Zidon. Here the streams, flowing from the mountains of Lebanon, would still supply plenty of water after those of Gilead had become dry. And here Elijah was safe from pursuit, for the cruel Jezebel would never suppose that he had sought refuge in the heathen land ruled by her own father.

The narrative of God's miraculous feeding of his prophet in the house of the widow of Zarephath, is full and plain. The barrel of meal was probably a large earthen jar, the cruse of oil an earthen bottle.

The heathen woman whose kindness fed Elijah, and whose faith trusted in Elijah's God to feed her, at last became a worshipper of Jehovah herself. And her entertainment of God's prophet was not only the means of preserving her and her son from starvation, but it also gave that son back to life when he was slain by disease. (Read the entire chapter.)

Probably Elijah was in Zarephath two years and a half Through all this time, he was fed from the barrel of meal that grew no less and from the cruse of oil that became not empty. And there was food in that home till the rains fell and the earth could again bring forth food.

The power of God rules over all; with him nothing is impossible. Our need or distress is never so great that he cannot aid and save.—Rev. E. P. Mickel, D. D., in Christian Observer.

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The Epworth League.

Topic for August 7.

God and the Great World Problems.

(Psalm xlix. 1-13.)

One of the finest didactic Psalms, containing not merely consolations for righteous sufferers but a real, however crude and imperfect, theodicy [or vindication of providence in the present order of things in which evil exists].—T. K. Cheyne.

I. THE PROBLEMS OF WEALTH, LABOR, COMMERCE, AND POLITICS ARE SUBJECTS FOR DIVINE SETTLEMENT.

1 The moral law of God is the rule of right in all relations of life. It is not to be banished from commercial, social, and industrial affairs.

2 Possibly no passion is stronger than that of gain, no vice more debauching than avarice. The place where covetousness is intrenched in the human heart is most secure against all attempts to dislodge it. The law of the Lord controls gold.

3 Commerce is one of the spheres in which avarice misuses the necessary conditions of things for dishonest gain. The Bible will regulate commerce by honesty.

4. National affairs are often discovered from the law of private righteousness; but this may not be without violating the teaching of the Bible.

5. Since God's law has to do with all the departments of life, there must come a final adjustment of all that is awry in them. The perfect order of the kingdom of God is impossible until wealth, labor, commerce, politics have been thoroughly Christianized.

II. DIFFICULT AS SOME OF THESE SEEM, GOD IS WORKING THEM OUT.

1. There is a danger to be guarded against of hastily interpreting current events as God's judgments. They may be such, but we are very liable to misconstrue them.

2. But it is evident that these problems are being settled. (1) As enormous as wealth is, it is being more than ever devoted to good; (2) altruism is the recognized social standard; (3) the laborer is now treated not as commodity but as a man; (4) the attempt to reach a moral standard for politics alone has failed, even in international affairs, when arbitration is beginning to take the place of war, and when nations do not hold their existence by suffrance from the strong, but by international right.

III. EVERY CHRISTIAN'S DUTY IS TO FIGHT SELFISHNESS.

1. Selfishness lies at the root of all sin; it is the opposite to the spring of all virtue—love

2. The way to fight selfishness is to exemplify love in the life.

ILLUSTRATION AND APPLICATIONS.

The world problems, which vex because they become practical questions, and perplex because difficult to reconcile with our knowledge of things, are to be settled by revelation only; for their final settlement is not in this life, where, as far as we can discern, there are inequalities and injustices to right, and will be to the end. Revelation lets us into the secret of the Lord; faith enables us to see the invisible process of righteousness that has reference to two worlds.

Both rich and poor have lessons to learn. The poor are in danger, on the one hand, of despising the rich and regarding them as monsters of iniquity; on the other, of fawning to them as if they were creatures of superior kind. The rich are in danger lest in pride they should hold the poor in contempt or oppress them—in both cases failing to recognize their brotherhood.

The children of this world often dwell in false security, while the children of the kingdom sometimes suffer from needless fear.

Those who will not listen to God, whether rich or poor, cannot attain the true wisdom. The world cannot give us the key of salvation

"The fear of man is the first step toward apostasy from the known truth of God; for this reason a Christian, especially a teacher, should not allow himself to be seduced by it, but should contend against it with faith and prayer."—Starke.

If a man cannot redeem himself from death, much less can the sinner redeem himself from hell.

In acquiring that wisdom by which the perplexity arising out of the problem of evil in the world is to be relieved the first thing needful is to get rid of the conventional standards of human judgments and to penetrate to the true nature of things, and to assign real value to things as they relate to two worlds.

The glitter of fool's gold is no substitute for heavenly glory.

I had rather have a mansion in the skies than a stately mausoleum. The pyramid of Gizeth is a world's wonder; but what of that to the mummy of a Pharaoh? Moses rightly esteemed the reproach of Christ greater riches than all the treasures of Egypt.

Our Psalm acquaints us with the inward thought of the arrogant and ungodly rich—"it is that their houses shall continue forever." The probable meaning is that they scheme and plan, and dispose of their life as if they should live forever. But a more approved rendering makes a fine piece of sarcasm; instead of their houses continuing forever, it is: "their tombs shall be their perpetual house."

Saladin ordered a spear bearing a white flag to be carried through the camp, on which was this inscription: "The mighty King Saladin, conqueror of all Asia and Egyty, takes with him when he dies none of his possessions, but this white flag for a shroud." The Emperor Severus exclaimed just before his death: "I was all things; I shall possess nothing."

MINOR TOPICS.

1 What is there about worldly prosperity to make men forgetful of their frailty?

2. What is there about worldly prosperity that should lead men to ignore the law of the Lord in their worldly affairs?

3 To what extent does the aphorism, "Business is business," obscure the claims of Christ to rule in our worldly affairs?

4 It is practicable to apply the teachings of Christ to commercial affairs?

5 If in doing so one must forego certain advantages taken at the expense of others, is it not to be expected that God will more than offset the loss by providential interposition?

Is there any essential difference between holding back from distribution a portion of the just wage due the laborer and holding up a pedestrian on the highway?—Epworth Era.



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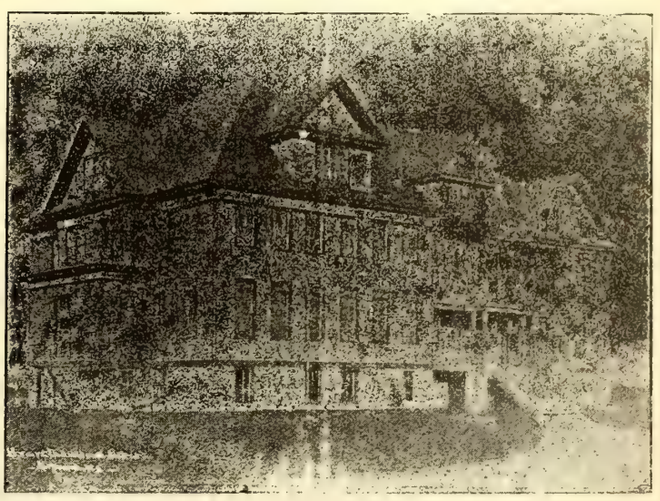
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The Asheville-Waynesville District Meeting of W. F. M. Societies.

MISS TERRIE BUTTRICK

The Asheville and Waynesville districts united in holding a very enthusiastic and helpful meeting at Hendersonville, July 8th, 1904.

The opening devotions were conducted by Rev. D. M. Litaker. After a missionary address by Rev. Mr. Litaker, the conference was called to order by Mrs. M. E Child, Secretary of the Asheville District. Mrs. James Brookshire was elected secretary, and Miss Ethel Ray assistant secretary.

Committees on Extension of Work, Finance, Literature, Golden Links and Juvenile Work were appointed.

Thirty-six delegates answered roll call and twenty visitors registered.

The conference was honored and blessed by the presence of the Conference Corresponding Secretary, Mrs. L. W. Crawford, who gave a pleasing and very helpful talk on Missions. She briefly reviewed some of the most important features of the Board meeting at Jacksonville, Fla., and the W. N. C. Missionary Conference at Monroe. She imparted a wealth of information along all lines of work, and in her gentle but convincing manner urged a forward move. Again she re-iterated the motto given at the Monroe Conference, "Launch into the deep," and made it impressive by appropriate comments.

The Monroe Conference was reported by some of the delegates as follows: Mrs. D. M. Litaker, "A General Review"; Mrs. James Brookshire, "The Spiritual Uplift"; Mrs. J. E Ray, "General Financial Condition"; and Miss Buttrick, "Golden Links and Juvenile Work" These papers and talks gave a clear, concise, and interesting review of the chief and most important work transacted at the annual meeting and furnished valuable suggestions for the advancement of local work.

After a twenty-minute recess for committee work, reports from auxiliaries of both districts were heard. Nearly every society pledged an increase over last year's financial report.

Reports from Committees were heard and accepted. All work done by the annual conference was endorsed and the resolutions were formed accordingly.

At 1 o'clock luncheon was served on the parsonage lawn by the Hendersonville ladies. Small tables were artistically arranged under the trees and a very pretty picture was presented as the visitors partook of the bountiful supply of dainty refreshments and enjoyed social intercourse. A more pleasant hour was never spent. Even nature aided in adding comfort and pleasure by spreading a cloudy veil over the sun until after luncheon.

The opening exercises of the afternoon session were conducted by Rev. C. P. Moore. Conference was then called to order by Miss Terrie E. Buttrick, Secretary of the Waynesville district.

A paper entitled "A Young Woman's Attitude to Missions," was read by Miss Connie E. Buttrick. This was ordered to be printed in the ADVOCATE.

Reports were heard from Golden Links and Light Bearers.

Mrs. C. P. Moore read an excellent paper on "How to Interest Children in Missions," which was also ordered to be printed.

Mrs. Branner explained the "Baby Roll" and "Angel Band."

The two District Secretaries gave a synopsis of their work which showed advancement and improvement in every department of work.

Conference closed with the "Delegates' Hour," which was most profitably spent in giving experiences and discussing ways and means of promoting the cause of missions.

The next meeting will be held at Weaverville.

After adjournment the delegates and visitors were conveyed to the station in carriages furnished by the Hendersonville auxiliary and the ladies returned home feeling it had been a day well spent in the Master's cause and with some of His chosen people.

The conference was a decided success and every district would feel a spiritual uplift and receive a grand impetus to greater achievements by holding such a meeting.

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Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

At Charlotte, last Friday, Major W. A. Breese was found guilty of abstraction and wilful misapplication of the funds of the First National Bank of Asheville. The crime took place seven years ago, and has been tried several times before. Maj. Breese was sentenced to seven years in the penitentiary at Atlanta, Ga. An appeal was taken.

Quarterly Meetings.

ASHEVILLE DIS'T—3rd Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	May	28 29
Bethel	"	28 29
Marshall circuit, Flint Hill	June	4 5
Hot Springs ct., Paint Rock	"	11 12
Ivey circuit, Little Ivey	"	18 19
Bald Creek circuit, Deyton's Bend	"	22 23
Burnsville circuit, Martin's Ch	"	25 26
Swannanoa circuit, West's Ch	July	2 3
Hendersonville station	"	9 10
Hendersonville ct. Reedy Patch	"	16 17
Cane Creek ct., Sharon	"	23 24
Old Fort circuit, Pleasant Grove	"	30 31
Weaverville circuit	Aug.	13 14
Weaverville station	"	20 21
Central	"	27 28
Haywood St	"	27 28
District Conference at Biltmore	"	4 7

CHARLOTTE DIST—3rd Round.

J. E. Thompson, P. E., Charlotte, N. C.

Hoskins	June	5 6
Brevard	"	5 6
Pineville, Hebron	"	11 12
Dilworth	"	12 13
Morven, Long Pine	"	18 19
Trinity	"	26 27
Calvary	"	26 27
Tryon street	July	3 4
Chadwick	"	3 4
Weddington, Wesley	"	9 10
Matthews, Indian Trail	"	10 11
Monroe circuit, Bethlehem	"	16 17
Monroe station	"	17 18
Polkton, Marshville, D. C	"	21 24
Lilesville, Olivet	"	30 31
Ansonville Salem	Aug.	6 7
Wadesboro station	"	7 8
Derita, Derita	"	13 14
Clear Creek, Bethel	"	14 15
Waxhaw, Pleasant Grove	"	20 21

GREENSBORO DIS'T—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	July	24
Greensboro, Spring Garden St.	"	31
Greensboro, Centenary	Aug.	7
Greensboro, Walnut St	"	14
Pleasant Garden, Bethlehem	"	28 29
Ruffin, Ruffin	Sept	3 4
Randolph, Mt Shepherd	"	10 11
Wentworth, Salem	"	17 18
Reidsville, Main St	"	18 19
Asheboro station, Asheboro	"	25
Randleman, Naomi	"	25
Uwharrie Oak Grove	Oct.	1 2
Asheboro circuit, White Chapel	"	7
Enterprise Concord	"	8 9
Ramseur, Ramseur	"	9 10

FRANKLIN DIS'T—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	July	23 24
Franklin circuit at Iotla	Aug	6 7
Webster ct. at Cullowhee	"	13 14
Macon cir. at Mount Zion	"	20 21
Glenville circuit at Norton	"	27 28
Whittier circuit at Shoal Creek	Sept.	3 4
Dillsboro, Sylva & Dillsboro	"	10 11
Andrews circuit, Audrews	"	17 18
Bryson City circuit, Bryson City	"	24 25

MOUNT AIRY DIS'T—4th Round

J. A. Cook, P. E., Mount Airy, N. C.

Jonesville circuit at Jonesville	Aug.	2 28
Elkin station	"	28 29
Sparta ct., Potato Creek	Sept	3 4
Laurel Springs ct. Chestnut Hill	"	10 1
N Wilkesboro ct., Miller's Creek	"	17 18
Wilkesboro ct. Wilkesboro	"	18 19
Rockford ct. at Stony Knoll	"	24 25
Mount Airy station	"	25 26

MORGANTON DIS'T—4th Round In Part.

J. H. West, P. E., Rutherford College. N. C.

Morganton station	Aug.	13 14
Cliffside circuit at Oak Grove	"	20 21
Henrietta and Caroleen	"	21 22
Marion station	"	27 28
Connelly Springs ct., Ruth. College	Sept	3 4
Table Rock ct at Mt Grove	"	10 11
Morganton circuit Mt Pleasant	"	17 18
Forest City ct Salem	"	23 24
Rutherfordton station	"	25 26
Green River circuit, Bethlehem	Oct	1 2

SALISBURY DIST—3d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	May	14 15
Concord, Epworth	"	15 16
Concord, Forest Hill	"	21 22
Concord circuit, Rocky Ridge	"	21 22
Albemarle circuit, Pine Grove	June	4 5
Albemarle station	"	5 6
Linwood circuit, Bethel	"	18 19
Lexington station	"	19 20
Lexington Mission	"	20
Salisbury circuit, Bethel	"	25 26
Spencer station	"	26 27
Salisbury, Main Street	July	2 3
Salisbury, First Church	"	3 4
Gold Hill circuit, Mt. Zion	"	9 10
New London circuit, Palmerville	"	10 11
Tabor & Vance Mill, Gay's Chapel	"	16 17
East Salisbury station	"	17 18
Cottonville, Rehoboth	"	23 24
Big Lick, Love's Chapel	"	23 24
Norwood station	"	24 25
Salem station	"	30
Mt. Pleasant ct., Centre Grove	July 31	Aug. 1
Jacks n Hill circuit, Janes Chap	Aug.	6 7
Woodleaf circuit, South River	"	13 14
China Grove circuit, Shiloh	"	14 15

SHELBY DISTRICT—4th Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Aug.	21 2
Bessemer City at Bessemer	"	27 28
West End and Ozark, Gastonia	"	28 29
Mount Holly ct., at Mt. Island	Sep	3 4
McAdensville station	"	4 5
ElBethel station	"	10 11
King's Mountain station	"	1 12
Bellwood circuit at Kadesh	"	17 18
Polkville circuit	"	18 19
Southfork circuit at Wesley Chap	"	24 25
Lincolnton circuit at Marvin	Oct.	2
Lincolnton station	"	2 3
Lowesville ct. at Salem	"	8 9
Rock Springs circuit	"	9 10
Stanley Creek circuit at Stanley	"	15 16
Cherryville circuit	"	22 23
Lowell circuit at Lowell	"	29 30
Gastonia, Main Street	Oct. 30	Nov. 1
Shelby circuit	"	5 6

STATESVILLE DIS'T—4th Round.

J. H. Weaver, P. E., Lenoir. N. C.

Lenoir circuit at Littlejohn's	Aug.	20 1
Lenoir station	"	21 22
Mooresville station	Sept.	3 4
Mount Zion station	"	4 5
Mooresville circuit, Centenary	"	10 11
Troutman circuit, Wesley Chapel	"	11 12
Caldwell circuit, Rocky Mount	"	17 18
Granite Falls station	"	18 19
Statesville circuit, Chapel Hill	"	24 25
Statesville, First Church	"	25 26
Statesville, West End	"	25 26
Clarksbury circuit	Oct.	1 2
Iredell circuit	"	8 9
Maiden circuit, May's Chapel	"	15 16
Newton circuit, Friendship	"	16 17
Hickory station	"	16 17
Alexander circuit	"	22 23
Stony Point circuit	"	29 30
Catawba circuit	"	30 31

WAYNESVILLE DIS.—4th Round.

C.F.Sherrill, P.E., Waynesville, N. C.

Jonathan Creek at Shady Grove	Aug	13 14
Leicester at Camp Academy	"	20 21
Sulphur Springs at Acton	"	27 28
Clyde at Long's Chapel	Sept	3 4
Canton at Canton	"	10 11
Mills River at Shaw's Creek	"	17 18
Transylvania at Pine Grove	"	24 25
Brevard	"	25 26
Waynesville	Oct.	8 9
Crab Tree at Pine's Creek	"	15 16
Spring Creek	"	22 23

WINSTON DIS'T—3rd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Mayodan	May	7 8
Leaksville and Spray	"	21 22
Stokesdale, Bethlehem	"	28 29
Walkertown	"	29 30
Madison, Bethesda	June	4 5
Forsyth, Crews	"	11 12
Grace	"	12
Lewisville, Concord	"	18 19
Summerfield, Pisgah	"	25 26
Kernersville	July	2 3
Southside and Salem	"	9 10
Centenary	"	10
Burkhead	"	16
Thomasville, Fair Grove	"	16 17
Danbury, Sandy Ridge	"	23 24
Davidson, Centenary	"	30 31
Advance	"	31
Mocksville	"	31
Farmington, Wesley Chapel	Aug.	6 7
Davie Zion	"	13 14
Cooleemee	"	20 21

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

The Boys Dormitory.

At London, Ky., which Miss Mary Helm made possible by her $1,000 gift, will have twenty-four bed rooms and three halls. It will accommodate fifty boys. All the money in hand will be needed for the building, therefore the auxiliaries and individuals are asked to contribute toward the furnishing of the rooms. $30 will furnish a room plainly. All money for this purpose should be sent to Miss Belle H. Bennett, Richmond, Ky., by November as the dormitory is expected to be completed by December.

Our Deaconesses.

Miss Maria Elliott goes this month to California to take charge of the Homer Toberman Home in Los Angeles.

Miss Taylor assumes charge of the Rebecca Sparks Home, Waco, Texas, and Miss Mollie Wright is working in the Sloan Mission, St. Louis.

Use of the Press.

If the auxiliary superintendents of press work were to make use of the local papers which are open to them, information touching our work would be so widely scattered that our women would become more interested and there would be a consequent increase in members and in live workers.

One great obstacle to the growth of foreign missions is the haziness surrounding the work and its results.

I have known a good woman who, some how, heard that our workers in the foreign field lived in fine style and kept their own carriages. Very naturally she declared herself no longer a believer in foreign missions. A little wholesome information bearing on the Boxer rising or other hardships which our missionaries undergo would add to her peace of mind and, at the same time, broaden her sympathies.

So of our Home Missions—if women knew more explicitly what the Board is doing with the dues, what becomes of the half dues which each Conference Society calls back, what numbers of women are saved by our Rescue Home—if all these things and the facts were brought to their attention again and still again, there would necessarily be a great awakening.

Subscribe for this Advocate.

Queries.

Will not the auxiliaries which have no superintendent of press work elect one?

Will not the superintendents already elected go to work and make greater use of local papers?

Have you tried the editor of any secular paper to see if he would give you space?

Editorial Courtesy.

I speak from my own experience as to the kindness shown by one editor of a secular paper when asked to give a certain space to our matter. He gave it most cheerfully and called attention to it editorially.

What the Board Says.

At the last board meeting this was adopted:

"The superintendent in towns and cities, where weekly or daily secular papers are published, shall endeavor to secure space and then use it to the up building of the work. She shall use the items and any other local news concerning the work that she may be able to get in short pointed paragraphs. no paragraphs to be more than ten or fifteen printed lines. After securing space she should establish confidence in the work by regularly filling it. Irregularities will cause the publishers trouble. Let them know you are to be depended on for your part.

Brutally Tortured

A case came to light that for persistent and unmerciful torture has perhaps never been equalled. Joe Golobiek, of Colusa, Cal., writes:—"For 15 years I endured insufferable pain from Rheumatism and nothing relieveved me, though I tried everything known. I came across Electric Bitters and it's the greatest medicine on earth for that trouble. A few bottles of it completely relieved and cured me." Just as good for Liver and Kidney troubles and general debility. Only 50c. Satisfaction guaranteed by all druggists.

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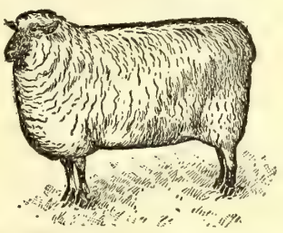
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june 22-2m

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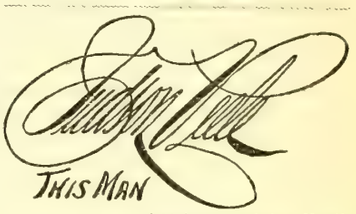
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The Farm and Garden.

Poultry Management.

Quite a large number of queries about the summer management of fowls have come from Farm and Fireside readers, and I will try to answer the most important ones in this article. The summer troubles of fowls are many, but judging from the queries, the red mite is the real source of most of them. This red mite is probably the worst insect pest that poultry-raisers have to contend with Many people have come to me stating that their fowls had cholera, and asking for a remedy. Nine times in ten a single glance at the under side of the perches in their poultry-houses disclosed the sole cause of the trouble—the wood was fairly coated with mites, and the houses harbored millions of them. One lady declared that she did not believe there was a mite in her poultry-house, and that she was fully satisfied that her fowls had cholera or some other disease. I handed her a magnifying glass, and turning over a piece of board lying on the floor, told her to take a good look. She gave one glance, dropped the glass and bounded out of the house, and nothing would induce her to enter it again. The lady's fowls looked like they had been afflicted with fever and ague for about six months. Their combs and wattles were pale, their feathers dull in color, and they moped about the yard like they had lost their best friend. Their owner said they had not laid an egg in two months. No wonder—they were almost eaten alive. I advised her to close the houses at once, and put a few poles and boards on trellises near by, so that the fowls might perch on them. She feared that they would be injured by showers, but I told her that a hundred showers would not hurt them one tenth as much as those mites would in a single night. No more died of "cholera."

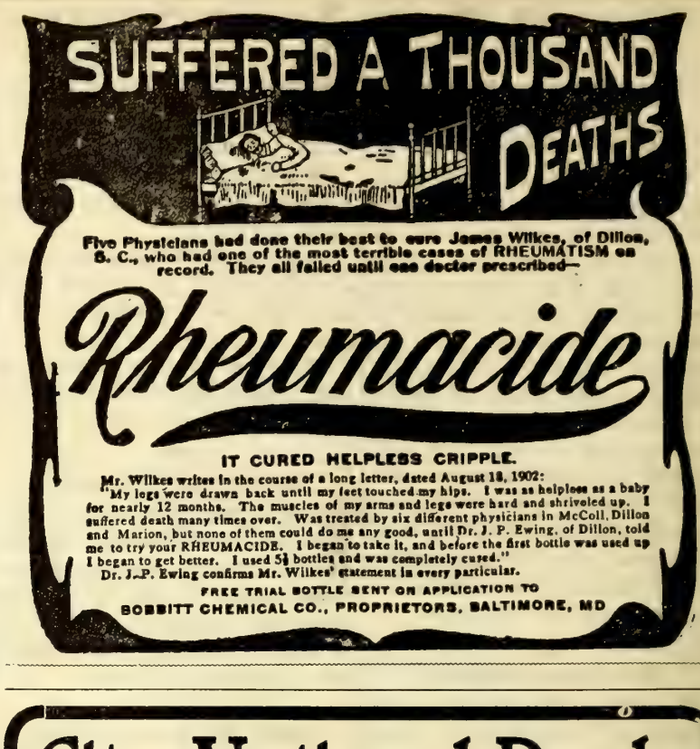
I would not undertake to clean out a thoroughly infested house while keeping the hens in it. The best plan is to shut it up at once, and send the fowls to the fences and trees; or better yet, provide them temporary roosting and laying conveniences just outside the houses until cool weather comes on. And while they are out give the house a thorough cleaning and fumigating with sulphur. I have no board floors in my poultry-houses, mainly because it is an impossibility to get at the mites under the floors, and there is where they congregate by the millions. Every fall I level up the earth floors in the houses, and cover them with about six inches of fresh earth. This is patted down smooth and well wetted. After it has dried so as not to be muddy, the fowls are let in. The object in wetting it is to get the floor set solid and to look solid, and then the fowls will not scratch it up. I believe it is better for the fowls to compel them to roost outside the house from about the middle of July until cool weather in the fall. They are not troubled by insect pests, and they are healthier, molt more rapidly, and are in better condition for the winter. When one has his houses entirely clear of pests, and keeps them clear all the time, it is all right to let the fowls roost inside and keep windows and doors open, but unless he keeps them clear of these pests, it is far better to keep the fowls outside. If your fowls quit laying, and have pale combs and wattles, you may be almost sure that you have a few millions of mites in their houses.

Two readers ask about selling off the old hens—that is, hens that were hatched last year. Quite a number of writers on poultry matters advise the selling of all year-old stock, but I have always advised poultry raisers to hold all the best hens over. When they quit laying, and molt, the poorest should be picked out and sold All the best layers and mothers should be held over. Some of these old hens have proved to be first-class sitters, gentle, easily managed and careful, and they are too valuable to sell. I have had such hens hatch as high as fifty two chicks before being broken up. The wild, nervous hens, and those that become baggy and heavy, should be sold. It will almost invariably be found that the hen that lays extra-large eggs lays few of them. Her eggs should not be used for hatching if laying qualities are what one is after The hen that lays medium-sized eggs is generally the most persistent layer, and will often prove valuable for three years. I have had hens that laid as many eggs the third year as good pullets. One should be careful not to feed heavily in summer—that is, the latter part of summer, when the weather is sultry. More hens break down from heavy feeding at that time of year than at any other. It is best to let them rustle for much of their living. If well fed in sultry weather they will do no rustling, but lie in the shade and wait for the next feeding-time. Once a day is often enough to feed when they have plenty of range.

Most farmers keep too many fowls through the winter. Not long ago a farmer's wife told me that she aimed to keep at least one hundred and fifty over winter. I asked her if they laid during the winter. She said they laid a few eggs, but not enough to cut any figure. She tried to raise about six hundred chickens a year, and to make sure of having enough hens to do it with, she kept the number stated. When I told her it was an easy matter to raise eight hundred chickens with fifty hens, she was astonished. I told her a novice or a hit-or-miss poultry-raiser couldn't do it, but that one who went about it in a business like manner and knew his business could. She, like thousands of others, kept a large number of idle fowls all winter eating their heads off in order to do what could just as well be done with one third of the number. If I could not make my fowls pay their expenses and a profit besides during the winter I would not be bothered with them. A lot of hens crowded together during the winter will not lay—at least, I never was able to induce them to; but when they have plenty of room, are properly fed, watered and cared for, they lay a good many eggs. In selecting hens to be kept over, pick out at least a dozen that are known to be first-class sitters, about fifteen good layers, then make up the rest of the flock from the pullets raised from your best layers. Get rid of the rest as soon as possible.—Fred Grundy, in Farm and Fireside.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

AXLEY.—Little Robert Clifton, infant son of Mr. and Mrs. John W. Axley, was born April 3, 1904, and died July 1st, 1904. His little life here was brief, but long enough to entwine himself into the hearts of his fond parents. He was sick only a few days when the Lord relieved the little sufferer and took him to Himself. Everything was done for the recovery of little Robert that loving hearts and willing hands could possibly do, but to no avail. He was a lovely babe and the pet of the family. It was hard to give him up, and the fond parents miss him so much, but they know he is forever with the Lord awaiting the resurrection of the just.

HIS AUNT.

HAMRICK.—M. Clifton Hamrick, son of Miles and S. A. Hamrick, was born Jan. 1, 1860, and was killed by an engine July 18, 1904. He was happily converted at Patterson Springs camp-meeting when but a boy and joined the Methodist church at that place, where he remained a faithful member until Salem Methodist church was organized near his father's home in January, 1899. He was one of the fifteen charter members of Salem and was always in the front in every movement for the good of his church and the cause he loved. He was the first steward of Salem, which place he filled until he was forced by failing health to give it up.

He loved his church and the Christian religion, and he held nothing too dear to consecrate to the good of the church and the advancement of God's cause. He was a good man and will be greatly missed, but his influence still lives.

As he never married he will be especially missed by his aged parents, to whose comfort and happiness he contributed so much by his tender affection and constant care.

His body was laid to rest in Salem church graveyard July 19, the funeral services being conducted by the writer, assisted by Rev. D. F. Carver and Rev. R M. Hoyle.

W. F. WOMBLE.

FINK.—Elizabeth Caroline Fink was born Nov. 4, 1823, and died July 14, 1904, aged 80 years, 8 months and 10 days.

She was the daughter of the late Rev. George Boger of the German Reformed Church, and was the last of a family of twelve children.

Sister Fink joined the German Reformed Church early in life, but has been a member of Mount Olivet M. E. Church, South, for the last forty years.

She was married Nov. 28, 1844, to Joseph A. Fink, who preceded her to the spirit land thirty years ago.

She was the mother of five children, three of whom survive her. They are J. A. Fink, R. M. Fink and J. C. Fink, all of Cabarrus county, N. C. There are also twenty-two grand children and twenty great grand children. Truly a good woman has gone to her reward.

Her life was exemplary in health, in sickness, and in death.

We laid her remains in the cemetery at Mt. Olivet Church on the 15th of July. The funeral services were conducted by the writer, assisted by Rev. H. A. M. Holsehouser of the German Reformed Church.

W. V. HONEYCUTT.

Resolutions of Respect.

Abner Kenneth Murchison, who for two years was a student of the Trinity Park School, and last year a member of the Freshman class of Trinity College, died in Watt's Hospital Sunday, June 19, 1904. He was an active member of the Main St. Sunday-school and Epworth League. He was a bright, cheerful young man, full of hope, which made him a helpful companion and friend He was like all mortals, heir to the little ills of life, but was so full of hope and aspirations that there seemed to be nothing in his life but sunshine. Therefore, be it

Resolved 1. That Main St. Sunday school has lost a valuable member and an earnest worker in the death of our young friend.

Resolved 2. That we deeply mourn the untimely death of one whose prospects for the future seemed so bright and promising.

Resolved 3. That a copy of these resolutions be sent to the Raleigh Christian Advocate and the North Carolina Christian Advocate for publication, and that a copy be sent to the family of the deceased, and a copy be spread upon the minutes of the Main St Sunday-school.

F. S. Aldridge,
C. C. Taylor,
J. M. Daniell.

In Memoriam.

Captain J. S. Anderson was born in Haywood county in what is now Jackson county, Jan. 6, 1835, and died in Atlanta, Ga., Dec 23, 1903, at 7:10 a. m., at the age of 68 years, 11 months, and 17 days. He was married to Josephine Ketron June 6, 1866 To them were born eight children, two of whom died in childhood, the others are all living, five sons and one daughter. One of the sons lives in Texas and the daughter lives in Idaho. One son is at home with the mother, and the others are still living in Clay county. Bro. Anderson has five brothers and two sisters left behind who, with his own family, mourn their sad loss. Capt. Anderson had professed religion some time before, but in the fall of 1869 he joined the M. E Church, South, at Hayesville, where he remained a member till his death. He left here for Atlanta on Tuesday, December 1, where he went for treatment. A surgical operation was performed and he seemed to be doing well for a few days, but he got worse and was taken to the St. Joseph Infirmary, where he had the very best treatment that could be had, but in spite of all skill and medicine he steadily grew worse till on the morning of the 23rd of December, at 7:10, he died calmly and peacefully as if going to sleep. The unselfishness of Bro. Anderson, which was a leading trait in his character, was more than ever manifest in his last hours. It has been told me that Capt. Anderson was too charitable for his own good; that might be for temporal matters, but the eternal spirit of charity is the most important thing in all the world, (I Cor 13: 13,) and is the cardinal principle in religion. Captain Anderson was a brave and true soldier, having demonstrated this in his leadership as Captain of Co. A, in the 29th N. C. Regiment.

He was a good father, a loving husband, and an honored citizen. Peace to his ashes and honor to his memory. His pastor,

E. MYERS.

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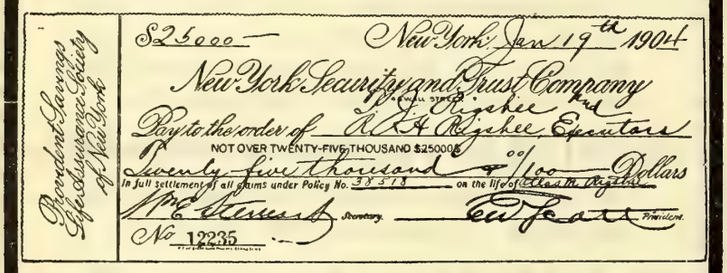
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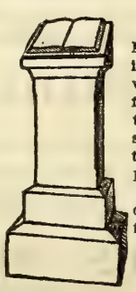
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ESTABLISHED 1855. GREENSBORO, N. C., AUGUST 10, 1904. VOL. XLIX., NO. 32.

EDITORIAL.

Blest is the man of high ideal,
Who fails today, tomorrow, and for days to come,
But never lowers his standards, nor surrenders to defeat,
Till hand and foot, till eye and ear,
Till vocal chord and tongue,
Till mind and heart are disciplined,
And all abilities of body and of soul
Are marshaled by the will
And move onward to the drumbeat of perfection.
—Selected

What sort of fate is that which follows Samuel M. Ford and his sister Mrs. Elizabeth Morgan, of Union county? In a special from Monroe, dated August 6th, it is told how they were tried and convicted in the Superior Court of burning the barn and unoccupied dwelling of Henry Dry, 14 years ago. Ford was given five years and Mrs. Morgan four years in the State penitentiary. They both appealed to the Supreme Court.

* * * *

This reminds us that "the mills of the gods grind slow," but they grind surely, and, sooner or later we shall all have delivered to us the grist which legitimately comes from the grain we have furnished for the hopper. "Be sure your sin will find you out" is the law of Holy Writ, and experience in every age has demonstrated the certainty of a retribution, though the coming of the day of vengeance may sometimes seem to be long delayed.

* * * *

We know nothing of this particular case or of the parties to it. It is to be hoped that they are innocent, and that they may yet be able to establish the fact of innocency. But the incident furnishes the opportunity for giving emphasis to an important fact, often overlooked; that is, that time has no power to atone for a crime, or to efface the awful fact of guilt. In the lapse of years we may in a measure forget a crime or flagrant wrong committed in secret against a neighbor; the conscience may be allayed. But this can only be for a time. There is, in every one of us, a sub-conscious nature, in which is stored, as it were, the memory of every act of sin and crime, and, at the judgment bar of God, if not before, this faculty will be aroused, as we face again the forgotten record.

* * *

What though one may escape the just penalty of his wrong-doing here and may never be called to answer in a court of justice; what though the knowledge of his crime may be the secret of his own mind, is not his own burden of guilt o too grievous to be borne? Like Cain, he must ever be a fugitive and a vagabond in the earth, and must, ever and anon, exclaim, if not audibly, yet in his heart, "My punishment is greater than I can bear." There is but one method by which to escape the awful result of crime in this and the life to come, and that is to "do justly, love mercy, and walk bumbly with thy God"

Pen Points.

Greatness is truly measured by the magnitude of our faith in God. The widow of Sarepta, an humble woman, has a great place in history because she had great faith in God.

The faculty of perceiving our relation to the little, ordinary things of life, qualifies one for large usefulness. It is by way of faithful service in little things that we find an entrance into larger fields.

Do not complain of your surroundings. Those things usually complained of as hindrances, are intended, under God's grace, to be helps. Witness, Obadiah in the court of Ahab and Daniel in the court of Babylon.

There is a sin of taking offense as well as of giving offense. It is quite as sinful to be over sensitive and irritable as it is to deliberately offend in word or manner. Charity, which is the essence of religion, thinketh no evil.

Why should we dwell anxiously upon thoughts of temporal wants, while we know that our Father has possession of all the resources of earth and heaven? The fowls of the air are fed by Him, and when His servant Elijah was in distress He commissioned them to carry food to him.

There are no stories more fascinating to children than those of Old Testament history. Let parents see that these are not neglected in the nursery. What need have we for "Jack and the Beanstalk" while we have Jonah and the Gourd, Jonah and the Whale, Elijah Fed by Ravens, Daniel in the Lions' Den, or Joseph and his Brethren?

Looking after the Flock.

It has always been expected of a faithful Shepherd that he will subordinate all things to the care of his sheep.

Possibly no figure more fully represents the relation between a true pastor and his people than that of a shepherd caring for the flock of which he has constant oversight and with which he is in constant companionship. The fact is that companionship more nearly expresses this relation than any word in the language. The shepherd is capable of being a shepherd in the true sense only when he has so entered into companionship with his flock as to know each by name, and to be so secure in the possession of their confidence as to be able to bring them to his side by the motion of his crook or the call of his voice.

Every one of us may with profit raise the question, "Am I indeed a shepherd? and do I know my sheep, and am I known of my flock?" It may be that with many a pastor it is true that the flock would be scattered at the sound of his voice, as sheep at the voice of a stranger. A stranger they will not hear—a stranger they will not follow.

The success of discipline in the church depends upon the existance of such acquaintance and confidence between pastor and people as is exemplified in the case of a true shepherd. No pastor is in a position to exercise wholesome discipline among his people, who has not entered into the secret of a full and free companship, which alone gives one mastery over the flock. Here is where we fail. Much of the so-called discipline of our time is only a sort of 'lording it over God's heritage,' and has in it none of that tenderness which subdues the offender and corrects the offense.

It is one thing to preach the gospel, it is another to look successfully after the flock, and, in the exercise of a faithful and wholesome discipline, save, and not destroy, the erring ones. There are in every pastoral charge many of those weak and tempted ones which nothing but a faithful ministry of personal reproof and correction will ever restore and save. Are we concerned about these as we should be? Do we, like our Lord, look away from the ninety-and nine, and, seeing the one gone astray, go after him, not to destroy, but to bring him back to the fold?

It is manifest to a careful observer that there is much need of a ministery of discipline and reproof; but woe to the man who goes about this without the bowels of mercy and spirit of solicitude which yearns to save and not destroy.

J. W. Lee, once well known as the "Irish Evangelist," died in this city last Sunday evening. His was a sad historv, his last days having been darkened by shadows. Let us hope that his soul now rests.

All men are alike in that all have fallen. It is in the matter of rising or remaining fallen all differences of life are found.

All genuine and acceptable offerings are free-will offerings. Constrained self-sacrifice is a contradiction in terms.

NOTE AND COMMENT.

THE Atlantic & North Carolina Railroad muddle is getting very tiresome. What the people of North Carolina want is that this old, rotten nuisance shall be leased, and thus become a source of income to the State and other stockholders, and cease to be a pest in politics. If the Governor has good offers, as has been alleged, there is no peril to himself or his constituents in accepting the best offer and thus bringing the matter to a close.

* * * *

THE strike among the Chicago butchers has continued to spread and now includes many other lines of laborers, mostly connected with the meat packing industry The people who really, in the end, foot the bills of these lawless demonstrations, are getting mighty tired; and when the strikers find they can no longer stand guard over their vacated places and prevent others from stepping in, they will be a little more careful about following agitators into trouble. This is the medicine for them.

* * * *

THE voice of the politician is now heard in the land, and a great amount of lung power will be used in the effort to convince the dear people that the candidate for office is making a tremendous sacrifice for the good of his country. It is cause for devout thanksgiving that North Carolina voters are not so easily carried about as they once were, and that they will likely keep pretty cool throughout the present campaign. Those who suspend business or labor long enough to listen to speeches, will want to hear a discussion of measures rather than of men. There will be but little toleration of a man who undertakes to make votes for his cause by discrediting and abusing men who differ with him on political questions. It has too often been the case that the man elected to office, has found himself handicapped by false prejudices aroused against him personally during a campaign of bitterness and abuse. We want none of this in this year of grace

* * * *

Our absence from the office last week explains why we make here a belated comment on the dispensary election in Wilmington. It will be recalled that the proposition to establish a dispensary was defeated by an overwhelming majority. The Charlotte Observer, commenting on this, intimates that this victory for saloons is the result of the "sand" displayed by the saloon forces, and intimates further that all the saloon forces needed in Charlotte, Greensboro, and other towns to score a like victory was to have had sand. We take it that the Observer means by this, that the saloon forces in these places had lost courage—that they were somehow intimidated. Now it is enough to say in reply to this that there never have been elections held in which both sides had better opportunity to give expression to themselves at the ballot-box without fear, and if there was intimidation, it must have been of the kind that prevailed in the camp of the Syrians (2 Kings, 7:6-7) when the enemies of God were discomfitted and fled.

The Result in Wilmington.

We are not surprised at the result in Wilmington. The success of a dispensary movement cannot be put down as a triumph of the moral forces. The more our people see of the dispensary, the more difficult it is to rally them in its favor, and the fact that this has failed does not indicate necessarily that the people of a community favor saloons. A dispensary contest is no test of the prohibition sentiment, and there is hardly a doubt that a straight contest for prohibition in Wilmington would have stood a much better chance of winning out. Let them buckle on the armor and make a straight fight next time.

* * * *

Mr. H. F. Freeman, of Wilson county, in his speech in the Farmer's Convention at the A. & M. College last week, said: "We want the young men who are educated here in this college practically to go home to the farm and learn and teach by observation also."

Wanted, Young Men.

As much might he have said of the young men in all the schools and colleges. There is reason for rejoicing in the fact that there is now a greater tendency among the young men of the country to appreciate the farm and country home. The more strongly this sentiment takes hold of the young men, the better it will be for them, and the more surely will we develop a social life that will have in it all the elements of a permanent and prosperous Commonwealth.

* * * *

The following special was sent out from New York on August 2d: "Bishop Henry C. Potter delivered the principal address today at the formal opening of 'The Subway Tavern,' a model saloon which was established by a number of leaders in the reform movement in the city. The purpose of the promoters of the enterprise is to serve pure liquor and food at low prices under the best possible moral conditions. Bishop Potter said he believed in the old village tavern as a meeting place where a long evening could be spent without the necessity of intoxication."

Bishop Potter as a Reformer.

A clergyman who will lend himself to the devil in a work of this sort is hard to characterize. How it must tickle the old red noses to quote this gentleman of the cloth as being "on our side." But there are some nearer home, and the strange thing about it is that some apparently decent and devout people are willing to have such an one as minister and spiritual adviser.

* * * *

At a little station on the Southern Railway, between Connelly Springs and Morganton, may be seen numerous quaint little cottages, surrounded by pretty little vineyards, and well-tilled plats of ground, evidently in a high state of cultivation. These are the homes of the Waldenses, who came to this country from the north of Italy some 12 or 15 years ago and settled in a colony on some of the very poorest land in Burke county. The village is known as Valdese. This colony suffered great privation during the first few years after their arrival. But it may be said now with truth that they form a thrifty community. On an average each family works from six to ten acres of land, and they are already becoming the granary for contiguous communities depending on purchasing breadstuffs. Their yield of wheat this year is said to have approximated closely to an average of forty bushels to the acre, and their vineyards are beginning to be something wonderful.

An Object Lesson of Thrift.

In the midst of their stress, during the time of home building, they did not forget the house of the Lord, and their dominant religious instinct gave expression to itself in the erection of a beautiful house of worship, built of stone, with their own hands. They are not only an object lesson in the matter of thrift, but in the matter of morals and religious devotion and integrity. This country could well afford to pay a premium for more of such immigrants. They would be worth more in agricultural development than Agricultural Colleges, and more to morals and general thrift than the value of the land taken up. It will pay any one for his trouble to go and spend a day among these people and study their manners and customs. He will not only admire the wonderful energy, thrift and economy of the colony, but he will have learned to appreciate the unbounded latent resources of North Carolina soil.

CORRESPONDENCE.

Waynesville District Conference.

The Conference met at the appointed time at Mt. Zion church, on Crab Tree circuit, Rev. J. A. J. Farrington preacher in charge. To say that it was the best ever held would be to draw comparisons which are many times odious. And besides, when all have been good, it is hard to say which is the best. Suffice it to say, then, that this session of the Waynesville District Conference was a most helpful, encouraging and spiritually uplifting meeting.

The opening sermon was preached at 8:30 p. m., on Wednesday, August 20th, by the writer; subject: "The Law of Faith," Heb. 11:6.

On Thursday morning the Conference was opened with an old fashioned Methodist love feast, after which Bro. C. F. Sherrill, P. E, took the chair and asked C. P. Moore to call the roll of the Conference. Upon roll call it was found that all the preachers save one was present; i. e., Bro. J. C. Brown, of Transylvania circuit, who was providentially detained by illness in his family! The roll call also showed a goodly percentage of lay delegates already present at the opening session, which was indeed gratifying.

Upon motion of Bro. J. E. Abernethy, C. P. Moore was elected Secretary of the Conference.

After the appointment of Committees was completed, the President called for pastoral reports upon the spiritual state of the church, which reports were, upon a whole, hopeful and encouraging.

Upon a call of the Bible question, it was found that it had been well observed this year, with the result that the collections for this important cause are already ahead of the entire subscription of last year.

The report on state of Leagues and Sunday Schools was also encouraging. Dr,

James Atkins and Dr. Seth Ward each spoke very ably upon the subject of the Sunday Schools.

This session of the Conference will ever be memorable for the interest manifested in Missions. Bro. W. H. Willis, Conference Secretary of Missions, was present and explained his very comprehensive maps and charts to the conference, and on Friday morning we had the privilege of hearing a masterful sermon on the cause of missions by Dr. Ward, Assistant Secretary Board of Missions, Nashville, Tenn. We also had the pleasant privilege of enjoying the company of our own dear brother, Jas. M. Terrell and his accomplished and genial wife and their ward, Donna Angelita da Silva, of Brazil. These dear friends gave us a very interesting and instructive account of the work of our Missions in Brazil, and their presence with us inspired us to new zeal for the cause of the Master in foreign lands.

There was preaching twice each day, and the conference closed on Sunday. with a very able sermon by Rev. R. F. Bumpass, of Edenton Street Church, Raleigh, N. C., followed by the administration of the Lord's Supper in the morning, and a missionary rally in the afternoon at which time Miss Terrie Buttrick organized an enthusiastic band of Golden Links to work for the cause of Missions in the world.

One important step taken by the Conference was the raising of a permanent committee of preachers and laymen, whose duty it shall be to look into the question of local education and to establish schools under Methodist supervision, in such localities within the District as they shall find necessary and practicable. Rev. J. E. Abernethy is chairman of this committee.

Many thanks are due to Bro. Farrington and his good wife and the people of his charge for the very hospitable entertainment that they accorded the visiting brethren.

Prof. C. C. Weaver was present and represented Davenport College; Prof. Robeson, Weaverville College, and Prof. Bishop, Brevard Industrial School. Miss Nannie Lee Smith presented the cause of Greensboro Female College in her usual pleasant and persuasive manner and secured $185 00 in cash and subscriptions towards the Building Fund.

The visitors present were: Dr. Seth Ward, Nashville, Tenn ; Dr. R. F. Bumpass, Raleigh, N. C.; Rev. W. H. Willis, Marion, N. C., Rev. J. M Terrill and wife and Donna Angelita da Silva, of Brazil, and Prof. H. L. King, of Asheville, N. C.

The lay delegates to Annual Conference are J. T. Kirkpatrick, Dr. R. C. Long, M. D. Kinsland and J. W. Posey. Alternates: J. C. Curtis and Rev. W. P. Fincher.

The next session will be held at Horseshoe church, Mills River circuit, Henderson county.

C. P Moore, Sec'y.

Resolutions.

THE CHRISTIAN ADVOCATE.

We know the sterling worth of the North Carolina Christian Advocate and its value to our people as a religious journal, and regret the necessary absence of its editor from this session of our District Conference,

Resolved, That we commend the management of the paper and appreciate the work of its editor, Rev. H. M. Blair.

Resolved, That as preachers and laymen we pledge to the paper our hearty support.

J. H. Brendall,
C. P. Moore,
J. E. Abernethy.

THANKS TO THE CHURCH

The good people of this community have satisfied our bodily necessities and have won our hearts as well. From our arrival here we have felt the unbounded hospitality of this kindly people and their thoughtful pastor. You have met us at the trains. You have received us into your homes. You have set before us your bounties of food. You have taken the deepest interest in all our proceedings, and for these manifestations of your Christian love and interest in us and our work, we extend to you our warmest thanks and pray the blessings of God to rest upon your churches and community.

W. F. Elliott,
W. A. Thomas,
J. W. Posey.

THANKS TO PRESIDING ELDER.

We, the members of the Waynesville District Conference, hereby extend to our excellent presiding elder, Rev. C. F. Sherrill our hearty thanks for the sweet, Christly manner in which he has conducted the conference. We recognize in Bro. Sherrill a most beloved and efficient officer, and pray God's richest benedictions to rest upon him and all his interests.

J. E. Abernethy,
W. F. Elliott,
E. E. Bishop.

TEMPERANCE.

We, the undersigned committee on Temperance beg leave to submit the following report:

Since the question of Temperance is now prominent before the people of North Carolina, we believe this to be one of the most important questions before our people, involving as it does the moral and spiritual salvation of our young people. And in view of the great victories already won by the good people of Charlotte, Greensboro, Newbern and other cities of the State, and since the evil exists within the bounds of this district conference, we urge that each pastor and member of this conference do all in their power to arouse public sentiment and rid this section of our State, at least, from this the greatest of all evils. We most heartily endorse the Watts Act as it now stands, and we here by recommend that the members of this District Conference make every possible effort to have it carried out to the fullest extent of the law. The fight is on us; the problem is before us. What we do must be done quickly. And as we work let us pray that the saloon may go, and that we may have prohibition in all our fair land. If we do not act promptly the cause will suffer at our hands.

J. A. J. Farrington,
Riley Ferguson,
J. C. Curtis,
H. E. Lance,
E. W. Brown,
J. W. Kennedy.

Salisbury District Conference.

The Salisbury District Conference assembled this year in Salem church, Stanly county, seven miles from the railroad. Our hosts met the train at Albemarle with buggies and carriages and drove us to our destination The attendance was large, eighty two answering to roll call. All of the pastors except two were present; one charge, Concord circuit, was represented in full; six were without a lay representative. The attendance on the sessions and preaching services by the community was most gratifying.

The Conference convened Thursday afternoon, July 28th, and adjourned the following Saturday afternoon. Enough preachers remained over to fill the pulpits of the vicinity on Sunday. The preaching, especially during the session was of high order, and by men within the district. Brother Detwiler presided as one to the office born, and looked carefully after every interest in the district. A resolution expressing our appreciation of his labors was offered by Bro Ware and others, and unanimously adopted.

Lexington was chosen as the seat of our next conference. Archie B. Honeycutt was licensed to preach; A L. Coburn was recommended for admission on trial; and C E. Stedman for Deacon's orders. D. H. Lowder, Eli Lentz, R. L. Smith, and G. W. Whitlock were elected lay delegates, and Alex. Shaver and W. A. Stone, reserves.

Prof J. F. Bivins, Rev. J M. Lowder of the North Carolina Conference, Dr. W. W. Bays, and Miss Nannie Lee Smith, constituted the visiting delegation. Mrs. C. E. Stedman, district secretary, organized a home mission society among the women of Salem congregation.

We were royally entertained. Pastor and people made untiring efforts for our comfort and pleasure, and magnificently succeeded. Homes were plentiful, and hospitality unstinted. They demonstrated beyond question that they could do whatever they had a mind to, and could do it well. May Salem station be long and widely known for its devotion to the cause of Christ; and may their temporal and spiritual blessings be multiplied.

J. N. Huggins, Sec'y.

If we do not cultivate our spiritual nature, it lies dormant within us; and we are dead to a whole realm of the highest pleasures, the noblest possibilities, vouchsafed to humanity.—Selected.

Never compare thy condition with those above thee; but to secure thy content, look upon those thousands with whom thou wouldest not, for any interest, change thy fortune and condition.—Jeremy Taylor.

Whatever our darkness, God is in it; and, through faith in him, if we have not light at once, we have peace.—William Mountford.

Every duty which is bidden to wait returns with seven fresh duties at its back. Charles Kingley.

The most wasted of all days is that on which one has not laughed.—Chamfort.

Franklin District Conference.

The Franklin District Conference met at Sylva July 28th, with Rev. J. E. Woosley, P E, in the chair. Rev. D P Tate was elected secretary.

Owing to a small pox scare, the attendance of laymen was not very large. All of the pastors except Revs. J. H. Moore and C. H. Curtis were present, the former being in a revival and the latter not being well.

The preaching of the Conference was of a high order and the Spirit was present with great power. Several were at the altar for prayer, and the old time shout was heard again.

The following visitors were present: Prof. C. H Weaver of Davenport Female College, Prof. Robinson of Weaverville, Prof. E. E Bishop of Brevard, Miss Nannie Lee Smith of G. F. College, Mrs M. J. Branner of W. H. M. Society, Revs. C. F Sherrill, A W. Plyler, J. E. Abernethy, and C M. Lance of the North Carolina Conference

Rev. W. H. Willis, Conference Missionary Secretary, was present with his map and charts and added much to the interest of the Conference. After a very practical sermon on Missions, preached by Bro. Willis, on Sunday morning, a collection was taken amounting to about $500.

It is now thought that the District will pay all the collections in full.

Rev. Walter A Ingram was recommended to the Annual Conference for admission. Miss Smith took a collection for G. F. C. and secured about $200.

C. H. Bird, T. J. Johnston, R. B. Slaughter and R J. Roan were elected delegates to the Annual Conference on first ballot. R. L. Madison, W. H Ingram, J. W. McKee and T. R Gray were chosen alternates.

Whittier was selected for the next place of meeting.

A resolution was passed opposing any change in the boundary of the District.

A committee was appointed to consider plans, raise funds and select a location for an Industrial School for the District

Rev. T. C. Jordan and the good people of Sylva gave us royal entertainment.

This is Bro. Woosley's first year on the District, but he has gotten hold of things like an old hand at the business and is doing good work. The preachers and people all love him and readily fall into his plans for the development of the District

D. P. TATE. Sec'y.

The following is a copy of the resolutions passed with reference to the North Carolina Christian Advocate:

Resolved 1st. That we, the Franklin District Conference, recognize the merit of the N. C. Christian Advocate, and highly appreciate the paper and its editor, Rev. H. M. Blair, and are sorry that the Advocate is not in all our homes.

Resolved 2nd. That we as preachers and laymen do all in our power to get the Advocate into every home who are at all able to take it.

E MYERS,
J. C. POSTELLE,
S PORTER.

Rev. John Franklin Heitman.

Bro. Heitman was the son of Rev. Henry Heitman, an efficient local preacher of our church, and Mrs. Eva Heitman. He was born in Davidson county, N. C.,on the 17 of April 1840 After attending the schools of his own community he entered Trinity College, where he graduated in 1868.

About 1870 he joined the N. C. Conference of the M. E. Church South.

In 1879 he married Miss Emma Carr, while he was pastor of Chapel Hill station.

During the civil war he was Cptain of Co. H., 48th N. C. Regiment, and was a good soldier and faithful, kind officer. He was in the thick of the great fight at Fredericksburg, where he was wounded.

After graduating and joining Conference he served the following important works:

Plymouth Station, '70 and '71.

Mt. Airy Station, '72 and '73.

Winston Station, '74, '75 and '76.

Magnolia Circuit, '77.

Chapel Hill Station, ,78, '79 and '80.

Nominal appointments, '81, '82 and '83.

From 1883 to 1891, a period of eight years, he was one of the Professors in Trinity College, where his fine ability as a teacher was always manifest, as his many old student friends, scattered all over the Southland will gladly attest. During this period of service his sterling character, his fine executive ability and his skill in finances became well known, and for two of the eight years he was practicaly president of the college, being chairman of the faculty. After the removal of the college to Durham, he was, for a period of time, Headmaster of Trinity High School and the large patronage of the school was a prophecy of large success and an evidence of the love and confidence had for him.

After severing his connection with the school he superintended his farm and merchandised, both of which he did well, as he had always done all things.

As a preacher he was profound but clear. As a husband, kind and loving. As a father, watchful for the best interests of his children. His pastor found him always loyal as a local preacher. His counsels and advice were always safe. His universal kindness made him dearly loved by all of his neighbors and he is very much missed by them all and his memory will always be cherished.

He died at Trinity, N. C., at 6 o'clock, on the 15 of June, 1904. His death was a shock to his family and the community, as it was sudden, caused by heart failure.

He leaves a wife and six children, all of them at home with their mother except Miss Mable, who last year, became the happy wife of Rev. G. F. Kirby, the popular pastor of South Main St. Church, High Point

Mrs. Heitman and the children have constantly had the tender sympathy of friends. His remains rest in the cemetery at Trinity, N. C.

ALBERT SHERRILL.

Notes by the Way.

After an absence of nearly ten years I drove from Acton, Buncomb county, through the rich valleys of Haywood county to the seat of the Conference. The Conference was held in the center of that rich valley, missnamed, "Crab Tree," in the lower or west end of the county. I was gratified indeed to see so many changes for the betterment of the people. The rich valleys, hill and mountain sides were changed from tobacco fields to the growing of grains, grass, clover and grazing lands. They sell cattle instead of tobacco. Make more with less labor. They buy less provisions, and even now in this scarce year, they had plenty of corn to feed the "preacher's horse"

THE CONFERENCE.

The things, however, that were most gratifying to me were the changes in Gods work. The mountain districts that used to be so far behind on the conference collections paid out last year with a surplus and the outlook now is for even better things this year. There have already been more conversions and accessions to the church, and all the interests show an improvement over last year.

The district has her share of the noble itenerants of the Conference, led by her ever-faithful and lovable leader, the Rev. C. F. Sherrill, whose providential appointment among us as Presiding Elder has been highly appreciated both by preachers and people.

In the absence of a Bishop Brother Sherrill presided with both dignity and energy.

The Conference was a success and a most delightful occasion to us all.

Brevard, Weaverville and Davenport schools were well represented. All the interests of the district were carefully gone over. It was my pleasure to represent the ADVOCATE with this sad reflection only, that it was so poorly represented. I hope you can be with us next time. Brotherly,

J. H. BRENDALL.

Rev. D. H. Comann.

Paul loved to think and speak of himself as "Paul, called of God to be an apostle." Recently I had the privilege of hearing several times Rev. D. H. Comann, and constantly the thought kept coming to me, "D. H. Comann, called of God to be an evangelist." He is doing a great work, and God is blessing his labors. I do not propose to speak particularly of his work; and there is really no special need no speak at all, for he is being honored of God and of men. But I feel impelled to say this, and prefer to say it now than to wait till some conference memorial service.

J. A. BALDWIN.

Danbury Circuit.

Brother Ratledge is in a good meeting at Prestonville. Several have professed faith in Christ, and the faithful are praying for still greater things. It is a pleasure to be in such a spiritual atmosphere. The arrangement for services is at 2 o'clock and 4 o'clock, p m. This plan is worthy of consideration by the wise. Many of the churches in this section have found it most satisfactory.

Yours truly,
M. C. FIELDS.
Prestonville, N. C., Aug. 5.

Grand Excursion to Norfolk, Va, Aug. 16, 1904.

The Southern Railway will operate its popular Annual Excursion to Norfolk, Va. August 16th, 1904; leaving Charlotte at 6:25 p m., arriving at Norfolk at 8:00 a. m, Aug. 17th; returning leave Norfolk at 7:00 p m, Aug 18th, giving two days and one night in Norfolk.

Tickets will be sold on branch lines to connect at junction point. Round trip rate from Greensboro, N. C., $3.00. Approximately low rates from other points.

For further information call on your nearest railroad agent, or write W. H. Tayloe, G. P. A., Washington, D. C.; R. L. Vernon, T. P. A., Charlotte, N. C.

News of the Week.

North Carolina.

Work on the new passenger depot at Asheville began on the 4th.

There will be no more elections on prohibition or dispensary questions until next year, as the law provides that none such shall be held within ninety days of the general election.

Governor Aycock is to make a tour of the State of Maine, at the invitation of the Superintendent of Public Instruction of that State. He will deliver educational addresses at a number of places.

Mr. W. C. Newland, a promi nent attorney, of Lenoir, was nominated for Congress in the 8th District, on the 78th ballot, by the convention, which met at Wilkesboro on the 4th. He will make a strong candidate.

President Hugh Chatham, of the North Carolina Railway Company, has recently appointed Mr. E. B Borden, of Goldsboro, as expert on the part of the State to fill the vacancy caused by the resignation of Dr. Hogg, of Raleigh.

Miss Laura Devereux, a teacher in the Raleigh Graded Schools, fell over a cliff near the Esmeralda Inn, in the Hickory Nutt Gap, and was killed, last Thursday. The body was found on Friday at the foot of the cliff. Miss Devereux was alone when the accident happened.

Chairman J. Van Lindley for the school board of Pomona district, Guilford county, has awarded the contract for the erection of a $5,000 school building on the Lindley Park carline, near Pomona. The building will contain six recitation rooms and an auditorium.

Mr. W. C. Bain, of Greensboro, has been awarded the contract to build the new addition to the plant of the Agricultnrrl and Mechanical College at Raleigh. The cost of the structure is $41,005 This contractor is now rapidly completing the $90,000 dormitory buildings at the State Normal and Industrial College here.

A general order from the office of Adjutant General Royster directs that the First Infantry, North Carolina National Guard, will proceed to Manassas, Va., to participate in the maneauvres, which begin there September 5. Col. Robertson will, on arrival, report to Brigadier General J. M. Lee, commanding First Brigade, Second Division.

The finance committee of the A. & M. College has completed its work of auditing the accounts of the college for the past year The total receipts were $76,587, the expenditures $71,387, leaving a very handsome balance of $3,813. The members of the committee say the college is doing more work and more efficient work than ever before.

* * *

General.

Judge Alton B. Parker, Democratic nominee for the presidency, tendered his resignation as chief judge of the Court of Appeals of the State of New York, on last Friday.

An attempt to take the life of President Ordonez of Uruguay, South America, was made on the 6th by means of a bomb which was exploded at the side of his carriage. No one was hurt.

A special, dated August 6th, says: Former Senator George G. Vest is gradually sinking. He was almost totally unconscious at a late hour tonight The belief prevails that he will not survive more than a few hours.

A Chicago dispatch, dated August 9th, says: All the labor unions in Chicago have endorsed the stock yards strike. After listening to the strikers' side of the controversy, which was presented to them by Michael J. Donnelly, president of the striking butchers' union, the Chicago Federation of Labor, which is composed of every labor organization in Chicago, and has a membership of nearly 300,000, adopted resolutions tonight pledging the moral and financial support of the federated body as long as the strike continues. Each member of the central body will be assessed a small sum per week and the whole amount will be turned over to the striking unions to help in the support of the strikers and their families during the struggle with the packers.

* * *

Foreign.

It is reported that hard fighting has been in progress around Port Arthur for several days, and that a number of strong points have been taken by the Japanese. It is conceded that the fall of the Russian stronghold is only a question of time.

Another movement to scare the Porte into terms is now on, as reported in a special from Washington, dated August 6th, which says: The European squadron has been ordered to Turkish waters. The orders were cabled to Rear Admiral Jewell, commander of the squadron at Nice. His ships are the Olympia, the Baltimore and the Cleveland. It is understood that he will proceed to the eastern Mediterranean somewhere near the Black Sea The destination of the fleet is Smyrna. This place was selected because it afforded direct cable communication with Washington and is only about 300 miles distant from Constantinople. The trip probably will be made in three days, and when he arrives there, Admiral Jewell will put himself in communication with Minister Leishman and also report to Washington.

Great Prosperity in the South.

THE RESULT OF HIGH PRICES FOR COTTON AND OTHER PRODUCTIONS.

In a recent letter to the Manufacturers' Record a leading New Orleans firm, referring to the proposed erection of a large building for its business, wrote, "This is all on account of twelve cent cotton." That letter suggested a special inquiry as to the effect which the higher price of cotton lately has had in awakening throughout the south a wider interest in building operations, both as to dwellings and as to business houses of all kinds. Accordingly, a number of representative architects in the southern states were asked for expressions as to the outlook for building operations as an outcome of the ability through increased prosperity, to have better homes and better business establishments. In reply a score of letters were received thoroughly reflective of general business conditions and nearly all tracing present activity promising to be greater in the future to the financial easement of the people through good prices for cotton or other agricultural products.

Characteristic of operations in New Orleans is the erection of residences costing from $4,000 to $5,000, while in a smaller place, as Magnolia, Ark., more than $20,000 have been spent during the past six months on residences and a new court house is to be built in the near future. In North Carolina, as in Georgia, Alabama, South Carolina and Texas is noted an increase in the quality and completeness of homes in town and country, the general tendency being toward a higher standard This is attributed entirely or partly to the good prices of cotton, though a letter from Ocala, Fla., where business is very brisk, says that while cotton may slightly contribute, it is by no means the primary cause, as that "section has diversified industries, phosphate mining, turpentine farming, trucking and cattle raising, the latter in its infancy, but very promising." Diversification as seconding the work of cotton is noted in Texas, and a letter from Dallas says: "Fruits, early vegetables, grain and farm products, which we formerly imported, are now being raised for the home and northern markets. This system of diversification eliminates a total crop failure, and as a consequence Texas is not in the market as a borrower, but as a lender."

As to the future, a letter from Columbia, S. C., says:

"We attribute the building activity in the south to the general prosperity of the country throughout and to the progress of the south in particular. It is entirely too broad a statement to say that we account for this in the fact that cotton has been twelve cents a pound. There are too many tributary reasons to attribute it to any one cause, but of course this general statement will hold good forever that as long as the agricultural classes of people are prosperous the balance of the country will be prosperous. We attribute the advance in the south to the natural causes, which are bound to restore it to its place of wealth, for it has the resources, climate nd the people to reinstate it, and we attribute some of the increase and advance in business of this year to this philosophical view. We believe that five cent cotton would check our progress. But it will not hesitate as long as cotton is not below eight cents, and in the next ten years, if our manufactures increase as rapidly as they have in the past ten, we shall not fluctuate in our onward march with the price of cotton."

Connelly Springs Hotel.

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Good service. Charges reasonable.

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H. W. CONNELLY, : : Manager.

The Quiet Hour.

Sun and Shadow.

It is the sun that makes the shadows possible, beloved, do not forget that! So shalt thou learn the first of all needed lessons for dark days! When it is midnight, even, the sun has not gone out; the dark old earth has rolled its own shadow. How often, O my soul, hast thou turned thy back upon God and mourned because thou wert in the darkness! Turn thee to the Light, my soul! Thy sun shall not go down, however dark the clouds above thee. Nay, as the moon and earth light each other because they face a common sun, so shalt thou give God's reflected light to other souls in present need and thou thyself shalt see God's light in their face when comes the hour of darkness!—W. E Barton, D.D.

Furrow by Furrow.

Just as the plowman takes furrow by furrow, one ended before another is begun, so our duties come to us, not in battalions, but singly; our life's plan, if we read it aright, is beneficently designed; we are not abandoned to blind chance; confusion and entanglement can only come by our choosing to refuse guidance and to shape our lot for ourselves. So it will seem to us when we have come to the end of it, and can look back—a divinely ordered whole, which even our failures can not mar; for God only asks of us our best and bravest, and if we give him these, we need not grieve overmuch if some of the furrows refuse to run straight. The failure may be success after all, as far as our discipline is concerned. . . . Our very failures may be an answer to our doubts—evidence of a time, when we shall neither faint nor fail, when the acre will be freed from weeds, and ready for a fair harvest For in the midst of our saddest blunders we have visions of higher things, unfulfilled aspirations, cravings for growth, and these will be satisfied, every one of them. We who have tested the bitter fruit of the tree of knowledge are meant to inherit the tree of life; and somewhere else the task dropped here may be taken up and made good.—Sunday at Home.

Devotional Reading of the Bible.

In these days when so much attention is given to the critical study of the Bible, it may be well to call to mind the facts that, besides teaching the way of salvation, the Holy Scriptures are "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Devout souls in the past have been accustomed to read the Bible daily, not with a view to criticism, nor yet for scientific or historical information, but for "instruction in righteousness;" and especially for the cultivation of the devotional spirit, and for consolation amid the trials and afflictions of life.

This use of God's word should not be forgotten or neglected. Many of the Psalms are wonderfully adapted to the needs of the spiritual nature, and to the varied experience of the Christian. There is, in fact, no condition or emergency in which he may find himself, which is not met, and which does not find appropriate help and expression in that remarkable collection of sacred songs.

Whether the dominant feeling of the soul be penitence for sin or joy for deliverance, despondency because of the difficulties and besetments of life and the oppression of the enemy, or praise and jubilation in view of the abundant mercies of the most high, or the consciousness of weakness and utter dependence which ought to characterize the creature in the presence of the Creator, there is no lack of appropriate expression there. What Christian can read the ninety eight, or the one hundredth, or one hundred and third Psalm without exultation of soul? And the twenty-third Psalm, that poem of marvelous beauty—"The Shepherd Psalm"—has come on down through the ages, making melody in millions of hearts—a perennial fountain of joy and comfort, alike to the living and the dying!

Likewise many other portions of the Old Testament, and the New, are specially suited for devotional reading. They meet the need of the soul which does not concern itself with questions of date or authorship, but feeds upon the divine word as bread sent down from heaven. We would not disparage the results of scholastic research, or in the slightest degree discourage investigation, which must inevitably result in the clearer manifestation of the truth; but, inasmuch as the great majority of Christians are not scholars, we commend the devotional reading and study of the Bible, "that the man of God may be perfect, thoroughly furnished unto all good works."—Northwestern Christian Advocate.

Littleton Female College.

This institution with a patronage of more than 200 pupils from five different states, covering an area of 1000 miles in diameter, desires immediate correspondence with any young lady who wishes to go off to school. A postal card or letter will bring immediate reply and interesting information.

The 23d Annual Session will begin on Wednesday, Sept. 14, 1904.

je22 13t] J. M. RHODES, President, Littleton, N. C.

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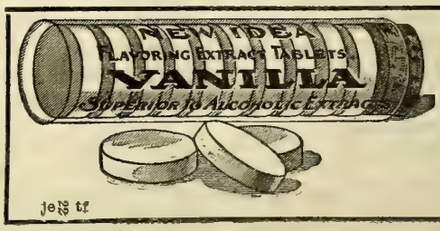
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Our Little Folks.

The Island of Birds.

In the Hawaiian group of islands is one, Laysan, that is possibly the most wonderful home of birds in the whole world.

Uncle Sam maintains a light-house there now, since Hawaii became part of American territory, and the Stars and Stripes which flutter over this lonely little government reservation have the distinction of flying over the strangest population that is under an American flag, for the population is composed entirely of albatrosses, booby-birds, storm petrels, puffins, frigate-birds, and other strange sea fowl.

They all nest on Laysan Island. So numerous are the birds there that, long before the island itself can be seen above the horizon from an approaching ship, the crew will sight a cloud above it. That cloud is formed by the birds which are forever rising and settling.

Recently Uncle Sam sent an expedition of naturalists to study the island, and Walter K. Fisher, the ornithologist, who was one of the party, says that when they landed they got into the petrel colonies, and the earth was so completely honey-combed by their burrows that the members of the expedition were continually sinking to their knees.

"From out of the shadow of the tussocks," says he, "young albatrosses, uncouth and awkward, snapped their beaks at us, and occasionally losing their balance from overhaste, fell forward on their chins. This proceeding usually made them actively sick.

"Few of the birds seemed frightened, and with the exercise of a little care we were able to approach most of the species as close as we wished. It was certainly gratifying to be able to walk up to an albatross or a booby, and watch it feed its young, and to record this domestic duty with the camera.

"It might, perhaps, be difficult to convey the pleasure I experienced when, standing in a group of albatrosses, one came up and peered into my face, and finding my intentions good, proceeded to examine inquisitively the polished top of my tripod.

"Many of the young albatrosses would allow themselves to be stroked after a ludicrous show of displeasure, which would soon disappear, as if they had known us always. The little rails scampered hither and thither like diminutive barnyard fowls, but soon returned, craning their necks to discover why they retreated.

"When we sat working, the little miller-bird came and perched for a moment on our table and chair-backs, and the Laysan finch and rail walked about our feet in busy search for flies and bits of meat.

"The beautiful little red honey eater visited us each day at meal-time, and sought for 'millers' in the crannies and seams between the boards.

"Thus, wherever we went we were free to watch and learn, and were trusted by the birds. It seems a most touching and unique experience, and one which demonstrates all too forcibly the attitude of wild creatures which have not yet learned that man is usually an enemy."—San Francisco Bulletin.

Saved by His Horse.

The intuition and sense of locality of the horse are well known and are often invaluable at critical times, as illustrated in the following account of an actual occurrence sent to the Little Chronicle by Ida G. Shortt of Sharon, Vt:

My grandfather lived in Vermont in the days when, if one wished to go to Boston, the journey could best be made on horse-back. One spring, just as the ice had cleared from the rivers, he was returning home from that noted place on his favorite horse. It was pitch dark when he reached the river below where his farm lay. He crossed where the bridge had always been, arriving home after all the household had retired and did not disturb them. The next morning his wife asked him how he crossed the river.

"On the bridge, of course," was the reply.

"Why, you are crazy! The bridge went down stream when the ice went out," she exclaimed.

"I don't believe it and I shan't until I see for myself," said the worthy man, starting up.

He went directly to the river and there, spanning the stream, was one rather narrow plank beneath which a torrent of muddy water poured. His plucky horse had, in the inky darkness, crossed on that single plank.

How He Lost His Arm.

The loungers in a certain hotel in an Indiana town were one evening much interested in a most distinguished - looking stranger who had but one arm. In groups they discussed him, and their curiosity at last became so strong that one of their number, acting as spokesman, approached the stranger, and said:

"Been in the army, I take it?"

"Never in my life," replied the one-armed man, complacently.

"Machinery, may be?"

"No."

"Wreck?."

After five minutes' silence, the questioner began again:

"Blood poisoning made it necessary to amputate, may be?"

"No."

"Ever fought a duel?"

"Never."

Another five minutes of uncomfortable silence. Finally the one armed stranger spoke:

"I see you are naturally curious to know how I lost my arm. Well, I will tell you, on the condition that if I do, you will ask no futher questions."

The promise was readily given.

"Well, sir—it was bit off."—Epworth Herald

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Pay Up.

The third installment of the money subscribed last summer for the purchase of the stock of Greensboro Female College Association, is now due. All subscribers are urgently requested to forward at once to Miss Nannie Lee Smith Secretary, Greensboro, N. C.

A Cenerous Act.

Our nurserymen are big hearted men. Rev. J. A. Baldwin, came into the community this week in the interest of the Piedmont Industrial School, of Charlotte, and called on Mr. John A. Young, of the Greensboro nurseries and on the proprietors of the J Van Lindley nursery Co., of Pomona. Mr. Young donated a fine milk cow, and a number of fruit trees, and the Lindley company donated enough fruit trees to set an orchard of three acres Such deeds are eminently commendable, and these Christain men deserve to be publicly praised for their generosity. Neither one of them expected any publicity, but we feel like giving honor to whom honor is due.

Work on the College.

It does the heart of a Methodist good to pass by Greensboro Female College these days. It presents a scene of busy activity. About eighty hands are at work, and the building is progressing rapidly. The work of collecting subscriptions for the re building fund is also proceeding well. Dr. S, B. Turrentine was at the Asheville District Conference at Baltmore last week. He preached on Thursday night on "Christian Education" On Friday night Bishop Duncan and Dr. Turrintine made addresses in the interest of G. F. C. and Dr. Turrentine took a collection, which, with subscriptions privately received, amounted to $426 00. This makes about $5,500, which he has collected at district conferences this summer.

The Fourth Round.

Some of the Districts are already beginning the fourth round of appointments. This suggests the closing of the work of another Conference year. We shall have to move at a rapid gait if we bring up every interest, undo the mistakes, and finish the work of our Master for the year.

Suffer us a word about the ADVOCATE, which is one of the interests committed to every pastor. Some have not yet complied with the Conference resolution and secured the new subscribers. Few have given anything like thorough attention to the lists and secured the renewals. This year, we must insist, as never before, that the ADVOCATE be given a prominent place in the closing work of the year. For some years the reports at Conference have not been what they should. This is largely due to the fact that some other interests, notably, our Missionary collections, have had almost exclusive attention. We trust the ADVOCATE will be accorded its rightful place this year and that we shall have double the results in the matter of renewals and new subscribers that we have had heretofore during the fourth quarter.

We insist that each presiding elder shall take the pains to look into this under the question, and that the preachers take the lists and never stop till every cent due is collected.

Why should the manager be parried with the question at Conference as to whether the ADVOCATE will pay a dividend, by preachers who have done little or nothing to make such a thing possible? We are glad to say that the business has already earned its dividend for the year 1904, provided the preachers will see to it that the amounts due are collected. If, however, this is ignored, and other things stressed to its neglect, it need not surprise us to come up to conference and find that our dividend is still in the pockets of a thousand or fifteen hundred subscribers whom these same preachers have represented as perfectly good. We hope it may not be so, and it will not if all will begin in time with the determination that our ADVOCATE shall have what is due and not be compelled to wait because of stress with other matters. A word to the wise is sufficient

A Suggestive Reminiscence.

In the current number of the Methodist Quarterly Review, there is reproduced some "Reminiscences of Cokesbury" written by Rev. H. N. McTyerie (afterwards Bishop), in the year 1859. Among many very interesting paragraphs we reproduce the following, which is quite suggestive at this time, since there is somewhat of a revival of interest in this sort of education.

"The school grew into a manual—labor institution, and was taken under the patronage of the South Carolina Conference. In honor of Coke and Asbury, it was called Cokesbury. January, 1837, witnessed a great coming in of boys, large and small, at Cokesbury. From the upper and lower districts they came, and a few from over the Georgia line. The manual labor experience was new, and popular, as it deserved to be. It mixed physical with mental exercise; developed the muscles and the brain. Pity it is that such institutions have gone out of vogue. Boys don't like to work; and when parents consult them as to where they shall go, be sure that, after a few trials of it, when the frolic of labor is worn off, boys will not choose manual-labor schools. Three hours every day of honest sweat and dust kill off dandyism, the keen appetite makes plain food savory; and the alternation of indoor and out of door work, keeps the faculties from stagnating. Especially for Southern boys were manual-labor schools needful. There is a tendency in slave toil to degrade labor in its popular estimation. Even those sensible parents who would raise their sons to industrious habits, and secure for them that blessing, MENS SANA CORPORE SANO, reluctate to expose them to servile companionship in the fields. By the manual-labor schools, the stigma of toil was removed, for the sons of rich and poor met in the same fields, and held rows together. But this feature in Cokesbury, South Carolina, and Collinsworth and Covington, Georgia, and Emory, Virginia, has long ago ceased. I speak of those days when we read Virgil and Cæsar in the morning, and in the afternoon, from two to five o'clock, mustered into rank, with axes, rakes, and handspikes, and drove the team afield. Those were good days. I wish that my boys might have such."

Is there not good reason for serious consideration of the suggestions herein contained? The reasons for combining industrial training with the literary work in the schools of today are even more apparent than when Dr. McTyeire wrote these reminisences. The students would not only do better work and accomplish more in their literary course, but they would come out with some particular knowledge of an industry or handicraft by which to make a living and contribute something to the industrial development of the country.

In conversation with President Reynolds, of Rutherford College, a few days ago, he spoke of the great need of a gymnasium. Could not this be furnished in as effectual, and even more practical way, by the addition of the industrial feature, opening up the shop and field to furnish opportunity for the development of muscle and brawn? We sincerely hope to see the way open at an early day to add this feature in many of our schools. The advantages would be many, while there seems to be no reason why such a feature should in anyway interfere with the very best moral and intellectual culture of the young.

EDITORIAL NOTES.

Rev. M. McG. Shields has tendered his resignation as pastor of the Presbyterian church at Gastonia, this state.

* * *

Rev. W. H. L McLaurin, of Goldsboro, called to see us on Monday, while waiting for his train to continue his journey to Mount Holly.

* * *

Rev. J. J. Hall, recently pastor of a Baptist church in Norfolk, Va., has accepted a call to the First Baptist Church at Fayetteville. He was once pastor of the Tabernacle Baptist Church in Raleigh.

* * *

The town of Pilot Mountain voted against saloons last week by a majority of eight. Thus our towns continue to fall in line and it will not be long till the saloon will not have so much as a place to rest a foot.

* * * *

Rev. W. L Dawson has been placed in charge of the North Catawba circuit to fill the vacancy caused by the death of Rev. J. D. Carpenter. His past office address, for the present is Woodlawn, N. C.

* * * *

Rev. J. A. Baldwin, of Chadwick Station, Charlotte, was in the city Monday, and called at the ADVOCATE office. He makes good report of his work at Chadwick, especially of the Peidmont Industrial School, which he has founded there.

* * *

Rev. Hugh J. Paylor, of the Virginia Conference and an erstwhile correspondent of this ADVOCATE, was in the city Monday night, and made us a pleasant call on Tuesday. He is pastor of a church in Suffolk, Va

* * *

A press correspondent, writing from Jefferson, Ashe county, says: "The whole county has had prohibition for several years, and for two or three years there have been no town officers elected. Ashe county is settled by people of unbounded hospitality and is the richest field for development I know of."

This does not look like the people up there would turn summersaults to get to vote for a man simply because he opposes the Watts Law. Yet some people would make us think so.

* * *

One of the most disastrous wrecks in the history of the country occurred on the Denver & Rio Grande, seven miles north of Pueblo, Col., on the evening of August 7th. The train had many passengers, and the engine, baggage car, smoker, and chair car, with at least one hundred passengers, went down with the bridge over Dry Creek, which was swollen to a torrent and by which the wreckage and bodies of victims were washed for many miles. At this writing about seventy five bodies have been recovered.

* * *

The opening editorial of The Homiletic Review for August calls attention to the platforms of the six national parties noting the evidence they give of the complete separation in this country between Church and State. The editor says:

"There are about fifty questions of governmental policy treated in these platforms, some of them of an extreme revolutionary character; yet beyond the casual references just noted, there is nothing that directly involves a religious controversy, nothing that is likely to enter as a division question into any church. Each of these six parties will number among its adherents earnest Christians whose standing in their churches will not be for a moment called in question therefor. This condition of affairs seems commonplace enough to call for no comment. Yet as a matter of fact it is a most remarkable exhibition of the way in which church and state are separated in this country, not only in our State constitution, but in the very habits of thought of all classes of our people. With Great Britain still struggling over the educational bill (a church question), with all France absorbed in the contest between clericals and anti clericals, with Italy still rent between the party of the papacy and the party of the king, with Germany deeply agitated over the readmission of the Jesuits and other religious orders, with

Spain listening to the rumbling threats of revolution because of ecclesiastical tyrannies, this almost complete exemption of the United States from questions that involve religious dissentions is an object-lesson to the world and a cause of self-congratulation to us all."

North Carolina Methodism.

Rev S T. Barber, of the Linwood circuit, assisted Rev. T. B. Johnson, in a meeting at Pleasant Garden last week.

Rev. M. B. Clegg has been assisting his brother, Rev. J. W. Clegg, in a meeting at Rehobeth, on the Polkville circuit.

Rev. F. A. Bishop, dedicated the new church at Ocracoke on the fifth Sunday in July. Rev. R. R. Grant is the pastor.

The church at Brevard will soon be complete, and the pastor, Rev C. P. Moore, promises the ADVOCATE readers a sketch and cut of the same.

Mrs. J. A. B. Fry has returned from several weeks' stay in Mt. Airy, N C. She was not benefitted very much, however, by the trip.—Charlotte News.

Rev. W. H. Baker, one of our missionaries stationed at Havana, Cuba, and Rev. Francisco Diaz, a native Cuban, made addresses at Centenary Church, Winston, last Suuday.

Miss Mamie Richardson, daughter of Rev N. R. Richardson, of Henrietta and Caroleen, has been elected music teacher at Rutherford College for the ensuing year.

Rev. E C. Glenn has been engaged for some time in evangelistic work in the eastern portion of the State. For the past ten days he has been engaged in a meeting at King's Mountain with Rev. Geo. D. Herman.

Dr. T. F. Marr, pastor of Tryon Street Methodist Church, with his family, is spending the month of August at Bryson City. Dr. Marr's health has been very poor for the past few weeks. His friends here hope and expect to see him much improved by his stay.—Charlotte News

The Mount Airy correspondent of the News and Observer of last Saturday, said: Rev. Mr. Ashby, of the Robeson Circuit, is visiting his brother, Mr. J. W. Ashby. Rev. Mr Townsend preaches to Mr. Ashby's home folks here, and Mr. Ashby preaches to Mr. Townsend's home-folks in Robeson.

The following note appeared in the Christian Advocate (Nashville) last week: "The presiding elder, Rev. J. R. A. Vaughan, Kirkwood, is looking for a preacher to fill out the unexpired year of Rev. John F. Triplett at Arcadia. This is a nice little charge, in the most beautiful valley of the State."

The Asheville Gazette-News last week said: It was announced at Central Methodist church yesterday that the work on the church would be resumed this morning and would be continued until the walls are up, windows in and the roof on the main auditorium. Everything is being paid for as the work goes on; the policy being to pay for everything as it is put into the building.

Rev. W. M. Curtis, of Advance, has recently closed a meeting at Fulton, in which seventeen were converted and five joined the church. Referring to the third quarterly meeting just held, he says: "Dr. Atkins held our third quarterly conference yesterday. He takes the time and the pains to consider the various interests of the church, especially those which most need attention.

A Durham Press correspondent of last week said: Prof. W. H Pegram and family, of Trinity Park, are spending several weeks at old Trinity, Randolph county, and Dr. W. I Cranford and family have gone to Elizabeth City and Morehead City for a stay of some time. There are now but three families left at the park, the others being away for the summer.

A special from Lenoir, says: The Weaver School for boys will be located on the Newland property east of Lenoir. Dr. C. C. Weaver, the efficient and progressive president of Davenport College has bought the property and a commodious school building will be erected thereon. Until this building is completed, the large dwelling house on the place will be used, and afterwards converted into a dormitory. This new enterprise is to be greatly commended, and it is to be hoped that it will receive liberal support from the citizens of Lenoir.

Prof. Smith is now serving his 28th year as president of the famous Commercial College of Kentucky University. He refers to thousands of successful graduates and received rewards at two great Expositions This responsible college is a part of Kentucky University which has nearly one million dollars assets. Graduates are awarded the Kentucky University Diploma. Hundreds of young men and women from twenty states attend it annually. Its graduates are successful in securing positions. Lexington, Kentuckey, is famous for its healthfulness and has nearly forty thousand people, twenty churches, eight banks, and is reached by all railroads. If you wish a course of book-keeping and business-shorthand or tellegraphy, address for circulars, Wilbur R. Smith, Lexington, Ky.

Evangelist Walter Holcomb, of Statesville, N. C., has made a contract with Mr. Edward McKenzie, of Louisville, Ky., to sing for him for the next twelve months. Mr. Mc Kenzie was with Rev. George R Stuart and Rev. Sam P. Jones last year, and will be remembered by the Greensboro people as leader of the choir in the recent meeting in this city. Messrs. Holcomb and McKenzie are conducting a campmeeting in Tennessee. The Memphis Commercial Appeal says: "Great interest is being manifested in the campmeeting at Rogers Springs. Many are tenting, and the hotels are crowded. Still there is room for more. Visitors are arriving on every train. All the towns adjacent are represented. The preaching of Rev. Walter Holcomb is attracting large audiences. He is plain, spiritual and powerful. The singing of Prof. Edward McKenzie is excellent. His solos are charming. Monday the rain interfered with the services, but much good was done Rev. Dr. Sullivan preached at 3 p m., and Mr. Holcomb at night. Four services a day will be held and the meeting will continue through next Sabbath. Revs. G. T. Sullivan and J. W. Blackard will be present all the time and aid in the daily services. Much good is being done by this series of meetings. Memphis is well represented.

W. L. Sherrill and wife, of Mocksville station, are off on a month's vacation.

In the town of Morganton, during the summer months, our congregation is uniting with the Presbyterian and Baptist church in a union meeting every Sunday evening.

Rev. Frank Siler and Mrs Siler entertained at the parsonage, on Church street, Thursday evening of last week the officers, board of stewards, the Sunday school teachers, the officers of the Epworth League and the choir of Central Methodist church, and the pastors of the other local Methodist churches and their wives. Receiving with Mr. and Mrs. Siler were Rev. and Mrs. R H Parker, Mr. and Mrs. C. W Brown, Mr. and Mrs. Geo. L. Hackney, Capt. and Mrs J. P. Sawyer, Mrs. F A Hull and Mr. F Stikeleather. Sweet peas and ferns were effectually combined in decoration of the reception hall, roses prevailed in the parlor decoration and roses, sweetpeas and honeysuckle in the dining room Great interest was evinced in a rare assortment of relics of pioneer Methodism, collected for the occasion. Among the collection were a chair, over a century old, belonging to Mrs. Kilian, on Beaverdam, which was used by the first bishop; the Arminian Magazine, edited by John Wesley, in 1780; several souvenirs made from the famous Wesley oak at Savannah, Ga.; a copy of the hymn book used by Mr. Wesley, and other valuable books.

In a series of short talks, Rev. R. H. Parker, presiding elder of this district, spoke with terse eloquence on the "Episcopacy;" the "Methodist Episcopal Church" was the subject of an interesting little speech by Rev. Wm. H. Parker, who has been a student for the past two years at Drew Theological Institute; Rev. A. T. Bell spoke interestingly on "English Methodism;" Rev. L B Abernathy made a chivalrous response to the toast, "Preacher's Wife." The toasts, "The]Women of Methodism," "Sunday School Teachers," and the Methodist Steward" were greeted with a Chatauqua salute. Mrs. Siler responded inspiringly to the toast, "The Central Methodist Church," concluding with the recital of a poem of her own composition, entitled "Our Heroic Heritage," and dedicated to the members of the Central Methodist Church.—Charlotte Observer.

Wilkesboro Circuit.

MY DEAR BROTHER BLAIR:

We have just closed an interesting and helpful meeting at Lebanon, on the Wilkesboro circuit which resulted in eight conversions and five accessions to the church. The membership of the church was greatly revived through the outpouring of the Holy Spirit. Rev. J. B. Tabor was with us for five days, preaching twice a day. His sermons were forceful and spiritual and were much enjoyed by all who heard him.

We expect to have a new church building under way in this community soon and the revival just had has added much to the enthusiasm of the people for it

Fraternally,
RICHARD L. OWNBY.

Notes.

The Belle Whallen Orphanage, at Montreat, was totally destroyed by fire on the 5th inst. There were 24 children in the home, all of whom were saved.

It is now assured that the present tobacco crop will be heavier than the crop of last year. There is a falling off of 50 per cent in the acreage, but it is said the yield will be at least 60 per cent. of last year.

The July bulletin of the State Board of Health, reports diphtheria in 11 counties, malarial fever in 16 It says influenza prevails in all parts of Macon county. In Forsyth an entire family of negroes have typhus fever, one of the worst and lowest types of that disease, which is now very rare in this country. Twenty years ago there was a case at Raleigh. The disease was brought from West Virginia. One time it used to be known as jail fever. Smallpox is reported in 25 counties, Buncombe 7 cases, Forsyth 9, Bladen 12, Haywood 4, Jackson 30, Person 27, Robeson 25, Surry 13 Some of the cases in Jackson are severe. The people there abhor vaccination, saving they would rat therhavehe disease.

Very Low Rates

ANNOUNCED, VIA THE

Southern Railway.

Very low rates are announced via Southern Railway from points on its lines for the following special occasions :

Louisville. Ky.—Biennial Conclave, Knights of Pythias, August 16 20, 1904.

Monteagle, Tenn.—Monteagle S. S. Institute, Aug 15-30, 1904.

Richmond, Va —Grand Fountain, United Order True Reformers, September 6–13, 1904.

Los Angeles, San Francisco, Cal.—Triennial Conclave, K. T., Sept. 5–9, 1904; Sovereign Grand Lodge I. O. O. F., Sep. 19–25, 1904.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines.

CANCER CURED BY BLOOD BALM.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, sorofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

Our Correspondents.

Letter From the Border.

EDITOR ADVOCATE: We have intended to write a few words for the Christian Advocate since we were first transferred to the Western N. C. Conference, so if you will kindly allow us a little space, we'll try to say a few things. First of all, that we have had one sermon from our new pastor, Bro. Williamson, and we are well pleased with him both as man and preacher, and by God's help we mean to try and do our part, and give our brother all the encouragement we can by our presence and attention at services, and also by our pocket book. We are of the opinion that lots of young men make failures in effectually preaching at some places by the indifference of their hearers, especially the members of the church. Let us always go to church intent on deriving some benefit by going, and as sure as the sun shines we'll get it. If we would just put our hearts into Christ's cause we would not find so much fault of our preacher. And, brethren and sisters, we should become aware of the fact that in others we see ourselves; so if we are evil we comprehend the mean things in our neighbor, because our neighbor is only a reflection of ourselves, a sort of looking glass that shows us ourselves in a very questionable way occasionally. But if we are really good, why then, we have no eye for dark things. We don't want to see the faults, but we invariably find lots of good things and redeeming traits in the character of the very worst man. If we have God's spirit within us, we have not any time nor yet any inclination to being forever at fault-finding, especially of the preacher.

If we would always have a kind and complimentary word for our preacher we'd be blessed with more gracious revivals; in fact, we'd always have a revival. We hear some say, "I can't see why we can't have any more good meetings just like we used to have." Brother, it's our own fault, if we don't. Those good old saints that made the meetings what they were in other days have now passed to their reward or are too feeble to go now. And you just go, and it may be don't go in church, and when you do go in, you sit there like an old shoe, without any feeling in the matter, and it's a very wearisome performance to you simply because you haven't anything in common with it. Now that won't do. Let's go—go in, and sing. If we can't sing do like a brother here at Mt Zion, shout and pat your foot. But we are sure you could sing a little if you would Any way, you can go around and speak to the preacher after services, and then run, if you're not too drowsy after sleeping all thro' preaching hour.

Our protracted meeting will begin the first Sunday in August. We hope to have many good things to tell you about it next time.

Lest we impose, we close with a hearty God bless you.

Fraternally,
PAUL B. LINDSAY.
Spencer, Va.

Furnishing the New G. F. C.

REPORT THREE.

The work moves on. Thirty-five dollars furnishes a dormitory, and this is due Sept. 1. The College will open in October. Read this list and see if you do not want to lend a hand to the good work Previously reported, seventeen.

E. B Borden, Goldsboro.

Thomas B. Robinson, in memory of his wife, Laura Hartsell, Goldsboro.

Mrs and Mrs. E. H Kochtitzky, in memory of their son, Edward Hugh.

Mrs. Lizzie P. Jones, in memory of her mother, Raleigh.

Local Alumnæ of Jonesboro.

W. H. Humphrey for his daughter, Isla May.

W. H. Humphrey for his daughter, Lucy Olga, Lumberton.

Local Alumnæ of Gibson.

Miss Susa Gibson, Gibson.

Mrs D. C. Raper, Washington, D. C.

Mrs. E. G. Fletcher, McCall S. C.

Mrs T. B. Gibson, in memory of her father, F. P. Tatum, McCall, S. C.

Miss Carrie McLaurin, in memory of her father, J. W. McLaurin, McCall, S. C.

Local Alumnæ of McCall, S. C.

Mrs. A. K. Odom, in memory of her sons, Percy and Preston, McCall, S. C.

Mrs. B. E. Moore, in memory of her mother, Julia A. Gibson, Bennettsville, S. C.

W. Z. Gibson and wife, Florence Gibson, Gibson, N. C.

Mrs. Rebecca LeGrand, in memory of her parents, Dr. and Mrs. N. H. D. Wilson, Rockingham.

Miss Pat LeGrand, in memory of her father, J. T. LeGrand, Rockingham.

Misses Lizzie and Virginia Crosland and Mrs. P. C. Whitlock, in memory of their mother, Mrs. Virginia LeGrand Crosland, Rockingham.

Misses Minnie, Lila and Cora Stansill, in memory of their father, Dr. J. W. Stansill, Rockingham.

Local Alumnæ of Rockingham.

A W. E Capel for his daughter, Mrs Blanche Capel Covington, Troy.

Charles H. Ireland in memory of his daughter, Lucy Cuning gim Irelald, Greensboro.

Mrs. I. F. Craven in memory of her sister, Fleta Watkins Cole, Ramseur.

J. A. Young for his daughter, Carrie, Greensboro

Miss Marie Kramer, in memory of her mother, Mrs. Eva Kramer, Elizabeth City

Mrs. Mary A. Exum, in memory of her daughter, Alice B. Exum, Eureka.

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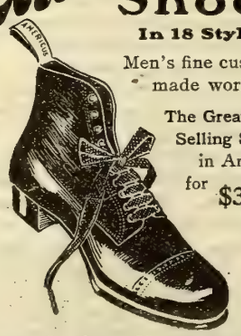
Dr. Blosser, the discoverer of the great remedy which has undoubtedly cured more cases of Catarrh, Bronchitis and Asthma than any other medicine, says that this is the best season of the year to treat these diseases, because the membranes are not aggravated by cold and changeable weather.

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The price of the remedy is one dollar for a box containing one month's treatment, which is sent by mail.

june 8 4t eow

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Please mention this paper

The Epworth League.

Topic for August 14.

The Clean Heart.

(Ps 51: 1-12)

Different answers have been given to the question whether this Psalm is, according to the received tradition, a prayer of David under conviction for his great sin or the voice of Israel's national repentance toward the close of the captivity. Probably the question would not be raised but for its view of ritual sacrifice (verses 18, 19), which belongs to a later time than that of David, and the prayer for the building again of the walls of Jerusalem (verses 20, 21). It seems to us most probable that the Psalm is the voice of the sorrow ruined heart of the royal penitent. That its view of sacrifice transcends that current in David's time is not conclusive against his authorship—the soul under deep religious inspiration penetrates beneath the surface of ritual and symbol, and can be satisfied with nothing short of God's immediate favor. This has been used in the Church oftener than any other Psalm. Verses 20, 21 are in addition by the later hand of one who applied the Psalm to Israel's desolation in Babylon according to the beautiful interpretation of the Jewish ritual.

I. THE UNIVERSAL NEED OF A CLEAN HEART.

1. There can be no exception to God's requirement of heart purity, for there is nothing arbitrary in it; its necessity arises out of the nature of God, and the reason given for its requiremeat of us is that he is holy. (Lev. 19: 2) To require less, God himself must be morally imperfect.

2. Human aspiration does not rest short of heart purity. Men in unawakened fleshliness of mind may show no concern about their own polluted nature, but probably there comes to every one who has been blessed with spiritual illumination, in whatever degree, a deep self-disgust and a longing for likeness to God. The most sensitive souls and the purest and most spiritual are those that long most intensely for heart purity.

3. Moral perfection is equivalent to heart purity. External acts are but indications of the essential moral nature. Ritual observance is often most punctiliously observed by men who use it as a means of diversion from the real heart need and as an anodyne to the soul's unpeace.

The perfected life is the life that has been purified at the center Nothing less than the perfected type can satisfy the design of the Creator. The dwarfed and deformed suggest an arrested or aborted process. Moral ugliness never implies the fulfilment of a purpose, but the temporary defeat of a design of supreme moral beauty. Heart purity is necessary to the design of the all-wise Creator. Creation's purpose is impossible apart from heart purity. The alternative is banishment from the presence of the holy God.

II GOD'S CLEANSING A PERFECT ONE.

1 It is contrasted with those cleansings that are merely formal and ritualistic, yet it is typified by them for the reason that nothing human can be a perfect correspondence with God's work, and he only who has experienced it knows what it is. The psalmist prays at the same time; "Wash me thoroughly" and "Purge me with hyssop."

2. God's demand of "truth in the inward parts" and of "wisdom in the hidden part" guarantees the completeness of his work. He will not stop short of his own requirements in the work he undertakes. God's work is necessarily perfect as an expression of his own Nature. This is true, in the physical realm. No flaw is to be found in all the marvelous processes of nature. It must be true in the moral realm, where God also manifests not only his wisdom but his holiness.

3. If the work of the Redeemer is successful, it must issue in a clean heart in his disciples. Otherwise his atonement is a failure and is no better in kind than the ritual ordinances of Judaism. If Jesus's blood cannot cleanse the heart, then has it been shed in vain

4. There would be no difficulty in accepting the conclusion that God's work of grace in the heart is a perfect one were it not for our own deep consciousness of imperfection and the many sad manifestations of pride, selfishness, resentment, and other works of the flesh in the professed followers of Him who bade us learn of him to be meek and lowly in heart, and through whom we are promised salvation from sin. These difficulties make men say that there is no such thing as perfect holiness of believers here on earth, or that all believers are really holy at heart, notwithstanding the evidences to the contrary. These latter call the works of the flesh that remain "infirmities," and the Christian's consciousness of indwelling sin "temptation." Both are devices of Satan: on the one hand, to rob us of our heritage; on the other, to make us deceive ourselves by saying that we have no sin. God does a perfect work; he cleanses the heart thoroughly. This is his promise; this is his emphatic teaching of our church. To proclaim and live the doctrine of Christian holiness Mr. Wesley said God had raised up the Methodists. If you are troubled by these evil tempers, don't call them infirmities; they are of the nature of sin. Don't deceive yourself, but seek purity of heart from Him who alone can give it. Read over and over this Psalm and the first chapter of John's first Epistle until you fully believe that God can give you a clean heart. Then accept the blessing by faith in Him whose blood cleanses from all sin.

III. WROUGHT AND MAINTAINED THROUGH GOD'S SPIRIT.

1 There is no conscious separation of guilt from pollution; both are fearfully evident in the psalmist's confession. As pardon must be obtained through God's mercy, so must cleansing be obtaind The pervasiveness and inveterateness of sin are expressed in language that has sometimes been taken as extenuative. But not so. The psalmist expresses thereby the thoroughness of his pollution, over against which the cleansing of God's Spirit as the only sufficient One is sought.

2 A new creation is involved in the act of cleansing. Not a change in what was original, but the impartation of something quite new—the divine life—is needed.

3 Only he who generates within the heart the new life can maintain it. Christ is the bread of life by which the soul must be continually nourished. It would be a fatal error to suppose that any of God's gifts or works are of such nature as to permit our independence of Him. On the contrary, our purity and steadfastnees depend upon constant and unbroken union with the father, through the Son by the Holy Spirit. —Epworth Era.



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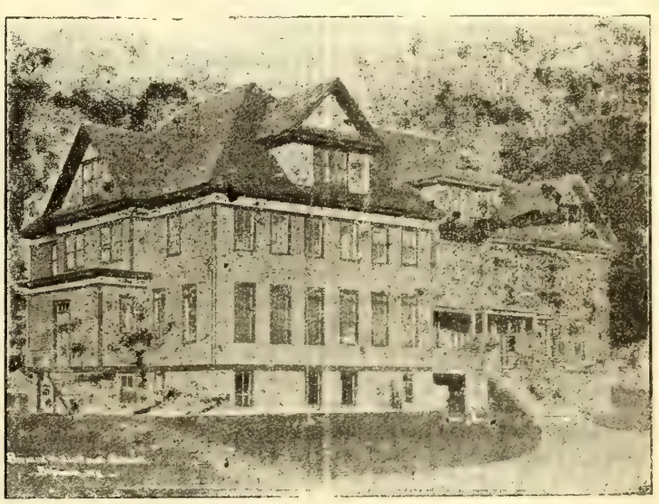
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E. E. BISHOP, PRINCIPAL.

jly 20 tf Brevard, N. C.

Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Encouraging News from the Home Field.

MY DEAR MRS. CRAWFORD:—There is substantial evidence of an increased missionary interest in the Waynesville District. The outlook for more organizations of the Woman's Foreign Missionary Society is most cheering.

It was my privilege and pleasure to attend the District Conference, held July 21 24, at Mt. Zion church.

The presiding officer, Rev. C. F. Sherrill, very courteously lent all possible assistance in regard to my mission, and kindly gave me an appointment to present the work before the conference.

When opportunity afforded, I spoke personally to the pastors and other church leaders, and never before have I received so much encouragement and so many promises of co-operation. To my subscription list were added nine names for the Woman's Missionary Advocate," and twenty-eight names for the "Little Worker." I believe, Mrs. Crawford, one of the most important duties of the District Secretary is to endeavor to get these papers into all the homes of her district. The result could not be fully estimated. The missionary intelligence thus introduced would revolutionize the thoughts of the people and produce feelings of interest, responsibility and benevolence. Many idle hands would find work to do and many a dollar would be sent across the seas.

On Sunday afternoon of the conference, a missionary rally meeting was addressed by Rev. and Mrs. James Terrell, missionaries from Brazil. Mr. Terrell spoke of the great needs of the Brazilians and of the difficulty in reaching the hearts and minds so darkened and corrupted by Roman superstitions. Nevertheless, he said, the outlook is promising and much grain is being reaped by faithful reapers.

Mrs. Terrell related very feelingly, some of her experiences in the church schools of Brazil, and impressed the importance of planting schools among a people so eager to learn.

Angelita da Silva (Angel of the Woods), a Brazilian young lady, who accompanied Mr. and Mrs. Terrell here to enter the Greensboro Normal College, was then introduced and joined the missionaries in singing in the Portugese language, the old familiar hymn, "In the Sweet By and By." The effect of this created deep emotions in the hearts of the hearers. At the morning service when this lovely young lady joined us around the communion table, many eyes were suffused with tears of joy at the thought of Brazil being represented among us while partaking of the precious sacrament, but now as she stood before the audience bravely singing in her native tongue, each one tried to conceive what it all meant to leave father, mother, home and friends for the sake of Jesus Christ.

It was announced that your correspondent would give an address, but it seemed useless after this service. As she stood before the large audience she could see that the young people were ready for action, therefore she spoke only a few words trying to press home the great responsibility of evangelizing the world.

She proceeded to organize the "Mt. Zion Golden Links" and secured thirty names, and promises of several more. These represent some of the best and most intelligent Christians of the Mt. Zion and Crab Tree churches. These churches are two and a half miles apart and it was deemed best to have only one organization and meet twice a month, the first Sunday at Crab Tree and the third Sunday at Mt. Zion

A fund was started for Miss Foster, and over five dollars collected.

I think I can safely predict a successful career for this society; certainly none ever had a more hopeful beginning. Most of the members are college or high-school graduates and are full of life and energy, and seem not only willing but eager to use their talents for the Master.

The following officers were elected:

President—Mr. Handy Kirkpatrick, Clyde R. F. D No. 1.

1st Vice-President—Miss Hattie Kirkpatrick, Clyde R. F. D. No. 1.

2d Vice-President—Miss Loula Ferguson, Crab Tree.

Cor. Secretary—Miss Ida McCracken, Clyde R F. D. No. 1.

Rec. Secretary—Miss Lizzie Rodgers, Clyde R. F. D. No. 1.

Treasurer—Mr. Tate McCracken, Clyde R F. D. No. 1.

Agent for Missionary Papers—Miss Lizzie Kirkpatrick.

I hope you will write to this society and I wish you could visit them. I was never treated more royally in my life and regretted when I had to say goodbye.

Very cordially yours,

(MISS) TERRIE E. BUTTRICK,
Sec. Waynesville District.

A Notre Dame Lady.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements Falling of the Womb, Scanty or Painful Periods Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine Pain in the Back and all Female Troubles to all sending address, To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it Address Mrs. M. Summers. Box 185. Notre Dame, Ind.

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Quarterly Meetings.

ASHEVILLE DIS'T—3rd Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	May	28 29
Bethel	"	28 29
Marshall circuit, Flint Hill	June	4 5
Hot Springs ct., Paint Rock	"	11 12
Ivey circuit, Little Ivey	"	18 19
Bald Creek circuit, Deyton's Bend	"	22 23
Burnsville circuit, Martin's Ch	"	25 26
Swannanoa circuit, West's Ch	July	2 3
Hendersonville station	"	9 10
Hendersonville ct. Reedy Patch	"	16 17
Cane Creek ct., Sharon	"	23 24
Old Fort circuit, Pleasant Grove	"	30 31
Weaverville circuit	Aug.	13 14
Weaverville station	"	20 21
Central	"	27 28
Haywood St	"	27 28
District Conference at Biltmore	"	4 7

CHARLOTTE DIST—4th Round.

J. E. Thompson, P. E., Charlotte, N. C.

Pineville, Pineville	Aug	27 28
Dilworth	"	28 29
Trinity	aept	4 5
Hoskins	"	4 5
Morven, Bethel	"	10 11
Brevard	"	18 19
Chadwick	"	18 19
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Weddington, Weddington	Sct.	1 2
Matthews, Matthews	"	2 3

GREENSBORO DIS'T—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	July	24
Greensboro, Spring Garden St.	"	31
Greensboro, Centenary	Aug.	7
Greensboro, Walnut St	"	14
Pleasant Garden, Bethlehem	"	28 29
Ruffin, Ruffin	Sept	3 4
Randolph, Mt Shepherd	"	10 11
Wentworth, Salem	"	17 18
Reidsville, Main St	"	18 19
Asheboro station, Asheboro	"	25
Randleman, Naomi	"	25
Uwharrie Oak Grove	Oct.	1 2
Asheboro circuit, White Chapel	"	7
Enterprise Concord	"	8 9
Ramseur, Ramseur	"	9 10

FRANKLIN DIS'T—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	July	23 24
Franklin circuit at Iotla	Aug	6 7
Webster ct. at Cullowhee	"	13 14
Macon cir. at Mount Zion	"	20 21
Glenville circuit at Norton	"	27 28
Whittier circuit at Shoal Creek	Sept.	3 4
Dillsboro, Sylva & Dillsboro	"	10 11
Andrews circuit, Andrews	"	17 18
Bryson City circuit, Bryson City	"	24 25

MOUNT AIRY DIS'T—4th Round

J. A. Cook, P. E., Mount Airy, N. C.

Jonesville circuit at Jonesville	Aug.	27 28
Elkin station	"	28 29
Sparta ct., Potato Creek	Sept	3 4
Laurel Springs ct. Chestnut Hill	"	10 11
N Wilkesboro ct., Miller's Creek	"	17 18
Wilkesboro ct. Wilkesboro	"	18 19
Rockford ct. at Stony Knoll	"	24 25
Mount Airy station	"	25 26

MORGANTON DIS'T—4th Round In Part.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Aug.	13 14
Cliffside circuit, at Oak Grove	"	20 21
Henrietta and Caroleen	"	21 22
Marion station	"	27 28
Connelly Springs ct., Ruth, College	Sept	3 4
Table Rock ct at Mt Grove	"	10 11
Morganton circuit Mt Pleasant	"	17 18
Forest City ct., Salem	"	23 24
Rutherfordton station	"	25 26
Green River circuit, Bethlehem	Oct	1 2

SALISBURY DIST—3d Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Central	May	14 15
Concord, Epworth	"	15 16
Concord, Forest Hill	"	21 22
Concord circuit, Rocky Ridge	"	21 22
Albemarle circuit, Pine Grove	June	4 5
Albemarle station	"	5 6
Linwood circuit, Bethel	"	18 19
Lexington station	"	19 20
Lexington Mission	"	20
Salisbury circuit, Bethel	"	25 26
Spencer station	"	26 27
Salisbury, Main Street	July	2 3
Salisbury, First Church	"	3 4
Gold Hill circuit, Mt. Zion	"	9 10
New London circuit, Palmerville	"	10 11
Tabor & Vance Mill, Gay's Chapel	"	16 17
East Salisbury station	"	17 18
Cottonville, Rehoboth	"	23 24
Big Lick, Love's Chapel	"	23 24
Norwood station	"	24 25
Salem station	"	30
Mt. Pleasant ct., Centre Grove	July	31 Aug. 1
Jacks n Hill circuit, Janes Chap	Aug.	6 7
Woodleaf circuit, South River	"	13 14
China Grove circuit, Shiloh	"	14 15

SHELBY DISTRICT—4th Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Aug.	21 22
Bessemer City at Bessemer	"	27 28
West End and Ozark, Gastonia	"	28 29
Mount Holly ct., at Mt. Island	Sep	3 4
McAdensville station	"	4 5
ElBethel station	"	10 11
King's Mountain station	"	11 12
Bellwood circuit at Kadesh	"	17 18
Polkville circuit	"	18 19
Southfork circuit at Wesley Chap	"	24 25
Lincolnton circuit at Marvin	Oct.	1 2
Lincolnton station	"	2 3
Lowesville ct. at Salem	"	8 9
Rock Springs circuit	"	9 10
Stanley Creek circuit at Stanley	"	15 16
Cherryville circuit	"	22 23
Lowell circuit at Lowell	"	29 30
Gastonia, Main Street	Oct. 30	Nov. 1
Shelby circuit	"	5 6

STATESVILLE DIS'T—4th Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit at Littlejohn's	Aug.	20 1
Lenoir station	"	21 22
Mooresville station	Sept.	3 4
Mount Zion station	"	4 5
Mooresville circuit, Centenary	"	10 11
Troutman circuit, Wesley Chapel	"	11 12
Caldwell circuit, Rocky Mount	"	17 18
Granite Falls station	"	18 19
Statesville circuit, Chapel Hill	"	24 25
Statesville, First Church	"	25 26
Statesville, West End	"	25 26
Clarksbury circuit	Oct.	1 2
Iredell circuit	"	8 9
Maiden circuit, May's Chapel	"	15 16
Newton circuit, Friendship	"	16 17
Hickory station	"	16 17
Alexander circuit	"	22 23
Stony Point circuit	"	29 30
Catawba circuit	"	30 31

WAYNESVILLE DIS.—4th Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan Creek at Shady Grove	Aug	13 14
Sulphur Springs at Acton	"	0 21
Leicester at Camp Academy	"	27 28
Clyde at Long's Chapel	Sept	3 4
Canton at Canton	"	10 11
Mills River at Shaw's Creek	"	17 18
Transylvania at Pine Grove	"	24 25
Brevard	"	25 26
Waynesville	Oct.	8 9
Crab Tree at Pine's Creek	"	15 16
Spring Creek	"	22 23

WINSTON DIS'T—3rd Round.

D. Atkins, P. E., Winston-Salem, N. C.

Stoneville & Mayodan, Mayodan	May	7 8
Leaksville and Spray	"	21 22
Stokesdale, Bethlehem	"	28 29
Walkertown	"	29 30
Madison, Bethesda	June	4 5
Forsyth, Crews	"	11 12
Grace	"	12
Lewisville, Concord	"	18 19
Summerfield, Pisgah	"	25 26
Kernersville	July	2 3
Southside and Salem	"	9 10
Centenary	"	10
Burkhead	"	10
Thomasville, Fair Grove	"	16 17
Danbury, Sandy Ridge	"	23 24
Davidson, Centenary	"	30 31
Advance	"	31
Mocksville	"	31
Farmington, Wesley Chapel	Aug.	6 7
Davie Zion	"	13 14
Cooleemee	"	20 21

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

The Parsonage Department of the H. M. S.

Said Mrs. Luke Johnson in a private letter to myself: "I am a preacher's wife and the daughter of a preacher. I have lived in a parsonage all my life and I cannot understand how any preacher's wife can be opposed to the Home Mission Society." Right readily do I agree with her.

A letter in the ADVOCATE from Mr. Ader, written more than a year ago, would have opened my eyes to the greatness of the work planned by our Society in its relation to parsonage building, if there had been no other incentive to arouse my interest in this work and my admiration for it. That letter brought vividly before my mind's eyes the picture of a man struggling under adverse circumstances to carry on the plans which he believed God's love and wisdom would have him undertake. Living in a hired room when wife and babies and household cares distracted his attention from books and sermon-making, the wonder is that the sweetness of the man's nature was not crushed out and that bitterness should not come in.

The church has no right to demand of her men a sacrifice that involves, not only the happiness and comfort of his family, but also the progress of his own development. You need not tell me that any man can make the very best of his capabilities, can evolve the highest mental life possible to him, if he is married and anxious concerning the wife and little ones who are left behind when he goes out to preach.

Yet what is to be done? Our polity demands that every charge shall have a preacher. The young men who have had exceptional educational advantages are usually in demand for the better paying places, so that others, sometimes the ones who most need mental training, are sent to the harder works. There they find no parsonage, perhaps, or, it may be, one altogether insufficient. The salaries are so meager that man and wife must use the strictest economy and self-denial in order to keep out of debt. Thus harassed from year to year by the problem of how to live on Thackeray's "nothing a-year," or nearly that; with no money to buy new books; with access to no good library; without the means to pay for the leading periodicals which stir a man with the throb of the great thought-movements of the world, how can the preacher make the best of himself? It is not conceivable that he will do so. He may, if he serve long on these hardest circuits, come out of his apprenticeship one of the sweetest-spirited of men, trusting implicitly in the fostering care of God and holding no envy or malice toward others. But the truth is still there, he has not been able to polish his good sword. The blade which he uses to thrust and parry with in his battle against evil, has not the finest temper and the keenest edge.

Do I draw an exaggerated picture? I think not. Let me quote from Mrs. Branner's address, delivered last year at Winston: "When we are informed that there are now one thousand and ninety-two men in the church serving charges which pay salaries ranging from one hundred to three hundred dollars, very many of these men having families and many of these charges have no parsonages, we can readily see that as long as the itineracy exists and the work of the church continues to grow, parsonage building will be a work of vital importance."

What has been done by the Home Mission Society to adjust that condition? At the end of the first six years of its organization the General Secretary of the Board of Church Extension announced that more parsonages had been built than in the first fifty years of American Methodism.

Eight years later the Annual Report of the Society showed that during the thirteen years of its history 1034 parsonages, or more than one half the whole number built by the entire church, aided by the Womans' Parsonage and Home Mission Society."

Bringing the matter home to us, we find that in the last four years the General Board has helped six parsonages within the W. N. C. Conference with an average of $100 to the parsonage. Besides this the Conference Society aided East Salisbury with the sum of $100 last year. When we remember that the total dues of our Conference for the fiscal year 1902-1903 amounted to $381,27, it can be readily seen that our part of North Carolina has, from a selfish view-point, been the gainer.

In looking back over these few pages, it occurs to me that one might judge from the sense of them that I am not a believer in the life of self denial and self sacrifice which has ever been one of the glories of our Methodist ministry. Far be it from me to mimimize the heroism of the fathers and the equal courage that is shown today in the lives of many preachers. Yet I adhere to the belief that our church, now strong and prosperous, should so equalize conditions that a man on the poorest charge should not be ground down by poverty and be weakened by utter hopelessness.

The Home Mission Society is moving in the right direction when she spends off her monies in the building of parsonages for the needy places, and we women may rightly feel pride and enthusiasm in every effort to brighten the lives of the men who do firing on the picket line.

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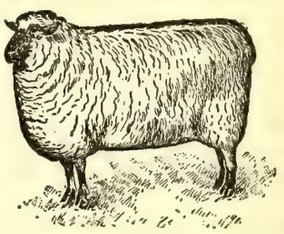
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The Farm and Garden.

Notes.

Tapeworm in sheep can be cured by giving one dram of oil of male-shield fern in about two ounces of castor oil after the affected sheep has been fasted twelve hours.

The last New York Legislature appropriated a million and a half dollars for good roads. If properly used land not stolen by the grafters the Empire State will find this one of the best investments it could make.

There are 4,985 independent farmer or rural telephone lines in the United States, enough surely to afford opportunity for a good deal of conversation. Imagine a girl at every one of them, all talking at once.

If you intend to keep sheep for mutton, select such breeds as grow rapidly and mature early. Keep your lambs growing, vigorously and strong, and don't let them lose a day up to the time they go to market.—Wool Markets and Sheep.

It is the little things that count. The wool grower should cease using three times as much coarse sisal twine as he needs in tying up his wool. The manufacturers frequently refuse to purchase wool tied up with this material. Small, smooth hemp twine is better, but a glazed cotton twine, such as the Australian wool-growers use, is still better.

Manchuria, where the Russians and Japanese are fighting, is said to have as much wheat land as all the United States put together, and not an acre of it under tillage. If this be true, why do not the fools quit fighting and taxing their people to death and settle a few millions in Manchuria to raise food? No wonder they continue barbarians or semi-civilized, if they neglect to cultivate the land under their very feet and prefer the horrors of war to the arts of peace.

One of the chief sources of agricultural wealth in Denmark is the sale of butter and eggs. No less than sixteen steamships are employed in this trade between Denmark and England. Another source of profit is Danish bacon. Much of the feed used by the farmers is imported, and consist mainly of American-grown Indian corn. Why not convert more of this, one of our main crops, into higher priced products instead of exporting so much in the form of grain?

The only exact way to estimate a stand of corn is to mark off say a hundred hills and find out by counting how many of these are missing, how many contain but one stalk, how many two stalks, how many three and so on. By repeating this process in three or more representative parts of the field, it is possible to ascertain with reasonable certainty the average stand for the whole planting. How many farmers resort to this painstaking plan and how many can do more than roughly guess what their stand may be?

The Same Labor Will Produce Greater Results on the Farm Than in Town.

Here is the case of a man with a wife and two small children who couldn't make a living in Stokes raising six-cent tobacco, sold out his personal effects at a loss of 50 per cent, moved "to town" and took a position at $1 per day. The cheapest house he could find in town was $6 per month and this in a locality very objectionable on account of the uncongenial surroundings and unsanitary location. He was to walk nearly two miles to his work, has negroes and a low class of whites for neighbors. His wood cost him $3 50 per cord, a hand to chop it costs $1. He has to be at the post of duty at 6 o'clock a. m. and gets off at 7 p. m Twelve hours a day. His wife has been sick a good deal of the time, and he had to pay a physician $2 each visit. Every time he turns around it costs money. The rent is cash, doctors' bills cash, groceries cash, etc. Beef ten to fifteen cents per pound, flour $2 75 per hundred, etc. The tax collector has yet to come around. And the tax collector hits you hard in town. If this young man had time from his twelve hours a day to do a little figuring, he would doubtless find his last state far worse than his first.

Now, we want you to turn that "town energy" to the old farm. Put in 313 days, at twelve hours per day, which was required of you at the factory. You need not work quite so hard as when the eagle-eye of the boss was on you. This will produce about 2,000 pounds of good tobacco, ten barrels of corn, fodder, shucks, wheat, rye, potatoes, cabbage, tomatoes, eggs, chickens, turkeys, canned blackberries, huckleberries, sweet potatoes, onions, peas, beans, and a great variety of other things which will bring in the hard cash, besides cutting and hauling all the wood, etc., you need and placing the plantation in fine shape for work. And your children will have gone to school, your wife will have enjoyed her life, and the time will have passed much more pleasantly than the time you eked out in the city.

Say what you please about the Trust and six-cent tobacco—we are to blame. Let us come out from under the Master and be free. There is always a good living for the man who is willing to work. We need education to show us that we have been fools in the past. We need to practice industry and thrift, and to put sense in our work.

Yes, come back, brother, to the old farm. The sweet south wind is ready to play among its shady nooks and gambol on its hills A thousand, thousand flowers are ready to burst out in all the gladness of spring. Come back from the foul air of the factory and the slavery of the city, to the freedom of the old plantation, the noblest labor under heaven and chosen vocation of God.

Come back and let's go to work to build good roads, churches, schoolhouses, organize book clubs, establish telephones, free rural deliveries and hundreds of other things to make life happier on the farm. No other atmosphere is so free and so sweet to promote the growth of better women and better men.—Danbury Reporter.

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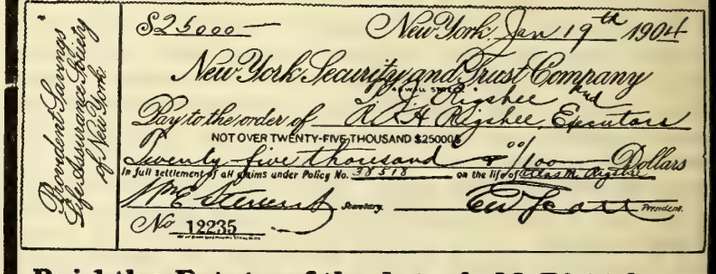
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The above applies also to Tributes of Respect.

KITCHINS.—Quincy Elizabeth Kitchins was born Nov 14, 1880, and dled July 4, 1904, at the age of 23 yrs. 6 mos. and 20 days. She professed religion when she was about 14 years old and joined the M. E. Church, South, at Ledford's Chapel, where she lived a noble Christian life till the last. Her death was triumphant. On Friday befo'e she died Monday she called for the family to come near her so she could talk to them, and she talked to them about how to live, and especially to her two older brothers at home—told them she wanted them to be better boys, and to be good to their mother. She said she did not want any tears shed for her, for she was going to a better place than this. She was the fifth child to die, and has gone on to join that part of the family over on the other side of the river. One by one they are gathering home. She leaves a father and mother and six brothers and sisters to mourn their loss. Let all the other members of the family prepare to meet Quincy in the heav enly home, where all tears are wiped away, and there is no sickness and no death, nor parting.

E. MYERS.

Hayesville, N. C.

In Memoriam.

Solomon C. Rogers, of Cabarrus county, N. C., was born March 5th, 1824, and died at his home June 22nd, 1904. He became a Christian and a member of the Methodist Church in early life, and was ever an earnest follower of the Master, and a strong supporter of the church. For many years he was an active and faithful official in his church. He first joined at Mt. Harmony, now Harris' Chapel, then was a member at Wesley Chapel in Iredell county, and for many years prior to his decease held his member ship at Old Bethpage, where he was buried. He was first married to Margaret L. Barr on January 29th, 1851, to whom were born nine children.

He was married to Elizabeth L. McLaughlin Nov. 2, 1873, to whom were born five children. Two of these are heads of families; three are yet at home with their mother. Rev. J P. Rogers of our Conference, a son, says he owes everything to the prayers and example of his father. He was a good man, and has entered into his reward. "Precious in the sight of the Lord is the death of his saints."

S.

CLEMENT.—Miss Mary Elizabeth Clement, daughter of the late Mr. J. M. Clement and Mrs. Mary Jane Clement of Mocksville, was born 5th March, 1857, and entered into rest 9th July, 1904.

When 17 years of age she was hap pily converted and joined the Methodist church, and from the day she surrendered to Jesus she led a consecrated, Christian life.

Her life was beautiful in that it was a perfect blending of faith and gentleness, meekness, goodness and love. She was retired in disposition, cultured in mind and heart, free from guile, and led a life of such unselfish service that she was a blessing to all who came within the range of her influence.

She loved her home, she loved her church, she loved the world which lieth in wickedness. And in the home, in the Sabbath-school where she taught long and well, and in the Woman's Missionary Society of which she was an active member she will be mourned and sadly missed.

In the recent years she has been much afflicted, but submitted patiently through all her sickness and was purified by suffering as gold tried in the fire, so that when the end came she was ready and waiting.

On Sunday evening, July 10, at the residence of her mother in Mocksville, in the presence of a large company of friends the funeral service was held, after which the body was laid to rest in the Clement graveyard.

She has gone from us, but she left a sanctifying influence which will be an inspiration to all who knew and appreciated the constancy of her faith

May the God of all grace give strength and comfort to the aged mother and all the bereaved friends.

W. L. SHERRILL.

NELSON.—Sister Lettie Alice Nelson was born to Henry Hudson and Martha Jane Caudle, Lexington, N. C., on the 10th day of Sept. 1866, and after a lingering illness of many weary months of intense suffering passed beyond the sunset of time on the 6th day of July, 1904, at the age of 37 years, 9 months, and 26 days. She was united in marriage to Rev. W. H. Nelson on the 10th day of August, 1882, with whom she lived a happy, contented life till He who holds all events in His own counsels, said: "It is enough, come up higher," by which the bonds of matrimony dissolved. To this union 9 children were born, 3 of whom preceded mother to the better land, leaving 3 girls and 3 boys behind to mourn the irreparable loss of a devoted mother.

Sister Nelson was converted to God in early girlhood. This second birth occurred during a protracted meeting conducted by a Baptist minister in the county court house, Lexington, N. C. Sometime thereafter she connected herself with the M. E. Church, South, and lived a faithful, exemplary Christian life till translated to her heavenly home, where no pain nor death can enter there.

Sister Nelson was a patient child of God. During the dreary months of her excruciating suffering, she was never heard to utter a word of murmur or complaint, but was perfectly resigned to the will of Him who doeth all things well; for she had respect unto the recompense of reward for all those who despise not the chastening of the Lord, nor faint when rebuked of Him. Her Christian life was a light on the candle stick that gave light unto all those who were in the house. She was one of those quiet, undemonstrative Christian characters which throw out a silent influence, like the sweet aroma of the blushing rose, free to all. She led a good, useful life, and did what she could to advance the cause of truth and virtue both by precept and example. Those of us with whom she mingled during her life, and have felt the power of her quiet, forceful character, realize what a great loss we have sustained in her death, although we still feel the benediction of her sweet Christian spirit abiding upon us. She being dead, yet speaketh. Her death was serene and full of hope and triumph. There was no cloud in her evening sky to darken her prospect of eternal life—it was the dawn of the morning rising up into the radiance of the cloudless day of heaven. As she lived, so she died. Heaven with her began on earth: for a meek, quiet spirit, which is of great price in the sight of God, shone beautifully in her home life. Henceforth there is laid up for her a crown of life which the Lord will give to her in that day. Companion, mother, sister, friend, farewell. Peace be to thy precious memory, and when the Savior comes to make up his jewels, may you be a bright gem in that precious casket of love.

Her pastor,

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(Signed) Nannie Weatherly Caldwell.

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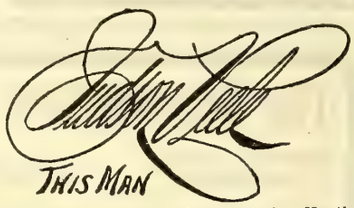
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MAY—NOVEMBER, 1904.

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Goldsboro	37 10	31 40	26 25
Greensboro	34 10	28 40	23 30
Henderson	34 10	28 40	23 30
Hendersonville	33 35	27 85	22 95
Hickory	34 10	28 40	23 30
Marion	34 10	28 40	23 30
Morganton	34 10	28 40	23 30
Mt Airy	37 00	30 85	25 0
Newton	34 10	28 40	23 30
Raleigh	35 60	29 90	24 80
Rutherfordton	33 55	29 60	24 20
Salisbury	34 10	28 40	23 30
Sanford	37 60	31 90	26 25
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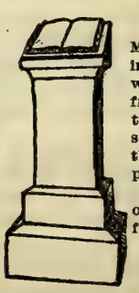
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PIEDMONT INDUSTRIAL SCHOOL, CHARLOTTE, N. C.

NOTE AND COMMENT.

General Booth.

Referring to the recent session of the Salvation Army's International Congress, the British Weekly, of London, says of General Booth: "His physique is as wonderful as was John Wesley's. He is making over fifty speeches during the congress, but speeches are the least part of his exertions. He presides over nearly all the important meetings, guides the singing, appeals for collections, introduces foreign delegates, and listens with watchful intentness to every word spoken. London has never witnessed a more astonishing religious spectacle than this congress. Races from every corner of the globe are represented, and all are united in reverence and loyalty for the commander in chief. Crowds have gathered daily to watch the foreigners in their picturesque costumes entering or leaving the hall. There has been no such reunion of the empire's scattered children since the coronation year."

* * * *

As Seen by a Foreigner.

The London Times, commenting on American politics, and referring to the act of Justice Parker in sending his famous telegram to the Convention in St. Louis, says: "By a single act of that courage which is so often the truest political wisdom, Justice Parker has placed himself among the most striking individualities in the public life of the Union. Confronted with an embarrassing situation, he has done, we venture to think, exactly what his future antagonist would have chosen to do. President Roosevelt's unflinching strength and singleness of purpose are known to all the world. But it was not known that the rival party also possessed a Roosevelt, or something like one. Amid the heat and turmoil of a political convention, in circumstances which all pointed to compromise or acquiescence, at a mo ment when candor imperiled his whole future career, Justice Parker has not been afraid to speak out. He has made his own terms and dominated the party machine. He goes into the contest incomparably strengthened, and the effect of his action will be felt all through the Democratic ranks."

* * * *

Is The Czar Heady?

An article recently printed in the London Quarterly Review, written by a Russian beaurocrat, and vouched for as the production of a Russian official in high position, takes the Czar to task for acting the part of autocrat in a very stubborn and heady way. He is quoted as saying: "A single word from the Czar would cause a profound change to come over the condition of the country and the sentiments of his people. The responsibility for his acts can not be laid upon the shoulders of his ministers, whose advice he refrains from seeking in the most dangerous crisis of his reign. It was not his ministers who prompted him to break the promise he had given to evacuate Manchuri; they entreated him to keep it. It was not they who proposed that he should curtail the power for good still left to such institutions as the council of the empire, the committee of ministers, and the governing senate. It was not they who impelled him to make the monarchy ridiculous by seeking wisdom in the evocation of spirits and strength in the canonization of saints. It was not they who urged him to break up the Finnish nation by a series of iniquitous measures worthy of an Oriental despot of ancient Babylon or Persia On the contrary, they assured him in clear and not always courtly phraseology that justice and statesmanship required him to stay his hand. It was not his official advisers who suggested that he should despoil the Armenian Church of its property and endowments, while leaving all other religious communities in the possession of theirs, and should punish with bullets and cold steel the zealous members of that church who protested in the name of their religion and conscience. Almost all his ministers united for once in warning him that this was an act of wanton spoliation, and in conjuring him to abandon or modify his scheme. But deaf to their arguments, he insisted in having his own way."

* * * *

The Shame of Apostate Clergymen.

Of course there are clever men among our readers who will frown when we say that such men as Bishop Potter, Lyman Abbott, Dr. Rainsford,and others, are lending themselves to the devil, and bringing shame upon the profession of the Christain ministry, by their attitude with reference to so called reforms. But 'the more's the pity,' and the very serious phase of this matter is the fact that these men have great influence over the ministry of all denominations throughout Christendom. Consciously or unconsciously, they are shaping the thought of many younger men in the American pulpit, and this is bound to yield its fruit.

A fitting parallel to the Bishops part in the recent solemn dedication of a saloon to the service of God(?) is the position taken by Dr. Abbott with reference to the Sunday closing of the St. Louis Exposition grounds. The United States government put $4,000,000 into this Exposition with the distinct stipulation that the gates should be closed on Sunday; and that stipulation is being carried out to the credit of the managers and the nation. But in a recent number of the Outlook, Dr. Abbott takes the ground "that our Government had made an egregious blunder in closing up that great show on Sundays, this for the reason that there were hundreds of worse things than the world's fair in and around St. Louis that the people could go to on the Sabbath and therefore the lesser of the evils ought not to be barred. Since the other evils that the Government could not control were open on the Sabbath this one that the Government could control should not be controlled."

What can we hope for in the way of reforming and purifying the morals of our people while such men are revered and followed as teachers? As religious teachers they deserve to be outlawed.

CORRESPONDENCE.

One Christ—One Purpose.

C. F. S.

A few centuries ago the distinctive note of the age was speculation about Jesus. Now it is earnest inquiry into the mind of Christ. Creeds and confessions are good; but they are not equal to Christ in the life. Ritualism cannot be compared to righteousness. "Maw Millinery" cannot measure up to "the mind of the Master." This is not a creed making age. Men want to know the message and meaning of Christ. Character can hold more of Christ than can the Arian or Athanasian creed. This is not a dogmatic but an evangelical age. "Traditions of the Fathers" have given place to the "Lives of Christ." Men want to read Christ in Character instead of creeds. They want to see ethical righteousness rather than pompous ritualism; the cross in the life rather than on the steeple.

* * * *

The Old Testament in the background and the Epistles and Revelation, and the Acts in the foreground, put the central Figure of the Bible in its true perspective. To change the figure; as the hill top looks down on all the valley and as the valley on all sides slopes up to and is crowned by the hill top, so Christ is the summit and crown of Revelation.

* * * *

One Universe—"unus, one, "verto," to turn. One God—Lord and Father—are all, about whom as a glorious Center the universe turns. One Christ—Perfect God to represent the whole Godhead and Perfect Man to die for every one of our race. One Spirit. One Church. One History—"one increasing purpose runs." One Providence—over the sparrow and ponderous orbs as they roll in space. One Creation—part in material and part in spiritual things, worlds created and souls created in Christ Jesus. One Purpose—the final glory of God in the regeneration and final glorification of man in the eternal heavenly abode. To this one Purpose the One God, one Universe, One Providence, One Creation all tend. A splendid unity marks all this seeming diversity. In the midst of it all, often to human eyes discordant and even militant, stands the one God, marshalling with infinite skill and wisdom, His forces to the final consummation of His One Purpose. When from the White Throne we look, the light of Omniscience falling on anointed eyes, we will see how all parts of God's wide domain are One, and how all the lines of His despensation in Creation, Redemption, History, Providence have all had One purpose. This Universe takes in more than material suns and systems:—angels, saints, principalities powers.

The Duty of the M. E. Church South, to the Negro.

As a Church we have long been too indifferent to any missionary work amongst our black population We have grown in our zeal for foreign missions until we are nearing the half-million-dollar mark in our annual contributions to that cause. Our pastors are coming to feel it a point of honor to report their missionary contributions in full, and we are constantly adding to the number of our missionaries and building colleges and hospitals in heathen lands. All this is right, and it is a splendid tribute to the wise and tireless labors of those who have this work in charge. And yet here in our midst is a race of about 9,000,000 Negroes, the descendants of our former slaves, and the

sum total of our contributions for their Christianization is less than $9,000 a year. What would be our attiude toward the same number of Chinese or Indians were they suddenly substituted for this population? Should we not consider them as peculiarly dependent on us for Christain instruction? Is it not the duty of the ruling class in a community to bestow on any inferior class all those benefits by means of which its social and religious life shall be improved? What should we think of the "good Samaritan" if, when he found the wounded man of a hated race, he had left him to die while he himself had hastened on to a missionary mass meeting in Jericho and under the inspiration of a great speech had contributed ten talents to help found a mission amongst the Persians? We should at least felt that, while the founding of the mission was a fine thing, it was yet not so fine as to justify him in his neglect of the dying man.

Our position toward the Negro in our midst may be explained, but it cannot be justified. While he was yet our slave we thought no expense too great in giving him the Gospel, and our efforts in his behalf far exceeded anything we have done for him since his feeedom. Now we salve our consciences by all sorts of makeshift excuses—we are too poor; his education would lead to social recognition; he is needed as a servant; the North set him free, let it look after his moral and religious welfare; what we pay in taxes to provide for him a common school education more than absolves us from all further responsibility, etc, etc. But these arguments are like broken pitchers which hold no water. The fact still stares us in the face that we, the M. E. Church, South, a great, rich corporation a million and a half strong, are giving for the conversion and Christian training of the Negroes in our midst, thrown providentially on our hands, less than six tenths of a cent per member annually.

We shall better appreciate our attitude on this question when we contrast it with that of other forces which are at work in the same field. The State seems to be doing what it can. The latest educational statistics show that the late slave holding States paid for the support of the common schools for the Negroes, in 1901-02, the sum of $7,519,510 40, and that they have paid in all for this purpose since. 1870, $125,000,000. The Freedman's Aid and Southern Education Society of the M. E. Church collected last year for education in the South--mostly for Negroes--$108, 000 The Southern Baptist Convention, at its recent session in Nashville, Tenn., decided to raise during the coming year for its work amongst the Negroes the sum of $18,000. The various Church and benevolent organizations—mostly in the North—are now maintaining 135 academies and colleges in the South for the higher and Christian education of the Negro. But why should other organizations, secular or Christian, feel a greater concern for the true welfare of the Negro than we? Would it not seem anomalous if our Church should exhibit a greater zeal for the spiritual well-being of that large colony of Finns now settling in Minnesota than our sister Churches of the Northwest? And yet if they shonld manifest no disposition to supply these poor emigrants with the advantages of the Christian religion, would not the world justify us in establishing amongst them centers of missionary influence? We expect the Church contiguous to a needy population to provide for the spiritual needs of that population. The fact that the Southern States appropriate $7,500,000 annually for the common school education of the Negro does not relieve us of the necessity of providing Christian training for him. The same States appropriate $30,000,000 annually for the common school education of the whites, and yet we do not on this account refuse to maintain Christian institutions for white children. The Church holds that unless the Christian religion be made a part of education, education itself will become a curse instead of a blessing. If a curse to the white man, why not the the black? Unless to the Negro's advancement in culture we add the leaven of a a Christian experience, that advancement will prove to be an added peril both to him and his white neighbor.

The M. E. Church, South, must do its part in uplifting the negro race not merely for the purpose of retaining her self respect, but chiefly for the reason that this work cannot be done, as it ought to be done, without her help. We sometimes depreciate the work of Northern philanthropist in this field on the ground that it tends to the alignment of the Negro with the Northern politician and to the widening of the breach between him and his old-time friends of the South. The Southern States are his habitat and nothing can induce him to leave them, and it is of the utmost importance that the relations between him and the Southern white man should be cordial. But such they will not be as long as the Churches of the South allow the Churches of the North to do the bulk of the work that is being done for his social and spiritual development. He will naturally feel that his best friends are those who do the most for him along the line of race improvement. "A man that hath friends must show himself friendly."

"If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." But let the Christian people of the South reverse this line of action and give, even to the point of sacrifice, to this destitute race "the things which are needful, "not only to the body," but especially to the spiritual nature, and they will soon have in return good measure, pressed down, shaken together and running over, the negro's most affectionate confidence and co-operation in every good word and work. Cordial relations between different races dwelling together can only exist on a Christian basis, and this basis must be supplied by the parties directly concerned and not by any outsider.

We cannot agree with the man who is determined to cling to his prejudices, but there are many in the M. E. Church, South, who are ready to lay prejudices aside and who are already following the lead of conscience in search of some way in which to discharge their duty to the Negro. To such we make the following statement: The C. M. E. Church is the direct outgrowth of the plantation mission work which was done by the M. E. Church, South, before and during the war. Its bishops and members are loyal to their traditions. When this church was "set apart" it was with the understanding that its members were to be our wards i. e , we became, in a sense, responsible for their guidance and development. To meet this obligation we established what is now Paine College, at Augusta, Ga., and undertook the support of a president for Lane College at Jackson, Tenn. The history of our work at these institutions is known to the Church. Our policy has been to furnish through them preachers and teachers for the Negro race. No new line of policy is now proposed. The work of these institutions speaks for itself They are dependent chiefly on the M. E. Church, South, for financial support, and the provision we make for them represents the missionary interest which we have in the Southern Negro. Our General Board of Education is charged with the responsibility of this work. The judgment of the Board is that greatly increased facilities are needed at both the institutions under its care. The present need is summarized as follows:

(1) Haygood Hall at Paine College needs $5,000 to complete it and put it in a good working condition.

(2) A special department for teacher-training should be built at Paine, and also at Lane if possible. Pedagogy has become an exact science and to prepare men and women to meet the demands of the modern school a special and well equipped Normal department is needed. Our best means for training the Negro in good manners and morals is to provide him with well prepared Christain teachers of his own race.

(3) A Theological department is greatly needed at Paine College. The young men who are preparing for the ministry, owing to the crowded condition of the buildings and the pressure upon their teachers, do not have the best facilities for their special work. A seperate faculty, a new building similar to Wesley Hall at Vanderbilt, and a good theological library should be provided at an early day.

(4) An annex at Lane College for the industrial training of girls, similar to the one at Paine recently established by the Woman's Home Mission Board, should be built.

With these additions, which can be made at a comparatively small cost, the work of the M. E Church, South, for the Negro can be made to take on new life and to far more than double its present effectiveness. To secure the needed funds will not necessitate an extra assessment or a special canvass. If each pastor will raise the amount of the small assessment made on his charge, the Board will in a very few years have on hand sufficient funds for the proposed improvement. If every pastor will assure the Board of his purpose to do this, we shall then feel justified in going forward with the work. In addition to the regular collections we believe that there are men and women in different parts of the Church whose interest in this work will prompt them to help it by special contributions.—Leaflet from Board of Education M. E. Church, South.

Our Correspondents.

Our Washington Letter.

Several weeks have elapsed since the writer last furnished the ADVOCATE with any news from the National Capital. At this particular season of the year a large per cent. of our population usually go to either the coast or mountains for a vacation and there seems to have been no deviation from this custom the present summer, although but little real warm weather has been experienced here thus far. Among those who are off for a month's rest is our beloved pastor, Rev. Forrest J. Prettyman, of Mount Vernon Methodist Church. His pulpit is being acceptably filled by Rev. P. W. Jeffreys, the new pastor of the newly organized North Washington church, the fifth offspring of Mt. Vernon.

The most successful camp-meeting ever held at Wesley Grove, a long established and popular Southern Methodist camp ground between Washington and Baltimore, closed its annual two weeks meeting last week Notwithstanding the heavy and almost daily rainfall, the attendance was good and great interest manifested. Bishops Wilson and Candler, who were there the entire time, preached a number of excellent sermons. Many say that the sermon of Bishop Candler on Sunday was the finest they ever heard. One of the principle features of the meeting was Epworth League Day on Tuesday, which was a new departure. Most excellent addresses were made by Bishop Candler, Rev. Drs. Prettyman, Wells, Brown and others The singing by Miss Chenowith of this city was particularly enjoyed.

A meeting of the Southern Epworth League Union of Washington City and vicinity at Rockville, Md., two weeks ago, was an attractive gathering of young Christian workers. Addresses were delivered by Drs. W. H. Ellison and J. Howard Wells. The Junior League added greatly to the occasion by furnishing the audience with a special musical program A similar gathering was recently held at Gaithersburg, Md , and more than one thousand assembled for all day meeting. Dr. T. P. Bell, Hon. T. J. Owen and Mr. W. C. Smith made addresses. Besides there were several essays on the watchword "Duty, Loyalty and Fellowship " The local league chorus choir of thirty voices, assisted by Miss Chenowith, was a most interesting feature. The pic-nic dinner on the grounds was also an enjoyable part of the occasion.

One of the saddest things that has occurred in connection with the membership of Mt. Vernon Church was the recent drowning in the Lower Potomac of Misses Helen, Ada and Harriet Kemon, three pretty and attractive young ladies, all in their teens. The shock was not only severe to their parents, but the church and the entire community. The floral decoration which was banked about the three white caskets in the crowded church was the most elaborate ever witnessed.

Among the fifty or more set pieces none were more attractive than that given by the League of which they were members. The white and yellow flowers were arranged into a maltese cross to which was appropriately affixed handsome ribbons bearing the league colors

The writer is a well wisher for the success of the ADVOCATE which is more eagerly sought than any of the many papers received in our home at The Carolina

W. F. T.

August 12, 1904.

Asheville District Conference.

The Asheville District Conference, which met at Biltmore Aug. 4, with Rev. R H Parker, P. E , in the chair, was an eminently successful and pleasant gathering. Harmony, good will and hopefulness characterized the proceedings from beginning to end. We regretted the absence of Rev. H M. Blair, but the interests of our Advocate were looked after by G. W. Crutchfield. On Friday Bishop Duncan arrived and took charge to the finish. His presence was truly helpful, his remarks and sermons were filled with valuable counsels and exhortations, and his kindly, genial spirit pleased all who were present.

In response to a memorial from Haywood Street Epworth League, the organization of an Epworth League District Conference was authorized, and a committee was appointed to arrange for the first session of the conference.

Geo. W. Curtis was granted license to preach; F. B. Noblitt was recommended for deacon's orders; C. H Neal and F. B. Noblitt were recommended for admission on trial. G L. Hackney, L. D. Gillespie, C P. West and J. A. Wild were elected delegates to the Annual Conference, with C. W. Brown and F. M. Weaver as alternates.

Mrs. Frank Siler presented the claims of the W. H. M. S. in an address which stirred many hearts, and must surely produce fruit in the future.

Professors Robeson of Weaverville, Bishop of Brevard,and Weaver of Davenport, addressed the Conference in behalf of their respective schools. A resolution was adopted pledging the Conference "to put forth special efforts to send students to Weaverville, and to advance the cause of education among our people."

Rev. R. H. Parker submitted a paper setting forth the actual gains to the District during his quadrennium as Presiding Elder.

The following resolutions were adopted by a rising vote :

Whereas, Rev. R. H. Parker completes his four years' labor on this district, with the approaching annual conference, and will be appointed to another field of labor, be it resolved,

First That we commend his fidelity in all things and at all times; that his whole life and energies have been given to the work, and he has looked carefully into the affairs of the district; and we note with pleasure the progress made along several lines, notably in the placing of the district at the very front in the collections made for the benevolences

Resolved, secondly. That we commend Bro. Parker to those whom he may serve in the future, and pray God's choicest blessings upon him.

A W. Plyler,
G. W. Crutchfield,
L B Abernethy.

Rev. H. W. Baker, Missionary to Cuba, was present and preached a missionary sermon There was with him Rev. Francisco Diaz, a native Cuban preacher, who addressed the Conference, speaking in Spanish and interpreted by Bro Baker.

The presence of W. H. Willis, with his maps and charts and inspiring talks, was a great benefit and stimulus. Barnardsville was selected as the place for the next District Conference.

Friday night was a G. F. C. session. Bishop Duncan and Dr. S. B. Turrentine presented the claims of the institution, and at this service the sum of $300 was raised for the College.

The following were responsible for the preaching of the Word : Bishop Duncan, S. B. Turrentine, H. W. Baker, A. W. Plyler, J. W. Moore, and this writer.

Resolutions of thanks, to the good people of Biltmore and their zealous pastor, L. B. Abernethy, were adopted.

Our District Conference has come and gone, but we pray that its impressions may be permanent and its resolutions effective.

A. T. BELL,
Secretary.

Davie County Sunday School Conference.

Held at Center, Friday, May 5, 1904.

PROGRAMME.

Opening song, "Nearer My God to Thee," No. 473. Prayer by Dr. Atkins, Presiding Elder.

1 Exercises by Hardison Sunday-School, 9 a. m. Song by United Choirs, "Sweet By and By," No. 896.

2. Exercises by Center Sunday-School, 9.30 a. m. Song by United Chorus, "Crowning Day," No. 904.

3. Exercises by Concord Sunday-School, 10 a m. Song by United Choirs, "I Love to Tell the Story," No. 875.

4. Exercises by Liberty Sunday-School, 10.30 a. m. Address by Rev. W. M. Curtis 11 a. m. Song by United Choirs, Revive Us Again," No. 869.

Intermission.

AFTERNOON.

5. Exercises by Zion Sunday-School, 1 p. m. Song by Uuited Choirs, "Come Ye That Love The Lord," No. 521.

6. Exercises by Salem Sunday-School, 1.30 p. m. Song by United Choirs, "All Hail the Power of Jesus' Name," No. 132.

7. Exercises by Calaham Sunday-School, 2 p. m. Song by United Choirs, "The Kingdom Coming," No. 915.

8 Exercises by Oak Grove Sunday-School, 2.30 p. m. Song by United Choirs, "Old Ship of Zion," No. 915.

Address by Dr. Atkins.

Doxology and Benediction.

MR. EDITOR: It was the pleasure of your correspondent to attend the exercises of the Sunday-School Conference of the Davie Circuit, Winston District, held at Center church in Davie county.

The exercises were so varied and of so unique a character, that it is believed your readers would be interested in some of the details. In the Davie circuit there are eight churches, all of which have a flourishing Sunday-school. The pastor, Rev. J. M. Price, who is serving his first year on this circuit, and who is excedingly popular with all classes and conditions, not only among Methodists, but among all the people, because of his Christian bearing, gentle manners, and wise, level-headed methods, had planned a conference of all the schools in his circuit, to be held under the

great Campmeeting Arbor, at Center. Each of the eight Sunday-schools had a half hour assigned them on the program. This half hour each school filled as convenience and taste suggested. Most of the schools varied their exercises between song and recitations. As each school was called by the president to perform its part of the program, it rose and filled into seats surrounding the organ, executing its part under the directions of the superintendent. At the close of each school's exercise the president of the conference would announce a popular song in which all the schools and the general public would join, making the welkin "ring." A general program, naming the hour that each school would occupy and the songs that would be sung by the united schools at the conclusion of each school's exercise, had been prepared by the pastor. These printed programs had been distributed to all the schools, some weeks before, so that everybody knew just what was going to be done and when. The schools, thus having timely notice got down to business in making due preparation, donned "the war paint," determened to down all comers. The rivalry was spirited, but generous and good humored The singing and recitations were fine. At 11 o'clock the Rev. W. M. Curtis, the growing young preacher at Advance, made a very able address on Missions. Aided by quite a number of large and well printed charts, Mr. Curtis' remarks were unusually interesting and instructive.

The Great Arbor was well nigh filled with a well-behaved and good looking crowd. And these country people, so near God and nature in their vocation, vied with one another in good looks, appareal, good dinners, big water melons, etc. Uncle Walker was there, spry as a cricket, carrying his 89 years around lively. Rev. L. L. Smith, of Farmington, was there also. So, also Dr. Atkins, the Presiding Elder. He, his face, all the time, "looking like a basket of chips," appeared to be about the happiest man on the ground.

Despite the great down pour of rain that occurred about 2 o'clock, the occasion was voted a grand success—so much so that it seemed wise to perpetuate the conference and have a similar meeting next year. To this end a president, vice president and secretary were chosen to arrange preliminaries. And this scribe is authorized hereby and herein to extend a general invitation to all Methodists, and to other clever people, too, to attend the conference of 1905. I am urged to give a special invitation to the editor of the ADVOCATE and to take no denial. Brother Blair will please take due notice and govern himself accordingly.

J. D. HODGES.

Asheville District.

Rev. R. H. Parker, P. E, of the Asheville District, made the following report at Biltmore of the work accomplished during his administration of four years:

"During my four years on the District I have missed two Quarterly meetings, one by mistake of preacher in charge, and one on account of sickness. In the way of additions to the material wealth of the District, and improvements in other directions, we note the following: Weaverville circuit has been divided, and Weaverville erected into a station, the result of which has been an advance of 50 per cent. for ministerial support, and more than that per cent. in conference assessments, besides the untold spiritual activity it has given to each charge by the charge. The advance on the District assessments, in money actually paid, was 38 per cent up to the last conference report. By turning over to the trustees of the district all the rentals for three years, they have been able to accumulate an amount that will put the parsonage in handsome repair, and the work of repair has already begun. The debt of about $375 on the Bald Creek Academy has been paid, and the prospect is, that it will enter upon its next session, under a new regime, to accomplish something for Methodism, in that and adjoining communities. The debt on Hot Springs church of about 10 years standing, has nearly all been paid to the board of church extension. The debt of $4400 on Weaverville College, which had so long handicapped its work, has been liquidated.—thanks to the energy of A. W. Plyler, for the raising of $2200 of it, and to the generosity of M. W. Weddington, and the wisdom of the conference trustees for the rest. Three churches have been finished on the District. Three are in process of building, two projected and seven renovated. Three parsonages have been built, three projected and three renovated. As to the net gain in membership, the preachers in charge, have been so active in the elimination of dead members from their rolls, that it would be difficult to answer with accuracy. For all the results accomplished these four years we render all gratitude to God, and the highest praise to the self sacrificing, heroic men, who have made these results possible, and wrought them out."

A Reunion.

It was the pleasure of this scribe to attend a reunion and birthday celebration at Rev. Marcus L. Carpenter's, near Long Schools, Aug. 9, 1904. Sister Carpenter's birthday is the 1st of August and Brother Carpenter's on August 9th. So they celebrated them both August 9, by calling together their children, grand children and great grand children They also invited a number of their neighbors and friends.

Sister Annie Carpenter was born Aug 1, 1835 Brother Carpenter was born Aug. 9, 1831. They were married April 1850. Unto them were born ten children, six of them still living. They have twenty-five grand children and fourteen great grand children.

Brother and Sister Carpenter both were converted and joined the M. E. Church South, Oct. 1855.

Their children are all in the church, striving for the Kingdom of Heaven.

Brother Carpenter was licensed to exhort 1865, and about 1890 was licensed to preach. He has been a faithful church worker and preacher all the time. Although seventy three years old, he is strong and untiring in his Master's work. He loves to preach, and preaches often. As a local preacher, of this, Cherryville circuit, he is of great service to the pastor.

Sister Carpenter is a woman of strong Christian character and fills her place at church. All love and honor Aunt Annie.

The childrn and grand children gave them a nice purse in connection with some other presents.

This was a great day at the old home, and all enjoyed the occasion. Many blessings on these faithful servants.

E. N, CROWDER.

Crouse, N. C.

Alexander Ct.--Thanks.

DEAR BRO. BLAIR:—Allow us (Mrs. Poe and I) to express our sincere thanks to the good people of this charge who recently contributed toward buying me a horse, as follows: Rocky Spring community, $35; Taylorsville, $39.75; Liledown (Dr. J. H. Moore) $10; these amounts were gifts, not charged on salary. Then, Dr. J. H. Weaver, our beloved Presiding Elder, gave $5; Mr. E. N. Howard, Mechanic, N. C, sent a two dollar bill. As a result, I have a fine young black horse with good qualities, five years old.

Words cannot express the thanks of our hearts Such kindness gives one stronger faith in God and in his fellows. Then, the Taylorsville community made up money and paid Mrs. Poe's expenses at the All Healing Springs hotel, near here, while she was convalescing from an attack of sickness the past spring.

I have received twelve members on profession of faith and several by certificate.

We begin the campaign of protracted meetings at Rocky Spring next Sunday, the 14th of August. We hope to bring up all the missionary and conference collections in full. We are hopeful of a "clean sheet" at Charlotte, Nov. 9.

E. J POE.

McDowell Circuit.

DRAR BRO. BLAIR:—We have just closed our first revival of the season here at our home church—Nebo. Had six or seven conversions and eight accessions. Some happy things do sometimes occur.. The much beloved, but now glorified saint, Dr. John W. Worth, baptized your humble servant, and he, last week, was instrumental in leading some of the Doctor's grand children to the feet of our blessed Savior, and afterwards receiving three of them into the church We are having a good time up here among a good people

Everything is moving along nicely. Two of our congregations have purchased and paid for organs this year. Our new Presiding Elder, Brother West, is doing a fine year's work—we all love him much.

Success to the ADVOCATE. We greatly admire your way of showing up the exceeding sinfulness of sin. Pray for us.

CHAS. P. GOODE, P. C.

Asheville District Conference of Epworth Leagues.

Pursuant to the action of our District Conference held at Biltmore, authorizing the organization of an Epworth League District Conference, the committee has arranged for the first conference at Haywood St. Church Sept. 20 to 22 The first session will be opened on Tuesday, Sept. 20th, at 8 p. m.

We want two delegates from every League in the District, and one at least from each pastoral charge where there is no League.

We hope every preacher in the District will make his arrangements beforehand, so that he can attend the whole conference.

The programme will be published as soon as possible.

A. T. BELL.
Chairman.

Our Correspondents.

Rev. James DeLafayette Carpenter.

The subject of this sketch first saw the light not far from the present town of Caroleen in Rutherford county, N. C., Feb. 14th, 1836. He came of good Christian stock, his parents being Jonathan Arthur and Masey Travis Let Carpenter, the latter being a grand niece of Light Horse Harry Lee of revolutionary fame.

Being reared in the healthy religious atmosphere of Methodist altars, it is not strange that at the age of twelve he should yield himself to the service of Christ. His happy conversion occurred at Rock Spring camp meeting under the preaching of Rev. Paul F. Kestler of precious memory.

"Before his heart should learn
In waywardness to stray:
Before his feet should turn
The dark and downward way,"

he began building a strong, robust Christian character upon the Rock of Ages. No scar of youthful dissipation marred the sympathy of a vigorous physical manhood. Until within a few weeks of his death, in his 68th year, "his eye was not dim nor his natural force abated." Full six feet tall, with form erect and well proportioned, with ruddy face and elastic step, he faced the arduous duties of a mountain pastorate with hardly the suggestion of weariness

For a preacher of his generation, his educational equipment was good. In addition to his common school training, he studied at both Rutherford and Wofford Colleges He read much and took a vital interest in the political and ecclesiastical movements of his time. On his last bed, his eye would brighten with interest on being advised of important church or state news.

There is no Levitical tribe among us from whose loins must spring all occupants of the priestly office. Yet can not there be traced sometimes from father to son an hereditary predisposition to the ministerial calling? Two uncles of James D. Carpenter on the mother's side were eminent preachers Hence this young man's cheerful answer to the divine call might have been predicted. After exercising himself for a year as an exhorter at Tanner's Grove, his home church, he, in his 23rd year, was given license to preach at Center camp ground by J. W. Kelly, presiding elder. One year later the same quarterly conference recommended him for admission on trial into the South Carolina Annual Conference. He was received at its session of the same year (1860) held at Columbia, and was sent his first year to Darlington circuit. His examinations were stood successfully for the four successive years. Bishop George F. Pierce ordained him deacon in 1862, and two years later he was ordained elder.

He served the following pastorates:

Darlington, Deep River, Mattamuskeet, Wadesboro, Cape Fear, Old Fort, Charlotte, Broad River, Dallas, Double Shoals, Green River, Marion, Hickory and Happy Home, Bakersville, Cherokee, Stanley, North Catawba, Spartanburg, Lagrange

This gives the zigzag ecclesiastical pathway reaching from seashore to mountains, as travelled by this faithful unselfish, uncomplaining itinerant. A sort of stream, as it were, along which the current of his life flowed Of the rich spiritual harvests that have grown by its waters, of the fruitful trees that, growing by its shore, have drunk of its moisture, only the recording angel hath full knowledge!

As a preacher he had many elements of strength. Simple, scriptural, thoughtful, evangelical—these were characteristics of his sermons. From first to last, the favor of God rested upon his ministry. His spiritual children, scattered through the Carolinas, are a great host He never seemed to be conscious of his own worth. Although many times sent to serve poor and difficult fields, what man ever heard him complain?

After six years of service the young man called to his side the woman who has shared his joys and sorrows through the passing years In that selection he was unusually fortunate. Miss Jennie Moore, daughter of Babel Moore, of Burke county, brought to his life much of strength and peculiar sympathies for the work of an itinerant. To this happy union were born six children, four sons and two daughters. These, with the exception of an infant sister, with the widow, survive him. Five cultivated Christian children, honorably employed in as many States, is further testimony that his life was not lived in vain.

He died in the harness—in the midst of what promised to be one of the most successful years of his ministry. The suffering incident to his fatal illness, alleviated by faithful physicians and the tender ministries of his united family, he bore with Christian fortitude The writer counts among his blessings the privilege of being frequently by that Christian bedside Death to him was devoid of terror. Heaven to his faith was a glowing, glorious reality. He claimed entrance not upon his own merit, but solely on the ground of Christ's compassionate mercy. Brethren of the Conference, he sends you this message: "Tell them that I died in the faith that I have tried to preach to others."

Almost as peacefully as a babe sinks to slumber on its mother's bosom, he fell on sleep. The broken box of alabaster, whose perfume had been poured out in a thousand homes, was tenderly laid beneath the daisies of his own loved Carolina hills in the Marion cemetery to await the resurrection. His earthly tent house has given place to the house which is from heaven.

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Our Little Folks.

"Have you taken everything you need, Jim?" asked the mother of James Delaney Atherton, aged twelve, who was about to start for a weeks trip with his father. "You'd better let me look at your bag."

"Everything's in it," said the boy, who was in favor to be off. Every single thing I need."

"Brush and comb?" queried the mother

"Brush and comb?" cried James Delaney Atherton, in dignantly. "Why, Mother Atherton, I thought I was going on a vacation."—Exchange

Disappointment.

God keeps a school for his children here on earth, and one of his best teachers is disappointment. My friend, when you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher, disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes tripped off a load of luxuries; but that only made us travel the freer and the faster on our heavenward way. He sometimes led us down into the valley of the death shadow; but never did the promises read so sweetly as when spelled out by the eye of faith in that very valley.—Theodore L. Cuyler.

Morning Prayer.

The morning is the gate of the day and should be well guarded with prayer. It is one of the threads on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life we should be more careful of its mornings He who rushes from his bed to his business and waiteth not to worship, is foolish, as though he had not put on his clothes or cleansed his face and as unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communication with God before the heat of the wilderness and the burden of the way begin to oppress us.—Spurgeon.

Harry to the Rescue.

Harry, our 11 year old cat, is locally a "life preserver."

A few years ago we had a large St. Bernard dog, called Ponto. One day we hired a man to shear his hair on account of the heat. Ponto did not like the idea, and growled so that the man would not continue.

"Let me try; Ponto likes me," said my mother. "Better not," answered the man. But mother took the shears and commenced to clip. Harry sat close by looking on.

Ponto didn't want to be sheared, and continued his growling. Still mother worked on, talking coaxingly to him while she worked. Finally Ponto could stand it no longer. With a quick turn and an angry growl he seized mother's wrist between his teeth.

In an instant Harry sprang at Ponto's face, scratching his nose until the blood came. Ponto, in his surprise, let go mother's hand; and Harry, not yet satisfied, chased him out of the yard. On Harry's return he jumped into mother's lap and began to purr, as much as to say, "I wouldn't let him hurt you."—Lucy M. Hutchins, in Christian Endeavor World.

A Hard Outlook.

A little maid of seven summers had been busy for an hour dressing and undressing her pretty doll, but, tiring at last, she sat with folded hands gazing fixedly in the glowing fire in the grate. Looking up, finally, with a thoughtful expression on her face, she said:

"Mamma, if I get married when I grow up, will I have a husband like papa?"

The mother turned and, looking down into the earnest eyes of the child, answered with a smile:

"Why, yes, dear, if you get married you will have a husband like papa."

The little brow clouded. Again she asked:

"If I don't get married will I be an old maid like Aunt Nellie?"

"Yes, dear, you would be an old maid," answered the mother, laughing at this rather complex question; "but whatever put such thoughts in that little head?"

But the child didn't laugh. She only looked grave, and said dejectedly:

"Well, it's a pretty rough world for us women, ain't it?"—Lippincott's.

The Costly Gift.

A poor little girl went to a mission school in India, and learned to love Jesus. She often told Jesus how much she wanted to do something for him to show her love. It was the custom for people who worshiped idols to bring offerings to them Rich people brought costly gifts, and the poor the best they had. The little girl wished to make an offering to Jesus. She had not a thing in the world but the piece of cotton cloth wrapped round her body. One day she saw some farmers gathering their crop of rice. A bright thought came to her—she would give a whole quart of rice. She couldn't buy it, for she had no meney. She went day after day into the fields, and picked up the rice which was dropped. She did this for a whole month before she had filled her measure. When she brought the rice to the missionary, and he learned how she got it, he said it was the richest offering he had ever received for Jesus. Can we but believe that the Saviour she loved blessed his little tired child?—Lesson Leaf.

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Trinity High School.

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A Fine Piece of Work.

The most ardent friends of Greensboro Female College freely admit that it took a bold front to conceal their fears when the old college went up in smoke and ashes last February. Following so swiftly on the heels of the entanglement of the past year it made a situation which could be faced cheerfully only by a grim determination seldom exhibited. But as we believed all the while, there existed in the hearts of North Carolina Methodists a spirit of love and loyalty that needed only to be put to the test. There never was a time when we had any real reason for discouragement with brave leaders to press the matter before our people.

Among many who deserve praise, there is one whose services have been so conspicious and so eminently indispensible all through the series of struggles as to entitle him to be regarded as the main human instrument in bringing about the happy result of making it possible to assure the public that the college will open in October. We refer to Rev. S. B Turrentine, D. D, pastor of West Market Street church, this city. Alongside of Miss Nannie Lee Smith, the plucky Secretary of the Alumni Association, he has been the providential factor in redeeming the situation, and as long as the institution stands his name should be enshrined with it in grateful memory.

Dr. Turrentine returned last Saturday from Jefferson, where he secured about $200 00 on the building fund, which makes about $800 00 contributed by the Mount Airy District this year, and about $5,000 00 raised by Dr. Turrentine within the last month or six weeks. We hope to be able to give our readers the exact financial statement soon. About one hundred hands are now at work and the old campus presents a lively scene.

The Raleigh Morning Post of last Saturday had the following editorial notice, which the readers of the ADVOCATE will enjoy:

The information given readers of The Morning Post, in our news columns, to the effect that it is believed now that Greensboro Female College is passing through its last great crisis and that its success is assured is most hopeful and inspiring.

Our readers are familiar with the history of this deservedly famous old institution and its struggle for existence. It is believed that its latest severe trial—that of being burned out—has awakened and grouped about it the interest and co operation of Methodist forces that have heretofore been effectively indifferent. It is a Methodist institution, and as such must look to Methodist people for support and maintenance.

The alumni association, through whose efforts the college, or what remained of it after the fire, was redeemed from debt, has worked untiringly to insure its rebuilding These good women were actuated primarily by love for their alma mater, and their determined zeal has aroused men and brought them to their relief. Now a strong pull is being made to raise funds to complete the rebuilding which is in progress.

With feelings of pride in the past history of this, one of the oldest institutions in the country for the education of women, The Morning Post wishes for Greensboro Female College the greatest success in the future—the success that its record for splendid work in the past loudly be speaks for it. Enthusiasm in the work of rebuilding the college will not suffice. It will need patronage, and it is not amiss to remind the Methodists that it is up to them to guarantee a great and useful future career for the old institution by patronizing it when its doors are again thrown open for pupils.

The Piedmont Industrial School.

For some years, Rev. J. A. Baldwin, a member of our conference has persistently claimed that he has a divine call to establish a great Industrial School for the special benefit of boys and girls in the manufacturing communities, who are largely destitute of educational opportunities. Sometimes he has been thought visionary, and has, therefore, met with much to discourage. But it seems that his dreams are now taking very practical form, and that he has in sight the happy consummation of his hopes and aspirations.

We are glad to give our readers this week a view of the building, recently completed and occupied, together with the following interesting interview fully explaining Brother Baldwin's plan, taken from the Raleigh News and Observer:

"Mr Baldwin says he has done the hardest thing—gotten a start. He has 230 acres of land three and a half miles from the square in Charlotte, on the Seaboard Air Line Railroad and right near Chadwick and Hoskins, two large cotton mills. "We have," he said, "an ideal location, and we have land enough so that when we enlarge we will not have to pay exhorbitant prices for it. We have a 16-room building, which we believe is simply the first of many more and larger ones."

"Just what is the work you expect to do?"

"We want to give a special training to boys and girls who have grown up at work and don't know anything much, but who are capable of doing more and are anxious to do it. There are at almost every mill from one to a dozen such young people from fifteen to twenty five years of age. Many of them didn't have the optunity of going to school when they were younger. Some being the children of uneducated parents didn't realize the importance of learning and so were indifferent. Now, however, they do realize it and are anxious to go. I know many cases that are pathetic in their eagerness. I have just received a letter from a young woman saying, 'I just think of your school all the time. 'I want to go so bad I don't know what to do.' This girl taught in a Sunday School I had some three years ago at a mill in Gastonia. She was then only sixteen and could hardly do more than read and write. Many of the hard words she would have to spell out. But she was bright and earnest, and was the best teacher I could get for that class. I thought, 'how I would like to have her in school for a year or two, and give her a literary course suited to her need, and some knowledge of domestic science, and of the Bible, so she may have a richer life, and be a better home-maker and a more useful Christian worker."

"Then there are the boys. That there are possibilities in them is shown by the fact that practically all the room overseers—or bosses as they are usually called—and a very large propor tion of the superintendents have come right up in a mill. Most of them are very poorly equipped. I know many boys and young men making a dollar a day, who with only the training that a year or two in school would give, could make two, three or four times as much. They know how to manage the help, they understand the machinery fairly well, but they havn't enough education even to make simple calculations."

"Why don't these young people go to the public schools?"

"For two reasons: First, they are large and don't know much, and at the public school they would be put in classes with little children. That doesn't work well. In the next place while they are in the mill community, the room boss often wants them to work a day or two every week, when he is short of help, and that doesn't work well. If they are away the boss will simply have to make some other arrangement."

"Are these young men and women able to pay their expenses at a boarding school?"

"That is the point of difficulty. A few here and there can, but most cannot, or at least do not. Most of them have not learned to save their money—especially the young people. This is often because they have no special object in view. I know several, however, who in the last year or two have begun to save their money in order to go to school."

"Do you help them financially?"

"No, not directly. Our expenses are low. We charge only $10 a month for board and tuition. We make our own vegetables and have our own milk and butter, and get other things at wholesale rates, so we can live cheaply. Boys from the farm will do well the work on the farm. At present most of the farm is rented out, but gradually the school proper, will use more and more of it. In this way they will help to pay their expenses.

"There is another thing I want to do. I want to have a cotton mill with two sets of hands—one to work in the morning and go to school in the afternoon; the other to go to school in the morning and work in the afternoon. In this way they can pay their expenses by work which will enable hundreds to go who cannot now do so. We are not undertaking this now, but I feel sure it can be done. I hope before a great while to have an opportunity to test this plan."

"What is your business organization?"

"It is a stock company. The shares are $10 each, non-assessable. We do not promise dividends. Our directors are a fine body of men."

"Is your school a church enterprise?"

"No, Sectarian'sm is the curse of the average mill community, and I do not propose to increase it. There is not enough church loyality, however. There is a great deal of difference between the two. Then, too, I want to receive help from all denominations. While I am a Methodist preacher, the Episcopalians of Charlotte have, perhaps, been my staunchest friends. Though the school is non-sectarian, it will be as earnestly religious as we can make it. Next year we will have four teachers representing the different denominations."

"You feel encouraged at the situation do you?"

"Yes sir, very much. I started with no organization back of me, but gradually the work has been gaining friends. There has been a marked change in sentiment during the past year. We started work last January and did some good work. We had several students who would not have gone to school anywhere if they had not gone to us. I do not regret going into the work even if I could not do more than accomplish what I see immediately in view. But I believe that much larger things lie in the future. For some two or three years we shall give most of our attention to getting what we already have in better shape. Then it is our purpose to make a forward movement to put up some large dormitories, and a textile equipment. I might add here that this will not in any sense be a competitor of the A and M College That does college work. We expect to do elementary work. I believe it is the field of greatest need in the State, and I believe that God has called me to it. I have to get others to help me, and that is what I am now doing."

Church Opening at Bessemer City.

We acknowledge the receipt of a very cordial and pleasant invitation to be present at the formal opening of the Bessemer City Church, on August 24-29. The pastor, Brother T. S. Ellington, requests us to extend a cordial invitation to all former pastors to be present. The occasion will doubtless be one of unusual interest.

EDITORIAL NOTES.

Rev. T. H. Stimpson, of Yadkin County, passed through last week en route to Bethel Camp Ground, in Cabarrus county, Clear Creek Circuit, to assist in the meeting. He made the ADVOCATE office a pleasant call.

In the report of the Waynesville District Conference, written by Rev. J. W. Kennedy, and published in our issue of August 3d, we unintentionally omitted a sentence referring to the preaching of Rev. R. F. Bumpass. This is another of the mysterious happenings of a print shop which we hope Bro. Kennedy will forgive.

Miss Bumpass goes to Rutherford.

The Trustees of Rutherford College are to be congratulated on securing the services of Miss Eugenia Bumpass of Greensboro, as Primary Teacher and Matron of the Girls' Boarding Department. With her election the corps of teachers of Rutherford College is completed and is the equal of any teaching force in a preparatory school in the State.

R.

Temperance in the Campaign.

It is manifest that Temperance will be an issue of extraordinary importance in the campaigd now opening in North Carolina.

In response to appeals from the moral and religious forces, representing our churches and schools and the religious press, the last General Assembly passed an act giving us the excellent measures of rural prohibition and municipal local option.

In the campaign now upon us one party stands pledged to destroy this legislation; the other pledged to preserve it. There should be no question of the position of the genuine friends of Temperance in a situation like this. Honor and wisdom and loyalty to their cause point to but one course—unfaltering support of the Party that in response to our petitions has enacted this legislation.

Honor impels us. We must make it worth while for politicians and political parties to support our causes. In the degree that the opposition would injure them in that degree and more must we aid them. This is the only way to obtain more legislation in the same direction; the only way to maintain our present strong position; the only way to maintain our standing as men who have a determined purpose.

Loyalty to our cause binds us. There is an opposition. We know where it is. There is a friendly camp. We know where it is. Not to join the forces of that camp in a contest like this, in which the opposition has chosen its position of its own will, amounts to abandonment of our cause in the critical hour.

Let no one deceive himself. There is an opposition and it is right now forcing the fighting. Nothing would so please it as to be able to say that the Temperance people will not stand by a party that aids their cause; nothing would so gratify them as to be able to declare that a Party lost here or there by reason of its well-doing in our behalf. Ours it is to show that a Party will gain every time it takes a reasonable step in behalf of Righteousness and Temperance.

Our leaders must arouse the friends of Temperance throughout the State. There is danger that some will permit the fact that this issue has been made a political issue to overshadow the fact that it is also an issue of Righteousness. As such it is our issue. As such we were content to have it. We did not make it a political issue. The Democratic Party did not make it an issue. The Republican Convention, in full knowledge of all the circumstances, deliberately chose to make an issue. And it must accept the consequences without complaining. Ordinarily Christian leaders are averse to taking sides politically. But when a Political Party deliberately takes sides against them there is but one course—Resistance to the extent of our power. Well may we enquire, who is this uncircumcised Philistine that he should defy the armies of the Living God?

We have an opportunity in this campaign not only to preserve a good law, but to press home a lesson that will be wholesome throughout all the future in North Carolinas political life. To this magnificent opportunity I call our religious leaders, our ministers, teachers and editors. Let them array themselves for the conflict even as the opposition has arrayed itself against us; and let us not fear to give battle in the name of Righteousness, Temperance and Judgment to come.

Sincerelv,

J. W. BAILEY.

State C'h'm Anti-Saloon League.

North Carolina Methodism.

Rev. P. L. Terrell and family have been visiting in Haywood county.

Rev. C. M. Campbell assisted Rev. J. N. Huggins in a meeting at Lexington last week.

Rev. Walter Holcomb has been spending a few days with the family of Maj. Robbins at Statesville.

Rev, W. H. Call, of Washington, N. C., has been visiting relatives about his old home in Mocksville.

Mrs. S. T. Barber and children, of Lexington, have been visiting recently among relatives in Rockingham county.

Rev. D. H. Tuttle and daughter who have been spending some time in Caldwell have gone to their home in Elizabeth City.

Mr. D. B. Coltrane, a prominent member of Central Church, Concord, is off for a two-weeks visit to friends in Kentucky.

It is announced that Mr. Huyler will not get the Asheville College property, Dr. Atkins having objected to the property going at the price, $30,000.

Rev. Harold Turner and wife, who have been spending their vacation at Asheville and Hot Springs, have returned to their charge at Burkhead, Winston. Brother Turner was in the city yesterday.

Rev. A. J. Burrus, of the Troutman Circuit, announces a Missionary Conference for the Troutman Circuit to be held at Troutman on Saturday and Sunday, September 17-18. A very profitable meeting is expected.

Rev. W. S. Hales filed his appointment at the Methodist church Sunday morning, preaching an excellent sermon, which should have been heard by all the fathers and mothers in Kernerville.-Kernerville Observer.

Rev. E K. McLarty, the popular pastor of the Central Methodist church, has gone to Asheville to spend several weeks. Mrs. McLarty has been in Asheville for a week or more visiting her parents—Concord Cor. Char. Observer.

Rev. S. B. Turrentine, D. D., went to Jefferson last week to attend the Summer Conference of the Mount Airy District. We note also that Rev. H. F. Chreitzburg, D. D., Rev. W. R. Ware and Rev. J. H. Weaver, D. D., were on the programme.

Messrs. W. A. Curtis, T. J. Johnston and Rev. T. E. Winecoff have been invited to attend a mass meeting and educational ralley at Rabun Gap, Ga., on the 16th inst, to deliver addresses. The invitation has been accepted.—Franklin Press.

Mr. Robert L. Durham, recently of Spartanburg, has removed to Charlotte and will continue the business of cotton buying. Mr. Durham is a brother of Prof. Plato Durham of Trinity College, and of Mr. S. J. Durham, of Bessemer City.

Rev J. W. Ingle returned Friday from Pleasant Grove, Meckenburg county, where he assisted the pastor, Rev. W. L. Nicholson, in a protracted meeting. The services resulted in thirty conversions and twenty additions to the church.—Gastonia Gazette.

The Stanly Enterprise last week said: Rev. D. V. Price is assisting Rev. Mr McIntosh in revival services at New London. Mr. Price is one of the greatest revivalists in the Western Conference, and good results are to be expected from the meeting.

John S. Huyler, the famous candy man, has bought the old Asheville Female College property, paying $30,000 00 for same. The Citizen says there are reports that it is to become a residence park or a home for aged ministers. Mr. Huyler owns Montreat and is a New York millionaire.

Rev R M. Hovle has been preaching by special arrangement of the presiding elder, at the Rock Springs Camp Meeting, near Denver, Lincoln county. It was also announced that Rev. G. H. Detwiler, D. D., and President Kilgo would be present and preach daily at the meeting.

The Midland Methodist has the following note with reference to one of our North Carolina boys who, several years ago, cast his lot with the Holston brethren: Rev. T. J. Eskridge, of Tazewell, is exceedingly popular with his people. Some of them say that his preaching ability is equal to the best.

A press correspondent writing from Statesville says: "The representatives of the different churches have decided to begin the union meeting here Sunday, August 28th. Rev. Edwin C. Glenn, of Greensboro, will assist in conducting the meeting. The place for holding the meeting has not been arranged for yet.

The Epworth League of El Bethel church, near King's Mountain, held a picnic at Cleveland Springs last Thursday. They were joined there by the pastor's wife, Mrs. Armstrong, who had been attending a protracted meeting near Patterson Springs A big crowd was present and greatly enjoyed the day.—Cleveland Star.

Rev. J. A. Bowles, pastor of Walnut Street church, has been engaged in a meeting at the VanDeventer Carpet Mills for ten days, and the meeting will continue through the week. There has been great interest, and some 25 or 30 have made a profession of faith. Brother Bowles is an untiring worker, and the Lord is greatly blessing his efforts.

Rev. W. O. Rudisill, recently of Bellwood Institute, was married to Miss Angie Ware, daughter of Mr. and Mrs. M. L. Ware, of Cleveland county, on Tuesday August 9th The ceremony was performed by Rev. H. L. Atkins, presiding elder of the Shelby District. The happy couple left immediately for Macon county where Rev Mr. Rudisill will engage in teaching. May heaven's blessings rest upon them.

Dr. A. M. Chreitzberg, of Columbia, S. C., and father of Dr. H. F. Chreitzberg, pastor of Centenary M. E Church, filled the pulpit of that place of worship last Sunday. The elder Dr. Chreitzberg is 84 years old and for 65 years has been an active minister. His theme was "A Special Providence." His sermon was both ornate and logical. In the published reports we note one striking expression of truth: "God has set his natural and spiritual laws to work and made man a free agent, and man, being both body and spirit, must conform to these laws."—Union Republican.

The Quarterly Conference of the Old Fort Circuit convened at this place Saturday and Sunday of last week and resulted in bringing together the largest assembly of people that has met in our hamlet for several years. Notwithstanding the limited seating capacity every body seemed to enjoy the services very much.—Sugar Hill Items in Marion News.

The camp meeting at Bethel, in No. 10 townsh'p, this year begins tonight, and will continue over Sunday. Considerable preparations have been made for the meeting, and a good one is expected. Rev J. E Thompson, the Presiding Elder, will be present to preach, and also Rev. T. S. Ellington. Rev. E G. Pusey is the pastor in charge. Quite a number of Concord people expect to go down Sunday.—Concord Times, Aug. 12.

Rev. A. J. Burrus, of the Troutman Circuit, writes: "I have just closed my third meeting. We have had about 40 conversions in the three meetings, and the church is much revived. Brother Long is helping me in the work. I have three others to hold. It looks as if we will do fairly well along all lines. Prof. Hinshaw has a school of more than sixty pupils. He has entered into his second year as principal of the school, and prospects are very good

Dr. Weaver and others have bought property and will open a boys' school this fall. The school will open with the fall term, but will be made a boarding school and larger buildings erected before the next term They have a splendid location and will, no doubt, have a good opening. Prof C. A. Weaver is now off on a trip in the interest of same. This school is not run in connection with the college, as the names would indicate, but is an entirely different school, Davenport College being a school for young ladies only. The additional building at Davenport is also being made and the prospect for opening is better than last year.—Lenoir Cor. Charlotte Observer.

The third quarterly meeting of the Iredell circuit was held at Snow Creek last Saturday and Sunday. Dr. J. H. Weaver was in the chair. The business of the conference was unusual in some particulars. Rev J. W. Bowman retires from work on the circuit in consequence of bad health. Rev. W, E. Poovey for a month past has been on the work and will remain with us till about September 1st, when he will be relieved by Rev. Mr. Robbins, of Indiana. Mr. Poovey's labors among us have been highly appreciated but as he has arranged to attend college a few more sessions he could not remain with us longer at this time. Dr. Weaver has already arranged with Mr. Robbins, of Indiana, to take charge of this work about the 1st of September.

It isn't often that changes such as those noted above have to be made save at the Annual Conferences. Dr. Weaver displayed promptness and good judgement in the matter from beginning to and. Much sympathy is felt for Rev. J. W. Bowman and family in the trying ordeal through which they are passing. Mr. Robbins is a young man, comparatively speaking, and comes to us well recommended. —Cor. Statesville.

The Quiet Hour.

"Heaven's gate is shut to him who comes alone," sings Whittier. We must lend a hand to others before we can enter into its glories When I was a child, a dear old servant of ours used to say, when I had given her any help in my small way, "Ah,my dear, a little help is worth a deal o' pity." And that proverb has often "pointed the way" ever since.—Marian Pritchard.

The Marriage Vow.

And so the words are spoken and the indissoluble knot is tied. Amen. For better, for worse, for good days or evil, love each other, cling to each other, dear friends. Fulfill your course and accomplish your "life's toil." In sorrow, soothe each other; in illness, watch and tend. Cheer, fond wife, the husband's struggle; lighten his gloomy hours with your tender smiles and gladden his home with your love. Husband, father, whatsoever your lot, be your heart pure, your life honest. For the sake of those who bear your name, let no bad action sully it. As you look at those innocent faces, which ever tenderly greet you, be yours, too, innocent, and your conscience without reproach. As the young people kneel before the altar-railing, some such thoughts as these pass through a friend's mind who witnesses the ceremony of their marriage. Is not all we hear in that place meant to apply to ourselves and to be carried away for everyday cogitation? —W. M. Thackeray.

In the Secret Place.

The practice of committing long passages of scripture to memory is probably less frequent now than in the days of our fathers; the benefit of it is even more and more obvious. On a day in 1819, spent by Wilberforce in discussion with many people in that time of political crisis, he wrote in his diary: "Walked home repeating Psalm cxix. in great comfort." Think of the joy and peace. After a hot morning in conference, after all the agitation and wrangling, the excitement and conflict, the secret of comfort is to walk home in quietness, with the thought of God in our minds and confidence in him in our hearts.

Once when his disciples were in danger through the interest and worry of uninterrupted work, Christ said to them, "Come ye yourselves apart into a desert place and rest awhile." Irritation, apprehension, dullness, the barrenness of a spirit that has lingered too long in the machine shop and is growing insensible to the unobtrusive influences of the Holy Spirit, begin all to be dispelled when a man steps into the "shadow of the Almighty." In the secret place of the Most High evils are seen in their true value and the forces at work in their relative strength. And that secret place may be constituted by a devout spirit in the very midst of the bustle and eagerness, which enter into and help to form the conditions of most men's lives.—R. Waddy Moss.

The Church and the Saloon Power.

The saloon is the chief and most audacious lawbreaker of the age. It is the arch destroyer of all that is dear to man. It is sleepless, restless, insatiable, mighty. There is but one power in the land that is stronger, and that is the Church. If the saloon is to be overthrown the Church must overthrow it. Will she? The question is one of purpose, not ability. She can do whatsoever she will in this all-important work. The service which the Church has already rendered in antagonism to the saloon is not, by any means, to be disparaged. On the contrary, it is to be acknowledged as well-nigh invaluable. More than all other agents, she has rescued perishing inebriates, and softened the hearts of those who were forcing their brothers down to drunkard's graves.

She, more than anything, or more than anybody else, has created the sentiment which rules dramsellers out of respectable society, and places drunkard making in the list of crimes. Nearly all of her denominations have cried aloud against the drink traffic, and have denounced it in unmeasured terms; and some of these denominations have so legislated that none of their members can lawfully buy, sell, or use as a beverage the deadly liquid. All honor to the Church for her warfare against saloons! We give to her great credit and thankful praise. Unquestionably she has been, and still is, in the van. Nevertheless, we are persuaded that, before she can fully accomplish the great mission to which we believe God has called her, she must take a much longer step in advance, and strike far heavier blows.—Bishop Fitzgerald.

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Monteagle, Tenn.—Monteagle S. S. Institute, Aug 15-30, 1904.

Richmond, Va.—Grand Fountain, United Order True Reformers, September 6-13, 1904.

Los Angeles, San Francisco, Cal.—Triennial Conclave, K. T., Sept. 5-9, 1904; Sovereign Grand Lodge I. O. O. F., Sep. 19-25, 1904.

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The Epworth League.

Topic for August 21.

The Folly of Drink.

(Ps. 32: 9; Esth. 1: 7 12)

Our reference to the Psalm compares the ungoverned self-will of the headstrong and undisciplined to the horse or mule, which must be controlled by mechanical devices by which his superior physical strength is subordinated to the intelligence of man. The reference is not inapt to the drunkard, who, lacking will power to subordinate his appetites to his real good will, does only harm to himself and those about him by the blind folly of his drink mania. The reference to Esther exhibits the shamelessness of the drunkard Ahasuerus, and his disregard of the rigid conventionalities of his own surroundings, when in the midst of his debauch he sends for his queen, that he may display her beauty before his companions in drunken revelings.

I. THERE IS NO WEAKNESS GREATER THAN THAT WHICH YIELDS TO THE CUP.

1. Probably there is no weakness of greater extent than that of intemperance. At the fountain head of history we have the shameful episode of Noah's drunkenness, and there is no period of Bible history that does not afford dark pictures of the yielding of men to the allurements of drink. Nor does any climate afford exemption. The hot and the cold countries alike afford conditions favorable to the acquisition of the drink habit. There is no state of society that shows immunity. The difference between the barbarian and the civilized in this respect is not of kind, but the degree of skill in the manufacture of intoxicants. The Briton's brandy may be more hurtful than the African's plantain beer, but the same deparved appetite dominates. The mean whisky of the negro barrel house and the fine liquors of the gentleman's club illustrates and exemplify the same evil principle at work.

2. The subtlety of the drink appetite makes yielding to it a great weakness. (1) It is subtle in its approach. The emotional state following indulgence may not always be distinguished from states of feeling that are due to harmless causes. The sacred books of the East have hymns of praises of the fermented liquors which were drunk as the gift of the gods as a part of the ritual of worship. Israel's apostasy was always accompanied by drunkenness leading to hideous crimes against decency and human well being. (2) Drink gradually lessens the sense of relation to the outside world, and at last suspends it altogether. What occurs during the single spree is gradually becoming chronic in the case of the drinker, and at last he becomes ordinarily what he once was only when intoxicated. The weakness becomes the normal moral state of the man who should have been strong in proportion to the years of his life.

3. The folly of yielding to drink is unrelieved. It almost justifies the legend of a fiend who was sent with the special purpose of deluding men into the use of intoxicating liquors. (1) Think of the strong motives against it. The maintenance of health and the preservation of physical vigor; the social superiority that comes with a bstinence; the cooler temper and greater alertness of mind; the self possession and readiness of resource that temperance gives—all combine in a strong motive to resist the drink temptation. (2) The affection that must be wounded by yielding and the wretchedness that is induced thereby, on the one hand, and on the other the natural desire of approbation and satisfaction in doing good rather than evil, concur in taking away excuse for yielding. With everything to be gained by abstaining, and all to be lost by yielding, and seeing these things clearly, as one will if he but soberly consider, the weakness of yielding is so great as to be quite inexcusable.

4. The character of the temptations to drink is such that yielding is pure folly and willing weakness. (1) No appeal is made to the higher aspirations. Whatever exhilaration there may be is the product of a physical stimulation, and can never rise higher in moral quality than the flesh. (2) The character of the tempter is usually manifestly bad—the cloven hoof is discernible. Sometimes it is not so clearly so; but reflection will reveal the true character of the tempter, however high socially. But drink centers about, and gathers to itself, what is evil and only evil. One deliberately chooses the evil and rejects the good in yielding. The company that drink keeps is sufficient to damn it. (3) Whatever promise yielding may have, that promise is only for the present. The morrow has the regret, the headache, the poverty. Whatever one loses, there is no gain but for the moment. Then the loss will have become absolute.

5. The general folly of drink and of all self indulgence is in making of one's self an exception to the law that is seen to be operant in the lives of other men. "They yield to the insidious tempter; they fall under the gathering strength of habit formed by continuous self-indulgence; they become morally insane, and are unable to discern at last the earthly loss and the eternal hell they are preparing for themselves; but I am not so liable," argues the weakling victim. The punishment of this sort of pride is to be brought very low.

6. What greater weakness can there be than that of selling one's birthright for a meal? But Esau argued: "I am about to die; food will sustain life." Drink will not sustain life; there can be no claim of good for it. Heaven is relinquished by the drunkard for the stimulation of wine!

II. THE CRUELTIES WHICH DRINK BRINGS UPON WOMAN.

The alternative was given Queen Vashti by her brutal lord of exposing her beauty to the libidinous gaze of revelers or risking death, certainly divorce. She nobly chose to endure. Many are the women who in all times have suffered innocently as the consequence of drunken folly on the part of those who should have cared for and cherished them.

1. Drink causes woman suffering by shattering her ideals. Nothing is more pathetic than the tenacity with which a woman clings to the ideal that she has loved in a man, even believing that it exists like the shrine in the temple whose walls have fallen around it into ruins. But the wrench of affection comes at last to the drunkard's wife, and her heart breaks.—Epworth Era.

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The 23d Annual Session will begin on Wednesday, Sept. 14, 1904.

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Mrs. John R. Brooks.

AN APPRECIATION.

Over the opening session of the recent annual meeting of the Woman's Foreign Missionary Society held at Monroe, a dark shadow rested. For the first time since its organization, the chair of the Recording Secretary was vacant. To subdued and sorrowing hearts the sad intelligence came that our beloved sister, Mrs. J. R. Brooks, was detained by an illness that must inevitably prove fatal. Little did we dream, however, as we listened to her last sweet, messages of love and inspiration, and to the plaintive song she loved so well, that, though "ready to gang at any moment," so soon her eyes would see

"The gowden gate of heaven in her ain countrie."

A long brave fight she made against insidious disease, submitting patiently and hopefully, five times to the surgeon's knife without permanent relief. With the realization of the hopelessness of her case came also a perfect acquiesence in her Father's will. To the scenes of her childhood she asked to be carried, and there, at length, surrounded by kindred and dear ones, with every ministry that love and skill could devise, in perfect peace, the end came—the weary wheels of life stood still. She was eager to go, and a gladsome day to her was July 29—her coronation day.

God gave to her nearly sixty beautiful years, and through this long pilgrimage of sunshine and shadow His guiding hand was upon her for good. From earliest infancy He kept her in training for a great work, and for Christian leadership among the women of North Carolina Methodism. Born in 1844 of noble parentage, the late Daniel S. and Susan Erwin Hill, reared in a home of Christian culture and refinement, educated in a College that has made classic her native town of Louisburg, for smoe years a successful teacher, she was well equipped indeed for the ever widening sphere of influence and usefulness that opened to her as the wife of a prominent Methodist itinerant minister. In 1879, she was married to Rev. Jno. R. Brooks, D. D., and today the husband and step-children to whom she ever gave such unselfish, untireing, care and devotion, rise up in their manhood and call her "blessed." Successively were Newbern, Fayetteville, Wilson, Goldsboro, Shelby, Greensboro, High Point, Riedsville, Monroe, Charlotte and Salisbury quickened in their church life by the faithful ministries that only an intelligent, cultured, consecrated preacher's wife can give. Her charming personality, her many graces, her winning ways made her a welcome guest in every home and endeared her to every heart. A happy faculty she had of transforming any parsonage or abiding place into an attractive spot where she delighted to enjoy her friends and to dispense a wholesouled hospitality. It may be truly said, "She broke the box of spikenard daily and poured the precious perfume of tenderness, sympathy and love on all who came about her."

Mrs. Brooks was a gifted woman, and the fine talents committed to her keeping were turned to the best account in her Master's interest. With grace and facility she both wrote and spoke, and always with an unction that inspired to nobler service for the King. In every department of woman's work in her church, as well as in many undenominational benevolences, she was a leading spirit. Especially in the Woman's Foreign Missionary Sosiety was her influence and her power felt. Every auxiliary with which she was connected honored her with its presidency, and never did she fail to infuse into it new life and zeal. Most faithfully and efficiently did she perform the arduous duties of Recording Secretary of her Conference Society for fourteen years. During her residence in Charlotte she did some of her best work as secretary of the Florence Crittenden Home Association. Her last public service was given June 21, to the Missionary Society at Reidsville. Truly "her works do praise her in the gates."

To us who so keenly feel the loss of a comrade now promoted to higher service above, she has left a rich legacy in the example of a singularly beautiful character, enriched with every Christian grace and virtue. Though dead, she yet speaketh. In life and death she was a faithful witness to her Lord, testifying constantly to a sense of His abiding presence and love, and His power to give peace and joy in the deepest afflictions. In spiritual life she steadily advanced from grace to grace, from strength to strength.

"And so the years flowed on, and and only cast
Light and more light upon the shining way,
That more and more, shone to the perfect-day;
Always intenser, clearer than the past;
Because they only bore her, on glad wing
Nearer the Light of Light, the Presence of her King."

May her spirit ever abide with those who linger yet a while!

Better Than Spanking.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs M. Summers, Box 185, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

The Death Penalty.

A little thing sometimes results in death. Thus a mere scratch, insignificant cuts or puny boils have paid the death penalty. It is wise to have Bucklen's Arnica Salve ever handy. It's the best Salve on earth and will prevent fatality, when Burns, Sores, Ulcers and Piles threaten. Only 25c. at all drug stores.

Quarterly Meetings.

Asheville Dis't—4th Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	Sept	3 4
Bethel	"	3 4
Marshall circuit, Walnut Creek	"	8 9
Hot Springs ct., Antioch	"	10 11
Ivey circuit, Barnards-ille	"	13 14
Bald Creek circuit, Bald Creek	"	15 16
Burnsville circuit, Burnsville	"	17 18
Swannanoa circuit, Swannanoa	"	24 25
Hendersonville station	Oct	1 2
Hendersonville ct, Hillgirt	"	3 4
Cane Creek ct., Tweed's ch	"	8 9
Old Fort circuit, Parson's Church	"	15 26
Weaverville circuit	"	22 23
Weaverville station	"	29 30
Central	Nov.	5 6

Charlotte Dist—4th Round.

J. E. Thompson, P. E., Charlotte, N. C.

Pineville, Pineville	Aug	27 28
Dilworth	"	28 29
Trinity	aept	4 5
Hoskins	"	4 5
Morven, Bethel	"	10 11
Brevard	"	18 19
Chadwick	"	18 19
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Weddington, Weddington	Sct.	1 2
Matthews, Matthews	"	2 3

Greensboro Dis't—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	July	24
Greensboro, Spring Garden St.	"	31
Greensboro, Centenary	Aug.	7
Greensboro, Walnut St	"	14
Pleasant Garden, Bethlehem	"	28 29
Ruffin, Ruffin	Sept	3 4
Randolph, Mt Shepherd	"	10 11
Wentworth, Sal m	"	17 18
Reidsville, Main St	"	18 19
Asheboro station, Asheboro	"	25
Randleman, Naomi	"	25
Uwharrie Oak Grovs	Oct.	1 2
Asheboro circuit, White Chapel	"	7
Enterprise Concord	"	8 9
Ramseur, Ramseur	"	9 10

Morganton Dis't—4th Round

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Aug.	13 14
Cliffside circuit, at Oak Grove	"	20 21
Henrietta and Caroleen	"	21 22
Marion station	"	27 28
Connelly Springs ct., Ruth, College	Sept	3 4
Table Rock ct. at Mt Grove	"	10 11
North Catawba ct, Green Mtn.	"	17 18
Morganton circuit Mt Pleasant	"	18 19
Forest City ct., Salem	"	23 24
Rutherfordton station	"	25 26
Green River circuit, Bethlehem	Oct	1 2
Elk Park, Elk Park	"	8 9
Spruce Pine ct Valley View	"	15 16
Bakersville station, Bakersville	"	16 17
Broad River ct., Tanner's Grove	"	23 23
Thermal City ct Pisgah	"	29 30
McDowell circuit, Pebo	Nov.	5 6

Franklin Dis't—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	July	23 24
Franklin circuit at Iotla	Aug	6 7
Webster ct. at Cullowhee	"	13 14
Macon cir. at Mount Zion	"	20 21
Glenville circuit at Norton	"	27 28
Whittier circuit at Shoal Creek	Sept.	3 4
Dillsboro, Sylva & Dillsboro	"	10 11
Andrews circuit, Andrews	"	17 18
Bryson City circuit, Bryson ity	"	24 25

Mount Airy Dis't—4th Round

J. A. Cook, P. E., Mount Airy, N. C.

Jonesville circuit at Jonesville	Aug.	28
Elkin station	"	28 29
Sparta ct., Potato Creek	Sept	3 4
Laurel Springs ct. Chestnut Hill	"	10 11
N Wilkesboro ct., Miller's reek	"	17 18
Wilkesboro ct. Wilkesboro	"	18 19
Rockford ct. at Stony Knoll	"	24 25
Mount Airy station	"	25 26

Salisbury Dist—4th Round.

G H. Detwiler, P. E., Charlotte, N. C.

Concord, Forest Hill	Aug	20 21
Concord, Epworth	"	21 22
Concord circuit, Bogees	"	27 28
Concord, Central	"	28 29
Albemarle circuit, Century	Sept	3 4
Albemarle station	"	5 6
Salisbury, Main Street	"	10 11
Salisbury, First Church	"	11 12
Big Lick circuit, Big Lick	"	17 18
Salisbury circuit, Providence	"	24 25
Spencer station	"	25 26
Linwood circuit, Linwood	Oct.	1 2
Lexington station	"	2 3
Lexington Mission	"	3
New London circuit, New London	"	8 9
Gold Hill circuit, Wesley Chapel	"	9 10
Jacks n Hill circuit, Macedonia	"	11 12
Norwood station	"	15 16
Cottonville ct., Cedar Grove	"	16 17
Tabor & Vance Mill, Tabor	"	2 23
East Salisbury station	"	23 24
China Grove circuit, China Grove	"	29 30
Woodleaf circuit, Woodleaf	"	30 31
Mt. Pleasant ct, Cold Springs	Nov.	5 6
Salem station	"	6 7

Shelby District—4th Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Aug.	21 2
Bessemer City at Bessemer	"	27 28
West End and Ozark, Gastonia	"	28 29
Mount Holly ct.. at Mt. Island	Sep	3 4
McAdensville station	"	4 5
ElBethel station	"	10 11
King's Mountain station	"	1 12
Bellwood circuit at Kadesh	"	17 18
Polkville circuit	"	18 19
Southfork circuit at Wesley Chap	"	24 5
Lincolnton circuit at Marvin	Oct.	1 2
Lincolnton station	"	2 3
Lowesville ct. at Salem	"	8 9
Rock Springs circuit	"	9 10
Stanley Creek circuit at Stanley	"	15 16
Cherryville circuit	"	22 23
Lowell circuit at Lowell	"	29 30
Gastonia, Main Street	Oct. 30	Nov. 1
Shelby circuit	"	5 6

Statesville Dis't—4th Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit at Littlejohn's	Aug.	20 21
Lenoir station	"	21 22
Mooresville station	Sept.	3 4
Mount Zion station	"	4 5
Mooresville circuit, Centenary	"	10 11
Troutman circuit, Wesley Chapel	"	11 12
Caldwell circuit, Rocky Mount	"	17 18
Granite Falls station	"	18 19
Statesville circuit, Chapel Hill	"	24 25
Statesville, First Church	"	25 26
Statesville, West End	"	25 26
Clarksbury circuit	Oct.	1 2
Iredell circuit	"	8 9
Maiden circuit, May's Chapel	"	15 16
Newton circuit, Friendship	"	16 17
Hickory station	"	16 17
Alexander circuit	"	22 23
Stony Point circuit	"	29 30
Catawba circuit	"	30 31

Waynesville Dis.—4th Round.

C.F Sherrill, P.E., Waynesville, N. C.

Jonathan Creek at Shady Grove	Aug	13 14
Sulphur Springs at Acton	"	0 21
Leicester at Camp Academy	"	27 28
Clyde at Long's Chapel	Sept	3 4
Canton at Canton	"	10 11
Mills River at Shaw's Creek	"	17 18
Transylvania at Pine Grove	"	24 25
Brevard	"	25 26
Waynesville	Oct.	8 9
Crab Tree at Fine's Creek	"	15 16
Spring Creek	"	22 23

Winston Dis't—4th Round.

D. Atkins, P. E., Winston-Salem, N. C.

Southside and Salem	Aug.	27 28
Walkertown	"	28 29
Stoneville & Mayodan, Price	Sept.	3 4
Leaksville and Spray	"	3 4
Stokesdale, Eden	"	10 11
Summerfield, Glencoe	"	17 18
Kernersville, Zion	"	24 25
Thomasville	"	25
Forsyth, Marvin	Oct.	1 2
Burkhead	"	2
Grace	"	2
Davidson, Midway	"	8 9
Centenary	"	9
Lewisville, Union	"	15 16
Danbury, Herman	"	23 23
Madison, Madison	"	23 24
Davie	"	29 30
Mocksville	"	30
Cooleemee	"	30
Farmington, Smith Grove	Nov.	5 6
Advance	"	6

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

The Shore of Eternity.

Alone! to the land upon that shore
With no one sight that we have seen before!
Things of a different hue,
And the sounds all new,
And fragrance so sweet the soul may faint.
Alone! O that first hour of being a saint!

Alone? No. God hath been there long before,
Eternally hath waited on that shore
For us who were to come
To our eternal home;
And he hath taught his angel to prepare
In what way we are to be welcomed there.

Alone? The God we trust is on that shore,
The faithful One whom we have trusted more
In trials and in woes
Than we have trusted those
On whom we leaned most in our earthly strife—
O we shall trust him more in that new life,

So not alone we land upon that shore;
'Twill be as though we had been there before;
We shall meet more we know
Than we can meet below
And find our rest like some returning dove,
And be at home at once with our eternal Love.

—F W. Faber.

Results of Home Mission Work.

Two Japanese students in our California schools are preparing to go back to their native country and work among their own people. One of them, Mr. Shiramuza, will enter the Sue Bennet School this fall. The other Mr. Muruaka, will enter Central College; Mo., in order to have more thorough preparation for his mission work at home.

To those of us interested in the evangelization of the world it will come as a pleasant thing, the knowing that in our efforts to Christianize the heathen at our door, we are also furnishing a means by which the gospel is carried to the farthest shores

Death of a Deaconess.

Miss Annabel Weigle, one of our deaconesses, died on May 31st, in St. Louis, Mo. She was a graduate of the Chicago Training School, class of 1900. Her illness and death were sudden. We can ill spare so great a worker.

Paine Annex.

The girls who graduated at the Annex this year wore blue gingham dresses of their own making. No more sensible course could be pursued and the movers in the plan are to be commended. In future no girl will be allowed to graduate who does not make her own dress of this material.

This does not mean that the school sets its face against a better quality of clothing for negroes at all times and places. It does mean that the authorities of the school recognize the evil that comes to negro women from their fondness for showy dress which often results in a straining after effect even if there be nothing better in reach than mere tawdriness. It is a great thing for any woman, white or black, to learn that the note of simplicity in dress is something worth striving for.

An Invalid.

The Bulletin for August calls attention to a Home Mission worker of New York City.

Mrs. Cook has been in bed for 40 years yet retains the strength of her spiritual nature in spite of her sufferings.

She does beautiful needle work and finds ready sale for it. Each year she gives several hundred dollars to the church and charitable enterprises

Does not such a record shame the indifference and weakness of many of us who are ready to find excuses to ease our consciences when we do nothing for the cause of Christ?

Query.

Do you know why each Home Mission member is asked to give $1 extra this year? Should you do so, what becomes of your money?

Notes.

The crop report for the past week is not so favorable. There has been an excess of rain and not enough sunshine for best effect, though upon the whole there is no reason for discouragement.

The latest report indicates that the last week has been one of great activity on the part of the belligerants in the Far East. There were two great naval battles in both of which the Japanese were victorious, and succeeded in so scattering and disabling the Russian navy as to put it, practically, out of the way for the present. Port Arthur is under heavy and vigorous assault and will doubtless fall in a very short time. Meantime land operation against the army of Kuropatkin is not active,

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Summer is the Best Time of the Year to Treat Catarrh for a Permanent Cure.

Dr. Blosser, the discoverer of the great remedy which has undoubtedly cured more cases of Catarrh, Bronchitis and Asthma than any other medicine, says that this is the best season of the year to treat these diseases, because the membranes are not aggravated by cold and changeable weather.

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The price of the remedy is one dollar for a box containing one month's treatment, which is sent by mail.

june 8 4t eow

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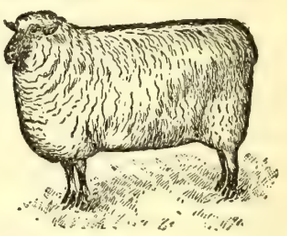
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The Farm and Garden.

Unfarmerlike Farmers.

The disagreeable fact is disclosed, by investigation of the graduating classes, that many students of agricultural colleges have no intention of becoming farmers They take the courses, but as soon as they are through, enter upon some other calling. Not a single member of the class that graduated this year from the Massachusetts agricultural college intends to embark in agricultural business. The nearest approach to it are a few who propose to become teachers in that line It would be curious to know how far this extends in other agricultural schools and it would be still more curious to find out, if they do not intend to engage in farming, why they desire technical education in matters appertaining to that pursuit. This whole thing is discouraging and won't do at all. Agricultural colleges are established and supported by public money to teach young men the science of farming with the expectation that they will utilize this knowledge in practical farming during the remainder of their active lives. If they do not do this there has been a waste of time and money. If they want to be lawyers, doctors, ministers or teachers they should attend the schools established to fit them for those professions. But if they go to farm schools they are expected to become farmers and are shortsighted if they do not.

It is one of the most deplorable facts of the times that so many young men prefer the professions to other pursuits, though the road to wealth and influence these days undoubtedly lies in a different direction. The professions are all overcrowded and most of their occupants lead half starved lives, never amounting to anything The inviting fields are railroading, all branches of electricity and applied mechanics, the industrial arts, and above all, agriculture. In the latter there is always room for the energetic, the industrious, and especially for those who unite with these qualities a thorough education obtained at a first class agricultural school. Why be content with a wretched clerkship, or the calling of a poverty-stricken teacher, or a jackleg lawyer or one-horse minister, when by going on a farm, learning the business and sticking to it, you are at least sure of independence and a good home, with a chance for wealth and influence. All, of course, can't be farmers, but certainly all those who go through agricultural colleges are expected to be or will be asked to give a mighty good reason to the contrary.—American Farmer.

"Chewing the Cud."

There are still a good many people, let us hope only in the "back districts," who think a cow loses her cud and that if not replaced she will die. We knew an old woman once, who had charge of a lot of milk cows, and she was much distressed when she found out that one of her cows had "lost her cud." She lost no time in such cases in wadding up a rag and putting it in the cow's mouth to replace the precious article that had disappeared. (Perhaps to this circumstance we owe our slang saying, "chewing the rag") Such ignorance as this can only prevail among those who do not know the nature of the cow kind and what it is that differentiates them from horses, hogs and other live stock. There are animals known as ruminants, this word describing their habit of cud-chewing. In this group are included domestic cattle, the sheep, goat, all species of deer, the camel, antelope, giraffe and others. All these have a fourfold stomach, the runnet or paunch, the reticulum or "honey comb bag," the psalterium or manyplies, and the abomasium, which is the true stomach. Any of these animals, not simply the cow but all of them, in grazing crops the grass with the lower front teeth, which strike upon a cushion above, there being no upper front teeth. As it is cropped it is worked by the tongue back into the mouth until a ball is formed, which is swallowed when it becomes of proper size. This goes into the runnet or paunch. The animal grazes until the paunch is full of these balls of grass and leaves, when it either lies down or stands in the shade to ruminate. By an action of the runnet analogous to vomiting in man, one ball comes up into the mouth This is the "cud." It is ground by the back teeth, mixed with the saliva, and again swallowed This time it goes into the second stomach. As soon as it reaches that a second ball, or cud, is sent up into the mouth, and this process goes on until the entire contents of the runnet have been chewed, when the animal is ready to go to grazing again. This process is precisely the same with all the "ruminantia," as science names them, and if the cow "lost her cud," so might the goat, sheep and the rest of them. Of course, the idea of the cow "losing her cud" is a monstrous absurdity and still more ridiculous the notion that it must be replaced to save her life. The cessation of the cud-chewing process, when it occurs, is due to illness, and the thing to do is to find out the real cause of the sickness and doctor that, instead of hunting for a rag to replace the cud. All of which shows the importance of teaching agriculture in the public schools. All children should be taught such basic facts as those disclosed above and be able to tell which are the ruminating animals, why they are ruminants and wherein they differ from those with single stomachs. This, of course, requires an elementary knowledge of the anatomy of animals, something every farmer should understand.—American Farmer.

Corn and oats, half of each ground together, make one of the best kinds of feed for cows in milk.

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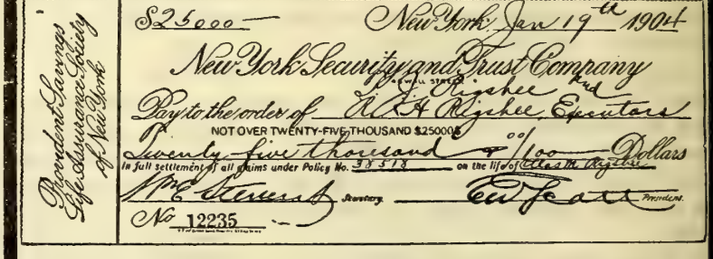
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Yours very truly, (Signed) T. J. & R. H. RIGSBEE

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GENERAL AGENTS, North and South Carolina

Greensboro, N. C.

MARRIAGES.

PARKER—MAYES.—At the Methodist parsonage in Troutman, at 3 p. m, July 3rd, 1904, Mr. Wm. C. Parker and Miss Lucy L. Mayes, both of near Dula, N C., Rev. A J. Burrus officiating.

NESBIT—NEILL.—By the same, at the same place and on the same day, at 5 p m., Mr. Ebbie Nesbit and Miss Gertrude Neill, both of near Troutman, N. C.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

NOAH.—Johnnie W. Noah, infant son of L. R. and J. E Noah, at the age of five months and twenty days was taken home to rest and rejoice forever with the redeemed in heaven. His mother was taken from her loved ones and her earthly home at Battle Ground, N. C., about 5 months ago. May the affectionate and devoted father and remaining children follow her (who was the queen of the home) as she followed Christ, and all be safely anchored in the portals of eternal bliss.

Funeral services at Battle Ground, interment at Green Hill.

A. G. KIRKMAN.

HILTON.—Elizabeth C. Hilton, the wife of Lemuel G. Hilton, was born Nov. 28, 1825, and died at her home near Advance, July 31, 1904. She was a member of the Methodist church at Advance and loved to attend its services She had many trials and sorrows, but through them all she kept the faith and died in peace. She leaves an aged husband and four children May they all see her again.

She was buried August 1st at Advance, the writing conducting the funeral service.

W. M. CURTIS.

ROGERS.—Dewey Moody, little son of Reuben A. and Mary J. Rogers, was born February 27th, 1900, and was taken August 9th, 1904, aged four years, five months and fourteen days.

Dewey was the first of the family to be taken; and he leaves a father, mother and eleven brothers and sisters. A genuine Christian family—the father and mother leading their flock in the way of life. Grief has fallen heavily upon them; but there is no rebellion.

May they find abundant comfort in Him who is too wise to make a mistake, and too good to be unkind. Dewey was a promising little boy, cheerful and contented, and especially obedient. His sufferings were intense, the result of sin, but not his own.

But now his pure spirit is with Him who, while upon earth, loved to take little children in His arms.

J. J. EADS, P. C.

THOMAS.—William Edward Thomas was born October 7, 1878, and died July 23, 1904, aged 25 years, 9 months, and 16 days. He professed religion and joined the church about six years ago. and lived a Christlan life. He said to his pastor just before he died, that "I am prepared to die" He took consumption about one year ago and gradually grew worse until death.

He leaves an aged father, a young wife, and a little boy who gravely mourn his death. As a son, he was obedient; as a husband, he was kind and true, and did all that he could to cherish and encourage his wife; as a father, he was a father, and tenderly cared for his only child. He said to his wife in his last moments, "Take care of my precious boy."

May God bless the family left behind, and sometimes ALL meet where there will be no parting.

EDWARD EDWARDS.

MILLAWAY.—William Adolphus Millaway was born August 28, 1873, and was killed at Franklin Junction while performing his duty as fireman on Southern Railway, July 22, 1904, aged 30 years, 8 months and 24 days. He was a young man of high character and had developed many excellent traits, and was in favor with the members of the Brotherhood of Firemen, a number of whom accompanied his remains to his home and last resting place. He was a member of the Christian church at Hine's Chapel, at which place he was buried after funeral services conducted in the presence of a large congregation of sympathizing friends and sorely bereaved relatives.

He was engaged to have been married to a highly cultured Christian young lady, in the near future. May He who rules supreme guide in mercy the footsteps of all the sorrowing friends in the ways of righteousness, that whether under the cloud of be reavement or in the light of joy they may strive to enter the portals of eternal peace.

A. G. KIRKMAN.

In Memoriam.

In Lexington, June 22, 1904, Mrs Mary Cora Pugh, daughter of J. S and Rachel Steed. She was born in Asheboro, N. C., Oct. 16, 1867, and joined the Methodist church in her girlhood and was a loyal, devoted Christian until the day of her death. She left seven children, one a son three days old, who was laid by her side one week later.

L-ft motherless at the age of thirteen, and her older sister being married, she filled the place of older sister and mother to her younger brothers and sisters until her marriage to Mr. E. W. Pugh, six years later, and then by her wise counsel and loving advice was as a priceless treasure to her husband.

She was a woman of superior mental endowments. Although she lived in the country on a farm for 10 years, she was a constant reader who kept up with all current events, taught her children and kept them up in their studies in the public schools with children who had had far better advantages.

Her trust in God, ready wit and keen sense of humor when alone with her little ones, took her over the rough places and left her sunny, bright and ready to sympathize with all who came her way in need of it.

On June 23rd we left her sleeping in the Lexington cemetery, her grave hidden by flowers, sent by loving ones, there to rest "'Till the roll is called up yonder and the dead in Christ shall rise."

Besides her husband and children to mourn her death, Mrs. Pugh leaves one sister, Mrs. J. L. Winningham, of Greensboro, and six brothers, Messrs. W F. and Paul S. Steed, of Maxton, N. C., H. L Steed, of Steeds, N. C, J. N. Steed, of Washington, D. C., J. S. Steed, Prairie Center, Kansas, and Oscar R Steed, of Rowan county.

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Cured with
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Suicide Prevented.

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An... Infant's Catechism

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

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THE IDEAL LIFE POLICY takes the place of the bread-winner. Our Annuity, Disability and Endowment Policy provides a guaranteed annual income for the widow and orphans, for the mother or father, and for the insured in old age.

HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

Wakefield Hardware Co.,

JOBBERS & RETAILERS,

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Rev. W. V. Honeycutt closed a meeting at Center Church, on the Concord circuit, last week. He was assisted by Revs. G. T. Rowe and E. K. McLarty.

The Dowd correspondent of the Stanly Exterprise says: Rev. Mr. Gentry preached an excellent sermon at Stony Hill Sunday. We are always glad to have Mr. Gentry preach for us.

It was announced by Rev. T. E Winecoff last Sunday that services at the Methodist church will be continued through the week beginning Sunday, August 21st, and that Rev. A. W. Plyler is expected to be here to do the preaching. Mr. Plyler is an able preacher, and it is hoped that much good will be accomplished.—Franklin Press.

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Enrollment last year 280.
Improved Grounds.
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Up-to-date and Efficient Teaching Force.
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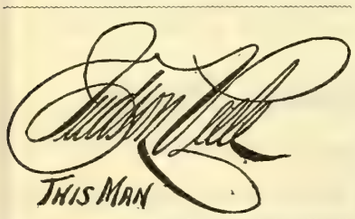
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Good service. Charges reasonable.

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Connelly Springs, N. C.
H. W. CONNELLY, : : Manager.

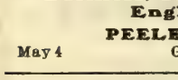


has been training North Carolina young men and women for business positions for four years. If there's one full graduate of his school out of employment, we do not know it.

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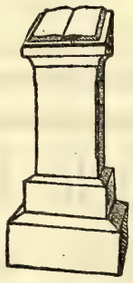
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Manager.

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Cleveland Springs.

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THE GUILFORD RANGE, for it furnishes a greater range of conveniences than any other Cooker Baker that we know of.

Warming closet. Water front attached to all ranges

The Only Range on the market with an oven draft.

Save worry, save time, save money, get the best . . THE GUILFORD RANGE.

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1. **The Complete Equipment.** It includes a library unsurpassed in the Southern States; chemical and physical laboratories; large and comfortable dormitories furnished with modern conveniences; a gymnasium supplied with the best athletic apparatus, swimming pool, shower baths and bowling alley.
2. A faculty now numbering eight experienced teachers, and increasing with the growing needs of the school.
3. Courses in English, Latin, Greek, French, German, Mathematics. Physics, Chemistry, History and Bible.
4. The location is healthful and the water perfectly pure.
5. In six years 200 students have been prepared for college.
6. The terms are so low as to place these advantages within the reach of students of limited means.

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MAY—NOVEMBER, 1904.

. . . SOUTHERN RAILWAY . . .

Account the above occasion Southern Railway now has on sale daily, tickets at extremely low rates to St Louis Mo and return Following are rates applying from principal points in State of North Carolina:

	Season	60 Day	15 Day
Asheboro	$35 55	$29 60	$24 20
Asheville	32 25	26 90	22 25
Charlotte	36 10	3 10	24 65
Durham	34 10	28 40	23 30
Gastonia	36 10	30 10	24 65
Goldsboro	37 10	31 40	26 25
Greensboro	34 10	28 40	23 30
Henderson	34 10	28 40	23 30
Hendersonville	33 35	27 85	22 85
Hickory	34 10	28 40	23 30
Marion	34 10	28 40	23 30
Morganton	34 10	8 40	3 30
Mt Airy	37 00	30 85	25 0
Newton	34 1	28 40	23 30
Raleigh	35 60	29 90	24 80
Rutherfordton	35 55	29 60	24 20
Salisbury	34 10	28 40	23 30
Sanford	37 60	31 90	26 25
Selma	37 0	31 40	26 25
Statesville (via Knoxville)	34 10	28 40	23 30
Wilkesboro	40 0	33 40	25 10
Winston-Salem	35 85	29 85	24 40

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NORTH CAROLINA

Christian Advocate.

REV. H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance

ESTABLISHED 1855. GREENSBORO, N. C., AUGUST 24, 1904. VOL. XLIX., NO. 34.

Closing the Campaign.

We are just now entering upon the fourth round of Quarterly Meetings. By common consent it is understood that the goal to be striven for in every charge this year, is, "Every interest brought up in full." There is to be no stressing of one interest to the neglect of another. All our church enterprises are important, and it is important that none should be neglected. But in case of a deficit all should share alike, each interest bearing a pro rata share of such deficit.

Our great Missionary Movement must not suffer from apathy or indifference. The gospel preached "in demonstration of the Spirit and of power," will not fail to give proper emphasis to this. In fact, no true gospel can be preached without stirring the very depths of the human heart with sympathy for all men who are without God and without hope in the world.

"Our arms of love,
Would all mankind embrace."

Church Extension will henceforth be recognized as a vital department of our Missionary propaganda. More than twenty years ago, we began to strengthen the weak places by the operations of our Church Extension Society, and the whole land teems with living evidences of the wisdom of this movement.

Our Educational work may be said to be passing through the crisis. If the force manning our institutions at present be maintained, there can be no doubt of a system of education henceforth in North Carolina Methodism that will not only be the pride of our denomination but one that will easily lead the way for all others. The educational assessment, properly presented, will appeal to the godly and intelligent sympathy and support of our people. These institutions are the springs of life to our denomination. Without them we could scarcely have a name to live.

The Veterans, our superannuates, their widows and orphans, will need only to be mentioned to our congregations to call forth practical expressions of sympathy and help. These men that have borne the heat and burden of the day, will not be forgotten or neglected, now that they are old and can no more go forth to join the battle forces.

ANOTHER ADVOCATE CAMPAIGN.

The ideal pastor is the one who looks after **all the interests of the church.** Such a pastor knows the value of his church paper, and helps the paper because the paper helps him and his people. He will not think of going to conference and pleading that the ADVOCATE'S interests had to be set aside for the reason that other things were pressing.

After consultation with local members of the Publishing Committee, it has been determined to ask for such an ADVOCATE campaign during this closing quarter as will secure the collection of all deficits and the addition of at least two thousand new subscribers. Ten from each charge will accomplish this. With this in view the Editor and Manager has been requested to issue circular letters to the pastors and furnish each pastor with the list of subscribers on his charge. The pastors are also requested to make public announcement in each congregation during the next round, insisting that all delinquents prepare to make settlement, and to take steps to secure his quota of new subscribers.

Do not wait till the October appointments to begin, but take time by the forelock and before each congregation in September, call earnest attention to the importance of collections and new subscribers for the ADVOCATE, and impress it upon all to be ready at the October meeting to make settlement, if not before. We make this appeal with confidence to loyal pastors who have stood by us in the past.

There has been an earnest desire on the part of those having charge of the publication of the ADVOCATE to make some decided improvements, and bring the paper up to something approximating the ideal of such a publication. We now think the time has come to begin this, and we must ask that preachers and laymen co-operate by sending in new subscribers and renewals as rapidly as possible.

We desire also that the business shall turn out an annual dividend for the benefit of the superannuates of our conference. Having invested their fund in the stock of the company, we should not be satisfied till we bring the business up to such a point of prosperity as to furnish an annual income to these worthy beneficiaries. The rational method of accomplishing this is to work through the agency of pastors and laymen who come in constant contact with those who should be induced to become subscribers. There should be no necessity of employing field agents to go out at heavy expense, but we should stir up the agencies of our church organization. If all respond to our plans, as we confidently believe they will, we shall witness a large increase in our circulation by the time of our Annual Conference. The ADVOCATE should be in the forefront of every movement to extend the Kingdom of Christ, and we shall continue to work and pray to this end.

Thank Heaven there are some people who do not feel it their duty to advertise the follies and mistakes of their fellows. There is still a deal of merciful kindness in the world. It is the chief cohesive force in Christian society.

NOTE AND COMMENT.

An Awakening Needed.

Who knows but the present war in Manchuria is to be the providential means of introducing into that great country a new order of things which will substitute industry and thrift where, for ages, the curse of the very earth has been a thriftless and unprogressive people. It is said that that country has as much wheat land as all the United States put together, and not an acre of it under tillage. One of the plainest lessons of history is that, in the order of divine providence, a thriftless and unprogressive people, must sooner or later give place to others who have the elements of thrift and progress By every token, it could only add one more calamity and curse to the soil for Russia to succeed in this conflict Notwithstanding Japan is reckoned as a heathen nation, it will evidently further the cause of Christianity and civilization for her to be successful in this great struggle.

* * * *

Good Roads to be an Issue.

In the tenth Congressional district, it seems that Mr. Ewart, the Republican nominee for Congress, means to make a strong point against his Democratic opponent, Mr. Gudger, on the good roads issue. At the last session of Congress, Mr. Brownlow, of Tennessee, introduced a bill in the House to provide for National aid in the building of good roads in every State Mr Gudger earnestly supported this measure, and Mr. Ewart evidently thinks the making of this prominent in the campaign will weaken his opponent. If they stick to this issue it may redown to the good of the country, for intelligently discussed, we could scarcely have a "campaign of Education" more practical or helpful. If there is one thing in the way of public improvement that needs to be agitated in North Carolina more than the building of first rate public highways we do not know what it is. Even railroad building can afford to be relegated to a secondary place till our country people are pulled out of the mud. There is nothing that will help the farmer more than good, macadamized roads, increasing his opportunities for profitable production, and enhancing the value of his real estate many fold. We trust great good may come of the discussion between Messrs. Ewart and Gudger, and that the successful one may go to the next Congress with his mind fully made up to do all possible to promote the cause of good roads.

* * * *

A Sweet Story Teller.

Last week the Lenoir News, republished from the Cincinnati Times, a letter written for that paper by Miss Mary Pauline Abbott, who, for some time, has been engaged in a mission school in Caldwell county. We make a few extracts as follows:

"People who never heard of George Washington.

"People who don't know what Valentine's day is.

"People who never heard of the Fourth of July.

"People to whom ice cream is a foreign, unknown quantity.

"People who never saw a rocking-chair or heard of a piano.

"People to whom the arts of civilization are all unknown and to whom the history of their own country is an unknown chapter, yet who live right in the heart of civilization in our own United States.

"Who are they?

"They are the mountaineers of North Carolina, and hearts all over Ohio are being touched by the pitiful story of their isolation in a civilized country. It is their history that is being told by a Cincinnati girl, who will go as a missionary of civilization to these people. Remarkable, in its every detail, is the story of the strange work of trying to bring civilization to those mountaineers."

"The conditions of this little mountain community are almost unrealizable to the people of a civilized country. The people know absolutely nothing of the arts of civilization and have lived in this little mountain community for years and years without any communication with civilization. They are proud people, and only by treating them as equals and with the respect due them can they be reached. These North Carolina mountaineers live in rude one story log cabins. The clothes are woven just as was done in primitive times. The food they eat is mainly cornbread. The furniture of the house is simple and rude. A chair is fashioned by cutting down a tree and placing pegs on the round side, whereupon the flat side becomes the seat. The cooking is done by the women in open fire places on which big logs are burned. Styles for women's dresses are unheard of things. The state of morals among the men and women is rapidly being raised.

"It was simply marvelous to me how, right here in this civilized United States these people had lived in the ignorance of isolation so long unknown. The chief diversion in their lives before last winter, when I opened the school, was when straggling politicians drove through the country and told the men to vote. And the men are Republicans and Democrats. But they vote, the Republicans thinking they are voting against slavery and the Democrats thinking they are voting for it. * * * Into this mountain country I went alone last winter to bring civilization to the people." * * * *

"A circuit was established for a Methodist minister and our part of the community, 125 souls, came to the preaching and sat all day on the floor (we have no benches), without dinner, to hear the gospel afternoon service. Many of these people traveled thirty-five miles in rough country wagons drawn by mules. I saw only one horse in the country. If I can get the Ohio people to give me the money and old chairs and clothes, and if I could just get a piano to take back with me this winter, I should be in some degree happy. I have got the railroad people to transport anything I can get free for me. Oh, if the people of civilization would only realize the debt they owe humanity and would give of their old furniture and clothes to these poor isolated people of the North Carolina mountains."

For some while we have been persuing the policy of silence with reference to the professional maligners of the "Poor Mountain Whites." We had decided that they are incurable, and we think so yet. Just as long as emotional people give money to support these peripatetic story tellers, they will continue to draw upon the imagination, and paint pictures that will give well meaning men and women in Ohio, and elsewhere, a good case of pious sniffles and get more money out of them.

The editor of the ADVOCATE is one of those Poor Mountain Whites, and now comes sweet May Pauline Abbott, a martyr to the cause of Christian enlightenment, and tells of the awful destitution right in the community where he was born, of good intelligent parents, and where he was brought up under the very best moral and religious influences, and where, in the schools of more than thirty years ago, he was prepared for college. How are the mighty fallen! What retrogression must have taken place in this community in a quarter of a century! Cedar Valley church, within two miles of this mission school, is the church of our boyhood. It was organized at least fifty years ago; and some thirty years ago, a faithful itinerant Methodist preacher, of large experience, pronounced this one of the best, if not the very best community he had ever seen. Mount Herman (not Hebron) church is within less than two miles in the opposite direction. This church has been organized and faithfully served by Methodist preachers for more than thirty years. There is, hard by this mission school, a strip of mountainous country in which dwell some poor, plain people, but none who deserve to be characterized as in this letter of Miss Abbott. The country generally is intelligent and thrifty, and fully supplied with educational and gospel privileges. What is to become of people who willfully misrepresent the facts, and yet claim to be doing the Lord's work. Miss Abbott might find enough to do to justify a stay of many years in this community, engaged in the work of Christian education. We would not object. But such exageration is a shame and scandal to the cause we all claim to represent.

* * * *

A Deadly Blight.

Those of our people who are so eager to give a welcome to Roman Catholic institutions, should refresh their memory as to the history of those countries that have been dominated by Catholicism. "By their fruits ye shall Know them," was spoken by Jesus Christ as an infallible rule of judgement. By this rule the Roman Catholic church has already been weighed in the balances and found wanting. The type of Christianity propagated by it, has proved itself a deadly blight to morals as well as to intellectual supremacy. History easily proves that the great inventions in the modern development of the arts and sciences come not from the cloisters of Rome, but from the free atmosphere of Protestant Christianity.

Bishop Candler, in a recent address, in which he contrasts the condition of the Latin populations in America with the Anglo-Saxon of North America, says: We know something about the Latin populations in South and Central Americas and in Canada at the end of four centuries that no man can deny and no sort of skill can

obscure. Stretching south of us for hundreds of miles are these nations, to whom we bear a relation by no means to be neglected These are republics, so-called republics, and republics in embryo; but they hover under the wing of the republic north of them, and we call the operation of this fact the Monroe Doctrine. The United States is the hen, and is mightily concerned that the European hawk doesn't get any of her chickens. This Monroe Doctrine they take, and for the most part like, but sometimes they don't like it at all They have been known repeatedly to get quite enough of that sort of protection. However that may be, the fact that they are overshadowed by us is an indication of the forces that are tending to make them what they are and what they will be. When we come to examine the difference between them and us, why do we say that it is because we are Anglo-Saxon and they are Latin? That will do very well for those who have never read the commentaries of Cæsar, on the Galic war. You can't tell me that a man like Julius Cæsar, who can fight like he did and then sit down and write about it, is a weak man, nor that the race that bore him is a weak race. You may pound and pound upon them, but that race is vigorous yet. No, it's not in the race. What is it, then? You'll find it a fundamental fact that characterizes all nations that its determining elements is the religious basis on which a nation rests. When Cortez came to Mexico he told the natives that his men were suffering from a disease that could be cured only by gold, and he said it was a disease of the heart. Some of our people have that disease to day. But beyond their disease of the heart these men had another characteristic—they came from out a priestly religion. Spain was a religious nation, after its own way, and it was early ordered that every vessel that came to the new world should have a priest on board. And the priests came. But they did not teach, they did not preach. They subjugated men to an ecclesiastical attitude, but they did not regenerate them.

The men who came to North America came from a land where a gospel freedom was preached, preached in its power to save men, and without mediation of priest. and they came to set up a fuller religious liberty to worship God after the dictates of their own conscience. They were men who had before them the renewed knowledge of the Bible, acquired from the widespread reading of the new translations of Elizabeth's time. They were men of the stock and religious conviction of Bunyan and Baxter, of Protestant Ireland and Presbyterian Scotland.

Now the white people of America have continued to impress the supreme nature of their religion on their people. So that here you have a religious and civil liberty, a stable government, and great prosperity. On the other hand, look below us yonder at the pitiful poverty of the Latin races. We don't know what poverty is. Go to Mexico, and you will see poverty. Go to Cuba, and you will see it. Here also you will find the Roman Catholic Church, and the poverty of the people is the result of its presence. I met a man not long ago who has studied that very question. He was an Irish Catholic himself, and could speak without prejudice, and that it could be shown that the poverty of Ireland grows only as the Irish Catholic Church sucks the substance of the people into its own coffers. The same thing is true in Mexico. The Church sucks up the substance of the land, and the people are crushed in their poverty. In 1556 Archbishop Mortufa asked the Council of the Church to stay the cost of the luxurious living of the officials of the Church. But it was not stayed, and never has been since.

This accounts for the magnificent buildings in Mexico, surrounded on every side by squalor and filthy huts. In the city of Toluca, for instance, one sees the grandest church buildings rising from among the huts of the people and the poverty of the worshippers. In a conversation with President Diaz relative to the strict laws in force in Mexico concerning the holding of land by religious bodies, he said that the laws were compelled to be severe, else the Roman Catholic Church would acquire all the land and then want to take possession of the government as well. "The earth is the Lord's, and the fullness thereof," and they administer it for themselves. No wonder that such a Church produces poverty. It discourages man to have to toil without any hope in his work. Man is a provident creature. The birds and the beasts may not lay up anything for the future, save some little store soon exhausted, but it belongs to man to lay up something. It is right to lay up goods, only you must be careful where you lay it up. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where theives break through and steal." When you grind people down to death, as does the Catholic Church, you paralyze industry.

CORRESPONDENCE.

After the Sermon.

JOHN FRANKLIN CROWELL.

Possibly we can get no nearer the truth than to say that the object of every sermon should be to bring the hearer to have in him more of that mind that was in Christ. In order to have that mind but one thing is necessary—to admit to consciousness the word of God which is powerful enough, we are told, to separate the things of sense from the things of spirit. And the things of the spirit, what are they, that we may choose them for the content of consciousness? What is it that we would have to give up, if the things of the flesh are to be set aside for the things of the spirit—the things that belong to our peace? Paul draws the line clearly for all ages when he says, (to use the literal Greek version,) "The minding of the flesh is death; but the minding of the spirit is life and peace."

In his letter to the Galatians, (5: 19-21) he catalogues the acts of the flesh which ultimate in death: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings and such like"—so black a brood of evil, of human depravity, that he whose light is made up of such darkness can never see the Kingdom of God, much less enter into it.

In contrast with these are the fruits of the Spirit: Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These mark the freedom of the Sons of God.

Here are two groups of thoughts which make up the human mentality. The problem is to dislodge the one and develop the other, and the way is defined in Romans 12: 2, the renewal of the mind by the word of life, the will of God. Progress in things spiritual always involves two processes, that of individualizing and that of socializing the spiritual truth. In the one case the truth must become an element of individual power; in the other it must transform the enduring social relations and cause men to be moved by the Christ-thought to co operate in whatsoever things are pure and of good report. But how can the man who permits himself to look upon woman with the adulterous glance, entertain the words of the Master? Or how shall the woman whose gossipy tongue, whose envy and hate have cankered her consciousness, entertain in her thought the companionship of the Spirit of truth? Only by seeing as the Master saw, that in each man and woman we behold a child of God, the immortal rather than the mortal. This is the true fellowship of faith, in Christ, the mystery of divine fellowship. To entertain the thought that we are absent in the body but present with the Lord in our associations, and our thoughts of others is the source of that purity which is the secret of divine power. Do you suppose that those disciples who walked with burning hearts with the Christ on the way to Emmaus, had any difficulty in keeping the evil thoughts out of their minds? Nay, it is the walking with Him, the talking with him, in the secret place of the most High, that we learn that God's truth can govern our thoughts so completely as to make the mind impregnable against the faintest suggestion of evil. Thus day by day the overcoming mind learns not only to take the Christ of the Scripture as he is, a constant companion to those who welcome him, but likewise to see him in every one of our fellowbeings. To begin with, this may be and, really is, only a hope, to most of us; but we have the promise that everyone that hath this hope in himself puriffi eth himself even as He (the Christ) is pure. Hope of becoming Christlike, step by step, with the aid of the word of truth to winnow the contents of consciousness, and to guard its portals, burns out the lust, the envy, the hatred, the greed, the tyrranny, the falsehood, until the gold of the precious fellowship of the spirit alone remains as the priceless asset, for which the man in the parable sold all that he had. The field of treasure is the dominion of the Kingdom, dominion over all that maketh and worketh a lie. First seek this, plead the divine Master, this birthright of the Sons of God, and all else comes with it. Is there any doubt? Meet it with the word of truth. and the Spirit of Truth will lead you into all truth. Was there ever such another promise? They that hunger and thirst after righteousness, (right thinking, and right doing) shall be filled—filled with the fullness of God.

No, this is not a closet consciousness, that cannot go forth and meet the hard knocks of everyday life. Everyday life is what the Spirit of the liver carries into it. He finds there what he brings into it. Let him habitually bring the mind of the Christ and he will find that the whole lump will gradually become leavened with the quality of mind which is armed with the whole armor of God. Let him inoculate his everyday environment with self centered thoughts and his mind will spawn conflict and discord to such an extent as to make a hell out of his family, his farm, his factory or his office.

To live is to individualize the power of the Christ mind over error and evil, to seek peace and to be pure. To die, is to cherish the false, to be discordant and to wallow in the mental mire of immoral thoughts.

As one of the greatest of spiritual leaders puts this the same thought: "To live so as to keep human consciousness in constant relation with the divine, the spiritual and eternal, is to individualize infinite power."

Washington D. C.

Our Correspondents.

"Upper Currents" and the Shut-Ins.

For many months my "Heart Talks" in the Epworth Era, Nashville, Tenn.,, have unerringly led me toward the shut-ins I have as I firmly believe, been led to an open door. Have had direct correspondence with hundreds of shut ins. If you want to correspond with a shut-in, send reply postal, tell me what you want, and I'll gladly furnish the address. There is no special paper issued in the sole interest of the very aged, our prisoners, the county wards (poor farms), cripples (disabled, and shut-ins. Have piles of letters from such as those that would all but break your heart. Have never seen them face to face, but our hearts have come in contact.

I've felt the thrill and power of that touch. God is leading me; of that I'm perfectly conscious.

I am trusting to the vast army of charitable people to let me lay this on their hearts. When this is done, my fondest hope is realized. The press is exceedingly kind, their columns are wide open to me I have toiled and planned until I am determined on a definite course. I have silver nor gold with which to bless these dear hearts. May it not be possible that these who dwell in shadows might more highly appreciate a heart message than they would gold? Am issuing a monthly paper, eight pages, and not an advertisement in it. It will be increased in size as the sale of booklets justifies. This paper is to be sent absolutely free to any shut in, any cripple, any very aged person, any poor farm, any jail or penitentiary. The matter is not on the basis of their poverty—the paper has no price; its a message of sympathetic hope and love. It is to be known as "Upper Currents Every word in it, every commuication,—all pertains to these classes, and these alone. Certainly, this is a territory unoccupied and one toward which I have been unerringly guided.

The constant call, coming from our great body of young people throughout the United States has opened up the practical possibility of such a paper. I am publishing, monthly, my "Silent Hour Series." These are devotional booklets of no less than 70 pages, and sell at 15c each. The titles advertised to date are (I) Lazarus: a Study in Bethany, (II) Tongues of Nature, (III) Faith: A Study in the New Existence, (IV) In the Heights: A Study in our Lord's Life These booklets are written for the intellectual and spiritual uplift of the reader. The hundreds of commendatory letters show that they are fully performing their mission. In order to send "Upper Currents" absolutely free to the unfortunate, for whom it is designed, I voluntarily devote the entire proceds of these booklets to the publication and circulation of "Upper Currents." Will my friends — my thousands of young fellow workers — ask more of me? Will any refuse me the following proposition when it is so little each month and yet makes possible so great a blessing? I beg the preachers to interest some one in every charge to write me at once. Read the proposition; it is simple and easy. I can send "Upper Currents" to eight shut ins every time this proposition is accepted, and there are eight in any given community. In all the six thousand charges of our Methodism, are there not at least 1200 that will meet me on this offer? Don't you see how I can thereby reach 10,000 shut-ins every month? May God put me in touch with 25,000! If you will let scores of others tell you, the booklet itself is worth every cent it costs. My proposition is simply this:

(I) I'll send you, postpaid, five (5) copies of an issue, one of which is yours complimentary.

(II) You place the four among your, friends, then, by money order, you send me 60c, less postage and cost of order In other words, I send you five books and you send me 55c when sold.

Let no one charge me with a unique scheme to dispose of my booklet. I assure you that I can sell every issue and retain all the profit—and that without any sort of scheme. This last month I entered over one thousand names for "Upper Currents." And these poor sufferers are scattered throughout the United States. Do you want to help anybody? I only ask you for about one hour a month to do something that doesn't cost you even the postage. Sell four of my booklets, and let me coin the profit into an "Upper Current" that shall carry at least eight desparing spirits into higher and happier altitudes. Will you? I await your reply.

J. Marvin Nichols.
Gainesville, Texas.

Mt. Airy District Summer Conference.

Dear Bro. Blair:—The Summer Conference for the Mt. Airy District met at Jefferson, Aug 11-14, and made some history worth recording. All of our preachers were present except three, and nearly a hundred laymen and visitors were in Jefferson. We were under the reign of the dog-star, Sirius; and a serious time indeed we had in getting there. Some of the most modest men in the Methodist ministry were a bit "struck up" for once in their lives.

Brother Hargett gave us a good gospel sermon on Wednesday, 8:30 p. m. Devotional services were conducted by Rev. J. B. Tabor on Thursday morning, who gave us some wise words of caution and counsel on the use of the tongue. The Presiding Elder, Brother Cook, called the Conference to order and was elected permanent chairman, and he proceeded to take up the program for the day.

Not all the pastors were present in the opening sessions to report on their Sunday schools, but it was easily apparent that much advancement has been made this year in the Sunday-school work. Different phases of Sunday-school work were discussed during the Conference and the committee on resolutions formulated some fine resolutions on the Sunday-school, striving to stir up the zeal of all in this department of our church work, and urging our teachers to warn the young people against corrupt literature, the cigarette and drink habit, the practice of profanity and irreverence towards God. The committee also reminded us of our duty to organize all Sunday-schools into missionary societies. They thus called attention to some good and practical things that ought never to be lost sight of, and the pity is that we did not have time to discuss these resolutions fully so as to practice faithfully their injunctions.

The Epworth League was also studied and its work and worth were thoroughly emphasized. Much progress has been made in league work this year. Only one league was reported last year with twenty-five members. Eight leagues are now reported with three hundred and five members. Some of our duty-loving pastors squirmed under the charge of the committee on resolutions that the former failures of the league were due largly to a lack of faith in its utility and practicability on the part of our pastors. The committee went so far as to say that "an Epworth League can be run in any congregation where there are enough people to run a Sunday-school." Some of our preachers seemed to think that a good thing that can be done must be done. To avoid this imperative conclusion they denied their faith in the resolution. This, it seems, was a slight mixing of a theoretical possibility with a practical impossibility. For, without doubt, it is theoretically possible to organize and operate a League wherever a Sunday-school is run successfully, but certainly it would not be prudent and practicable for a preacher to try this plan at every place on his charge.

The subject of missions was a chief theme in our conference. Brother Hargett, who is a member of the Board of Missions, keeps well posted on this subject and his addresses were full of information and inspiration. Brother Sprinkle, our district secretary on Missions, rendered very efficient services, with map and chart, explaining the world field and the forces at work. Dr. S. B. Turrentine and Dr. Jas. H. Weaver gave us good speeches on great subjects: "The Sunday-school in its relation to the evangelization of the world" and the possibility of the evangelization of 'the world in this generation." Rev Zensky Hinohara captured the Conference by his wise and winsome speeches. His simplicity is beautiful; his insight into the inner meaning of things is astonishing; and his interpretation of just what Christian education is, and of the lessons to be learned from the present war between Japan and Russia, and of the custom and cravings of his country was brilliant.

On Sunday at 11 o'clock, after a spiritual love feast, Dr. Weaver, Presiding Elder of the Statesville District, preached a plain, practical, powerful sermon on Christian life as a life of service. One of his fine sentences contains the sentiment of the sermon: "I am not so anxious to enjoy my religion as I am that others shall enjoy it." Following the sermon was a collection of about $320 to finish paying for the beautiful new church. Dr. Turrentine, I think, raised nearly $200 for G. F. C. during his stay with us. Adding to these collections the $27 raised in the conference for other purposes, it appears that our conference raised about $500 for different interests. A strong gospel sermon by Brother Townsend at 4 p. m. followed

by the sacrament, and a sermon at night on Christian Education, closed a happy conference.

Jefferson gave us royal entainment and we left that pretty place holding in loving remembrance many kind, new friends.

Secretary.

P. S.—Brother Bogle deserves much credit and many compliments for his wise plans in working up this Summer Conference and for his tireless efforts to give us all a good time in his home and town. I hear many good things said of his growing strength as a preacher. Rev. W. M. Robbins, a former pastor at Jefferson and a genial Christian gentleman, was present with us and added many smiles to this happy occasion. We were very sorry our beloved Editor could not be with us.

O. P. A.

Trinity College Notes.

The forty-sixth year of Trinity College will begin Wednesday, Sept. 7. The correspondence of the office during the summer has been heavier than during any previous summer. The prospects for attendance during the coming year are exceedingly gratifying. Everything is being set in order for what promises to be the largest opening for the past several years.

Dr. J. J. Wolfe will have charge of the department of Biology in place of Dr. J. I. Hamaker, who resigned during the spring term. Dr. Wolfe is a native of South Carolina, studied in Chicago University, and took his Doctor's degree in June at Harvard University.

The Executive Committee have organized a Department of Law which will begin Sept. 7. Mr. Samuel F. Mordecai of Raleigh has been elected Senior Professor of Law and Mr. R. P. Reade of Durham has been elected Associate Professor. The Executive Committee has not yet filled the other two chairs in this department, but will do so in a short while. It is regarded by the friends of the College as the most notable and significant movement the College has inaugurated within recent years. This will be the only law school within the state that is located at a county seat, and students will have special advantages in the study of courts, and acquaintance with the judges and leading lawyers of the state.

The work on the Woman's College is being carried forward as rapidly as possible. Messrs. Hook & Sawyer are preparing plans for the buildings, which will be models of beauty and convenience. The location of this college is one of the prettiest to be found about the city of Durham and is in easy reach of the library and laboratories of Trinity College.

State News.

A bank is to be established at Dallas, N. C., with a capital of $15,000.

The Friends will hereafter hold their Yearly Meeting at Guilford College instead of High Point.

The Newton Furniture Co., of Newton, assigned last week, P. E Fry being named as assignee.

R. B Glenn, the Democratic candidate for Governor, spoke to a large crowd in Raleigh Wednesday night.

The Walter W. Mills Lumber Company, of Raleigh, is embarrassed. Liabilities are said to exceed assets by something like $30,000.

The Asheville Citizen says Mr. and Mrs. Geo. W. Vanderbilt will return to Biltmore about September 15th and remain during the winter.

Granville county urges the name of Hon. A. W. Graham, who was recently nominated for the legislature, for speaker of the House.

The annual reunion of the Confederate veterans of the State will be held in Asheville on the 30th. Reduced rates will be given on the railroads.

Lawrence Wakefield, of Lenoir, Caldwell County, and J. H. Burke, of Taylorsville, Alexander, were nominated for the Senate by the Democrats of the — District.

It is claimed that the cotton crop has been cut off at least 25 to 50 per cent in the Southern counties, on account of excessive rains. There has also been great damage to the tobacco crop in Stokes and Surry on account of many hail storms.

The North Carolina Liquor Dealers Association issues a circular letter defining the association's position in the impending campaign and declaring that they propose to fight principally for the defeat of the Watts act, and calling on all wage-earners, laborers, union men and farmers to co-operate and vote only for such candidates as are opposed to all class legislation which robs the individual of his personal rights or grants special privileges to any class of men, cities or townships without first submitting such legislation to the vote of the people.

A press special from Salisbury, on the 18th said: The work of pumping the millions of gallons of water from the Barringer Gold Mine, near Gold Hill, in which eight men were buried in several hundred feet in mud last Thursday, is progressing rapidly, although it is believed at least another week will be required in which to reach the point where the dead bodies are supposed to be. More than one hundred feet of the water has already been disposed of, but no trace of the dead men has been found.

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je 22-10t

The Outlook for the College Man.

Never before in the history of the world has it been so easy for the ambitious youth to obtain a college degree. The public schools provide all the preliminary training required for admission, and this without expense to the scholar Once having passed his entrance examinations the road is assured, provided he has the necessary grit and self reliance,and is free from the germ of laziness. In these days the man working his way through college is respected by faculty and student corps; he pays his way by the sweat of his own brow, and his independence is admired even by those who do not have to follow a like course He chooses his profession, plods along, receives his degree, and enters the world to fight his battle and either to succeed, fail or stand still as a nonentity Now the question is this : Does the college graduate have a better chance than the man who never saw such an institution? From a strictly utilitarian point of view is the equipment he has acquired worth the candle, and will it enable him to reach his goal more quickly ?

Inferentially, this might be answered affirmatively by mere reference to the fact that colleges are springing up all over the land, and yet the patronage these new institutions receive has no effect upon the older ones. From this it is certain that the demand exists for the so called "higher education." Vast sums are necessary to keep all the colleges running, but endowments are frequent and liberal, so that we rarely hear of a college being compelled to close its doors because of lack of funds. In this way the demand is met. Those who give for this purpose certainly believe in the advantages of an education.

There is another and far stronger argument in favor of a college course. All of our great corporations and manufacturing corcerns seek the college man, but in no sense do they seek him because of his familiarity with their business or with any detail of their transactions; neither do they want him for the smattering of knowledge he may be able to devote to their interests. They take him solely for the training he has gone through, and not for the wisdom that may be stitched in the lining of his cap. That training the man of affairs can further develop along lines which will be useful to him. The "having learned how to learn" is of vastly more importance in actual operations than all the learning absorbed in any course of four years.

Considered in the aggregate the demand appears to be about equally divided between the classical and the technical graduate. Concerns engaged wholly in manufacturing prefer a man who has been trained along lines fitting their own processes, but there are others of equal importance and magnitude who find room for a classical training. The Pennsylvania Railroad Company, with the vast diversity of their transactions, can always find a niche in which to place a college man, no matter what course he may have pursued. If he shows ability in any direction whatever, there is an opening, and it is never the case of a round plug in a square hole. The General Electric Company now have at their works nearly 150 young men who graduated from technical schools last June These men are really serving a probation ary period to test their qualifications and their practicability as builders or handlers of electric apparatus. They are passing through a preparatory course, or advanced system of apprenticeship, to find what branch of the business they are best qualified for. In all cases of this kind the rapidity of advancement depends entirely upon the industry and ability of the worker. All companies are willing, and in fact eager, to push a man forward just as quickly as he can go, but, on the contrary, they have no use for a man who promptly settles down to one job and evinces no ambition. There is no philanthropy in this; it is a clear cut business proposition by the company to obtain the best help possible. A man who masters one task is expected to kick,and it is hoped that he will kick, for something else in order that he may learn more.

Some years ago the graduate was not paid enough to enable him to live comfortably. To meet his necessary expenses he had to have outside resources. He was treated as a regular apprentice and was paid a boy's wages. Managers found that this policy worked to their disadvantage by depriving them in many cases of the services of bright men who could not depend upon outside assistance. This has been changed, and the college apprentice is now paid wages sufficient to permit him to live decently by his own exertions. The manager displayed no charity by this action. He saw how his business was handicapped by the old method and changed it for his own benefit only. Incidentally he helped the graduate, but the idea of assisting the graduate did not influence him in the least to alter his plans It gave him the best talent the college world had to offer, and presented an equal opportunity to rich and poor.

Records prove that in producing establishments the college man at thirty is far in advance of the man of the same age who entered by the apprentice door. The graduate may have been twenty-five before he donned a jumper, but in five years he learned more with the college training he had as a foundation than the regular journeyman in 15 years of actual work in the shop. His reward is apparent in the greater responsibility of the position he occupies and in the greater wages he receives Even at thirty it is shown that the four years spent at college were not wasted, and that he really acquired the ability to learn how to do things.—The Iron Age.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous services.

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Richmond, Va.—Grand Fountain, United Order True Reformers, September 6–13, 1904.

Los Angeles, San Francisco, Cal.—Triennial Conclave, K. T., Sept. 5–9, 1904; Sovereign Grand Lodge I. O. O. F., Sep. 19–25, 1904.

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Our Little Folks.

Boys Gymnasium Ticket.

"Mother, can't I buy a ticket to the gymnasium for this summer?" asked Rob Royse, twisting the door-knob and looking at her anxiously.

"How much does it cost?"

"Four dollars; but that includes baths and—and just lots of things."

"Could your little brother go in on your ticket?"

"No, of course not, but—"

"Then I am sure we can't afford it, Rob," she said firmly.

"But, mother, I need it so! I'm all stooped over and weak-armed, and thin as a rail," he pleaded.

Mrs. Royse sighed, for what Rob said was true, and her great anxiety was to see her two boys grow strong and straight; still, they could hard ly afford the four dollars just now, and she could not give to one and not to the other. So she answered quietly:

"Alden needs it too, dear," adding, after a pause—"I wonder if we could not have a gymnasium of our own?"

"If we had a big barn like Skillman's we could, but we can't stand up in our coal-shed!"

"What about the back yard—an outdoor gymnasium?"

"That big old, bare lot!" he exclaimed.

"Yes, it needs to be big and bare, and the high fence around it is just the thing. The dead apple tree will make a fine hold for our swinging ropes, and we can easily fix up the place for basketball, horizontal bars and all those things."

"And we'll have swinging ladders," put in Rob, suddenly all enthusiasm, "and Dollard Wright has a pair of saw-horses he'll give us. Say, mother, wouldn't it be nice to have Dollard in our gym?"

Mrs. Royse looked dubious. "We don't want a crowd of boys here—it would soon give us trouble; but three would make it nicer than two, so if you promise to ask no one else you may have him in it."

"And between us we have money enough to buy our Indian clubs right off. Mayn't I go over and tell him about it?"

Away he bounded, leaving his mother smiling over her work and planning eagerly how to transform the ugly back yard into a first class gymnasium.

"I'll make them a floor mat by sewing together those two old mattresses in the attic and covering them with denim. It can be kept in the lattice porch at night. The best thing about the plans is that the boys are developing their muscles and they are in the open air at the same time, and happy at home where I can be with them. Maybe I will get a little physical culture myself!" laughed the wise little woman, patting the finished sewing as if it had originated the idea

That night the charter members of the Royse gymnasium held a caucus, as Rob called it, in the family sitting-room, and the most enthusiastic member of all was Mr. Royse himself.

"The first thing we must do will be to rake and clean the yard till it looks like new," he said with a boyish laugh. "Then I'll see that the ropes are up good and strong, while you boys fix the other what-you-may-call-ems. If a punching bag doesn't cost too much we will have one in the corner.

This was greeted with cheers, Dollard exclaiming, "Oh, let me buy that! Father was going to give me a gym ticket and I'll just take the four dollars to get apparatus. Isn't it lucky that school is out next week?"

"And that to-morrow's Saturday!" added Alden.

"We can invent so many nice games with the apparatus," Dollard said, thoughtfully.

"I know one already," cried Alden. "It's to put a tin can—an opened one, you know—on the end of a pole, and see how many times you can throw it up and catch it on the pole again. It takes lots of practice!"

The older boys smiled somewhat contemptuously over this, but Mrs. Royse hastened to declare that it would be fine training for the muscle of the back. Although they tried it the next day "simply for Alden's sake," Rob and Dollard got plenty of fun out of the tin can during that jolly summer.

Indeed, the whole gymnasium was a grand success. To be sure, no grass grew in the Royse's back yard that year; but there are many things better than grass or even a pretty lawn. The boys, who spent hours and hours there, developed some strong, big muscles, and became very skillful in their games. And since there were only three of them and it takes four to play most games, Mrs. Royse was often coaxed to leave her work and join them.

When she declared she was "getting more physical culture than the housework could stand," the boys resolved to help. They washed the dishes, made beds, swept, and in fact, as Dollard said, they "turned girl so that she could turn boy when the work was done."

"We're a Mutual Aid Society," she exclaimed to Mr. Royse, while Alden whispered confidentially: "Do you know father, I never used to love mother as much as I do now. She's so jolly and always plays so fair!"

Then there were four grown people who spent many a lively evening in the back yard, playing ball, swinging clubs, and practicing archery with as much delight as did their sons.

Only one thing marred the fun. All the children of the neighborhood wanted to come and live with them, as Rob had prophesied. At first they were patient with the intruders; but when the precious apparatus was abused and broken, they could endure it no longer. It was decided to build a high lattice separating the gymnasium from the front yard, with a door that would lock; then when the callers came the boys were brought in to entertain them on the front poarch or in the sitting-room, "just as we did before we invented our gym," Bob said. They were to be very nice to these callers, but on no account take them into the back yard

"We don't like to be selfish, boys," Mrs Royse said, "but we can not be imposed upon I hope you three will always have too much pride and self-respect to push yourselves in where you are not asked."

"Indeed we wouldn't!" they chorused.

"We're not selfish, we're protectionists. No representation without taxation, you know," this from Dollard, of course.

The result was some angry neighbor boys, but as two more private gymnasiums were started by way of opposition, it really spread the good work.

When fall came, Mrs. Wright kindly offered the use of her big attic for the winter, and here, though somewhat hampered by low rafters, the boys continued their muscle training.

"Are you satisfied with your summer's gymnasium ticket, Rob?" asked Mrs Royse with a bright smile as she helped him gather up his school books on the opening day.

"Well, I guess so!" he exclaimed heartily. "And it didn't cost four dollars, either, did it?"

"No. Do you notice how sturdy Alden has grown during the summer? He looks like a different boy."

"Sure enough! And Dollard and I have got biceps like a blacksmith's. Just feel that! I tell you, mother, it's funny that every boy doesn't get up a gym of his own. Don't you think so?"—The American Boy.

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To Our Old Stand-bys.

This summer season is particularly trying. Can you just as well send in that renewal now? If so, we shall be more than thankful. Any preacher or agent having money on hand for the ADVOCATE will confer a great favor by sending the amount at once. Our weekly expenses are just the same, and have to be met in cash. Many of the new subscribers sent in last winter have not been cashed yet. Next week would be a good time to attend to this. At least it would be pleasing at this end of the line.

A Shameful Record.

The lynching of two negroes at Statesboro, Ga., last week, and subsequent acts of violence toward innocent members of the race, have made a shameful chapter in the history of one of our greatest commonwealths. Georgia is noted for her sterling citizenship, and for moral worth ranks among the best states of the Union. It is all the outcropping of that spirit of hasty revenge, too easily manifest in all human nature, and which has been inflamed inordinately by the shocking tendency to crime in the negro race, as well as inflamatory utterances against them.

It seems that an awful crime had been committed, but the perpetrators were in the custody of the law, and there was no necessity for the work of the mob in this case, if ever such necessity exists. There was no end of justice possible to be attained that could not have been satisfied by the court, and there seems to have been no real reason for the interference, save the frenzy produced by the shocking crime, and the determination to satisfy a morbid desire for revenge.

We refer to this in these columns only to say that there must be a crusade against the spirit of violence. Our people must be counselled by every possible agency, to cultivate the habit of self-possession, even under provoking conditions, and we must everywhere teach the people to revere and respect civil authority. There is little hope for the country if the people take the law into their own hands

Mr. William Turner Dead.

We note with sorrow the death of Mr. William Turner, of Asheville, father of Rev. Harold Turner, of our Conference, which occurred at his home in Asheville, last Wednesday morning. Mr. Turner came to this country from England, several years ago. He represented the sturdy element of Wesleyan Methodists who have always proved a blessing to the church where their lot is cast. May the Lord give great comfort to the sorrowing ones.

The Asheville Gazette-News of August the 17, contained the following in reference to this good man:

William Turner died suddenly this morning at 3:30 at his home on Grove street, as a result of a stroke of paralysis sustained more than a year ago. Although Mr. Turner had been in ill health for the past many months, his demise was sudden and unexpected and was a great shock to his family and many friends here. He was up and about yesterday and feeling better than he had for several days. He ate a hearty supper last night and retired in good spirits and with no symptoms of the near approach of death. About 2 o'clock this morning he awoke feeling sick and got up. He subsequently was relieved and again retired, dying in a few minutes thereafter and before a physician could arrive.

Mr. Turner was a well-known and highly respected citizen, a consecrated Christian gentleman and a man who daily walked the "straight and narrow path." He was born in Yorkshire, England, in 1840. Most of his life while in Englund was spent in Manchester and Liverpool, where he was engaged in business. He was a life-long friend of the late James Buttrick, and when Mr. Buttrick visited England in 1887 he persuaded Mr. Turner to so arrange his business affairs as to soon follow him to America. Mr. Turner, with his family, came to this country in March, 1889, and located in Asheville. He was engaged for a number of years in the mercantile business in West End section of the city, and later in the furniture business on North Main street, but, owing to failing health, he disposed of his business interests and retired to private life. About eighteen months ago he was stricken with paralysis and since that time he has been in failing health.

Mr. Turner had been a member of the Methodist church for a long number of years and was prominent in church affairs. He was the efficient and successful superintendent of the Haywood street Methodist Sunday-school for a number of years and was frequently honored by his church, he having several times been sent as a delegate to the annual conferences. He had not been so active in church matters, however, during the past two or three years on account of his feeble condition.

Surviving are a widow and eight children—three daughters and five children. They are: Theodore and Constance, who are both married and live in England; Rev. Harold Turner, pastor of Burkhead Methodist church, Winston; James B. Turner, of Durham; Frank and Gerald Turner of this city, and Misses Lillian and Winifred Turner, also of this city.

The funeral was conducted at 3:30 p. m., August 19th, from Haywood Street church by Rev. E. K. McLarty, who was a warm friend of the deceased. The interment was at Riverside cemetery.

Rev. G. F. Smith, presiding elder of the Warrenton District, North Carolina Conference, was in the city last week and made the ADVOCATE office a pleasant call. He makes good report of his district and seems to be easily adjusting himself to the duties and honors of his office.

Law School at Trinity College.

Last week it was announced that steps have been taken to establish at Trinity College a Department of Law, which will furnish as complete and exhaustive a course in law as could be desired. All rejoice at this, another evidence of the fact that our College is developing solidly along all lines which point unmistakably to a career of usefulness, such as has been dreamed of only by those who cherish the very highest ideals.

As in all other departments, the aim in the Department of Law will be to furnish the student with such opportunities as will enable him to take his place in the profession alongside the graduates of the best schools of the country. The fact that Mr. Samuel F. Modecai, of Raleigh, has been secured as Dean of this department, assures its inauguration in accordance with the high ideals which are recognized as dominant in Trinity College. To speak briefly, we give it as our opinion that no step taken by our college, in recent years, means more for the college and the future history of the State.

Referring to this, the Charlotte Observer says:

"That was an important step taken by the Trinity College executive committee Tuesday in deciding to establish a law school in connection with the institution. The aims of the new department, it is stated, 'are to give thorough training in fundamental principles of law as is necessary to a right successful practice, to awaken in young students of law a faith in and admiration for the profession, to develop in them a lively sense of honor and justice and to fit them in moral character for the delicate duties which belong to this ancient and noble profession.' And in all probability this will be fully realized, for in its college course Trinity has been conspicuous in the inculcating of the solid ideas of right in its students. It is a pleasure to see this institution increase its usefulness to this State and section."

The Raleigh Morning Post says:

"With the establishment of a law department, to take effect at the opening of the fall session, Trinity College gives additional proof of the progressive spirit of the men who are guiding its destinies. Many of the brightest ornaments of the legal profession in North Carolina for years and years have received their collegiate training at Trinity, old and new, but because the college offered no instruction in the mysteries of Blackstone her aspirants for the bench and bar have been under the necessity of going to other schools to drink at the fountain of legal lore. From this time Trinity will supply everything necessary for the making of a lawyer except the man. If the student will do the latter the college will accept the responsibility for the former.

Like wise master-builders, the trustees of Trinity have laid a solid foundation for the future law department by securing, in the person of Mr. Samuel F. Mordecai, of Raleigh, a lawyer who, for legal learning, for quick perception and for ready reference has no superior and few equals in North Carolina. Mr. Mordecai, besides being a well furnished lawyer, has made his mark as an instructor in law and has shown marked fitness for the responsible position to which he has been called. Under his direction the success of Trinity's law department is assured."

The Raleigh Evening Times has also a very pleasing reference, as follows;

"The new law school at Trinity deserves more than a passing notice. Trinity has not seemed to be in a hurry to add this department to the college proper. We have no idea this step was taken even now with the purpose of competing with other institutions where law is taught, but rather to take advantage of the opportunity and build up a law school, the very best in the country. There is no reason why this should not be done The Methodists, supposing the patronage will be, for the most part, confined to that denomination, have an abundance of material. The college has friends who will furnish all the money necessary for the proper equipment and best administration of the school. The enterprise is no experiment, but an assured fact to begin with The people of the State will be glad to note this additional sign of Trinity's prosperity.

EDITORIAL NOTES.

Rev. J. E. Gay, of Spencer, was in the city Monday looking after the material for the splendid new parsonage to be erected for that charge.

We regret to note that Rev. J. P. Rodgers, of Asheboro station, has been very sick with typhoid fever. We are glad to report, however, that he is now convalescent, and he is expected to be out soon.

Prof D. Matt Thompson, superintendent of the city schools of Statesville, called to see us last Friday evening. He was returning from a visit to friends and relatives in Randolph county.

Mr. George Ricks, a prominent Methodist layman of Nash county, died at his home in Nashville, North Carolina, last week. He was a man who will be greatly missed, especially by the church of which he had always been a staunch friend.

Rev. J. J. Renn is holding a meeting this week at Muir's Chapel, assisted by Rev. T. H. Pegram. Bro. Renn has just recently closed a good meeting at Mount Pleasant. As a result there were ten added to the church.

Rev. E. C. Glenn returned Monday from Linwood, where, for a week, he had been engaged in a meeting with Rev. S. T. Barber, of the Linwood circuit. The meeting resulted in some thirty or more accessions to the church.

The Watts Law does not prevent the farmers from making cider out of their apples and selling the same. It also allows them to make wine of their grapes and sell the same in quantities not less than one gallon, provided, it must not be drunk on the premises.

Capt. John W. Walden died at his home at York Institute, on Sunday August 14th, at the age of 82 years. Captain Walden was among our oldest citizens, a consistent member of

the Methodist Church and a man who will be missed by his friends and neighbors. He leaves an aged wife, several children and a host of friends. —Taylorsville Scout.

We note with much sorrow the death of Mrs. Alice Meador, wife of Mr. Samuel J. Meador, which occurred at their home near Reidsville on Tuesday of last week. Mr. Meadow was the daughter of Mr. and Mrs. —— Woodson, of Reidsville, and was a woman of charming personality. May the comfort of divine grace be given to those who mourn.

We note with deep regret the death of Mrs. Sallie Sullivan Booe, the wife of Mr. Phillip Booe, of Walkertown, which occurred at their home on last Wednesday morning. Mrs. Booe was about 40 years of age. She was a leader with her husband in the work of the church, and will be greatly missed. Brother Booe and the stricken family have the sympathy of a wide circle of friends.

We acknowledge the receipt of an invitation to the marriage of Miss Addria Chreitzberg, daughter of Rev. Dr. and Mrs. H F. Chreitzberg, of Winston-Salem, to Mr. Lawrence LeGare Hardin, of Rocky Mount, N. C., on Thursday, August 25, at 4 o'clock, p. m. The ceremony will take place at Centenary parsonage, and the couple will leave immediately on their bridal tour. We wish this happy young couple a life of great joy and usefulness.

Last Sunday we had the pleasure of worshipping with the congregation at Muir's Chapel. There were two services. Rev. T. H. Pegram preached at 11 o'clock, and one seldom hears a more appropriate and helpful sermon. He preaches with the old time vigor, although he is now about eighty years of age. Brother Pegram is exceedingly popular with the churches in Guilford, having served very acceptably in this section for many years of his ministry. The services on Sunday seemed to give promise of a profitable meeting.

To the Methodists of North Carolina.

Located in the town of Brevard, nestling in the beautiful valley of the French Broad and surrounded by mountains, is the Industrial School of the Home Mission Society of North Carolina.

This school is designed to help the girls of our State to get a literary and industrial training.

The building is being completed and the outlook for pupils for the coming year is encouraging. But it needs the co operation of the Methodists. When completed there will be more furniture needed. There are two rooms which it seems would appeal to all, the library or reading room, and the sewing room.

In the first we need two good size tables, some chairs, book cases and books.

In the sewing room we want two good Singer Sewing Machines and six small tables about one yard long.

I feel sure that all Methodists want this school to prosper and accomplish the most possible good. In order to do this, it must be equipped, If each one would lend a hand and contribute something, we can soon have the necessary equipment so the school can go forward in its work without being so hampered.

Brother, Sister, you who claim to be followers of Christ, remember He said "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." And may you feel that it is indeed a privilege to help on this good work. Let the young people, even the children, respond to this call.

The contributions will be published from time to time and may He who sat over against the Treasury and commended the poor widow who gave her living abundantly, bless every gift and every giver.

All contributions, large or small, can be sent to

MRS F. E ROSS,
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The following has been received:

A Friend,	$ 5 00
Miss Reube Alley,	.50
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Meeting of the Directors of Greensboro Female College.

The Board of Directors of Greensboro Female College met in session in Greensboro, N. C., on August 18th and re elected Mrs. Lucy H. Robertson president of the College with very largely the same faculty that they had last year, and where changes have been made the faculty has been very materially strengthened.

It is the purrose of the Directors to continue the high standard of the College in every department, but a special effort will be given to the two important branches of English and Music, and to this end very distinguished specialists have been engaged in these two departments.

The Directors instructed the president to open the institution on the fifth of October and to close on the 14th of June, 1905. Students will report for examination and classification on the 3rd and 4th, so as to be ready to take up the school work on the 5th.

The outlook is promising, and it is hoped that the friends of the institution will support the Directors in their efforts to make this the most successful year in the history of the College.

C. H. IRELAND, Sec'y.

Western N. C. Conference Brotherhood.

ASSESSMENT NO. XX.—Rev. John M. Rice.—Called June 3rd, expires September 3rd, 1904.

Received on above assessment three dollars each from Rev. Messrs. J D Arnold, Jas Atkins, D Atkins, F W Bradley, Thos A Boone, J W Bowman, J D Buie, A J Burrus, Chas W Byrd, R G Barrett, A T Bell, W M Biles, A R Bell, Geo W Callahan, P J Carraway, W S Cherry, L W Crawford, C H Caviness, G W Crutchfield, W H Cooper, J M Downum, A G Gantt, T F Glenn, T J Gattis, E P Green, Geo D Herman, W V Honeycutt, R M Hoyle, J N Huggins, A W Jacobs, T B Johnson, W B Lyda, J R Moose, C P Moore, N M Modlin, Jesse S Nelson, P E Parker, R W Pickens, John M Price, E G Pusey, J J Renn, Z Rush, J P Rodgers, A S Raper, J M Rowland, T T Salyer, M A Smith, J A Sronce, J T Stover, M T Steele, F L Townsend, J C Troy, M H Vestal, J W Wheeler, J A Wiggins, C A Wood.—Total 56.

One dollar each from Messrs J A Odell, W R Odell, T C Smith, B D Heath, Neil Lee, G F Ivey, J O Forrester, W H Watkins, I F Craven, F Stikeleather, F A Gennette, C A Bray, J E Wyche and Mrs Geo W Ivey.—Total 14.

Time expires Sept. 3rd. Brethren, please notice date. Do not let your membership lapse. I will have to abide by your ruling, unless I hear from you by the date given asking for indulgence. Every member has been duly notified by postal.

Yours very truly,
H. F. CHREITZBERG,
Treasurer.

North Carolina Methodism

Rev. H K. Boyer, of Statesville, has been assisting Rev. B. F. Fincher in a meeting at Stoney Point.

The Hickory Press announces that Rev. Dr. C. C. Weaver will assist Rev. Parker Holmes in a protracted meeting at Hickory.

Rev. J. A. Bivens, of Trinity Park School, preached for the people of First church, Salisbury, on the second Sunday.

Rev. J. T. Ratledge has announced a protracted meeting to be held at Danbury, beginning on the second Sunday in September.

Mrs. J. R. Scroggs and daughter, of Greensboro, have been visiting relatives in Asheville. They returned home last week.

Rev. and Mrs. M. T. Plyler, of the North Carolina Conference, now stationed at Chapel Hill, have been visiting relatives in Iredell county.

The Methodist church has been completed. It is a handsome, up to-date building. The old benches have been placed in the building, but new benches will be purchased later.—Jefferson Recorder.

Rev. Frank Siler returned to his home in Asheville on Tuesday of last week and procured a leave of absence till September 1st. to be with his son Gilmer here during his illness. He returned to Franklin Thursday.—Franklin Press.

Rev. R. F. Bumpass, pastor of Edenton Street church, Raleigh, gave his people a lecture last Monday night, on "A Day in Versailles." The lecture was given under the auspices of the Epworth League. Brother Bumpass recently made a trip to Europe, and we have no doubt his people were greatly profited by this lecture.

Bishop W. W. Duncan, of Spartanburg, S C., and his accomplished wife, are guests of Mr. and Mrs. Geo. H. Smathers. Bishop Duncan is well known and greatly admired throughout this State as well as his own. Mrs. Duncan is a first cousin of Mrs. Smathers.—Waynesville Courier.

The Sunday-school at Friendship, on the Greensboro circuit, held a picnic at Lindley Park last week, and took a car ride over the city. This is the home church of Rev. A. G. Kirkman, our popular Register of Deeds, and he was on hand doing everything possible to give the little folks a happy day.

We gather the following items from the Landmark: Rev. Mark Levy, a "Christian Jew," who has been visiting a number of towns in North Carolina, came to Statesville Wednesday on a short visit. He conducted the prayer meeting service at the First Methodist church Wednesday evening.——Rev. R. M. Taylor, pastor of Statesville circuit, has kindly furnished the Landmark the following in regard to the work on his charge: "A revival meeting of much interest has been going on at New Salem Methodist church, on the Statesville circuit, since the first Sunday in the month The church has been greatly revived. About 25 persons have professed faith in Christ, and up to date 11 have joined the church, while others will come in later. The meeting closed Wednesday night. The pastor, Rev. R. M. Taylor, was assisted by Rev. R. B. Hines, a local preacher from Mount Airy. Mr. Hines is a very forceful and successful preacher, with no modern "fads," but with the persuasive eloquence of a man of God, and with the unction of the Holy Spirit. His work gave great satisfaction to the people."——A revival meeting will begin at Providence, on the Statesville circuit, next Sunday, and Pastor Taylor will have the assistance of Mr. Hines in th's meeting. ——Evangelist Walter Holcomb will conduct services at the First Methodist church Sunday morning at 11 o'clock and his singer, Mr. Edward McKensie, will assist with the music. Mr. Holcomb will preach at the First Presbyterian church Sunday night and Mr. McKensie will sing.

Made Fine Progress in His Studies.

Chapel Hill, N. C., June 18, 1904.

DEAR MR. GRAY,
Principal Bingham School, Mebane, N. C.:

My son has made fine progress in his studies this year, and has improved very much physically. I will send him back next year because I think Bingham is the best place I can send him and because he wants to go back.

Yours truly.
H. S. PATTERSON.

Opening of A. & M. College.

The Agricultural and Mechanical College at Raleigh will open Thursday, September 1. Entrance examinations will be held Tuesday and Wednesday, August 30 and 31, at 9 a. m. Examinations to remove conditions will be held Tuesday, Wednesday and Thursday according to schedule. Students examined for entrance or to remove conditions at other times than the above will be charged one dollar for each examination Registration on Tuesday, Wednesday and Thursday. Registration after Thursday, September 1st, will cost one dollar. Rooms will not be reserved in the college dormitories after September 1st.

Highly Gratified With Bingham School.

Goldsboro, N. C., June 22, 1904.

MR. PRESTON LEWIS GRAY,
Principal Bingham School, Mebane, N. C.

DEAR SIR:—I am well pleased with the progress my ward, Joseph A. Parker, made at your school the past year. He also says he is highly gratified with the school and wants to return next year and continue until he is fully prepared to enter college.

Yours truly,
I. F. ORMOND, G'd'n.,
Clerk Superior Court.

The Quiet Hour.

A Personal Religion.

One of the difficult things for men to realize seems to be their personal relation to God—that God cares for them as individuals, and that they owe Him a love and a service which shall be real and practical.

When, some years ago, in the British naval maneuvers the Camperdown was sunk by her sister ship, the sailors struggling in the water had no trouble to realize that the boats which were put out by the vessels of the fleet were there to save them. Each one knew his personal safety was sought, and where one had a shipmate in the boat, who called his name and sought him, it had a special meaning, though that sailor knew his friend would be seeking others even though he were not in need.

So Christ seeks us, and calls us by our name, and day after day labors for our salvation. His love is personal and real, and reaches down to everyone.

But it asks a return in love and service. The story is told of a young officer, dying of consumption, a good enough fellow who lived up to the ideals and standards of his set; not immoral, honest, brave, everything a man could be, except that Christ had no place in life. He kept on planning for the future, and had no special dread of death, relying on his "record." One day a clergyman friend talked to him about his soul. His reply was to point to his spotless life. His friend turned to him, "Jack, what have you ever done or not done that would have been different if you believed there was no God? Or, I'll put it differently: What have you ever done or not done for the sake of Christ your Saviour? If your life has been moral, hasn't it been godless?" "I see it now," he replied. "Leave me and let me think about that question." It brought him to Christ and the feeling of a real personal relation to his Lord.

Morality will not answer. The standard of heaven is so high above our standard that our own lives would make a poor showing.

What is our relation to Christ? What are we doing for His sake? What are we doing because He disapproves? The intimate relation with our Lord, the personal relation, is what we need, giving Him love and service in return for the great salvation He is offering us and for the love which He bears to us.

Our religion is a personal religion, and our love must be a personal love for the Christ of Galilee.—The Lutheran Observer.

A Timely Invitation.

A business man was on his way to the prayer meeting. His work had detained him so long that his dinner had been hastily eaten, and yet he was late for service. The sound of music floated down the street, and, as the church came into view, he quickened his steps.

On the pavement he hurriedly passed a stranger, who was gazing curiously up at the open windows. Acting on a sudden impulse, he turned back.

This is our prayer meeting evening. Will you go in with me?"

The stranger hesitated a moment.

"Why yes," he answered.

Prayer meeting ended, the two went out together.

"I was very glad to have your-company to night," said the business man, as he parted from his new acquaintance, after finding out his name and where he lived. "May I call for you next Wednesday?"

The man without much enthusiasm, replied he "didn't care" if he did.

He called, and followed it up on succeeding Wednesday, taking care to introduce the stranger to the other men of the congregation.

That was the starting-point. Prayer meeting led to church service. The stranger finally, with his family, united with that congregation. He has become an active and efficient church worker.

"Do you know," he said to his first friend, recently, "do you know. I had lived in our city for seven years before I met you? I had not been in the city three days before grocers and dairymen had hunted me up; within three weeks the politicans had learned my political preferences. Yet in all those years you were the first man who ever said, "Come, let us go into the house of the Lord.'"—Selected.

"His Servants Shall Serve Him"

Service does not seem to some a very attractive feature of the bliss of heaven. In this world men do not admire service. They prefer to be lords and masters and let others do the serving. Jesus, however, taught us the dignity of service. One who has learned this lesson will not despise service, but glory in it

The Bible teaches us that we shall still serve in heaven. Our service there will differ from that which we render here. We cannot wipe the tear from the eye of the mourner there, for the Lord God shall wipe away all tears, and there shall be no more crying. We cannot sit down beside a mother who has just closed the eyes of her only daughter and try to comfort her with the hope of the Gospel, for in heaven there shall be no death. We cannot give bread to the hungry nor a cup of cold water to one of the little ones, for in heaven they hunger no more, neither thirst any more. We cannot kneel by the couch of the sufferer and commend him to the pity and compassion of God, for in heaven the inhabitants never say, "I am sick."

The service we shall render there will not be outward and physical, but in the inner temple of intellectual and spiritual life we shall minister. Much of our work in this world is coarse, exhausting, and tends strongly to degrade. But in heaven, while we may not be eyes to the blind and feet to the lame, we shall be able to contribute far more to the happiness of those by whom we shall be surrounded than we can now do.

CANCER CURED BY BLOOD BALM.

All Skin and Blood Diseases Cured.

Mrs M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

Teachers Wanted.

We have a large number of applications for teachers for rural and graded schools. Six to ten month terms, salaries up to $75 00 per month. Also for private schools, governesses, etc.

Full particulars upon application. The Southern Educational Bureau, Raleigh, N. C. Established 1891. References given and required.

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Wakeful?

Sleeplessness Is a Sign of Nerve Trouble and Should Be Looked To.

There are three different manifestations of sleeplessness.

First, hardly to sleep a wink all night, second, to lie awake a long time before falling asleep; third, to fall asleep soon, waking up after several hours and then find it hard to sleep again.

They mean that somewhere in the nerve fibres, somewhere in the brain cells, somewhere in the blood vessels that carry blood to the brain, something is radically wrong, and must be righted, or the end may be worse than death.

To right it, take Dr. Miles' Nervine.

Some other symptoms of nerve trouble are: Dizziness, Headache, Backache, Worry, Fretfulness, Irritability, Melancholy, Lack of Ambition.

They indicate diseases which may lead to Epilepsy, Fits, St. Vitus' Dance, Nervous Prostration, Paralysis, Insanity.

Nothing will give such quick and lasting relief as Dr. Miles' Nervine.

"My husband had been sick for weeks, could not sit up to have his bed made. With all the medical help we could get he continued to grow worse. He could neither sleep or eat. Our baby girl was sent away, and all callers barred, because he could not stand a bit of talking. I read of a case of nervous prostration cured by Dr. Miles' Restorative Nervine. We began giving it to him, and in a few days he was able to be dressed. From that time he steadily improved. Nervine saved his life."—MRS. A. G. HASKIN, Freeville, N. Y.

FREE Write to us for Free Trial Package of Dr. Miles' Anti-Pain Pills, the New Scientific Remedy for Pain. Also Symptom Blank. Our Specialist will diagnose your case, tell you what is wrong, and how to right it, Free. DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

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The Epworth League.

Topic for August 28.

Our Work for the Negroes.

(Ps. 36: 9; Acts 17: 24 31.)

Work for the negroes has been, and still is, an important part of the activity of the Methodist Episcopal Church, Sonth. William Capers, afterwards one of the bishops of our Church, was the founder of missions to the slaves, and the most conspicuous triumph of Methodist missions at the beginning of the Civil War was the evangelization of the negroes. Impoverished by the war, and compelled to reconstruct entirely its industrial system under most adverse conditions, the South has never been oblivious of the historic connection of its Church with the slave missions, nor unmoved by its present responsibility, though to our more fortunate and wealthy sister Methodism has fallen in recent years much of our inherited responsibility; and nobly has she been fulfilling her trust.

The present prosperity of the South and increasing wealth of the Methodists in the South are not unaccompanied by an awakening to a sense of increased responsibility for the negro in our midst. Relations of master and servant in the Southern States, the sentiments that have been derived from the associations of the past, and the community of interest of the races dwelling side by side make it fitting and necessary that we should consider the subject of our work for the negroes.

I. THE NEGRO A SUBJECT FOR MISSIONARY WORK.

1. The negro is an alien in race and distinct in civilization from the Caucasian inhabitants of North America Upon our shores without his own consent and abiding in our midst, he is still not of us, and unlike the greater part of the foreign population constantly adding to the inhabitants of the land, he is unassimilable, and must forever remain distinct. Within the lines that separate the negro from the white races, however, are to be noted considerable variations of type. There are black and brown races, differing very greatly in many respects, and occupying different stages of racial development. The sweeping assertions as to the character of the negro and the results of work among them that are often made are misleading because actual differences are not regarded.

2. The moral and religious condition of the negro makes him the subject of missionary work. Here we must also remember that there are greatly varying types and stages of development. In some communities the negroes are capable of taking care of themselves; in others they are as dependent upon mission work as if they were still in the heart of Africa. But in general it may be said (1) that the tendency among them is to dissociate religion from morals. Their religion is unethical, and in many places it constitutes no presumption in favor of either honesty or virtue for a negro to be a member of the Church, although in others there is doubtless a good type of piety. (2) Many superstitions prevail among them. These are the survivals of the heathenism from which they have come. (3) Religion is made to appeal to the emotions chiefly, and there is impatience at insistence upon correctness of conduct from the pulpit. Worship often degenerates into something resembling the ecstasies of paganism But here again we must be careful to consider that there are negro congregations in which worship is dignified and spiritual and preaching soundly evangelical and righteous. (4) Of course the morals of the negroes are usually bad; they are in most instances but children in morals without the innocence of childhood, and with the dreadful hereditary dispositions that lust and licentiousness engender. Save in exceptional communities, and these chiefly in cities—and they are almost as distinctly separated from the mass of the race as if they were not of it—there is nothing in the moral and religious status of the negro to lead us to hope that he will ever extricate himself from the toils of superstition and the bondage of sin He must be evangelized like any other semipagan race.

3. The intellectual status of the negro is as mixed as his religious, running all the way from the higher development to the lowest. But in general it is low, and education has not succeeded in bringing the race to a higher level. The public schools have done little for the negro, because they have proceeded upon the wrong theory—the divorce of learning and religion. Christian education becomes then a necessity, and, as the State cannot give this, the education of the negro is left to the Church as a missionary work. The school means a great deal more to the negro than to the white child, because his home training is nothing. Whatever he gets that uplifts must be from the school. The Church, as it actually is among them, is equally barren of resources for his uplift. The Christian school is his sole means of true education, and that must be missionary.

4. The prevalence of vice, crime, and insanity among the negroes portends a degeneration that accentuates all the conditions of need that have already been referred to. The downward rush is hastened, and the need of speedy help from those who occupy a position of advantage must be recognized as increasing with time.

II. OUR RESPONSIBILITY.

1. The Churches in the South are under an especial responsibility due to the proximity of the negro, the community of interest he was with them, the history of his relation to them in the ante bellum days, and the confidence and affection that again obtain after the lapse of years. Well-meaning enthusiasts, as well as studious philanthropists, from afar are under some disadvantage in treating of the negro question and in applying their schemes for its solution; but they have doubless accomplished some good. Ours is the responsibility, however, as ours is the opportunity of studying and remedying the evils from the nearer point of view and of approach.

2. The responsibility is that of superior advantage. In the hands of the white people of the South, and the Christians in the main, are government schools, and the gospel. We cannot withhold from the inferior race in our midst these advantages without peril to the society in which we live, as well as wrong to the inferior race that lives amongst us and which, if not sharer with us, will be the source of a degradation to us.—Epworth Era.

Littleton Female College.

This institution with a patronage of more than 200 pupils from five different states, covering an area of 1000 miles in diameter, desires immediate correspondence with any young lady who wishes to go off to school. A postal card or letter will bring immediate reply and interesting information.

The 23d Annual Session will begin on Wednesday, Sept. 14, 1904.

je 2 13t] J. M. RHODES, President, Littleton, N. C.

Greensboro Female College, Greensboro, N. C.

1838-1904.

Fall term will open October, 1904. New building, with new equipment, and every modern convenience, unsurpassed in beauty and healthfulness of location.

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Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Items.

The Conference minutes have been in the hands of the printer for some weeks, and it is a disappointment that they are not yet ready for distribution. We hope to be able to send them out, with the 26th annual report of the Woman's Board of Missions, and the quarterly literature, at an early date.

Miss Sallie Nowlin, Secretary of Shelby district, announces that her district meeting will be held at Kadesh, beginning Thursday evening and embracing Friday and Saturday before the 3rd Sunday in September. Success to this meeting!

Mrs. W. W. Hagood, Secretary of Charlotte district, attended the District Conference held at Marshville, and organized an auxiliary at that place with eleven members.

We are encouraged in our faith that God will give us the second Circle of Thirty if we continue earnest in prayer. From Monroe comes a message that the annual meeting was a great blessing to that Society and that it now has three members of the Circle. Charlotte also reports an addition to the Circle. Surely He will enrich the noble women who are thus laying upon His altar not only spices and myrrh, but frankincense and gold. When we "think God's thoughts after Him" and take our place in His plan, every law of spiritual life is pledged to our growth.

Remember that September first closes half the fiscal year. May every society have a fine report for the second quarter, and send it promptly to the district secretary.

If you do not wish for His Kingdom,do not pray for it; but if you do, you must do more than pray, you must work for it.—Ruskin.

Answers to Prayer.

Mrs. C. F. Wilder, in the August number of Woman's Missionary Friend, gives the responses to a request sent to Christian workers for a single instance of a notable answer to prayer. We clip the following:

Mrs. Mary Clarke Nind, "our Little Bishop," gives one of many instances, and we regret that space forbids giving the whole characteristically helpful reply:

"In one of many itineraries I went to organize an auxiliary and was detained on account of a disabled engine; I reached the church in time for the meeting The night dark, dreary, rain falling, streets muddy, audience composed of pastor, superintendent and wife, my host, hostess and the janitor. There were many empty pews and a discouraging outlook. At the close of the meeting I went to the station through mud hub deep to take a 3 o'clock a. m. train. I had time in that dismal station to pray and plan, and I planned to go back there Saturday evening. I did so and had a decidedly cool reception. Church in debt, pews needed, cushions, etc., etc. I silently prayed as they talked."

The minister at last asked our friend to preach for him the next evening. Mrs. Nind consented if he would allow her to present the work of the Woman's Missionary Society. That afternoon was spent in prayer, in the evening the church was full, aisles seated and the Holy Spirit came. Eighteen names were secured for an auxiliary. Monday, twenty members and two life members. My cup ran over. As she left her host gave $20 00 more. "Twenty members, $60.00, prayer answered, a clear, glorious victory. The society grew and supported a Bible reader and orphans. The next year after organization it nearly doubled the amount raised the previous year. To God be all the glory."

"I have had so many answers to prayer that I hardly know which to select. When I have asked for great things of God I have always secured them. I asked for $500,000 for the Loan Fund of Church Extension, and I got it in cash right down on the nail. . . . I asked for a million for missions and that came in two years. . . . The Lord has answered prayer munificently and he will continue to do so."—Bishop McCabe.

The Death Penalty.

A little thing sometimes results in death. Thus a mere scratch, insignificant cuts or puny boils have paid the death penalty. It is wise to have Bucklen's Arnica Salve ever handy. It's the best Salve on earth and will prevent fatality, when Burns, Sores, Ulcers and Piles threaten. Only 25c. at all drug stores.

Two members of Company A, (Durham) Third Regiment, North Carolina National Guard, were struck by a bridge and instantly killed while riding on top of a car, on the return trip from the encampment last Friday. Two others were badly injured, one of whom has since died. The accident occurred at Stony Creek bridge, about two miles east of Goldsboro.



has been training North Carolina young men and women for business positions for four years. If there's one full graduate of his school out of employment, we do not know it.

Peele College is thorough and strictly high-grade in every respect. No decoy methods, RELIABLE. Its graduates are in demand by responsible firms.

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PEELE COLLEGE,

May 4 GREENSBORO, N. C.

Quarterly Meetings.

Asheville Dis't—4th Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	Sept	3 4
Bethel	"	3 4
Marshall circuit, Walnut Creek	"	8 9
Hot Springs ct., Antioch	"	10 11
Ivey circuit, Barnardsville	"	13 14
Bald Creek circuit, Bald Creek	"	15 16
Burnsville circuit, Burnsville	"	17 18
Swannanoa circuit, Swannanoa	"	24 25
Hendersonville station	Oct	1 2
Hendersonville ct., Hillgirt	"	3 4
Cane Creek ct., Tweed's ch	"	8 9
Old Fort circuit, Person's Church	"	15 16
Weaverville circuit	"	22 23
Weaverville station	"	29 30
Central	Nov.	5 6

Charlotte Dist—4th Round.

J. E. Thompson, P. E., Charlotte, N. C.

Pineville, Pineville	Aug	27 28
Dilworth	"	28 29
Trinity	Sept	4 5
Hoskins	"	4 5
Morven, Bethel	"	10 11
Brevard	"	18 19
Chadwick	"	18 19
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Weddington, Weddington	Oct	1 2
Matthews, Matthews	"	2 3
Clear Creek, Zion	"	8
Tryon street	"	9 10
Calvary	"	9 10
Lilesville, Forestville	"	15 16
Wadesboro station	"	16 17
Ansonville Mt. Vernon	"	22 23
Polkton, Polkton	"	23 24
Waxhaw, Waxhaw	"	29 30
Derita, Pleasant Grove	Nov.	5 6

Franklin Dis't—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	July	23 24
Franklin circuit at Iotla	Aug	6 7
Webster ct. at Cullowhee	"	13 14
Macon cir. at Mount Zion	"	20 21
Glenville circuit at Norton	"	27 28
Whittier circuit at Shoal Creek	Sept.	3 4
Dillsboro, Sylva & Dillsboro	"	10 11
Andrews circuit, Andrews	"	17 18
Bryson City circuit, Bryson City	"	24 25
Murphy Station	Oct.	1 2
Robbinsville circuit, Robbinsville	"	8 9
Hiwassee circuit at Martin's Creek	"	15 16
Hayesville circuit at Hayesville	"	22 23

Greensboro Dis't—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	July	24
Greensboro, Spring Garden St.	"	31
Greensboro, Centenary	Aug.	7
Greensboro, Walnut St	"	14
Pleasant Garden, Bethlehem	"	28 29
Ruffin, Ruffin	Sept	4 4
Randolph, Mt Shepherd	"	10 11
Wentworth, Salem	"	17 18
Reidsville, Main St	"	18 19
Asheboro station, Asheboro	"	25
Randleman, Naomi	"	25
Uwharrie Oak Grove	Oct.	1 2
Asheboro circuit, White Cha, el	"	7
Enterprise Concord	"	8 9
Ramseur, Ramseur	"	9 10

Morganton Dis't—4th Round

J. H. West, P. E., Rutherford College N. C.

Morganton station	Aug.	13 14
Cliffside circuit at Oak Grove	"	20 21
Henrietta and Caroleen	"	21 22
Marion station	"	27 28
Connelly Springs ct., Ruth. College	Sept	3 4
Table Rock ct at Mt Grove	"	10 11
North Catawba ct, Green Mt'n	"	17 18
Morganton circuit Mt Pleasant	"	18 19
Forest City ct. Salem	"	23 24
Rutherfordton station	"	25 26
Green River circuit, Bethlehem	Oct	1 2
Elk Park, Elk Park	"	8 9
Spruce Pine ct Valley View	"	15 16
Bakersville station, Bakersville	"	16 17
Broad River ct., Tanner's Grove	"	22 23
Thermal City ct Pisgah	"	29 30
McDowell circuit, Nebo	Nov.	5 6

Mount Airy Dis't—4th Round

J. A. Cook, P. E., Mount Airy, N. C.

Jonesville circuit at Jonesville	Aug.	27 28
Elkin station	"	28 29
Sparta ct., Potato Creek	Sept	3 4
Laurel Springs ct. Chestnut Hill	"	10 11
N Wilkesboro ct., Miller's creek	"	17 18
Wilkesboro ct. Wilkesboro	"	18 19
Rockford ct. at Stony Knoll	"	24 25
Mount Airy station	"	25 26

Salisbury Dist—4th Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Forest Hill	Aug	20 21
Concord, Epworth	"	21 22
Concord circuit, Bogees	"	27 28
Concord, Central	"	28 29
Albemarle circuit, Century	Sept	3 4
Albemarle station	"	5 6
Salisbury, Main Street	"	10 11
Salisbury, First Church	"	11 12
Big Lick circuit, Big Lick	"	17 18
Salisbury circuit, Providence	"	24 25
Spencer station	"	25 26
Linwood circuit, Linwood	Oct.	1 2
Lexington station	"	2 3
Lexington Mission	"	3
New London circuit, New London	"	8 9
Gold Hill circuit, Wesley Chapel	"	9 10
Jacks n Hill circuit, Macedonia	"	11 12
Norwood station	"	15 16
Cottonville ct., Cedar Grove	"	16 17
Tabor & Vance Mill, Tabor	"	2 23
East Salisbury station	"	23 24
China Grove circuit, China Grove	"	29 30
Woodleaf circuit, Woodleaf	"	30 31
Mt. Pleasant ct, Cold Springs	Nov.	5 6
Salem station	"	6 7

Shelby District—4th Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Aug.	21 2
Bessemer City at Bessemer	"	27 28
West End and Ozark, Gastonia	"	28 29
Mount Holly ct., at Mt. Island	Sep	3 4
McAdensville station	"	4 5
ElBethel station	"	10 11
King's Mountain station	"	11 12
Bellwood circuit at Kadesh	"	17 18
Polkville circuit	"	18 19
Southfork circuit at Wesley Chap	"	24 25
Lincolnton circuit at Marvin	Oct.	1 2
Lincolnton station	"	2 3
Lowesville ct. at Salem	"	8 9
Rock Springs circuit	"	9 10
Stanley Creek circuit at Stanley	"	15 16
Cherryville circuit	"	22 23
Lowell circuit at Lowell	"	29 30
Gastonia, Main Street	Oct. 30	Nov. 1
Shelby circuit	"	5 6

Statesville Dis't—4th Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit at Littlejohn's	Aug.	20 21
Lenoir station	"	21 22
Mooresville station	Sept.	3 4
Mount Zion station	"	4 5
Mooresville circuit, Centenary	"	10 11
Troutman circuit, Wesley Chapel	"	11 12
Caldwell circuit, Rocky Mount	"	17 18
Granite Falls station	"	18 19
Statesville circuit, Chapel Hill	"	24 25
Statesville, First Church	"	25 26
Statesville, West End	"	25 26
Clarksbury circuit	Oct.	1 2
Iredell circuit	"	8 9
Maiden circuit, May's Chapel	"	15 16
Newton circuit, Friendship	"	16 17
Hickory station	"	16 17
Alexander circuit	"	22 23
Stony Point circuit	"	29 30
Catawba circuit	"	30 31

Waynesville Dis.—4th Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Jonathan Creek at Shady Grove	Aug	13 14
Sulphur Springs at Acton	"	20 21
Leicester at Camp Academy	"	27 28
Clyde at Long's Chapel	Sept	3 4
Canton at Canton	"	10 11
Mills River at Shaw's Creek	"	17 18
Transylvania at Pine Grove	"	24 25
Brevard	"	25 26
Waynesville	Oct.	8 9
Crab Tree at Pine's Creek	"	15 16
Spring Creek	"	22 23

Winston Dis't—4th Round.

D. Atkins, P. E., Winston-Salem, N. C.

Southside and Salem	Aug.	27 28
Walkertown	"	28 29
Stoneville & Mayodan, Price	Sept.	3 4
Leaksville and Spray	"	3 4
Stokesdale, Eden	"	10 11
Summerfield, Glencoe	"	17 18
Kernersville, Zion	"	24 25
Thomasville	"	25
Forsyth, Marvin	Oct.	1 2
Burkhead	"	2
Grace	"	2
Davidson, Midway	"	8 9
Centenary	"	9
Lewisville, Union	"	15 16
Danbury, Herman	"	22 23
Madison, Madison	"	23 24
Davie	"	29 30
Mocksville	"	30
Cooleemee	"	30
Farmington, Smith Grove	Nov.	5 6
Advance	"	6

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

When I Go Home.

When I go home, some warm sweet day,
When wand'ring breezes halt and play,
'Mid poppied fields and blossoms gay,
When I go home.

When I go home, I'll roam the hills,
And wander by the murm'ring rills,
Through meadows bright with daffodils,,
When I go home.

When I go home at even time,
I'll sit once more by mother's side,
Nor dream, nor fame, nor power, nor pride,
When I go home.

When I go home, ere down I lay
Myself to sleep, I'll kneel and pray,
Just as I did in childhood's day,
When I go home.

—Selected

To Home Mission Women.

I am especially anxious that each Auxiliary in our Conference shall have its doings chronicled in the Home Mission column of this paper. I might be able to write something each week bearing on the subject of missions, for indeed, there be many things that hold kinship with that subject. Economy in the home, in dress; a wise relation to the matter of amusements, to the kind of entertaining suited to a Christian woman; these and many other subjects which bear on the home life of our women might be discussed. But if I should, from my own view-point, bring up these things from week to week, what woman among us would profit by it?

Would any one cheapen the price of a new hat or suit in order to give the "dollar extra" for which the Board is asking? Would any one entertain her friends less lavishly or practice self-denial in the smallest way?

If the discussion of these matters is to profit nobody then why shall I dull the point of my pencil writing about them?

I believe this would do good, however: For our women to put their thinking powers to work and devise a way by which to make or save the "extra dollar." One foreign missionary lady of my acquaintance gove $2 which she had saved by cooking for a while. Often the dollar can be saved by giving a few simpler meals when one has guests, provided one has the courage to put the guests down to a slender bill of fare. I know a suggestion of this kind is likely to draw down on one the accusation of being niggardly, but I dare to assure that simplicity is the keynote to the finest type of living. A simple style of life, wherein is no strain, and wherein the serving of a plain meal is accompanied with the graciousness of real heart hospitality, these things will smooth one's way and lighten one's burden.

But I wished especially to say that this column ought to be a medium of communication between all the Auxilirries of our Conference. Just now I would be glad if the Auxiliaries, say at Waynesville, and Charlotte and Winston, would give us suggestions as to how they propose to get up the extra dollar per member. Then if any of the younger or smaller auxiliaries will fall in line and tell their plans it would be of interest and help to others.

This is a Home Mission column. It is not Mrs. Townsend's column wherein she is to air her views on every subject under the sun.

Give us, dearly beloved auxiliaries, news to put in this paper. Let us have items of new organization, new officers, new plans, new successes.

And, superintendents of literature for the auxiliaries, please bear in mind that on you depends the giving of this information.

Let us hear from you. Write articles, either long or short. Write about your Auxiliaries, or about some phase of the work. Whatever you do, please write.

A Notre Dame Lady's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 185, Notre Dame, Ind.

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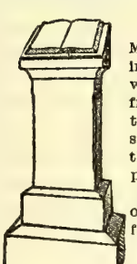
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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

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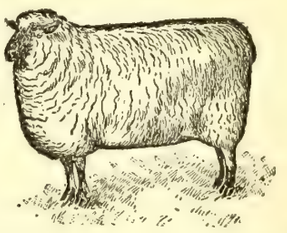
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The Farm and Garden.

Poultry Pickings.

Mixed with soft feed powdered charcoal aids digestion.

For fattening use cooked food chiefly. It digests more easily and completely.

Slacked lime should be sprinkled over the places most frequented by the fowls.

Market your poultry as soon as ready, accepting the market as it is at that time.

By keeping the sitting hens dusted with insect powder, the danger of the chicks having lice on them is avoided.

Don't let your hens get overfat. This injures their value as laye s and the eggs they do lay are not apt to hatch well.

For breeding purposes you should use only the strong and perfect fowls. Cull out the cripples and deformed or weak.

Give some milk sparingly, but don't make the mistake of supposing that it can be used as a substitute for water.

Don't allow young chicks to run in the wet grass, and when the weather is cold enough to chill them keep them under cover.

It pays the farmer to keep turkeys. They are excellent as insect exterminators, to say nothing of their acceptability for the table.

Healthy fowls are early risers and delight in foraging. Overfat chickens become lazy, take no exercise and thus acquire diseases.

Of course, if you expect good prices you must have good stock to offer. No one wants inferior poultry any more than inferior beef or pork.

The overcrowding of young chicks in summer is the worst mistake that can be made in poul ry raising and causes more loss than any other. Give them plenty of room.

Farms Better Than Mines.

"It is a fact supported by statistics that owners of farm land in Colorado during the last ten years have made more on their acres than the owners of mines have upon theirs This holds good not only as regards increment in values, but as to the net profit of production." This is the broad statement of the Denver Republican, but it is borne out by the observation of business men everywhere, and it is no more true of the farms of Colorado than of other sections. And if we consider the number of men who have failed utterly in mining pursuits and the vast economic loss this has entailed we shall see that farming is not only the safer and surer, but actually the more profitable, even though here and there is a "strike" in mining by which a few men get rich.—Chicago Rural Voice.

Soil-Saving a Vital Matter.

The farmers of this country have got to study more how to save the soil on their lands. They are each year finding themselves growing poorer in capital while other businesses are prospering and multiplying, and the cause of the poverty lies at their own door and they have the remedy. Why not apply it? No people have grown rich on a poverty stricken soil. Go to work and terrace your lands, and once you have begun and got under way, you will thank the day you begun.

Put some of the time that you intended to spend in deep plowing in making terraces, as all the twenty-inch plowing you can do won't keep that old field from washing where the washes have once been made.

Not that deep plowing is not right; do as much of it as you can, but see to it that you stop the waste of the soil. The soil problem is becoming a serious one in our country. With an increased population of consumers and a poverty stricken soil, the chance looks to be against us. But with good terraces over the farm wherever needed to keep the soil and to prevent the washes, with the cowpea to build up the waste that has been going on for so long, there is yet some hope, provided the pea vines are not mowed off—C. Gibson in Progressive Farmer.

How to Grow Second-Crop Irish Potatoes.

To plant fall potatoes prepare a piece of land, putting it in excellent order by frequent plowing and harrowing. Manure well. Potatoes hate poor land worse than any crop I know except asparagus.

Select tubers that were well matured when dug, of uniform size and smooth. Put them in the shade, cover them with old bags or other cloth. Keep moist by throwing water on them frequently. If it dries out too fast scatter a little sand or dust over the bags; they will soon turn green and sprout; then plant.

Another way: plow out a ditch, put the tubers in it. Cover shallow with dirt. When you see that they are coming up, plant.

I use both ways, according to convenience; one seems as good as the other. Before planting, cut lengthwise in quarters. Drop about twice as thick in the row when planting as in spring. Allow for about one-half to come up Potatoes bruised or cut in digging come up quicker than those that are injured; hence it may be best to select those as far as they will go.

Prepare your land thoroughly. Manure freely. Don't put the seed directly in the manure. Plant just after a rain when the ground is moist and cool. Don't plant on poorly prepared land or in dry, hot land; they will not succeed.

Try a small patch. Watch and study the crop during development and learn it. Plenty of fine potatoes for winter, and seed to plant next spring is a great help.—J. H Parker in Progressive Farmer.

End of Bitter Fight.

"Two physicians had a long and stubborn fight with an abscess on my right lung," writes J. F. Hughes of DuPont, Ga., "and gave me up. Everybody thought my time had come. As a last resort I tried Dr. King's New Discovery for Consumption. The benefit I received was striking, and I was on my feet in a few days. Now I've entirely regained my health." It conquers all Coughs, Colds and Throat and Lung troubles. Guaranteed by all drug stores. Price 50c. and $1.00 Trial bottles free.

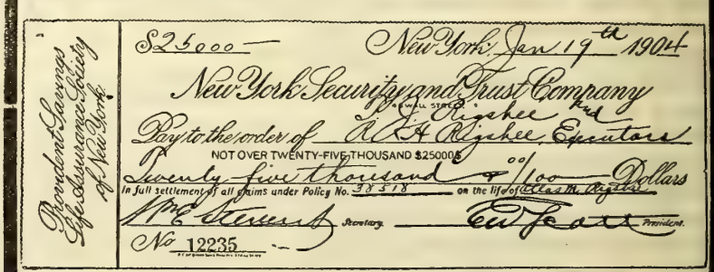

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MARRIAGES.

TROUTMAN — JONES. — At the parsonage in Troutman, N. C., by Rev. A. J Burrus, August 10, 1904, Mr. Floyd A. Troutman was united in marriage to Miss Mary Jones, both of Troutman, N. C.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

KNIGHT.—Julina Knight, wife of William Knight, was born June 6, 1831, and died February 15, 1904, aged 72 years, 8 months and 6 days. She became a member of the Methodist Church when 32 years old and lived a consistent member of the same until death. She clearly demonstrated to the world that she was a Christian, and died with an unwavering faith in her Lord.

She leaves a husband and eight children to mourn her death. May the good Lord bless them, and may all meet in that home beyond the skies.

On August 7, at Mt. Zion church, her funeral was preached by her pastor,

EDWARD EDWARDS.

BOWMAN.—Mary J. Bowman was born June 20, 1874, and died August 1, 1904, aged 30 years, 1 month and 12 days. She professed religion when 15 years old and joined the church, and has been a consistent member of the church ever since, always being ready to do what she could for her mother. She had much suffering in this life, which she bore with patience. She was stricken with typhoid fever about three weeks ago, and gave up all hopes of life in this world and was looking to a better one above. She was heard singing praises to her Master three mornings previous to her death.

Mary is gone, but not forgotten. She to-day sleeps peacefully awaiting the resurrection morn.

We wish to return thanks to all her neighbors and friends for their kindness to her during her sickness and death.

EDWARD EDWARDS.

In Memoriam.

Ernest Feree, son of J. L. and Mary E. Thompson, was born Dec. 8th, 1881, and died July 24th, 1903. Feree professed faith and joined this church (Siloam) under the ministry of Rev. J. W. Strider at the age of ten years and lived a consistent member of the same until death. He said it was his hardest trial to die away from home and friends. Being asked of his faith in Christ he said, "I am trusting in Jesus. Jesus is my only hope."

He said that he had prayed a thousand times when it seemed that it done no good, but "I get all the reward today."

"I always thought that people felt bad when they were dying, but I never felt as good in my life. I'm going to heaven this evening." While he was shaking hands for the last time he remarked that he wished he could see everybody.

Just think of Feree—holding out his hand beckoning father, mother and brothers to come join with him in singing songs of praise to our dear Lord

Brothers, you miss Feree. It is hard to give him up.

Be patient and thank the blessed Lord for taking him out of this sinful world to that sweet home.

I know your hearts are grieved, but they should not be, for God knows best and never makes a mistake. Now, dearest Feree, we give you up, though not without a tear. Yet when we think that God knew best, we try those tears to dry, for well we know, if we are faithful, we soon shall meet beyond the sky.

A S. S. FRIEND.

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The startling announcement that a preventive of suicide had been discovered will interest many. A run down system, or despondency invariably precede suicide and something has been found that will prevent that condition which makes suicide likely. At the first thought of self-destruction take Electric Bitters. It being a great tonic and nervine will strengthen the nerves and build up the system. It's also a great Stomach, Liver and Kidney regulator. Only 50c. Satisfaction guaranteed by all druggists.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

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Asheville	32 25	26 90	22 55
Charlotte	36 10	30 10	24 65
Durham	34 10	28 40	23 30
Gastonia	36 10	30 10	24 65
Goldsboro	37 10	31 40	26 25
Greensboro	34 10	28 40	23 30
Henderson	34 10	28 40	23 30
Hendersonville	33 35	27 85	22 95
Hickory	34 10	28 40	23 30
Marion	34 10	28 40	23 30
Morganton	34 10	28 40	23 30
Mt Airy	37 00	30 85	25 0
Newton	34 1	28 40	23 30
Raleigh	35 60	29 90	24 80
Rutherfordton	35 55	29 60	24 20
Salisbury	34 10	28 40	23 30
Sanford	37 60	31 90	26 25
Selma	37 0	31 40	26 25
Statesville (via Knoxville)	34 10	28 40	23 30
Wilkesboro	40 10	33 40	25 10
Winston-Salem	35 85	29 85	24 40

Southern Railway operates Through Pullman Sleeping Car between Greensboro N C and St Louis Mo via Salisbury Asheville, Knoxville, Lexington and Louisville; leaving Greensboro daily at 7: 0 p m. Double Daily Through Pullman Sleeping Cars from Asheville N C.

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FIGHT

NATURE'S DECAY WITH NATURE'S REMEDY! Follow the example of the pioneersmen and use the **weapons which nature has placed in your hands!** You cannot sweep back the tide with a **BROOM**, you wouldn't try, nor should you try to resist, to sweep back **disease** with a bottle of alcohol and sarsaparilla or a package of senna and straw. If your house were burning you would not fight the flames with a bottle of Eau de Cologne, and when **YOUR INTERNAL HOUSE**, the dwelling place of your life, your vitality, is burning and being destroyed by the ravages of wasting insidious diseases, it is just as foolhardy to attempt to check the flames, to stop the destruction, with a sweet tasting, sweet smelling pill, tablet or compound made to sell and to sell only.

Nature has provided a cure for your ills, has combined the subtle elements of **IRON, SULPHUR AND MAGNESIUM,** elements which are to the fires of disease in the system as is the fireman a hose to the burning building, and combined them in a manner of her own which man's inventive and creative genius has been unable to duplicate or counterfeit. She placed it in the ground where it was found, for what purpose, if not to **relieve and cure the ills of mankind.**

You can test it, **can judge for yourself,** and it will not cost you a cent to do it. It is different from all others and can be offered in a different way, a way that "sellers of medicines" dare not duplicate. If you are sick and tired of quacks, sick of dosing yourself day after day, with each sunrise finding **no change in your condition,** if you are sick of being imposed upon, try this **natural curing and healing ore. IT WILL NOT FAIL YOU!** Read our special offer.

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Subscribers or readers of the North Carolina Christian Advocate a full sized $1 00 package of VITÆ-ORE by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the recipient can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! **We take all the risk, you have nothing to lose.** If it does not benefit you, you pay us nothing. We give you thirty day's time to try the medicine, thirty days to test results before you need pay us one cent, and you do not pay the one cent unless you do see the results. **You are to be the judge!** We know Vitæ-Ore and are willing to take the risk.

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Rheumatism, Bright's Disease. Blood Poisoning, Heart Trouble. Dropsy. Catarrh, and Throat Affections, Liver, Kidney, and Bladder Ailments, Stomach and Female Disorders, LaGrippe, Malarial Fever, Nervous Prostration, and General Debility,

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SAVED HER LIFE.

One Package Only Needed to Prove its Great and Wonderful Curative Power.



I was taken down with a Fever a year ago. which resulted in Dropsy and Kidney Troubles, and after a time I became afflicted with Tonsilitis and Heart Trouble. My feet and limbs were so swollen I thought they would burst; there seemed to be an ulcer in my stomach and I had no appetite whatever. I was treated by two of the best doctors in this country, but they did me no good. One of them said that I would have to go to Hot Springs and have an operation performed on my throat before I could be cured. I was in a horrible condition and did not think that I would live to see another winter. I sent for a trial package of Vitæ Ore but had small hopes of its helping me for I thought I was beyond the reach of medicine. I began taking V-O and after three weeks' use the swelling was disappearing and my throat was well; my heart was beating normally and the color had returned to my face; the fever had left and I had regained my appetite. After taking two packages of Vitæ Ore I was in better health than I had been for ten years; I felt like a different woman entirely I cannot praise V O enough and even though I were to write for week I could not tell al it did for me. It has saved my life, and I tell all my friends, as well as the doctors, who are surprised at my improvement, that Vitæ-Ore has cured me. I also advise those who are ailing and wish to get well to take it as I did

I have since used it for Piles and three applications effected a cure. I have used it in my family for Colds Fever, Cramp and Ulcers, and I find it good for all; in fact, I think it is the finest general medicine in the world We can not do without it

GERTRUDE JOHNSON. Abaline, Ark.

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Permanent Cures.

In making the claim a quarter of a century ago that Vitæ-Ore is the best thing in, on or out of the earth for sick, ailing or suffering people, we made it unreservedly and unqualifiedly, without any stipulation or "saving clause," knowing from our experience and from the experience of a few who had already used it at that early date, that its virtues and curative properties would fully substantiate this claim; that it was the best, not only because it gave relief from pain and the effects of disease, but that it CURED the disease, and cured it effectually and permanently hence the reason for the lines we have so often used in our advertisements and literature: "Get cured and stay cured," and "Not only immediate relief, but a permanent cure" Too many preparations are put on the market and advertised to give relief too few to CURE

The test of a medicine is not so much in the experience and immediate testimony from the use of one package or bottle but in the experience of people written months or years after they they have used that one package or bottle and who testify that it cured them at that time, and that they have never had a recurrence of the malady. How many of the testimonies you see published in the papers of the land are such testimonials, how many who testify that they were and are permanently cured? Vitæ Ore has thousands upon thousands of such experiences to its credit. It has been before the public for a quarter of a century. It cured numerous people right after its first introduction, and they have remained cured and are cured today. It is curing people by the thousands today of all manner of diseases, who will still be cured at a date a quarter of a century hence. We have repeatedly received letters from people who wrote us testimonial letters years ago now saying that they have had absolutely no return of the trouble or troubles.

Walked on Crutches.

A Cripple from Rheumatism—Now Permanently Cured.

SPRINGFIELD, MO.—I was attacked with Pnumonia, attended by Fever, and when the Fever was broken up, Rheumatism settled in my left knee so badly that I was hardly able to walk except on crutches. I saw an advertisement of Vitae-Ore, sent for some and used it according to directions Before one package was entirely used I discarded the crutches and took to a cane. I sent for another package, used it and am happy to state that I now walk the earth a man free from rheumatic affections I honestly believe it to be the best medicine on earth for most of the ills flesh is heir to. This was two years ago and I have had no return of the trouble, and am willing to have this published for the benefit of suffering humanity Everyone here that has used Vitæ Ore is well satisfied with it and all speak very highly in its praise.

JEREMIAH W. BUILER 2200 Springfield Ave.

NOT A PENNY UNLESS BENEFITED.

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. Address

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NORTH CAROLINA

Christian Advocate.

REV. H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance

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The Vital Doctrines.



HE pulpit furnishes a fair index to the trend of thought in any age. The themes discussed point unmistakably to the spirit of the times. In some quarters there has been a fear that the present-day pulpit themes indicate a departure from the profounder convictions of primitive Methodism. It is not certain that this can be clearly demonstrated. However, it is well for us to take our bearings occasionally and see whether the spirit of secular life is, to any degree, coloring or unconsciously weakening our pulpit ministrations.

The Methodist Book Concern (North) has lately issued a series of seven volumes of sermons, by as many prominent men, occupying leading positions in the Methodist Episcopal Church. Bishop Henry W. Warren, referring to these volumes, in a thoughtful review, says:

"While it is true that some kinds of sermons, like Edwards's 'Sinners in the Hands of an Angry God,' are not so likely to be reduced from their fervid delivery to cold type, it is doubtless true that these sermons fairly represent the Methodist preaching of the day in that range of pulpits. Whither the trend?

"It is clear that all are of a high literary order, and some of the highest. The poets are largely drawn upon for lofty conceptions and expression, and the Bible for the loftiest. The 'Living Word' is given its true place. The sermons are fairly textual, not largely exegetical. Sensationalism and catchy titles are very commendably noticeable for their approved absence. * * * * * *

"What about the great doctrines? There is no uncertain sound in regard to sin, its wrong to the soul, the warring in one's nature, but less of such treatment than one could wish. * * * * * * *

"We are really surprised that in so many sermons there should be no one treating specifically of that grandest possibility of human nature—the new creation of a sinful soul into the image of God. It is a most glowing and fascinating theme for every kind of a man. That there should be a life so high that good blood, careful, early religious training, best culture, high civil authority, and the great respect accorded the ruler of the Jews could not secure it, but it must be born from above, born of the present working spirit in creating energy, makes it a theme of transcendent interest. It is much to save a life imparted so high that death cannot touch it. This is presumed to exist in nearly every sermon, but how could any one leave out the fact and the process in eight printed sermons?

"Entire consecration and its resultant life has due treatment. And the Ephesian Church teaches the danger of backsliding, within limits of recovery, by the loss of first love. The sin of robbery of God and of unbelief in Christian people has due warning.

"If these fifty-nine sermons had been preached by one individual the great themes—sin, redemption, and trumpet-calls to aggressive evangelism—would have been in due proportion. But if each eight is to be regarded as justly representative of the preaching of each preacher, some absences are to be greatly regretted. A man's average work is not to be judged by an occasional sermon to ministers at Conference, nor to sinners at an old time camp-meeting, but eight ought to give a fair representation unless they are separate chords set to the key note of one subject.

"On the whole we have nothing to fear for the future preaching of the Methodist pulpit. We only ask that it be clear, practical, giving no uncertain sound on the great fact of sin of all sorts; that Christ came to destroy all the works of the devil, and that we as Christ's representatives are to beseech men in His stead to be reconciled to Him"

* * * * * *

"The fear of the Lord is the beginning of wisdom." Thus the Psalmist gives, in a few words, the genesis of life in the Spirit, which is the essential basis of all right judgment. This is the guiding star of every minister in choosing his themes, as well as every layman in determining his course of conduct. We cannot trust ourselves to go before the people with a message which has not been conceived and determined upon in the consciousness of the account to be rendered at the bar of God. Keeping this in mind, we are not likely to go astray, or to allow the pulpit message to be diluted by the spirit of an age tinctured too much by a tendency to forget God

* * * * *

The conviction of a divine commission—a consciousness of being embassadors for Christ—a sense of God beseeching a lost world through us—will keep us close to the vital themes, the great overshadowing doctrines of sin and salvation, and our surest and safest credentials will be such as Peter and John had when the people took knowledge of them that they had been with Jesus (Acts 4:13). That such a ministry may be maintained it is necessary that there should be constant vigilance and prayer. The minister should share with St. Paul in the fear "lest that by any means, when I have preached to others, I myself should be a castaway (1 Cor. 9:27). Likewise let the laity take to heart the exhortation of the same Apostle, "And (praying) for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, . . . that therein I may speak boldly, as I ought to speak (Eph 6:19 20).

"Awed by a mortal's frown, shall I
Conceal the word of God most high!
How then before thee shall I dare
To stand, or how thine anger bear?

"Shall I, to soothe th' unholy throng,
Soften thy truth, and smooth my tongue,
To gain earth's gilded toys, or flee
The cross endured, my Lord, by thee?"

NOTE AND COMMENT.

JUDGE PARKER is not deviating to any remarkable extent from his former record of keeping silent. Apart from his speech of acceptance, which was a model of brevity as well as a very conservative document, he has had little to say. The adage that silence is golden has been a long time current, and it will not likely be forgotten in the ages to come. Many men (and women) of otherwise admirable qualities have suicided by inordinate exercise of the power of speech.

* * * *

THE proverbial complainer is silenced this year by the abundance with which the fields are bringing forth The crop this year is to be a record breaker. The Lord has smiled upon the fields. We have had the early and the latter rains, and the earth is bringing forth abundantly. What shall we render unto the Lord for all His benefits? Shall we take the cup of salvation and call upon His name, or shall we accept all these things with not a thought of gratitude to Him who causeth the rain to fall upon the just and the unjust? Let us bow before the Lord and be grateful for His bounty. In every congregation there should be a special service for praise and thanksgiving, and this thanksgiving should assume practical form.

* * * *

FOR weeks we have been hearing that Port Arthur is doomed before the victorious Japanese army. The statement has been repeated that the fall of this Gibraltar of the East is only a question of time. For a short while it has been said repeatedly that Port Arthur is almost fallen. Before this scribbling comes under the eye of the reader, the fortress may be taken; but we feel assured that the storming and taking of this stronghold is much more serious business than the reading world at large has been aware of; and many more lives and much more treasure are yet to be sacrificed before Tokyo will be permitted to celebrate. All such victories come at a dreadful cost, and the sooner the nations can establish a court of arbitration for the settlement of disputes, the better it will be for humanity.

* * * *

Farmer's Institutes.

In various sections of our State the farmers are meeting in crowds to hear lectures on various topics of interest to them in their work. These lectures are delivered by men who have had practical experience besides the best opportunities for research in the different departments of agricultural science. We are glad to see this, and to note that the farmers are showing an increased interest in these Institutes. Nothing but good can come from these meetings, and the whole country will be the gainer. Farming is the very foundation of all the industrial prosperity of the country, and, withal, the cleanest and highest avocation of man. These meetings will have a tendency to inspire in the young men of the country a love for the farm and country home which will tend to the making of a more prosperous and contented citizenship. The work of the farmer keeps one in communion with nature and in touch with God.

A Question of Property Rights.

In this day of persistent effort to bring about the organic union of many denominations, it is interesting to note that very delicate and difficult questions of property rights are likely to arise These questions are frequently very embarrassing, and the results of litigation arising from them are sometimes exceedingly hurtful to the cause of Christ.

A question of this sort, far reaching in its effects, has just recently been decided, under an appeal, by the British House of Lords, in which the United Free Church of Scotland has been dispossessed of more than 1,000 churches and colleges for training ministers and teachers, and property variously estimated at from $20,000,000 to $50,000,000, which passes into the possession of twenty-four ministers of the Free church who refused to unite in the movement for the union of the Free and United Presbyterian churches of Scotland four years ago. These twenty-four ministers, with their congregations, claimed that they alone composed the Free Church of Scotland and were entitled to all the property belonging to the church before the union. The lower courts decided against their claim, but the House of Lords, which has final jurisdiction, decided in their favor on the ground that the new church had changed its doctrinal basis.

The Free Church of Scotland was formed in 1843, when 470 members, under the leadership of Chalmers and others, withdrew from the Kirk of Scotland, the established church. During the succeeding years the new church grew rapidly and its property is now estimated at $50,000,000, including a great sustentation fund of over $5,000,000. The United Presbyterian church was formed in 1847 by the union of the earlier seceders from the state church. In the course of time the two churches grew nearer in sympathy and practice, and, in 1900, united to form the United Free church. Every minister and congregation of the United Presbyterian church entered heartily into the movement for union, and all but twenty-four ministers, an insignificant minority, of the Free church also entered heartily into the union. The twenty-four objecting ministers were nearly all pastors of Gaelic speaking churches in the highlands. They appealed to the civil courts on the ground that by the union the Free church had altered its doctrinal basis and forfeited its right to the property of the church.

Commenting on this, the Northwestern Christian Advocate says:

"What will be the outcome of this remarkable decision of the House of Lords, which in spirit is controlled by the state church, it is impossible to tell. The thousand ministers and congregations of the United Free church can better afford to lose all their property than the objecting twenty-four ministers and their congregations can afford to accept it. Its retention and possession would be a reflection upon their Christian character and would prove a curse rather than a blessing. The decision, however, is likely to have other effects than the loss of property to the United Free church. It will doubtless arouse every non-conformist church in England to the protection of itself; for if this decision stands, it will not only put individual churches, but denominations which are considering the question of union with other bodies of the same faith and practice, at the mercy of a single dissenting individual whose rights to all the property would be, under this decision, as secure as those of the twenty-four opposing ministers."

* * * *

A Physician's View of the Saloon.

The editor of the Western Christian Advocate recently requested an eminent physician of Cincinnati to write for publication in that paper his judgment on the saloon and liquor-drinking, as viewed from the standpoint of a physician. The opinion expressed as well as the conclusions reached are far from that expressed by many who are writing on the subject these days, and advising a permanent method of accommodating an abnormal appetite.

We have found it difficult to exercise patience recently with many apparently sober, Christian men who have openly apologized for liquor drinking and advocated open saloons under high license and strict surveillance, because of the widespread appetite for strong drink which they claim will be indulged in spite of conditions The Cincinnati physician says:

"In every community a small per cent. of the male population are known as victims of the drink habit—either chronic, heavy drinkers, or periodic "spreers." These men usually confess, and if they do not confess demonstrate by their lives, that they crave the stimulus of alcohol. As Charcot put it, 'Their abnormal nervous systems cry out for alcohol,' and human strength and effort seem powerless before this craving. This fixed nervous disease—nervous inhibition, self-control—in these victims is lessened in every way, and there is often total moral wreck. Homicide, and crimes of violence, are particularly the delinquencies of the chronic alcoholics In fact, so far is this true that courts listen to arguments on the criminal responsibility of alcohols.

"I have gone with a good man, but a drunkard, to a priest whom he feared, and heard him take most solemn oaths of total abstinence, with tears streaming down his face, and have then seen him in a beastly state of intoxication within twelve hours. He voluntarily went before the priest. He felt most keenly the disgrace of his drunkenness. He believed the breaking of his oath would bring certain wrath in this and another world upon him. He was a man of wealth and education, and he fills a drunkard's grave today. But I know that he did his best—after the habit was established—to free himself from his destroyer. His struggle should have been made before. He was but one of a vast army. In his younger manhood, after a few sprees, he had become and remained for nearly twenty years, a total abstainer. He took up drinking gradually, because he thought it necessary in a business way. Had his environment been such that he had never been brought back to alcohol, he would have been a most useful citizen. And I believe that here lies the great point in the problem so far as the dipsomaniac is concerned—environment.

"Probably in most of us could be cultivated the craving for alcohol, and it is among those most exposed to temptation

that the most victims are found. The saloon-keeper himself often is "hoist with his own petard." Life insurance companies, anxious as they are for business, will not write a risk on a saloon-keeper; for experience has taught them that the life of a saloon keeper is very far below the average. They are the victims of their own wares. And, in passing, we might remark that among the victims of morphine, are numbered an altogether unduly great percentage of doctors and druggists —the handlers of this useful, but terrible, drug. As I see it, the greatest work in the temperance cause has been done by stigmatizing the saloon as a disreputable place, where no self-respecting young man will be seen. It was "repectable" to drink fifty years ago. It certainly is not so now. If a young man is seen going into a saloon he loses social caste, and may suffer in the esteem of his employers, and these are great incentives to him to keep out. I believe this saves many a young man from acquiring the appetite for alcohol. We can not say that men who would become drunkards if subjected to temptation belong to the morally unfit and ought to be eliminated—that this is a process of natural selection," "alcoholic selection," as some one has called it. Probably none of us have nervous systems sufficiently strong to resist the establishment of the morphine or cocaine habit if we used increasing doses each day for one month. Yet we hope we do not all belong to the "unfit." And it occurs to me that good Bishop Potter has made a grave mistake in his effort to promote temperance by establishing respectable saloons; because he does not. as I see it, comprehend the problem with which he deals—the men who drink. To the men who feel the need of the saloon there is no safety but in total abstinence; to those who have no appetite for alcohol there is safety outside of the saloon, where there is no temptation to acquire it.

"Zola, in his powerful novel 'L'Assammoir' (The Slaughter-house), well illustrates the terrible evil of the saloon among the working poor and the constant menace the ever present temptation plays."

CORRESPONDENCE.

Convention of the American Anti-Saloon League.

TO BE HELD AT COLUMBUS, OHIO, NOVEMBER 16, 17 AND 18, 1904.

The American Anti Saloon League is to hold its Annual Convention at Columbus, Ohio, this year. The dates are November 16 18 inclusive. The following is a partial list of the talent already engaged for this great meeting: Bishop Luther B. Wilson, of Baltimore, President of the League; Rev. George R Stuart, of Tennessee; Congressman Charles E. Littlefield, of Maine; Rev. Louis Albert Banks, D.D., of New York; Rev. E. S. Chapman, D.D., of California; Hon. John J. Woolley, of Chicago; Rev. G. W. Young, D.D., of Kentucky; and Rev. Howard H. Russell, D D,, of New York.

The Convention proper is to be preceded by a six days' Conference of the State Superintendents and field workers of the League, and will be held at Columbus also. This Conference is in reality to be a "School of Methods", where the most approved plans of League work will be set forth and discussed, and where each worker can have the benefit of the experience and methods in operation throughout the entire country. Much of the success of the Anti-Saloon League movement is due to these annual conferences of the men in the field, where the best methods of work have been discussed systematically and in detail and those found to be most successful have been uniformly put in operation. All ministers and temperance workers desiring to be present and participate in this "School of Methods" will be welcome.

Arrangements are being made for reduced fare on the railroads for the Convention. Those desiring further information should write to General Superintendent P. A. Baker, 610, The New Hayden Building, Columbus, Ohio.

Echoes From the World's Sunday-School Convention In Jerusalem, 1904.

REV. P. L. STANTON, A.M., IN EPWORTH ERA.

I venture to send the Era a few "Echoes" from this convention which was great in its place of meeting, in the material of which it was composed, and in some of the incidents which marked its meetings. It is the first great meeting held in Jerusalem by Protestant Christians, and almost every clime into which Christianity has penetrated found representation. Its great gatherings occurred at a spot which cannot be far from the place where He who set "the child in the midst" gave his life as a ransom for the world, and where He rose triumphant over death, hell, and the grave. The associations gathering about the place took strong hold upon the members of the convention, sweetened their communion with one another, and deepened their love for Him who walked and talked, suffered and died in this land, which is now so darkened by superstition and idolatry. Representatives of the fanatical Moslem, the bigoted Samaritan, the ceremonial Jew, exclusive Abyssinian, idolatrous Greek, and Roman Christian came to the meetings, and some of them spoke fraternal words.

To the words of welcome, some of which, remarkable to tell, were spoken by the Samaritan High Priest, there were responses from Great Britain, Canada, the United States, India, Turkey, Egypt, Bulgaria, Trinidad, Mexico, Japan, China, Persia, Nova Scotia, the World Tour, and the Colored and Indian Work in the United States. The most of these responses were in a happy vein; but of all the speeches of the hour, that of the American negro provoked the loudest applause and the wildest demonstration, especially from our cousins of the "Hear! Hear!" variety. Truly, "all Jerusalem was stirred" by that speech, which was nothing more than a burst of sophomoric declamation such as may be heard from thousands of our negroes in the Southland. With some good people who live on this globe color (the blacker the better) goes at a premium. Such a deep coat of black well set in would be of immense service to one who desired to have a successful career as lecturer among them. There is no accounting for tastes.

Many of the speeches in the convention were of a high order and should be preserved in permanent form. Some were made the more thrilling because of the new and quickened interest felt in the land and the Book. Palestine was shown to be the centre of the known world in the Saviour's day, twelve degrees from Jerusalem taking in the capital cities of the world of that day. While this land is insignificant in size, with no mountains, rivers, or plains to compare with many other lands, with no great cities nor even any great ruins, and even the greatest of which it can boast having been the work of outsiders—yet this land is one of undying interest to all the world. The only explanation found for this is in the life, death, and resurrection of Jesus of Nazareth and what led up to these. Many who come here suffer disappointment, but the mistake is in what they come to see. The answer to the question, "What went ye out to see?" will solve the problem. Wise men seeking him who was born King of the Jews can find him here in the awful fulfillment of the woes he pronounced upon the cities of the land. He can be heard in the oft-repeated cry, "O Jerusalem, Jerusalem!" The wail of his bitterest enemies, the descendants of those who said, "His blood be on us and our children," proclaims him to the world in tones whose pathos and power are almost irresistible The very controversies which rage over the identity of sites connected with his life in this land declare him to be not only the greatest of all men but more than man.

The battle cry of this great convention was "the child in the midst" Childhood is the force that made this convention in Jerusalem a possibility. The childlike simplicity manifest not only in the worship of the members of the convention, as contrasted with display in the Greek, Roman, and other Churches here, but in the greatest speeches which graced the occasion, points to Protestantism as the religion which is to conquer the world. The lack of stately rites and ceremonies which characterized these meetings was an amazement to hundreds here whose Churches depend so much upon mere spectacular display. One of the greatest dangers which threatens us today is the tendency to depart from our simplicity. (Hear, ye Methodists!) Let the ringing resolutions, adopted with great applause by this convention, calling for the preaching of the plain, old gospel as the force which is to conquer the world for Christ be sounded out over the seas to every land!

That this Christian gathering made a profound impression for lasting good upon Moslem, Jew, and Christian formalist in Jerusalem is but a small part of the good accomplished. As was proclaimed again and again, hundreds of those who came from other lands to the meetings go away to their fields of labor with a profound interest in the land and the Book never felt before. The book will be a new book to them, and dearer than ever before, and their religion will be sweeter and more real to them. "Beginning at Jerusalem" will take on a new and grander meaning in those who are now on their way to the uttermost parts of the earth. I am glad for the bold conception of a World's Sunday-school Convention in Jerusalem, and am gladder for the grand and successful realization of the conception.

Our Correspondents.

More About Miss Abbott.

BRO. BLAIR:—I have read with some degree of astonishment an article written by a Miss Mary Pauline Abbott, who professes to be an educational missionary. She comes, as I understand, not only to teach school, but to teach religion to the rising generation of what they call 'mountain whites" of North Carolina. When I first read her begging article for old clothes, chairs, &c., I concluded she ought to be sent to an in sane asylum, but on reflection my mind changed, and then thought she was a descendant of the celebrated Sinbad the sailor. He found islands and people who never existed, and she did not sail in unknown seas to find such wonders, but struck to the mountains of N. Carolina, and lo and behold! in Caldwell county, between two churches, where regular preaching has been had for near fifty years, she found that wonderful land unknown to the oldest inhabitants. In that mysterious land she discovered, not the small class of people discovered by her illustrious predecessor. Sinbab, but grown people that had never heard of George Washington. She ought to have that unknown land named for her, as the noted discoverer of an unknown country in the Old North State. Caldwell county is filled with good citizens. They have schools in every school district in the county, and a regular superintendent of public instruction. We have as good a system of education as almost any state. We have colleges, high schools, graded schools and a university, which is a very old institution, as President Polk, when a young man, graduated there. Some few years ago, two of those so-called missionaries came to Alexander, four miles from Weaverville College, and began operations. One of them said to an intelligent lady of this county, "You have no idea how happy I was to find a piano here; I had no idea that the people here knew what a piano was, from what I had heard." She must have had a conversation with Miss Abbott. The lady replied, "You surely do not read the papers, for they all have pianos advertised." These so-called missionaries soon left, wiser if not better women.

I have lived in North Carolina since 1848, except one year, have been nearly all over the State—have traveled all through the mountain section, and my home is, and has been in that section all the time, and I have been in the most destitute sections, yet I never have heard of such ignorance and destitution as is described by Miss Abbott, nor have I seen any section where the gospel has not been preached. The Methodists and Baptists were the pioneers in this mountain section, and have preached in every settlement in this mountain section, to my certain knowledge. "The poor have the gospel preached to them." Since the war of the states the Northern Presbyterians have established a number of good schools in this mountain section, while the Methodists and Baptists have increased the number of their schools, as have the southern branch of the Presbyterians.

The place Miss Abbott describes has had regular preaching for near fifty years, and while I have been in some very inferior houses used for preaching, I never saw one or heard of one before where the people had to sit on the floor. They all had some kind of seats, though in some cases they were very inferior. I happened to see an old book that, as a matter of distinction, was called "Bible." In it I found these words, "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light." Again that same old book says, "All liars shall have their part in the lake which burneth with fire and brimstone." All I have to say, after reading Miss Abbott's letter is, that if I had a dog I would not let her teach him, for he would be sure to bark up every tree he passed whether there was anything up it or not, as he would be taught to misrepresent. I can truthfully say I have seen more ignorance, fifth and corruption in the suburbs of large cities in the North and South, than can be found in the mountains of North Carolina. I can say to Miss Abbott that she can find more need of "old clothes, old chairs," and more need of her labors nearer home than in the North Carolina mountains.

J. A. REAGAN.

Items of Interest to the Friends of G. F. College.

The friends and patrons of Greensboro Female College will be glad to hear of the rapid progress being made in the rebuilding of the college, which is being pushed with great vigor towards completion for the opening of the fall term on Oct. 5th.

Everything connected with the preparations for the fall term is going forward in a highly satisfactory manner, and through the earnest efforts of Rev. M. T. Plyler, the new and elegant building, with its modern conveniences in every particular will be comfortably and attractively furnished throughout.

The selection of a strong faculty insures the maintenance of the high standards of scholarship for which the college has stood through all its past, especially for the past few years during which it has kept abreast of the ever advancing trend of education. While retaining many of the former teachers, and giving up some whom they would have gladly retained had the engagements of the latter permitted, the college authorities have made several very strong additions to the faculty.

The English Department upon which it is the purpose to lay especial stress, will be in charge of Prof. George S. Wills, who is a graduate of the State University. He taught several years at Oak Ridge Institute, returning to the University as one of the instructors in the English Department. Purposing to make English his specialty he spent two years at Harvard in study. Since then, with the exception of one year, he has taught in Western Maryland College in Westminster, Md. With his thorough preparation for this work, and with his wide experience as a successful teacher, Prof. Wills brings to his new position in G. F. College, an equipment both mental and moral, that will make him a most valuable factor in the College work, as well as insure to the students unsurpassed advantages in the study of English.

Signor Carlo Mora, the new director of music, is a graduate of the Royal Conservatory of Music, of Milan, Italy. In addition, he has studied with some of the world's most noted musicians, among whom may be named, Cavaliere, Matzucato, Suigi Arditi, and Sir Julian Benedict, of London, Eng. Prof. Mora is a musical artist of rare ability, and brings, from high authority, testimonials of his exceptional skill, both as a pianist and as a teacher who has had marked success in developing the abilities of his pupils. He is a master of the pipe organ, and also a composer, who ranks with the best American composers. "His songs are sung everywhere, his piano music is noted for its excellence and soulfullness, and his orchestral effects are among his best efforts," is the testimony of those in a position to judge.

Young women who may desire to fit themselves for a very fascinating, as well as important and popular department of teaching—that of the kindergarten—will have an opportunity for the study of kindergarten methods under a professional kindergartner, and for practice in a practical kindergarten, conducted in the college building.

Other facts will be reserved for another communication, but the above should be sufficient to show that the authorities of G. F. College are sparing no pains to give to the daughters of our church unsurpassed advantages in every department of study. Should they not receive the support of Methodism throughout the state in their endeavors to keep the College in the forefront with the best educational institutions for girls in the state, and in the South? Surely Methodist families having daughters to educate will give their support to this worthy school, and help to make the coming session the most successful that this institution has ever known.

LUCY H. ROBERTSON.

Statesville Circuit.

DEAR ADVOCATE: — This charge is composed of fine churches, all good buildings: two of them new. New Salem was built three years ago, by the tireless energy of Brother Dawson. Trinity was built and finished last year, during the pastorate of Brother Brendall, but was not opened for services till the first of this conference year. It is a beautiful and commodious building, painted outside and hard oiled inside, furnished with good comfortable seats, organ, and the aisles and pulpit beautifully carpeted. Dr. Weaver dedicated it the fourth Sunday in July, the occasion of our third Quarterly Conference. It was a great occasion. The crowd was immense and the service very impressive. The meeting was protracted through the week, with some success, though the buzzing of threshing machines testified as to the cause of rather a small attendance at the week-day services.

We began our protracted meeting at New Salem the first Sunday in August. Rev. R. B. Hines, of Mount Airy, was my helper. Brother Hines preached every sermon, except two. The meeting lasted 11 days,

and resulted in 25 conversions and 11 accessions to the church, with others to come in later.

We made the ceremony of receiving members as impressive as possible. An entire day service was given to it. The rules of the church were read and brief comments made by the pastor. Four infants and six adnlts were baptized The whole congregation gave the hand of welcome to the long line of new members. It was good to be there. There was no undue excitement, but there was genuine enthusiasm and rejoicing.

Brother Hines is excellent help in a meeting He has a good degree of magnetism, preaches well, is sound in doctrine and sensible in the management of the congregation. If any pastors is looking for help he would do well to secure Brother Hines He gained the ear of our people at the first service and held them to the last His preaching is spiritual and very interesting. The church is the largest country church I ever served, and was fairly well filled, sometimes packed during the meeting.

We began at Providence yesterday, with fine promise of success.

The collections are coming up very encouragingly. Three of our churches have subscribed as much as the charge paid last year. We now intend to see that Statesville circuit brings up a full sheet to conference. It will take hard work to change the habits of a lifetime. This charge has not paid out in 20 years, if it ever did. We have the records that far back. But we intend to bring it up this year, by the grace of God.

R. M. TAYLOR.

Clear Creek Circuit.

DEAR ADVOCATE:—At the request of our pastor, Rev. E. G. Pusey, I will tell you something of the glorious outpouring of God's spirit during the Camp Meeting at the old Bethel Camp Ground. This is on the Clear Creek Circuit, in Cabarrus County. The pastor was assisted by Rev. T. S. Ellington and Rev. T. H. Stimpson. Brother Stimpson did most of the preaching and greatly endeared himself to our people. There were twenty accessions to the Church, and several other professions. The church was also greatly revived and a few backsliders reclaimed.

Rev. J .E. Thompson, P. E., was also present and preached a fine sermon on Sunday, and held the Quarterly Conference on Monday. Brother M. H. Black was licensed to exhort.

The meeting began on Friday night and continued with four services a day until Wednesday night, the 17th. The brethren say it was the best meeting held here for several years.

We give all the praise to our dear Lord who has done such great things for us.

Yours in Christ,
W. T. ALBRIGHT.

Pleasant Garden Circuit.

DEAR ADVOCATE:—We have held three meetings. Shady Grove—good meeting—assisted by Revs. J. F. Craven, M. C. Felds, and Andrew Lewis.

Pleasant Garden, 8 or 10 conversions—Rev. Robt. Gretter preached one sermon, Rev. Andrew Lewis one sermon, and Rev. S. T. Barber preached several sermons. Results were good.

Rehobeth—good meeting, 12 or more conversions. Sermons preached—two by Rev. P. J. Carraway; about four by Rev. A. G. Kirkman; two by Rev. Andrew Lewis; five or six by the pastor. Things are moving on nicely in this charge as a whole. To God be all praise.

T. B. JOHNSON, P. C.

A Suggestion.

The annual exhibit of collections for Foreign and Domestic Missions, prepared by the Treasurer, Rev. J. E. Gay, has been mailed to pastors. It is a gratifying showing. More charges paid in full in our conference last year according to the report of the General Board, than in any conference in Southern Methodism.

Since there are not enough copies for general distribution, the posting of a copy at each church, would secure a larger reading.

From present information the reports at charlotte will show an advance over last year. The chart will show less black.

W. H. WILLIS.
Conf. Sec. of Miss.

Church Extension Notice.

By order of our Conference Board of Church Extension all applications for aid must be in the hands of the secretary by October 15, 1904. Those who desire to apply to the Board for help should secure blank application from the secretary as, all blanks issued prior to the meeting of our last General Conference are out of date and will not be recognized by the Board. Enclose 2c stamp when ordering Blanks.

J. A. BOWLES,
Secretary.

Mr. W. R. Odell, of Concord, is prominently mentioned for the State Senate in his district.

News of the Week.

State.

Mr. J. G. Boylin, editor of the Wadesboro Messenger-Intelligencer, was married on the 23rd inst. to Mrs. Alberta Ingram, of Wadesboro.

The Charlotte Chronicle is authority for the statement that there are at present only five cotton mills running in Mecklenburg county.

It seems that there will be no regular joint canvass agreed on between the chairmen of the Democratic and Republican committees in this State.

Sixteen horses were burned in a livery stable fire in Raleigh last week. There was heavy loss to several citizens, with very little insurance.

Jacob Tise, one of the oldest citizens of Winston, and for many years prominent in that community, died last Wednesday morning, aged 87 years.

There was an immense landslide near Melrose on the Saluda Mountain last Thursday. As a result trains on the Spartanburg and Asheville Railroad had to be suspended for several days.

The cotton storage house and 103 bales of cotton belonging to F. & H. Fries, located near the Standard Oil company's office, Winston Salem, were badly damaged by fire and water last Saturday morning.

Chief of Police Hamrick, of Shelby, was shot through the lung by a negro last Saturday and is not expected to live. It seems that the negro had been jailed, but not disarmed. The sheriff and another policeman were also slightly wounded.

A serious accident occurred last Saturday at Pee Dee, on the Seaboard Air Line A through freight was wrecked by running into a washout. Engineer Alex Adams and Fireman Shiplett and a colored brakeman were killed.

Col. Hamilton C. Jones, one of the leading attorneys of Charlotte, and, for many years, one of the most prominent men of the State, died suddenly at Wilmington last week. He was a native of Rowan county, his birth-place being three miles south of Salisbury.

Mr. W. A. McCrary, whose wife was killed and daughter seriously injured at a crossing in Davidson county last March, has instituted a suit against the SouthernRailway for $45,000.00. Of this amount $25,000 00 is asked for the killing of Mrs. McCrary and $20,000,00 for injuries sustained by the daughter.

* * *

General.

Hon. David B. Hill announces that, after January 1st, 1905, he will retire permanently from the fields of politics.

Hon. Kerr Craig, of Asheville, has been seriously sick at a hospital in Baltimore, but is reported to be improving.

Carlyle McKinley, of the staff of the Charleston News and Courier, died last week. He was a distant relative of the martyred president.

Senator Hoar, who has been quite sick for more than a week, is reported to be getting on well. While extremely weak, he eats more and sleeps well.

The battleship, Louisiana, was launched at Newport News, Va , on last Saturday. The Louisiana and her sister ship, the Connecticut, which is to be launched at the New York navy yard a few weeks hence, are counted upon to be the most powerful fighting machines of the new American navy.

A very destructive hail storm passed over the section of country a few miles north of Chatham, Va., on Thursday after noon, which is estimated to have destroyed 100,000 pounds of tobacco, which means a big financial loss to the farmers. The storm is reported to have been a mile and a half wide and four miles or more long.

Advance Station.

DEAR BRO. BLAIR :—We have just closed a two weeks' meeting here. Bro. A. L. Stanford did most of the preaching and the Lord blessed the Word to the salvation of souls. About sixty made profession, including backsliders who came to the altar. Forty five have handed in their names for church membership. Yours sincerely,

W. M. CURTIS.

Mount Airy Circuit.

The dedicatory service will be held at Oak Grove M. E. Church, South, the second Sunday in September. The sermon will be preached by Rev. H. M. Blair, of the Christian Advocate.

Beulah Church will be dedicated also the first Sunday in October. The dedicatory sermon will be preached by Rev. R. M. Hoyle, of Shelby.

All former pastors and the brethren doing vork on adjoining charges are specially invited to attend these services.

We are progressing spiritually and materially on the Mount Airy circuit. We are all much in love with our faithful P. E., Bro. Cook.

Fraternally,
W. L. HUTCHINS.

The Inner Circle.

God and Love Alway.

I hold to this: through all our ways
That God is moving still;
And blinding storm, and singing brook,
Both carry out his will.

And also this: if we are true
He'll never leave us long,
But fill each crevice of the soul
With light and love and song.

And further: that no storm can blow
Across thy troubled sea
But he will come, if thou but call,
And speak his peace to thee.

And this: some healing purpose grows
E'en round our greatest cross,
And one day we shall just write 'love'
Where once we called it 'loss.'

Yes, evermore the purpose grows!
By night as well as day!
So pin thy faith, dear friend, to this:
'Tis God and Love alway.

—Louis K. Deverell, in Pacific Methodist Advocate.

Family Life.

The family is the heart's fatherland. There is in the family an angel, possessed of a mysterious influence of grace, sweetness, and love; an angel who renders our duties less arid and our sorrows less bitter. The only pure and unalloyed happiness, the only joys untainted by grief granted to man on this earth, are—thanks be given to this angel!—the happiness and joys of the family. He who, from some fatality of position, has been unable to live the calm life of the family, sheltered beneath this angel's wing, has a shadow of sadness cast over his soul, and a void in his heart which naught can fill, as I who write these pages for you know

Bless the God who created this angel, O you who share the joys and the consolations of the family! Hold them not in light esteem because you fancy you might find more ardent pleasures and more facile consolations elsewhere. There is in the family an element rarely found elsewhere—the element of durability. Family affections wind themselves round your heart slowly and unobserved, but, tenacious and enduring as the ivy round the tree, they cling to you, hour by hour, mingling with and becoming a portion of your very existence. Very often you are unconscious of them, because they are a part of yourselves; but when once you lose them, you feel as if an intimate and necessary portion of your life were gone. You wander restless and unhappy; it may be that you again succeed in finding some brief delights or consolations, but never the supreme consolation of calm; the calm of the waters of the lake, the calm of trusting sleep, a repose like that of the child on its mother's breast

This angel of the family is woman. Whether as mother, wife, or sister, woman is the caress of existence, the soft sweetness of affection diffused over its fatigues, a reflex on the individual of that loving providence which watches over humanity. She has in her a treasure of gentle consolation sufficient to soothe every sorrow Moreover, she is for each of us the initiatrix of the future. The child learns its first lesson of love from its mother's kiss. In the first sacred kiss of the beloved one, man learns the lesson of hope and faith in life, and hope and faith create that yearning after progress, and that power to achieve it step by step—that future, in short—whose living symbol is the infant, our link with the generations to come. It is through woman that the family, with its divine mystery of reproduction, points to eternity.—Mazzini.

The Value of a Vacation.

No man or woman can work every day, year in and year out, with no change, no variety in his life, without either getting into a rut which will paralyze his finest and best faculties, or breaking down altogether and committing suicide on years of precious life, says a writer in the July Success.

A great many people, especially in cities, fail, lose their health and become mere apologies of the men and women they might be if they knew how to take care of themselves—if they were wise enough to take a vacation when they need it. But they voluntarily cut themselves off, year after year, from the great source of power—nature. They do not drink from the fountain of vitality and eternal youth energy in which the earth is constantly renewing itself. Buried in schemes of ambition, of self-aggrandizement, in dreams of wealth and power and fame, they grind away, in an environment of bricks and mortar, in the stifling, changeless atmosphere of the city, until they become nervous, worn-out wrecks. They do not see the necessity of change; they do not believe in taking a vacation; they laugh at the idea of giving up their work and going away to idle in the country, as they put it, until it is too late.

Many of these ceaseless toilers are living on their nerves, trying all sorts of patent medicines, massage treatments and other artificial remedies, in the hope of regaining health and strength. But they find these things very poor substitutes for the recreating, rejuvenating forces of the country.

How much money would you give a physician if he would guarantee you strong, steady, healthy faculties instead of nervous, exhausted ones; if he could restore elasticity to your lagging footsteps, if he could give you firm, vigorous muscles instead of weak, flabby ones; if he could put new courage and hope into your life; if he could, by some magic, take away the fretful, nervous, irritable feeling which makes you so unhappy and restore you to your usual cool, calm, collected, cheerful demeanor? You would not stop at any price you could afford to pay. Yet you can do all this yourself, if you will only drop everything and fly to the country for the rest and change and complete emancipation from business cares. — Commercial Tribune.

Character.

It is a very curious and interesting fact that the word "character," which comes into our English speech directly and without change of sound from the Greek, signifies first the sharp tool with which a seal or a die is engraved, and then the inscription of the object which is cut in the seal or in the die. Our character, then, is the image and the superscription which we cut upon our life; I say which we cut, for, however much happens to us and bears upon us from outside causes beyond our control, it is true, in the last analysis, that we determine our own character. We hold the tools which cut the legends on our life, we grave the die, we incise the seal. What are the tools with which we cut character upon ourselves? The tools are thoughts. As a man thinketh in his heart, so is he. The style and the subject of the engraved character depend on the choice of tools and on the manner of their use. The legend on the seal shows what was in the mind of the engraver as he cut with his tools. Here is a seal with a cross cut in it. That cross was the leading idea in the engraver's mind for that seal; and his busy tool translated that invisible thought of his mind into this fixed and visible sign. Character is invisible thought translated into visibility, and, fixed before the eye, cut on the life.—Reverend Charles Cuthbert Hall, D. D.

Those Near Our Hearts.

I wish I had some bright suggestion by which we might make places of honor for the single pillars of our homes.—Great service finds great reward in all the world's extremities of need, and it is quite time that we founded some "legion of honor," into which we might enroll the dear ones we keep so near our hearts; sisters and brothers, sons and daughters, who are our upholding strength. That France chose the cross as the symbol of her honorable distinction, is not without a significance which we cannot ignore and our home legion would, without question, surely merit this symbol as a token of self-forgetting endurance and the outpouring of strong love.

But we would add some flower of beauty and joy in token that it has not been borne in vain, nor lacked the adornment of fond appreciation. There is much talk of unrewarded devotion and of loving service which brings no return, but happily this is the foolish murmuring of those who neither love nor serve. I would love to write here the names of those whose faces rise before me as I try to pay them tribute, as refutations of the cynic's theories. They are names to conjure by in many a grateful heart —Home Thoughts.

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Our Little Folks.

Cost and Work of a Locomotive.

The modern locomotives cost $15,000 or $18,000 according to size and equipment. The passenger locomotives in former days were embellished with extra brass work and trimmings, the bright parts were kept by the fireman in a state of glittering effulgence, and the passenger engine cost more than the freight engine. Nowadays, the trimmings are not put on and the passenger engine, being lighter, cost less than the mammoth freighter.

When the engine goes into commission it is a fine piece of machinery, with power to pull long trains over miles of track, day after day, but with the strenuous work comes the certainty of deterioration and the necessity of constant repairs. When work was lighter, trains not so heavy, and mileage in lower figures, an engine could be expected to live thirty years but in locomotives the tendency is toward a decrease of longevity, for the management strives to get all the service possible out of them. The age of expectancy is only approximate. Bad water, that is, water bad for the internal economy of boilers and which causes scale, is perhaps the greatest foe an engine's hopes for an honorable old age A bad water division uses up its motive power far more rapidly than hard work elsewhere. A hilly country causes more strain. Local conditions on the line largely affect the motive power. Then, too, housing facilities have much to do with the life of the engine. If it is possible to keep up with needs in repairs, the power stands a better chance for giving long service. The demand for engines, however, may be so pressing that the least possible repairing that will answer is given, with the result that locomotives constantly deteriorate and lose in efficiency, until complete overhauling becomes a positive necessity. "A stitch in time saves nine," in railroad as well as in garment repairs.—The Chautauquan.

Sand-Pictures.

"If the augustness would condescend to take honorable repose for but a moment, until his servant can get her miserable sands, she will make for him the sand-pictures."

That was the way a little Japanese girl spoke one day in Kobe to a visitor. An English child, even if she could do what this little one did, would have said: "If the gentleman will be seated I will get my sands in a minute."

They speak quaintly in Japan.

But she brought in a moment three little bags filled with sand—white, blue and yellow—and then she led the way into the garden. Seating herself, without disarranging a single fold of her dainty kimono, she scraped a smooth place on the gravel walk and poured out the white sand, carefully spreading it in a little square.

Then, taking a handful of the blue sand, she let it trickle through her fingers, rapidly making a design of a cottage in outline. With the yellow sand she made the background, and, mixing the yellow and the blue, she designed trees of brilliant green.

She drew yellow windows in the blue cottage and made a yellow walk leading up to the door. In five minutes she had made the most delicate little picture, which looked like a panel in a Japanese screen.

Every child in Japan plays this little game of making sand-pictures, and it is one which will give unending entertainment to children everywhere. It is easily tried, and some beautiful little things can be made by any child with a taste for drawing.—Selected.

Making One's Way in the World.

It is a useful thing for a man to learn early that even the most exclusive set in the world bows to great achievement. Some years ago Henry M. Stanley made a speech before the Press club of New York city, in which he said:

Gentlemen:—I thank you for your reception. You have always been kind to me. When I first went to Africa you gave me words of encouragement At that time I met a noble English lord who was a member of the Royal Geographical society. I was introduced to him as the man who was going to hunt for Dr. Livingstone. He stared at me condescendingly.

When I returned from Africa, having found Dr. Livingstone, you were kind enough to say very pleasant things about me, and I met my English friend again, and he relaxed and gave me one finger.

Again I went to Africa and you gave me words of encouragement and my English friend gave me two fingers. I have just returned, gentlemen, and you have been more kind than ever. Once more I met the noble Englishman, and this time he actually gave me his whole hand. Gentlemen, between that first patronizing bow and that handshake lies the history of my whole life.

Youthful Sayings.

Harry and Charlie, aged five and three respectively, have just been seated at the table for dinner. Harry sees that there is but one orange on the table, and immediately sets up a wailing that brings his mother to the scene. "Why, Harry, what are you crying for?" she asked. "Because there isn't any orange for Charlie."

When Baby Alice first saw a cow with a bell around its neck, she thought it so funny that nothing could induce her to leave the spot She stood watching the cow until it slowly walked away. Then, when the bell began to ring, she turned delightedly to her mother exclaiming: "O mamma, does the cow ring the bell when she wants the calf to come to supper?"—Little Chronicle.

The Parrot Surprised Him.

A parrot in a country district escaped from its cage and settled on the roof of a laborer's cottage. The laborer had never seen such a thing before and climbed up with a view of securing it. When his head reached the level of the top of the roof, the parrot flopped a wing at him and said: "What d'ye want?"

Very much taken back, the laborer politely touched his cap and replied:

"I beg your pardon, sir; I thought you were a bird!"—Exchange.

A Mountain of Alum.

One of the recently discovered natural curiosities of China is an "alum mountain," 1,900 feet in height and about ten miles in circumference at the base. The Chinese quarry the alum, or masses containing alum, in large blocks, which are heated in ovens made for the purpose afterward dissolved in boiling water. The alum then crystallizes in layers about half a foot in thickness and is cut up into ten-pound pieces. Its principal use is in the purification of water. — Youth's Companion.

The Death Penalty.

A little thing sometimes results in death. Thus a mere scratch, insignificant cuts or puny boils have paid the death penalty. It is wise to have Bucklen's Arnica Salve ever handy. It's the best Salve on earth and will prevent fatality, when Burns, Sores, Ulcers and Piles threaten. Only 25c. at all drug stores.

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North Carolina Christian Advocate.

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To all preachers of the gospel at $1.00 a year.

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To the Subscriber.

Please look at your label. If the date is past you owe from that time to the present. We have continued to send the paper because we thought you would notify us if you desired otherwise Please attend to this now before you forget it. Remit by money order or bank check if possible.

Our Home Mission Work.

In the current number of the Sunday school Magazine, there is a very timely editorial referring to the importance of thorough dealing in our Annual Conferences with the allied subjects of education and home missions. The editor very properly considers these two departments of our work as essentially and vitally connected.

For quite awhile we have had very decided convictions on this subject. These convictions became permanently fixed during a four years' term of service on a mountain district. It has been clear, however, that the rank and file of the Conference were not ready to consider plans for such enlargement and aggressive work as would be demanded to meet conditions which now prevail. It is gratifying to see evidences of a gradual change of mind, however, and there is hope that we shall all, ere long, see alike in this respect and be ready for a complete overhauling of our system of work.

In the very nature of things it has been difficult for Methodist preachers to have but one idea of evangelization. The preaching and pastoral service of a minister, with oft repeated revival effort, has been the sole reliance for so long a time, that some have come to feel that a preacher, giving a large portion of his time to schoolroom work, or projecting the work of education, has, in a measure, dishonored his calling or become secular in spirit. Nothing could be further from the truth, and many have yet to learn that there can be no permanent conquest of a community for Christ, much less a permanent establishment of denominational supremacy in such a community, without a place of leadership in the matter of education. The Christian teacher is, to say the least, the essential companion if not the forerunner of the Christian minister.

Here is where we are failing. We are spending money in the vain effort to make conquests and hold permanently either illiterate masses or communities into which the light and life of intelligence have been brought by other denominations. We can never succeed permanently in either case, and conditions in recent years, have brought us face to face with the question as to whether we shall revise our methods or yield our place to others. If we save the day and hold our place in many communities, where, for fifty years, we have held almost undisputed sway, we must co-ordinate the work of education and evangelization. To accomplish this our Board of Education and Board of Missions must make common cause in the work of Home Missions.

This will require a large increase in the contributions for Home Missions. For years, we have been of the opinion that this fund should be largely increased. This work at home is the base of supplies for all our foreign work, and we can ill afford to be so short-sighted as to let it languish anywhere. Then the co-ordinating of the Educational and Home Mission work in this way would have a tendency to popularize the educational assessment, since it would easily appear that the fund could be made so useful in strengthening the weak places.

Another thing required will be a fuller conference and more rational understanding between the Bishop's Cabinet and these Boards. It has been difficult heretofore for either Cabinet or Board to act intelligently or with any degree of certainty in providing for these mission fields for want of a mutual understanding with each other. The Cabinet ought to have full information as to what provision can be made for any field, before final action is taken. The Cabinet and the Board of Missions should take each other into their confidence sufficiently to do their work, not as uncertainly, but with intelligence.

We trust the Board of Missions and all concerned, will take these suggestions kindly, and that we shall be permitted to hear from others who think on these things.

The Best of All.

When John Wesley was dying, the triumphant expression which fell from his lips was "The best of all is, God is with me."

We may appropriate this expression as we begin, toward the close of the year, to recount the blessings of the year and to recall the indications of progress. Among the many things to be mentioned as indicating progress in our work throughout the Conference, there is nothing half so pleasing as the many reports which tell of the presence of converting power among the churches.

If we are not mistaken there have been rather unusually large reports from the field in this respect, especially when we recall that this is a Presidential year in politics; also that this is a year of great prosperity and of unusual commercial activity. Strange as it may seem, it is nevertheless true that a year of material prosperity is not usually a year of great spiritual activity. The hearts of men are too often turned toward material things with undue affection, when great harvests come to reward their labors; while it often occurs that scant years witness a great turning to the Lord.

God is still with his people, and a great host of people called Methodists are at this moment uniting heart and hand in the greatest of all achievements, that of winning souls, and many are turning to the Lord. Let us thank God and take courage as we read these reports from the battle-line.

Do Not Neglect the Meetings.

Methodism has been distinguished for a system of social religious meetings to which we owe much of our wonderful growth. These meetings have furnished a sort of practical training school for young converts and have had much to do with maintaining a constant spirit of joyful growth and aggressiveness.

The prayer-meetings, have always been a continuous and permanent means of inspiration to the church, furnishing opportunity for social contact, and, incidentally, an opportunity for practical training of the young and timid for service and leadership. Judging from all past experience, it will more than repay for the toil and sacrifice involved in establishing and maintaining a weekly prayer-meeting in every congregation.

The experience meeting, held occasionally, in which old and young are encouraged to speak directly with reference to their spiritual state, is even more vital than the prayer-meeting, and should be regarded as essentially connected with it. All Christians should be encouraged, in an humble and modest spirit, to speak together of their joys and sorrows, hopes and fears, and, on occasion, to give a somewhat detailed account of their awakening and conversion. The advantage is two fold, resulting in giving strength and power to the Christian, while, at the same time, it helps the unsaved who may be inclined to seek salvation.

The Love Feast may be said to be a distinctive feature of Methodism, and, in the earlier days was a great means of grace. Together with the class-meeting, it seems to be going out of use, and evidently much to the disadvantage of the church in developing that robust and sturdy form of Christian life that characterized the church in the earlier years of its history. We see no good reason why these meetings should be abandoned, and are not ready to admit the plea that it is for want of adaptation. The Love Feast in particular, is a simple form of service, requiring little special tact on the part of the leader, and all that is needed to make it a popular feature of our worship is a regular plan of observance. Every pastor who is an Elder should see to it that the Sacrament of the Lord's Supper is administered at least once a quarter, and the Love Feast should always be observed as a preparatory service.

The preachers will find our Book of Discipline a splendid study and wonderfully suggestive in fixing a programme of religious services, full of variety and well calculated to develop their congregations in spiritual life and growth. We suggest to every pastor a re-reading and careful study of our Book of Discipline.

The manager of the Cherokee Marble Works, F. A. Gennett, whom many of you know, desires to correspond with readers of the ADVOCATE who need a monument or tombstone. He names special prices to ministers of the gospel.

Furnishing for Brevard.

Last week, we had an appeal from Mrs. Frances E. Ross, treasurer of our Woman's Home Mission Society, for contributions to help complete the furnishing of Brevard Industrial School. This is a matter of very great importance, and we feel like exhorting after Sister Ross, and, to show our faith by our works, we have added our pledge to those already given, and propose to keep this open for responses till the whole amount is secured. There will be needed two sewing machines, and we suggest that, among our readers, there are at least two good sisters, or brethren as for that, who would be glad to be represented in this good institution by putting a sewing machine there to work daily for them in the training of these worthy poor girls. Who will give these machines? Any amount, in kind or cash, will be reported in the ADVOCATE. The contributions to date are as follows:

A Friend,	$ 5 00
Miss Reube Alley,	.50
Miss Nellie Pruden,	.50
Master Gordon Pruden,	.50
Friends in Kinston,	18 00
Rev. H. M. Blair,	10 00

A Magazine for Young People.

The Epworth Era for August 25, is the regular monthly magazine number of that publication for the month of August. We have been much pleased with the improvement in the Era for some months, and especially with this magazine feature. There should be no trouble now in inducing our young people of the highest literary tastes to subscribe for the Era, and thus give it a very large circulation.

EDITORIAL NOTES.

Rev. E. C. Glenn is leading in the union meeting at Statesville this week. The meeting began last Sunday and will continue at least ten days.

Rev. Geo. F. Kirby, of South Main Street church, High Point, called on Saturday, returning from Winston, where he attended the Chreitzberg-Hardin marriage on Thursday.

Rev. S. B. Turrentine has been doing fine work for the Greensboro College building fund. Last week, on a trip to High Point, Winston, and Statesville, he secured over $500 00, these towns having already contributed very liberally.

We regret to learn that the health of Mr. Washington Duke, of Durham, is not at all good. Many who read this will pray God's blessing upon this brother who has been one of the greatest benefactors of North Carolina Methodism.

The York Institute correspondent of the Taylorsville Scout, says: "The protracted meeting which has been in progress at our church since last Sabbath continues from day to day. Rev. Mr. Surratt, of Charlotte, is assisting the pastor, Rev. E. J. Poe."

A meeting is in progress at Revolution Cotton Mill this week, conducted by the pastor, Rev. J. A. Bowles, assisted by his co-laborer, Rev. J. W. Williams. The meetings are held under a tent, which is proving very helpful in that field in the present state of the work.

Rev. W. A. Betts, of the South Carolina Conference, and now stationed at Peidmont, S. C., has been visiting his brother, Dr. J. S Betts in the city. He made us a pleasant call on Tuesday. Brother Betts is a worthy son of the venerable Dr. A. D. Betts, of the North Carolina Conference.

Rev. J A Bowles went out to Lee's chapel last Monday and preached for the pastor, Rev. J. F. Kirk, of Summerfield circuit, who was closing a most successful revival. Twenty-eight were received into the church on profession of faith. The meeting had been in progress for more than a week. Brother Kirk is doing a fine work, and is much loved by the people of his charge.

We have, by courtesy of the Secretary, a copy of the Premium List of the State Fair which will be held in the City of Raleigh, October 14-24. The coming fair promises to be one of the most attractive ever held. There are increased premiums in Department A—Field Crops, and Department E—Pantry Supplies, and some attractive special premiums, among the latter, a scholarship in the A. and M. College. Railroads will give one fare and 50 cents returning.

Rev. M. T. Plyler, of the North Carolina Conference, and now stationed at Chapel Hill, made us a pleasant call while in the city last week. We were much pleased to hear his report on the work of furnishing the rooms of the new Greensboro Female College. He has secured the furnishing for about fifty rooms. He went to High Point Saturday where he spent Sunday with Rev. W. M. Bagby, of Washington Street church.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, August 11
Virginia, Lynchburg November 9
North Alabama, Talladega, November 23
Alabama, Selma, December 7
South Carolina, Darlington December 14
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, October 5
Western North Carolina, Charlotte, Nov. 9
North Georgia, Marietta November 23
South Georgia, McRae, November 30
Mississippi, Gulfport, December 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, August 25
Korean Mission Seoul, September 15
China Mission, Shanghai, October 6
North Mississippi, Kosciusko, December 14

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colorado, August 18
Western, Rosedale, Kansas, August 25
Missouri, Columbia, August 31
Southwest Missouri, Springfield, Sept. 14
St Louis DeSoto, September 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell Texas, October 27
Memphis, Jackson Tennessee, November 16
Arkansas, Prairie Grove, November 23
White River, Augusta, November 30
Little Rock, Texarkana, December 7

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, November 30
Florida, Orlando, December 7
N W Mexican Mission, Nogales, Mex., Jan 12
Central Mexico Mission, Mexico City, Jan 19
Mexican Border Mission, Allende, Jan 26
Cuban Mission, ——, February 16

SEVENTH DISTRICT—BISHOP MORRISON.

Montana Stevensville, August 25,
East Columbia, Oakesdale, Wash. Sept 1
Columbia, Harrisburg, Ore., September 22
Pacific, Sacramento, Cal., September 28
Los Angeles Phoenix Ariz., October 13
Louisiana, Lake Charles, La., December 7

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N M, Sept 15
Indian Mission S. McAlester, I T, October 26
West Texas, Cuero, November 9
Northwest Texas, Mineral Wells, Nov 16
North Texas, Bonham November 23
Texas Marshall November 30

NINTH DISTRICT—BISHOP SMITH

Kentucky, Lexington August 31
West Virginia Fairmount, September 7
Illinois, Patoka September 15
Louisville, Franklin September 28
Holston, Abingdon, Va., October 12

North Carolina Methodism.

Rev. W. L. Sherrill and son, of Mocksville, have been visiting relatives in Lincolnton.

Rev. Dr. W. W. Bays preached in Lincolnton last Sunday, and lectured on Monday night.

Rev. W. M. Biles, of Southside, Winston, returned last week from the St. Louis Exposition.

Rev. R M. Courtney and wife, of Lincolnton. have been visiting relatives at Harbland, Caldwell county.

Rev. T. N. Ivey, D D., editor of the Raleigh Christian Advocate, is visiting the St. Louis Exposition.

Rev. W. M. Boring reports a gracious revival recently closed at Palm Tree church, on the South Fork circuit.

Rev. B. E. Edwarns, of Stokesdale circuit, visited relatives at Iron Station last week and delighted the home people by preaching for them.

Rev. G. T. Rowe, of Forest Hill, Concord, is assisting Rev. T. W. Smith, of Lowesville circuit, in a meeting at Salem church this week.

Rev. Dr. T. F. Marr and wife, of Tryon street church, Charlotte, have returned from a vacation spent in the mountains and we are glad to learn that Dr. Marr is very much improved in health.

Revs. A. R. and W. A Bell, of Asheville, the former the pastor and the latter his father, have been conducting a very successful meeting in the Methodist E. church at Lewisville, this county.—Twin City Daily Sentinel.

Rev. T. L. Triplett has returned from a stay of about ten weeks in Missouri, where he visited relatives. Mr. Triplett was very unwell during his stay out there, but is much improved since his return.—Mooresville cor. Charlotte Observer.

Webster's Weekly last week said: "Rev. T. E. Wagg, pastor of Main street Methodist church, has returned from his vacation greatly refreshed in mind and body and will occupy his pulpit next Sunday morning and night."

Rev. Frank Siler filled the pulpit at the Methodist church Sunday by request of the pastor, and preached an excellent sermon. It was the initial sermon of a series to be continued through the week looking to a revival. We trust that much good may result from the meetings.—Franklin Press.

We are glad to learn that electric lights will be installed in Central M. E. Church The ladies of the Aid Society of this church contributed $40.00 of their fends to it, and will direct the plans and distribution of the lights. This is a guarantee that it will be done right. Both electric firms of the town proposed to construct the same at cost to them, which was very creditable to them, and will be appreciated by this church.—Mt. Airy News.

We sympathize with our brother, Mr. Geo. P. Pell, of Winston, in the affliction which has befallen his family. The Twin-City Daily Sentinel says: "The three children of our townsman, George P. Pell, are sick with scarlet fever, the oldest and youngest being in Virginia with their grandparents, while the mother is quarantined in this city with the other one. Mr. Pell left today to be with those in Virginia."

The Asheville Gazette-News last week made the following pleasing reference to one of our young preachers: "Rev. E K. McLarty, formerly pastor of West Chestnut Street Methodist church of this city, and now in charge of the first Methodist church of Concord, preached at his former charge Sunday morning to a large congregation. Mr. McLarty is here on his vacation, and accepted an invitation to preach to his former congregation Sunday. He is one of the rising young ministers in the Methodist conference in North Carolina, and has hosts of friends in this city who went to hear him preach. After the sermon Mr. McLarty met his former flock in an informal love feast and declared that he was glad to be with the congregation again.

A Progressive North Carolina Commercial Institution

PROVIDES A PLAN FOR CONTRIBUTING TO AND PROMOTING PUBLIC EDUCATION IN THE STATE.

The Life Department of the Southern Loan and Trust Company, of Greensboro, N. C., has for sometime past been maturing a plan which illustrates that Company's public spirited enterprise and progressiveness: that is, to donate to the Schools each year in certain communities where it transacts a life insurance business, a fund contingent upon the business done in that community, to be devoted to the improvement in the equipment of its schools. The plan has received the cordial endorsement of Hon. J. Y. Joyner, Superintendent of Public Instruction, and the enthusiastic approval of the friends of education to whom it has been presented. The managers of the Southern Loan and Trust Company believe that education contributes much to the appreciation of the blessings of life insurance and that industrial and educational progress go hand in hand. They recognize that the two great factors in North Carolina's advancement today are education and industrial development. Their interdependence is evidenced by the fact that those communities which are the largest conservers and producers of wealth are enjoying in the largest measure the blessings of education. The Southern Loan and Trust Company proposes that its plan of contributing to and promoting public education in North Carolina shall serve as a standing illustration of the value to the cause of education in this State which will accrue from the fostering and building up of home industries and enterprises.

Roanoke College closed its 51st year of useful work on June 15th with a successful commencement and the inauguration of President Morehead under favorable auspices. Students were enrolled last session from 12 States, Japan and Korea. A handsome new administration building has been provided. The College has a curriculum with elective studies, well adapted to suit the wants of all students. The instruction is thorough and the standard high. The Faculty is composed of men of liberal scholarship, five having had 17 years of post-graduate work in American and foreign universities, and two others being authors of College text-books. The library contains 23,000 volumes. Few institutions offer so much at so little expense. The Roanoke Valley is famous for its beautiful mountain scenery and healthful climate. The moral, social and religious advantages of Salem are unsurpassed. The Catalogue of 62 pages shows that Roanoke is abreast of the times in its facilities and methods. For a copy of the Catalogue, with the June Collegian, address Roanoke College, Salem, Va.

Bingham One of the Best Schools in the South.

GREENSBORO, N. C., June 10, 1904.

DEAR MR. GRAY,

Principal Bingham School, Mebane, N. C.:

As I have been a patron of The Bingham School of Mebane, N. C., I can cheerfully testify to its high character, excellent instruction, wise rule and the perfection of its discipline. My son made most satisfactory progress in his studies during the months he was there, and I hope to be able to send him back next session. I regard the school as one of the best in the South and take pleasure in recommending it to parents who wish to send their sons to a first class, all round training institution.

MRS D. E. OSBORNE.

Wesley Chapel Camp Meeting.

Rev W. M. Boring, preacher in charge of South Fork circuit, Shelby District, announces that the camp meeting at Wesley Chapel will embrace the 4th Sunday in September, beginning on Thursday night before. A cordial invitation is extended to all former presiding elders and pastors to attend.

New Double-track Bridge Across the Potomac River.

Southern Railway announces that on August 28, 1904, the New Double-track Steel Bridge across the Potomac River at Washington, D. C, will be completed and on and after that date all trains to and from Washington via the Southern Railway will be operated over same. This will greatly facilitate traffic to and from Washington and eliminate delays heretofore experienced between Washington and Alexandria, Va., which have been occasioned by the crowded condition of the old single track bridge.

Interesting Gains.

During the session of 1902 03 of the Bingham School of Orange county, the average gain in chest expansion was one and three-quarter inches, in weight thirteen pounds, in size of arm one and one-half inches, and in height nearly two inches. The regular Physical Culture exercises under an efficient Physical Director, in the Gymnasium, and the many healthful sports outside, to some extent account for the gains. The beautiful catalogue of this school can be had by a postal card addressed to Preston Lewis Gray, B. L., Mebane, N. C.

The Quiet Hour.

His Care.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if tomorrow's cares were here,
Without its rest?
I'd rather he'd unlock the day,
And, as the hours swing open, say,
"Thy will is best."

I cannot read his future plan,
But this I know—
I have the smiling of his face
And all the refuge of his grace,
While here below.

Enough: this covers all my want,
And so I rest;
For what I can not, he can see,
And in his care I sure shall be
Forever blest.

—John Parker.

Whom the Lord Loveth He Chasteneth.

It has been well said that "earthly cares are a heavenly discipline," but they are even something better than discipline; they are God's chariots, sent to take the soul to its high places of triumph. In the Canticles we are told of "a chariot paved with love." We can not always see the love lining to our own particular chariot—it often looks very unlovely; but every chariot sent by God must necessarily be paved with love, since God is love It is his love, indeed, that sends the chariot.

Look upon your chastenings, then, no matter how grievous they may be for the present, as God's chariots, sent to carry your soul into the "high places" of spiritual achievement and uplifting, and you will find that they are, after all, paved with love."—Smith.

Sympathy's Lifting Power.

A world without sympathy would be a cruel abiding place. Those who have suffered and received expressions of true sympathy from friends would hardly dare think what their suffering would have been without a spoken word of comfort from a living soul. We are often tempted to feel that any word of sympathy we may speak or write to another at a time of special trial is not worth the doing; that so many such words wil be spoken to that one that our own will count for nothing. The prompting to keep silent in another's time of sorrow is a false one. Spoken sympathy is as a mantle of love; it comforts, strengthens, and inspires. Our Lord Jesus Christ longed for sympathy. There is no more affecting passage in the record of his life than that which tells of the failure of his chosen and dearest friends to watch and sympathize with him in the hour when his soul was "exceeding sorrowful." There has never been a word too much of sympathy spoken to a sorrowing one. Sympathy's very cumulation forms a great force that uplifts and strengthens. It is needed by the weak; it is still more needed by the strong. It is within every one's power to give it. And God, who is Love, will bless it always —Sunday-School Times.

"Hide Thyself by the Brook."

Not by the river, but by the brook. The river would always contain an abundant supply, but the brook might dry up at any moment.

What does this teach us? God does not place his people in luxuriance here. The world's abundance might withdraw their affections from him. He gives them not the river, but the brook. The brook may be running today, tomorrow it may be dried up.

And wherefore does God act thus? To teach us that we are not to rest in his gifts and blessings, but in himself. This is what our hearts are always doing—resting in the gift, instead of the Giver. Therefore God can not trust us by the river, for it unconsciously takes up his place in the heart. It is said of Israel that when they were full they forgot God —F. Whitfield.

Build Higher.

Take that thwarted ambition of yours, recognize its selfishness, and offer through the experience, in its full pain and illumination, Whittier's prayer:

"Change the dream of me and mine
To the truth of thee and thine."

Make the stern disappointment an austere John the Baptist, to bring you to Christ. If you pull down the nest of a sparrow it will build again in the same place; but if you pull it down several times, it will seek a home elsewhere. Human beings are not so wise; they go on building habitations for happiness and hope in this poor world of ours, and they see them pulled down and scattered to the winds a score of times, and each time, after a brief interval of sighs and tears, begin building again. Imitate the bird that, when its nest is destroyed, builds again, but higher. Open your mind to the utter vanity of seeking for your heart a home below the heavens, and bid the stern experience welcome that sends you to the highest.—Rev. George A. Gordon, D D.

What Heaven Is.

A mother in bitter grief bending over her dying child was trying to soothe it by talking about heaven. She spoke of the glory there, of the brightness glowing all around, of the shining countenances of the holy angels; but presently a little voice stopped her, saying: "Should not like to be there, mother, for the light hurts my eyes"

Then she changed the subject of her description, and spoke of the songs above, of the harpers harping on their golden harps, of the voices as the sound of many waters, of the new song which they sang before the throne; but the child said: "Mother, I cannot bear any noise."

Grieved and disappointed at her failure to speak words of comfort, she took the little one from its restless bed, and enfolded it in her arms with all the tenderness of a mother's love. Then, as the little sufferer lay there, near to all it loved best in the world, this whisper came: "Mother, if heaven is like this, may Jesus take me there!"—Archdeacon Sinclair.

Put an End to it All.

A grievous wail oftimes comes as a result of unbearable pain from overtaxed organs. Dizziness, Backache, Liver Complaint and Constipation. But thanks to Dr. King's New Life Pills they put an end to it all. They are gentle but thorough Try them. Only 25c. Guaranteed by all drug gists.

CANCER CURED BY BLOOD BALM.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

Randolph Macon Academy FOR BOYS & YOUNG MEN. Best equipped in the South. Endorsed by leading Institutions of United States. Lovely scenery Healthful climate Modern conveniences and appliances. Gymnasium, baths. Terms $212 No extras.
E. SUMTER SMITH, Bedford City, Va.
jly 13-8t

Your Heart

May Be Weak. One Person in Four Has a Weak Heart.

One of the surest signs of a weak heart is shortness of breath after exercise.

Your heart is not able to pump the blood fast enough to your lungs.

Some of the other symptoms of Heart Trouble are: Pains in the Side, Back and Shoulder; Fainting or Weak Spells; Dry Cough; Swelling of Feet and Ankles; Cold Feet or Hands.

No one can afford to allow a weak heart to go without medicine, because weak heart means poor circulation, and poor circulation means weak lungs, stomach, liver, kidneys, etc.

If, therefore, you suspect heart trouble, begin taking Dr. Miles' New Heart Cure. The Heart Cure will do you good, as it is a splendid tonic for the blood and nerves, and will revitalize your entire system.

Finally, remember, Dr. Miles' New Heart Cure is sold under a guarantee that the first bottle will do you good.

If it doesn't—your money back.

"I was afflicted with heart trouble for three years. I would be apparently all right, and without a moment's warning would fall as though shot. The attacks were frequent, and a terrible dread possessed me, as I never knew when or where, nor under what conditions I would be attacked, and whether I would survive them. I consulted and was treated by some of the most eminent physicians of the state. Not finding relief from this source, I began taking Dr. Miles' New Heart Cure, and began to improve at once. I used ten bottles, which entirely cured me, as I have not had an attack for five years."—MRS. JOHN DRESBACK, Leipsic, O.

FREE Write to us for Free Trial Package of Dr. Miles' Anti-Pain Pills, the New Scientific Remedy for Pain. Also Symptom Blank. Our Specialist will diagnose your case, tell you what is wrong, and how to right it, Free. DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

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The Epworth League.

Topic for Sept. 4.

The Better Hope of the Race.

(Psalm 78: 1-18)

We have for our topic today an historical psalm. The contemplating past events excited religious emotions on the part of the Israelites, not because the heroic fired their enthusiasm as the Homeric songs of mighty warriors did the ancient Greeks. There are no hymns of praise to David or Moses. Jehovah alone was the object of Israel's praise, and the national hymns that recounted the wondrous past did so to glorify Israel's God, who had led his people as a shepherd his sheep.

I. The Present is Debtor to the Past.

The writer of the Psalm does not, as in Psalm 49: 2, 4, suggest that a new immediate revelation is about to be made in an enigmatic form, but that the events of Israel's past have the didactic character of parable and riddle. The wonderful works of Jehovah in the past constitute a divinely accredited book of teaching to those who have a disposition to learn their meaning by reflection. The use of History in this and similar Psalms (96, 105, 106) gives us a clue to the right use of a large part of the Old Testament.

1. The present is debtor to the past for knowledge. It has been a long and slow process by which the nature of material things has been learned, and we are now only in the primary grades of the great world-school, whose course of instruction requires the patience and industry of the race. The present is building upon the past, generation by generation, as the increment of each succeeding flood buil'ds the alluvial valleys. Almost everything we know has been handed down to us by tradition. We improve upon past knowledge, but what we add is little in comparison with the whole So true is this that is upon books and older instructors that we rely chiefly for learning.

2 The past alone affords a demonstration of the principles of God's government. His judgments are a mighty deep, and must be studied in historic perspective to be seen aright. Here and now the dust and smoke and noise of action make an obscuring turmoil, and we can know only as the past has taught us that a righteous and divine hand is ordering all things, and that a redeeming purpose is giving character to events. "We have heard and known, and our fathers have toid us," "the praises of Jehovah and his strength and his wonderful works."

3. The Church and all gospel agencies are our inheritance from the past. Not only knowledge but accumulated resources constitute our debt to the past. The past century has more than doubled the wealth of the world; but without the previous accumulations it would have stood only where the first century stood, and would have gone no farther. Progress would be as impossible of accomplishment as the endless task of Sisyphus ever rolling his stone only to begin again at the bottom of the hill, did we not come into the use of the resources that our fathers accumulated. Without the organized Church of Christ in the world we should be well-nigh helpless in labor ing for a Christian society. Without missionary societies, with incomes that have been increasing for years, Bible societies with extensive plants for manufacturing, and systems for circulating the Word of God, the evangelization of the world would be an impossible undertaking. As it is, this stupendous work is actually within the ability of our own generation! If the Church of God is in sight of this goal, to the labor of such as Coke, Carey, Morrison, and Livingstone she owes it.

4. The conquest of conscience and the moral improvement of society are likewise an inheritance. We hear much of racial development. Living on the earth in our own day are to be found races widely apart, as the Anglo-Saxon and the Negro, a difference that implies millenniums of educative process that the one has had and the other lacked. There has been similarly a development of the race conscience. Some one has said that no conquest of conscience has ever been lost. A constantly elevating standard of morals and a social approximation to its realization go on through the ages of the gospel dispensation; not, it must be remembered, apart from the immediate work of the Holy Spirit, but like an augmenting tide that brings each generation nearer the kingdom of God as the succeeding waves perish, but ever approach nearer to the strand.

5. When we speak of the present as debtor to the past, we mean that the men of the present generation are under an obligation growing out of what the men of the past generations have done. The basis of such obligation is the organic unity of society. Each individual is not only a part of the race now living, but is connected, as the links of a chain, with those who precede and those who follow. It is immoral even to think of repudiating the obligation to the past or of ignoring responsibility for the future. We cannot stand separate if we would. "Past" and "present," then, are not mere abstractions. We mean society viewed in two aspects—men who have gone before us and men who will follow us. Our debt is to men. Its repayment must be to men. Bu the men of the past are no more; to the men of the present and of the future must be the discharge of our obligation. It is the duty of the present generation (1) to hand down unimpaired its heritage, and (2) to add its own contribution for the well-being of men that others may receive as we have received.

II. The Spirit of Christ is Leavening the World.

1. The psalm (verse 8) suggests that rebellion and unfaithfulness were due to forgetting the works of God in the providential history of Israel and ignorance of the law of the Lord. It is through knowledge, then, that the Spirit of Christ is to enter into and possess the heart of men. God has spoken, but we must listen and cherish his words that we may have confidence in God and keep his commandments. (Verse 7)

2. The process of redemption is to be a gradual one, well compared with the phenomenon of leaven permeating a mass of dough, changing its whole character without changing its substance. Thus the knowledge of the Lord—the preaching of the gospel—is operating in human society, leaving it still human, but changing its character into the likeness of the divine and affecting every individual as the leaven affects every particle of the mass.

3. This pervasion of society by the Spirit of Christ is manifest chiefly in the new motive that is coming more and more to shape ideals and govern conduct in Christian lands—the motive of love finding expression in self-sacrifice instead of self seeking. Deeds prompted bv love are the best proof of the presence of the Spirit of Christ.

III Each Generation Has the Chance of Becoming Wiser and Purer Than its Predecessor.

The chastenings and providences of God in Israel's history at last wrought their end, and the nation became established in loyalty to Jehovah. But the better opportunity of true religion was secured through the labors of prophets, sages, and reformers that went before.

1. We shall avoid both conservatism and radicalism. Setting a high valuation upon the past and confessing our indebtedness, we must recognize our responsibility to be wiser and better if we would be as wise and as good as our fathers were.

2. We have a chance to be wiser than our predecessors, because all that constitutes our debt of knowledge is advantage.

3. We have a chance to be purer than our predecessors. The spread of knowledge of God, the education of conscience, and the prevalence of the evangelical type of religion make for a generation of greater purity than any that precede. If we have difficulties and conflicts that our fathers had not, they also had their own adversities. We must be better or become worse. Greater light and superior opportunity will blind and harden if not used for real improvement.—Epworth Era.

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Our Watchword: "For love of Christ."

Life and Death.

So he died for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it, too?
In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?
It is easy to die! Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it harder for him?
But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt.
Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he lived,
Never mind how he died.
—Ernest Crosby in "Junior Builders."

The Young Woman's Attitude to Missions.

[Read by Connie E Buttrick before the Asheville-Waynesville District Conference of the W. F. M. S. at Waynesville, July 8th, 1904.]

Woman has awakened to the fact that her place in the evangelization of the world is equally as great and in some fields greater than that of man. It has been a slow process, and for years man carried on this the grandest of all work almost unaided.

Now the happy, free woman of our Christian land is awakening to her responsibility toward her unhappy, enslaved heathen sisters.

She believes that there are millions of women whose lives are one endless night, into which not one little ray of sunshine has penetrated the darkness.

She tries to realize that these women have no knowledge whatever of a tender loving Heavenly Father, nor of a Savior, and are therefore without hope. Without hope! Can you or I realize what that means? And do we realize that God expects us to give hope—to fill darkened lives with sunshine? Can you think of any one who can better do this than a young woman, whose life is fresh and vigorous and who has more time at her disposal than many of the older women?

With all the enlightenment, the beauties and comforts of our native land, we feel the intense need of Christ. If to us he is so necessary, so vital, what about our heathen women? We have no conception strong enough nor vivid enough to portray the Christless existence of the heathen women.

The priceless heritage of Christian happiness and peace is ours, shall we selfishly keep it to ourselves? As heathen women are excluded from all help except that which comes through women our responsibility is intense. However, with the responsibility comes glorious possibilities: when the women of a nation are reached the whole nation is touched and evangelization made more sure. Our opportunities for reaching these people have increased and the responsibilities rest more heavily upon us than ever before. The most serious thing about this is that the responsibility is individual and cannot be transferred to another. Therefore the attitude of a young woman to missions should be one of loyalty and devotion.

No young woman's education is complete unless she makes a study of missions. Her character is biased and warped unless she be engaged in some kind of missionary work. Every young woman should be so full of the missionary spirit, so desirous for larger usefulness, that she would take a greater interest and pleasure in reading the histories and romances of missionary heroes than she does in books of fiction. Missionary meetings should be of more importance to her than clubs or societies of any other kind More of her money should go into the missionary treasury than is spent for confectionery and ribbons. More of her time should be spent in prayer and spiritual improvement than is spent upon thought of self.

Yes, we repeat again the correct attitude of a young woman toward the missionary cause is loyal devotion.

Quarterly Meetings.

Asheville Dis't—4th Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	Sept	3 4
Bethel	"	3 4
Marshall circuit, Walnut Creek	"	8 9
Hot Springs ct., Antioch	"	10 11
Ivey circuit, Barnardsville	"	13 14
Bald Creek circuit, Bald Creek	"	15 16
Burnsville circuit, Burnsville	"	17 18
Swannanoa circuit, Swannanoa	"	24 25
Hendersonville station	Oct	1 2
Hendersonville ct, Hillgirt	"	3 4
Cane Creek ct., Tweed's Ch	"	8 9
Old Fort circuit, Parson's Church	"	15 16
Weaverville circuit	"	22 23
Weaverville station	"	29 30
Central	Nov,	5 6
Haywood Street	"	5 6

Charlotte Dist—4th Round.

J. E. Thompson, P. E., Charlotte, N. C.

Pineville, Pineville	Aug	27 28
Dilworth	"	28 29
Trinity	Sept	4 5
Hoskins	"	4 5
Morven, Bethel	"	10 11
Brevard	"	18 19
Chadwick	"	18 19
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Weddington, Weddington	Oct	1 2
Matthews, Matthews	"	2 3
Clear Creek, Zion	"	8
Tryon street	"	9 10
Calvary	"	9 10
Lilesville, Forestville	"	15 16
Wadesboro station	"	16 17
Ansonville Mt. Vernon	"	22 23
Polkton, Polkton	"	23 24
Waxhaw, Waxhaw	"	29 30
Derita, Pleasant Grove	Nov	5 6

Franklin Dis't—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	July	23 24
Franklin circuit at Iotla	Aug	6 7
Webster ct. at Cullowhee	"	13 14
Macon cir. at Mount Zion	"	20 21
Glenville circuit at Norton	"	27 28
Whittier circuit at Shoal Creek	Sept.	3 4
Dillsboro, Sylva & Dillsboro	"	10 11
Andrews circuit, Andrews	"	17 18
Bryson City circuit, Bryson City	"	24 25
Murphy Station	Oct.	1 2
Robbinsville circuit, Robbinsville	"	8 9
Hiwassee circuit at Martin's Creek	"	15 16
Hayesville circuit at Hayesville	"	22 23

Greensboro Dis't—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	July	24
Greensboro, Spring Garden St.	"	31
Greensboro, Centenary	Aug.	7
Greensboro, Walnut St	"	14
Pleasant Garden, Bethlehem	"	28 29
Ruffin, Ruffin	Sept	3 4
Randolph, Mt Shepherd	"	10 11
Wentworth Salem	"	17 18
Reidsville, Main St	"	18 19
Asheboro station, Asheboro	"	25
Randleman, Naomi	"	25
Uwharrie Oak Grove	Oct.	1 2
Asheboro circuit, White Chapel	"	7
Enterprise Concord	"	8 9
Ramseur, Ramseur	"	9 10

Morganton Dis't—4th Round

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Aug.	13 14
Cliffside circuit at Oak Grove	"	20 21
Henrietta and Caroleen	"	21 22
Marion station	"	27 28
Connelly Springs ct., Ruth. College	Sept	3 4
Table Rock ct at Mt Grove	"	10 11
North Catawba ct, Green Mtn	"	17 18
Morganton circuit Mt Pleasant	"	18 19
Forest City ct. Salem	"	23 24
Rutherfordton station	"	25 26
Green River circuit, Bethlehem	Oct	1 2
Elk Park, Elk Park	"	8 9
Spruce Pine ct Valley View	"	15 16
Bakersville station, Bakersville	"	16 17
Broad River ct., Tanner's Grove	"	22 23
Thermal City ct Pisgah	"	29 30
McDowell circuit, Nebo	Nov.	5 6

Mount Airy Dis't—4th Round

J. A. Cook, P. E., Mount Airy, N. C.

Jonesville circuit at Jonesville	Aug.	2 28
Elkin station	"	28 9
Sparta ct., Potato Creek	Sept	3 4
Laurel Springs ct. Chestnut Hill	"	10 11
N Wilkesboro ct. Miller's Creek	"	17 18
Wilkesboro ct. Wilkesboro	"	18 19
Rockford ct. at Stony Knoll	"	24 25
Mount Airy station	"	25 26
Creston ct. Thomas Chapel	Oct	1 2
Watauga ct., Henson's Chapel	"	2 3
Boone ct Fairview	"	8 9
Helton circuit at Methodist Ch'p	"	15 6
Jefferson ct. Jefferson	"	16 17

SPECIAL MEETINGS.

Sparta Circuit.

Bryan's school house, Tues. night, Aug. 30
Sparta, Wednesday night, August 31
Shiloh, Thursday, 11 a. m., September 1
Cox's chapel, Friday, 11 a. m. Sept. 2

Laurel Springs Circuit.

Mount Zion, Tuesday, 11 a. m., Sept 6
Laurel Springs, Wednesday 11 a. m., Sept 7
Transon, Thursday 11 a. m Sept 8
Cox's Academy Friday 11 a. m Sept 9.
Healing Springs, Sunday night, Sept 11.

Creston Circuit.

Clifton, Wednesday night, Sept 28
Big Laurel, Thursday, 11 a. m., Sept 29
Creston, Thursday night, Sept 29
Southerland's Friday, 11 a m., Sept 30

Boone Circuit.

Boone, Tuesday night, Oct. 4.
Blowing Rock, Wednesday night, Oct. 5
White Springs, Thursday 11 a. m Oct 6
Hopewell, Friday, 3 p m. Oct 7
Blackburn's Chapel, Sunday night, Oct 9

Jefferson Circuit.

Cranberry, Tuesday, 11 a. m., Oct 11
Pine Swamp, Wednesday, 11 a. m Oct 12
Bethany Wednesday night, Oct 12.
Orion, Thursday, 11 a. m., Oct. 13

Salisbury Dist—4th Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Forest Hill	Aug	20 21
Concord, Epworth	"	21 2
Concord circuit, Bogees	"	27 28
Concord, Central	"	28 29
Albemarle circuit, Century	Sept	3 4
Albemarle station	"	5 6
Salisbury, Main Street	"	10 11
Salisbury, First Church	"	11 12
Big Lick circuit, Big Lick	"	17 18
Salisbury circuit, Providence	"	24 25
Spencer station	"	25 26
Linwood circuit, Linwood	Oct.	1 2
Lexington station	"	2 3
Lexington Mission	"	3
New London circuit, New London	"	8 9
Gold Hill circuit, Wesley Chapel	"	9 10
Jacks n Hill circuit, Macedonia	"	11 12
Norwood station	"	15 16
Cottonville ct., Cedar Grove	"	16 17
Tabor & Vance Mill, Tabor	"	2 23
East Salisbury station	"	23 24
China Grove circuit, China Grove	"	29 30
Woodleaf circuit, Woodleaf	"	30 31
Mt. Pleasant ct, Cold Springs	Nov.	5 6
Salem station	"	6 7

Shelby District—4th Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Aug.	21 22
Bessemer City st Bessemer	"	27 28
West End and Ozark, Gastonia	"	28 29
Mount Holly ct., at Mt. Island	Sep	3 4
McAdensville station	"	4 5
ElBethel station	"	10 11
King's Mountain station	"	1 12
Bellwood circuit at Kadesh	"	17 18
Polkville circuit	"	18 19
Southfork circuit at Wesley Chap	"	24 25
Lincolnton circuit at Marvin	Oct.	1 2
Lincolnton station	"	2 3
Lowesville ct. at Salem	"	8 9
Rock Springs circuit	"	9 10
Stanley Creek circuit at Stanley	"	15 16
Cherryville circuit	"	22 23
Lowell circuit at Lowell	"	29 30
Gastonia, Main Street	Oct. 30	Nov. 1
Shelby circuit	"	5 6

Statesville Dis't—4th Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit at Littlejohn's	Aug.	20 21
Lenoir station	"	21 22
Mooresville station	Sept.	3 4
Mount Zion station	"	4 5
Mooresville circuit, Centenary	"	10 11
Troutman circuit, Wesley Chapel	"	11 12
Caldwell circuit, Rocky Mount	"	17 18
Granite Falls station	"	18 19
Statesville circuit, Chapel Hill	"	24 25
Statesville, First Church	"	25 26
Statesville, West End	"	25 26
Clarksbury circuit	Oct.	1 2
Iredell circuit	"	8 9
Malden circuit, May's Chapel	"	15 16
Newton circuit, Friendship	"	16 17
Hickory station	"	16 17
Alexander circuit	"	22 23
Stony Point circuit	"	29 30
Catawba circuit	"	30 31

Waynesville Dis.—4th Round.

C. F. Sherrill, P. E., Waynesville, N. C.

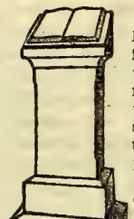
Jonathan Creek at Shady Grove	Aug	13 14
Sulphur Springs at Acton	"	0 21
Leicester at Camp Academy	"	27 28
Clyde at Long's Chapel	Sept	3 4
Canton at Canton	"	10 11
Mills River at Shaw's Creek	"	17 18
Transylvania at Pine Grove	"	24 25
Brevard	"	25 26
Waynesville	Oct	8 9
Crab Tree at Pine's Creek	"	15 16
Spring Creek	"	22 23

Winston Dis't—4th Round.

D. Atkins, P. E., Winston-Salem, N. C.

Southside and Salem	Aug.	27 28
Walkertown	"	28 29
Stoneville & Mayodan, Price	Sept.	3 4
Leaksville and Spray	"	3 4
Stokesdale, Eden	"	10 11
Summerfield, Glencoe	"	17 18
Kernersville, Zion	"	24 25
Thomasville	"	25
Forsyth, Marvin	Oct.	1 2
Burkhead	"	2
Grace	"	2
Davidson, Midway	"	8 9
Centenary	"	9
Lewisville, Union	"	15 16
Danbury, Herman	"	22 23
Madison, Madison	"	23 24
Davie	"	29 30
Mocksville	"	30
Cooleemee	"	30
Farmington, Smith Grove	Nov.	5 6
Advance	"	6

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Perilous Tendencies Against Which Christianity Must Guard.

The following extract from a recent speech of Dr. Van Dyke's words what many of us are feeling in regard to literature. No more ennobling thing can work itself into one's life and character than a great love for great books. I very much question the good that comes to women from the reading tendencies of our day. Were I the mother of a daughter I would rather have that daughter grow up with a knowledge of the Bible alone than to have her fill her memory and imagination with the pointless, pithless, moralless works that now take up so much of the time and brain force of many women:

It must be admitted that there is a great mass of printed books, fearfully current at present, of which this can not be said. Some of them breathe of patchouli and musk, some of stale beer and cigarettes, some of the gutter and pest-house, many do not breathe at all. The presses of England and America are turning out, for every day in the year, six new works of fiction, most of them works of affliction. It is a deplorable waste of time and labor, to say nothing of brains. But I do not see in it any great or pressing danger. The chemists tell us that the paper on which these books are printed will not last twenty years. It will not need to last so long, for the vast majority of the books will be forgotten before their leaves disintegrate. Superficial, feeble, fatuous, inane, they pass into oblivion; and the literature which emerges and abides is that which recognizes the moral conflict as the supreme interest of life, and the message of Christianity as the only real promise of victory. There are three mischievous and perilous tendencies in our modern world against which the spirit of Christianity, embodied in a sane and virile and lovable literature, can do much to guard us.

The first is the growing idolatry of military glory and conquest. It is one thing to admit that there are certain causes for which a Christian may lawfully take the sword. It is another thing to claim, as some do, that war in itself is better for a nation than peace, and to look chiefly to mighty armaments on land and sea as the great instruments for the spread of civilization and Christianity. The forerunner of Christ was not Samson but John the Baptist. The kingdom of heaven cometh not with observation, nor with acquisition, nor with subjugation. If all the territory of the globe were subject to one conquering emperor today, no matter though the Cross were blazoned on his banner and his throne, the kingdom of heaven would be no whit nearer. "Not by might, nor by power but by My spirit, saith the Lord." That is the message of Christianity. A literature that is Christian must exalt love, not only as the greatest, but as the strongest thing in the world. It must hold fast the truth bravely spoken by one of America's foremost soldiers, General Sherman, that "war is hell." It must check and reprove the lust of conquest and confidence of brute force. It must firmly vindicate and commend righteousness, and fair dealing, and kindness, and the simple proclamation of the truth, as the means by which alone a better age can be brought nigh and all the tribes of earth taught to dwell together in peace. It must repeat Wordsworth's fine message:

"By the soul
Only the nations shall be great and free."

The second perilous tendency is the growing idolatry of wealth. Money is condensed power. But it is condensed in a form which renders it frightfully apt to canker and corrupt. A noble literature, truly in harmony with the spirit of Christ, will reiterate in a hundred forms of beauty and power His teaching that "a man's life consisteth not in the abundance of the things which he possesseth." It will expose with splendid scorn and ridicule the falsehood of the standard by which the world, and too often the church, measure what a man is worth by his wealth. It will praise and glorify simple manhood, and womanhood, "plain living and high thinking." It will teach that true success is the triumph of character, and that true riches are of the heart.

The third perilous tendency is the growing spirit of frivolity. A brilliant British essayist, in his life of Robert Browning, has just said that the nineteenth century has already become incomprehensible to us because it took life so seriously. This was probably not intended as a compliment; but if the nineteenth century could hear the criticism it would have good reason to feel flattered. An age that does not take life seriously will get little out of it. One of the greatest services that Christianity can render to current literature is to inspire it with a nobler ambition and lift it to a higher level I remember an old woodsman in the Adirondack forest who used to say that he wanted to go to the top of a certain mountain as often as his legs would carry him because it gave him such a feeling of "heaven uphistedness." That is an uncouth, humble, eloquent phrase to describe the function of a great literature.

"Unless above himself he can
Erect himself, how mean a thing is man!"

I want the books that help me out of the vacancy and despair of a frivolous mind, out of the tangle and confusion of a society that is busied in bric-a-brac, out of the meanness of unfeeling mockery and the heaviness of incessant mirth, into a loftier and serener region, where through the clear air of serious thoughts I can learn to look soberly and bravely upon the mingled misery and splendor of human existence, and then go down with a cheerful courage to play a man's part in the life which Christ has for ever ennobled by His divine presence.

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From a Woman of Notre Dame, Ind.

I will mail, **free of any charge**, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble You can **cure yourself** at home **without the aid of any physician. It will cost you nothing** to give the treatment a trial, and if you decide to continue it will only cost you about **twelve cents a week.** It will not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it—that is all I ask. It cures all, young or old.

☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well.** Write today, as this offer will not be made again. Address

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The Farm and Garden.

Investigation of Scuppernong Grape.

The United States Department of Agriculture is investigating the Scuppernong grape with a view to determining the best varieties, methods of culture, pruning, training, etc., as well as the uses to which the fruit can be put. One of the features of this investigation which is considered of particular importance is the locating of vines of this type, either wild or in cultivation, that are known to excel in productiveness, size, color or quality of fruit, or in some other important particular.

In this connection, the Viticulturist of the Bureau of Plant Industry, who has the work in charge, will be glad to receive reports on such vines from persons who know of their existence, stating the facts regarding them and the points of special merit that have been observed in them.

Correspondence regarding such vines should be addressed to Geo. C. Husmann, Viticulturist, Bureau of Plant Industry, U. S. Department of Agriculture, Washington, D C.

The Department will, upon aplication, furnish special mailing boxes and frank with which specimens of choice varieties can be forwarded to the Viticulturist for examination, without cost to the sender.

The Farmer's Createst Waste.

On the average the American farmer wastes each year more than enough to keep his family. Enormous wastes are going on in many ways, but the greatest one is the waste of farm fertility.

Preserve what fertility is already in the soil, and put more in it. It may be that some farmers do not know the value of manure, as some are giving it away in order to get it out of the way. Others are burning their straw-stacks instead of using the straw for bedding, which would increase the value of the manure. I know this from observation. Farmers waste much of the value of manure by putting it in piles in the barn yard, and letting it take the weather for months. If the yard happens to be near a creek or pond, a great part of the fertility finds its way into it, and probably one half of its value is lost.

I think that if some of our farmers could visit among the rural population of Germany, and note their methods for saving manure, most of them would take a lesson home with them. Most of the German farmers are successful, and their success seems to be due to the careful saving and applying of fertility.

Why cannot we stop this waste by saving and applying all the manure, by keeping more live stock, by cultivating our soil properly and retaining the elements of fertility, and by studying the subject and applying the thoughts gained. We must stop this waste if we want our land to be kept in a high state of fertility.—E. J. Waterstripe, in Farm and Fireside.

Poultry Pickings.

Hens require a great deal of water, drinking often but little at a time See, therefore, that an abundant supply is always within reach and that it is clear aud fresh.

The sitting hen should not be disturbed during incubation, either by other hens or any other agency. At that period absolute quiet and repose lead to the best results.

A great variety of food is necessary to enable hens to properly construct their eggs The scientists say that the egg contains almost all the constituents of the human body.

Ducks grow twice as fast as chickens, are free from vermin, less liable to disease and produce eggs abundantly. For these reasons, they are by many preferred as more profitable to produce for market than chickens.

Fowls like a cool drink much better than a warm one in summer, and it is well to take a little care to see that the drinking vessels are in the shade. But the location should be changed reasonably often to prevent the surroundings from becoming foul.

Bone dust for mixing in poultry food should be, on an average, about the fineness of fine oatmeal. There are usually large pieces interspersed, but these need not be taken out, as any too large will be rejected, though the meal may be sifted from any larger than peas, if so desired.

Successful poultry raising may be summed up in the knowledge of keeping the fowls healthy. What leads to that result is wisdom and means profit. The best doctor is he who knows how to keep his patrons well, rather than he who has to physic them to get them well Same with the chicken raiser.

It is a curious fallacy that the brown colored egg is necessarilly superior to the ordinary white egg, a belief that has led to the practice of artificially coloring the latter in imitation of the former. It is doubtful whether the color of the shell bears any relationship to the nourishing quality of the egg. As those who rear poultry know, it is merely an indication of the strain of the laying bird. Still, a preference is very commonly shown for the brown or coffee colored egg; the color is attractive, and, led by the eye, the choice is very generally made in favor of what is regarded as the richer and superior article. The shell of the white egg is stained in the simplest possible way, perhaps by immersion in a decoction of coffee berries or by means of an aniline dye. This resource may satisfy the eye, but, after all, there is probably not the slightest difference from the nutritive point of view between the naturally brown colored egg and the white one.

Suicide Prevented.

The startling announcement that a preventive of suicide had been discovered will interest many. A run down system, or despondency invariably precede suicide and something has been found that will prevent that condition which makes suicide likely. At the first thought of self-destruction take Electric Bitters. It being a great tonic and nervine will strengthen the nerves and build up the system. It's also a great Stomach, Liver and Kidney regulator. Only 50c. Satisfaction guaranteed by all druggists.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." Send in this paper

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

HUDGINS — Margaret Hudgins, infant daughter of Mr. and Mrs. D. E Hudgins, died at her parents' residence in Marion, August 8th, aged fifteen months. She was the youngest of the three bright little daughters that blessed that Christian home. The circle has begun to form on the other side. Heaven is richer now.

"When shepherds wish to lead their flock
Into new pastures fresh and fair,
Thev carry one lamb over the bars
And all the others follow there
The fate of that first lamb to share."

W. H. WILLIS.

BLACKBURN.—Another lamb has passed over the stream. On Tuesday, the 23rd inst., Sarah, the infant, and only child, of Mr. and Mrs James Blackburn, died after a brief illness For fifteen months her innocent and joyous presence hallowed and sweetened her young parents' lives. Their hearts are crushed. May the grace that has sustained others work powerfully in their behalf. The flower bedecked grave is in the family burying ground, near Bridgewater.

W. H. WILLIS.

WALDEN.—John Whitehead Walden was born in Union county, N. C., November 26, 1822, and died at York Institute, Alexander county, N. C., Aug 14, 1904, being in the 82nd year of his age He professed faith in Christ and united with the Methodist Church in his youth, and remained true and loyal to Christ and his Church till the end. He was the Captain of Company E, 48th Regiment of N. C. troops during the war between the States. In the earlier period of life he was for years a steward and class-leader in the church. He talked freely about his condition, and believed that the end was near, and said he was ready. He preferred to depart and be with Christ. He gave clear testimony that all was well. Just before the end came, when he was too weak to speak, I requested that if he was still trusting in Jesus that he would hold up his hand, he deliberately took his right hand from under the cover, and held it well up above him for a few moments. A large crowd came to attend the funeral service, held in Rocky Spring church. He was buried with Masonic honors. A father in Israel has falien.

E J POE.

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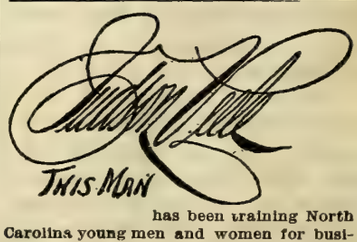
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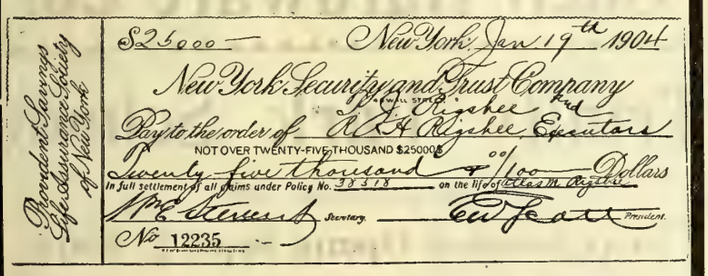
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Gentlemen—We beg to acknowledge receipt of the Company's check No. 12235, for Twenty-five Thousand Dollars ($25,000) in full settlement of claim under policy covering the life of Atlas M. Riggsbee, for which we thank you.

Yours very truly, (Signed) T. J. & R. H. RIGSBEE.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. **G. A. GRIMSLEY, Secretary.**

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	Season	60-Day	15-Day
Asheboro	$35 55	$29 60	$24 20
Asheville	32 25	26 90	22 25
Charlotte	36 10	30 10	24 65
Durham	34 10	28 40	23 30
Gastonia	36 10	30 10	24 65
Goldsboro	37 10	31 40	26 25
Greensboro	34 10	28 40	23 30
Henderson	34 10	28 40	23 30
Hendersonville	33 35	27 85	22 95
Hickory	34 10	28 40	23 30
Marion	34 10	28 40	23 30
Morganton	34 10	28 40	23 30
Mt. Airy	37 00	30 85	25 0
Newton	34 1	28 40	23 30
Raleigh	35 60	29 90	24 80
Rutherfordton	35 55	29 60	24 20
Salisbury	34 10	28 40	23 30
Sanford	37 60	31 90	26 25
Selma	37 0	31 40	26 25
Statesville (via Knoxville)	34 10	28 40	23 30
Wilkesboro	40 0	33 40	25 10
Winston-Salem	35 85	29 85	24 40

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Richmond, Va.—Grand Fountain United Order True Reformers, September 6-13, 1904.

Los Angeles, San Francisco, Cal.—Triennial Conclave, K. T., Sept. 5-9, 1904; Sovereign Grand Lodge I. O. O. F., Sep. 19-25, 1904.

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Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing R. L. Vernon, T. P. A., Charlotte, N. C.; J. H. Wood, D. P. A., Asheville, N. C.; S. H. Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Tayloe, Gen'l Pass. Agent, Washington, D. C.

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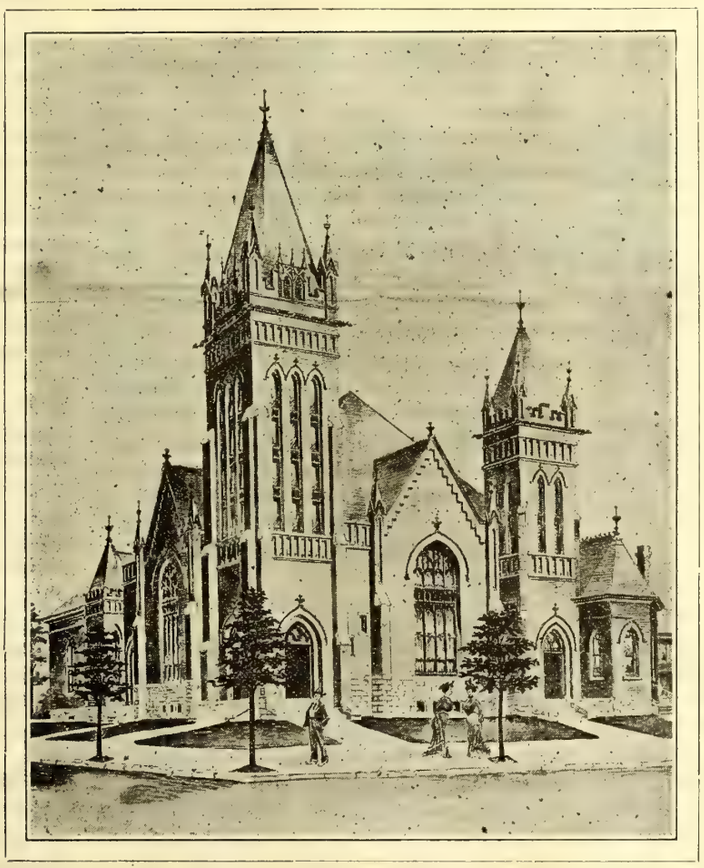
Christian Advocate.

REV. H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance

ESTABLISHED 1855. GREENSBORO, N. C., SEPTEMBER 7, 1904. VOL. XLIX., NO. 36.

New Centenary M. E. Church, South,

GREENSBORO, N. C.



Cornerstone to be laid Thursday evening, September 8,

at 8 o'clock.

NOTE AND COMMENT.

ONE of the first temperance societies, it is said, was organized in Moreau, New York. A rule of this society prescribed a fine of twenty-five cents for getting drunk except on muster day, or the fourth of July. It would seem from this that we have been "coming along" a little during the century, in our ideas of abstemiousness.

* * * *

JOHN ALEXANDER DOWIE'S people in Zion City have smallpox. The efficacy of faith as a means of fighting a disease like this is not so apparent. The well known habits of the disease are asserting themselves, and the community is in great peril, notwithstanding the presence of Elijah II.

* * * *

IT SEEMS that when the spirit of lawlessness once possesses a community it is impossible to tell what may be the result. The people about Statesboro, Ga., seem to have become possessed of this spirit, and are making a record for which the State must always blush in shame Yet a very small portion of the State is really responsible for this state of things It is the frenzy of a community insanely setting about righting a wrong by perpetrating a series of wrongs by way of revenge.

* * * *

THE PARAGRAPH in a recent issue of the ADVOCATE which serves as a text for Brother Perry in another column, was written as a matter of information. We quite agree with Brother Perry that no intoxicating drinks should be made or sold. At the same time, the Watts Law should not be imperilled by the misrepresentation of facts. An effort is being made to induce many to vote against the men who will support the Watts Law, on the ground that it does prohibit the manufacture of wine and cider. While we agree with Brother Perry on general principles, we prefer the Watts Law to what we had before.

* * * *

ANY OLD THING will do to stir up a feeling of bitterness and sway the voter, who, if not ignorant in the absolute sense, is yet so lacking in the matter of general information as to be full of prejudice. The ridicule which denominates certain prominent candidates for office in North Carolina as "cattle." is all of a piece with the report curr nt in some circles that Mr. Roosevelt should have said that the farmers are the "basest set in the land." The men denounced as "cattle" as well as Mr. Roosevelt are gentlemen, and we refer to this to express the hope that public sentiment in North Carolina will no longer tolerate men who resort to methods of abuse and misrepresentation.

* * * *

THE RECENT advent of Mrs. Maybrick from England, where she has languished in prison for some fourteen years for the alleged murder of her husband, afforded an opportunity to take the dimensions of American civilization and refinement. The rubber-necking crowd seemed determined to penetrate even her stateroom when her vessel drew to wharf, and it was with difficulty that the police succeeded in keeping back the crowd that with morbid curiosity, blocked the gang plank. If she was innocent of the crime of which she was accused, the greater the reason for sparing her the awful embarrassment of such an experience. But such savagery is the daily exhibition of the depravity of human nature.

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THE New York Tribune says: "A story regarding a converted barbarian is told in the English papers and sounds new. A negro clergyman was entertained at tea by the president of a college. The guest, who came from West Africa, retailed some particulars of his early life, when a lady asked him how he became a Christian. 'The story of Jezebel converted me,' he answered. 'You know we are told the dogs did not touch the palms of her hands. Well that convinced me of the truth of the narrative, for we never eat the palms of the hands in my country. They are too bitter.'

* * * *

THE completion of the Galveston sea wall, the greatest structure of its kind in the world, was celebrated August 24th by running excursions from different parts of the State to Galveston. Governor Lanham was present and made an address, extolling the remarkable work.

The seawall was completed the last of July. It is 17,503 feet long, 16 feet wide at the base, 5 feet wide at the top, and stands 17 feet above mean low tide, with a granite riprap apron extending 27 feet out on the Gulf side. The contract price of the wall was $4,198,118. The actual construction of the wall proper consumed one year, four months and seventeen days.

The grade of the city is now to be raised to slope gradually from the top of the seawall. This will necessitate a raising of the grade from one to fifteen feet, according to location. For this purpose the State of Texas has donated all State taxes collected in Galveston county for a period of eighteen years. Bonds to the amount of $1,500,000 are to be issued for this purpose. A contract has been let for the grade raising work.

* * * *

THE Charlotte Chronicle, referring to Bishop Foss' tribute to the mountain people of Western North Carolina, says: "In the mountains of this State it is unnecessary to lock either house, kitchen, barn or corn crib. Wherever night overtakes a traveler he is sure of a welcome at the first house he comes to, and the best there is in the house. A better people never lived."

Whereupon the Raleigh Times says: "Yet these people have been set upon by the fiction-makers of the present day as fair game for their romancing. They are a simple-minded, generous-hearted, honest folk who have been separated for generations from those of their own kind who have aided in developing the civilization of the low lands of this and other Southern States Exactly how their isolation happened no one has explained, but serious students of these people and their possibilities have been most favorably impressed with their strength of character and the readiness with which, under proper treatment, they respond to the so-called civilizing tendencies of the times."

Prodding the Courts.

The City of Greensboro has already begun to enjoy the beneficial effects of the recent prohibition agitation. While the saloons will continue to operate till the first of next January, the citizens aroused by this agitation have organized a Law and Order League which has taken steps to have the violators of law brought to account before the courts. It is notoriously true, according to the representations of many of the best citizens as well as the court records, that justice has traveled very slowly in its efforts to overtake and punish flagrant violators of the law. This has been notably true in cases under prosecution for keeping houses of ill fame. So the Law and Order League held a meeting not long since and took steps to prod the Court, and the results have already vindicated the wisdom of this course. While commending this, what must be said of county and court officials who have to be prodded into the performance of duty? It will be well if the law-abiding element in all the larger towns will get together and appoint a prodding committee. Meantime, how would it do to quit voting for men to hold office who have to be driven by force of sentiment to execute the law?

* * * *

Improving the School Houses.

The movement to secure better houses for the public schools has been long delayed, and should be hailed everywhere as an evidence of the right sort of awakening on the subject of public education. If we had adequate provision for long terms and efficient teaching force, we could do nothing in many communities for want of proper accommodations for housing the pupils. It is a little strange that this movement should have been so long delayed We lay the blame for it largely at the door of our teachers and county superintendents who have been lacking in the element of public spirit. A man or woman in almost any community with public spirit, backed by enthusiasm, pluck and energy, can stir up the people to erect for themselves attractive and comfortable school buildings. This is made the more practicable by recent legislation providing funds to assist in this work. Along with the house of worship, the school house should be made the most comfortable and attractive building in the community.

* * * *

A Proposition to Consolidate.

It has been proposed by some one to consolidate the State University, the State Normal and Industrial College for women, and the Agricultural and Mechanical College, these, together, forming the various departments of a great State University. Judging from the tone of the press we do not think the scheme would meet with popular favor. Possibly if this had been in mind all the while, and these institutions had been kept in a group from the beginning it would have been as well. Under the circumstances, it would be difficult to unite the State in such a movement for consolidation, even if it appeared otherwise desirable.

Referring to this the Raleigh Morning Post says:

"The mission of the three State colleges is very clear and very distinct. Let the State Normal and Industrial College for

women devote itself to training women teachers for our public schools; let the Agricultural and Mechanical College devote itself to industrial education; let the University devote itself to literary and professional education. There is no need of consolidation to accomplish these things. Let each college attend to its own business, perform its own work, and let alone the others. North Carolina is getting along remarkably well in educational lines. The State is not going to tolerate attempts by one institution to control or gobble up another institution of entirely distinct character."

The Progressive Farmer likewise takes issue, and says:

"Oil and water will not mix. There is no more reason for joining the A. & M. College to the University than there is for joining the Deaf and Dumb School at Morganton to the University. The inevitable result of the proposed consolidation would be to make industrial education a side issue. The University and classical education would be regarded as supreme, and the student leaving to take an agricultural course at the A. & M. College would feel that he was side-tracked. This is not mere theory. It has been the almost invariable experience of every American institution where the attempt to mix oil and water—to combine a great professional school with a great trade school—has been made. Industrial education, and especially agricultural education, has been neglected and minimized. The boys have been made to feel it undignified to train themselves for farmers; the agricultural buildings have been off in a corner, as it were; the classical and professional branches have allured the pupils, and agricultural education has not prospered."

* * * *

Our Denominational Colleges.

We refer to our denominational colleges in North Carolina There are many decided advantages which the student will always have in these colleges. The first of these is that these colleges are now, and destined in the future to be, comparatively small. In our eagerness to outrank other institutions, or at least to keep up with the procession in the matter of numbers, we may overlook the fact that a comparatively small student body is a great advantage to the individual student. Many of the older institutions of the country, patronized by the State, and made rich by various benefactions, have outlived their day of pre-eminent usefulness, owing to the fact that the individual is lost in the great mass composing the student body. There is no more that personal contact between individuals in faculty and student body so essential to the development of character.

The Watchman, in a recent number, referring to this, says:

"The prosperity of the future for the small college lies in emphasizing its peculiar and pre-eminent advantages, in which no real competition can ever be offered by the larger institutions. These are found in the close personal contact of teacher with pupil. If the members of the faculty are rightly chosen, this intimate touch influences the student in three important directions: it brings to bear on him an inspiring and elevating association with minds of matured culture and breadth of ideas; it gives the opportunity for closer personal attention by the teacher to the individual needs and aptitudes of the student; and, provided the members of the faculty are Christians, they can have a profound religious influence on the students, which will mold all their future life and work."

* * * *

Opening Sealed Doors.

A little more than half a century ago Commodore Perry steamed into the Bay of Yeddo and broke the seal of the Hermit Nation of the East. Japan, prior to this, had persistently defied all efforts of diplomacy to bring her into vital contact with the world powers, and thus open the way for the conquests of Christian civilization. Behold, today she is herself a world power, and ready to take her place at the very head of the list of those who have won the right to be recognized as civilized nations.

Just a short while ago, Colonel Younghusband, in command of His Majesty, King Edward's soldiers, terminated his expedition at the gates of the sacred city of Lhassa, the capital of Thibet. This has been recognized hitherto as the hermit city. This British expedition to Lhassa has been to compel Thibet to give to Great Britain satisfactory trade relations rather than conquest as has been charged. At the approach of the British forces the Dalai Lama, the living incarnation of Buddha, fled. Whether he has left the city altogether or only retired to his palace on the summit of the holy mountain of Potala is not certainly known. There was no hostile demonstration attending the last of the approach of the British. The city is described as presenting a most beautiful appearance. A London paper says: "There was nothing in the whole approach up to the last moment, suggesting the exquisite foliage and towering architecture seen when Lhassa from end to end breaks upon the view. Potala would dominate London, and Lhassa is almost eclipsed by it." Potala is a sacred mountain in the midst of the city of Lhassa, surmounted by the winter residence of the Grand Lama. It corresponds to the vatican as being the headquarters of the supreme pontiff of Buddhism. A correspondent decribes the first sight of Potala. He says: "Potala surpasses the greatest expectations. The golden dome shone in the sun like tongues of fire, and they must strike with awe and veneration the hearts of pilgrims from the barren tablelands." The governor of Lhassa has already made a visit to Colonel Younghusband and promises to assist at arriving at a settlement. England will get what she went to Lhassa for, and Thibet will pay the cost of the expedition without a doubt. But can we say that this may not prove the day of emancipation to this, as was the Perry incident to the hermit nation in the land of the rising sun? Every kindred and nation and tongue must finally be brought under the dominion of Christ.

There is in every man an individuality which distinguishes him from every other human being. To lose this is to lose himself; when lost, his power for good is gone and he sinks to the level of the commonplace and the uneventful, says the United Presbyterian He becomes a floater, a drifter with the tide, and if he ever makes his way up stream it will be when some stronger will has taken him in tow.

CORRESPONDENCE.

The Watts Law and Wine.

DEAR BRO. BLAIR:—I notice that in the ADVOCATE of August 24th you state "the Watts Law does not prevent farmers from making cider of their apples and selling the same. It also allows them to make wine of their grapes and sell the same in quantities not less than one gallon; provided, it must not be drunk on the premises."

I wish to say it is to be regretted that the framers of the Watts Law gave so much lattitude here. This "one gallon wine" business is doing special harm in Polk county, and perhaps elsewhere also as well. There is considerable intemperance in a certain part of Polk where some wine growers have manufactured and sold considerable quantities of wine.

"ONE GALLON OF WINE."

Well, one man who was a reformed drunkard and a professor of religion passing through Polk county, found a stone kettle, sold it to a woman who wanted it and had no money, so she let him have "a gallon of wine." The devil tempted him to sample the wine. The result was he got on a drunk, ran his horse and wagon up and down the streets of Landrum, S. C.; when he got back there, was thrown off of his wagon, and come near being killed.

I am told that a wine drunk is as mean as a whiskey drunk, although it takes more of it. But a gallon would perhaps be enough to make anybody drunk.

It was of the wine that the Bible says: "Look not upon . . when it is red, when it showeth its color in the cup, when it moveth aright, for at the last it bitteth like a serpent and stingeth like an adder." "Woe to them who rise up early in the morning to follow strong drink, that continue till wine inflame them." "Woe to him that putteth the bottle to thy neighbor's lips, that giveth him drink and maketh him drunken." A farmer has no more moral right to make his neighbor drunken on wine or hard cider than he has on corn liquor, even if the law does allow it. The wine drunkard and the hard cider drunkard is as sure of hell and may do as much meanness as the liquor drunkard. I would be as far from taking a drink of hard cider or fermented wine, or of furnishing it to my neighbor to use as a beverage, as I would of taking a drink of whisky or of furnishing it to my neighbor.

Our laws should be such as not to permit the sale of any kind of intoxicant as a beverage, neither in quantities large or small.

This we would have had in Polk county but for the interference of one of our Senators who evidently wanted to favor the wine grower and therefore modified the special prohibitory act for Polk county so as to make a gap for the sale of the "one gallon of wine," etc.

But we hope to have a man elected this year that will put a stop to this selling of fermented wine as a beverage.

W. H. PERRY.

Our Correspondents.

Lewisville Circuit.

The Lewisviile protracted meeting started Sunday Aug. 4th, and closed Tuesday, Aug 23rd. The preaching was done by Rev. A. T. Bell, of Haywood St. church. Asheville The meeting resulted in about 20 conversions 17 accessions to the church, and numbers of church members were wakened out of long sleep. The good that was done can never be summed up until we all stand before the throne of God.

C. R. BELL, P. C.

Norwood Charge.

DEAR BRO BLAIR:—God is dealing very graciously with us on this charge. We are stronger physically than we have been for some years, and consequently have been more abundant in labors.

During the last month we have held three meetings. The first was held at our Fork appointment at which there were sixteen professions and twelve additions At this meeting Rev. J. M. Lowder, of the N. C Conference, assisted me at Randalls, our next meeting we had about sixty professions, and forty-one additions. No one assisted me in this meeting

The third meeting I assisted Bro C. E. Steadman, at Loves Chapel, at which we had fifty professions and I think nineteen additions, at the time I left him.

We are at this writing assisting our Baptist Brethren at Norwood. The meeting is just getting fairly under way, with some twelve professions

During these meetings it has been our privilege to witness the most pungent convictions, the deepest heartfelt sorrow, for sin, and the most glorious deliverances, (in the shouts of new born souls) and shouting on the part of the churches that I have seen for many years.

All praise to Him "who liveth and reigneth forever and ever."

G. G. HARLEY.

From Belwood — Shelby District Missionary Conference.

DEAR BRO. BLAIR—Rev. H. L. Atkins, P. E., and the District Secretary of the Woman's Foreign Missionary Societies are planning to hold a Shelby District Missionary Conference at Kadesh church on the Belwood Circuit, beginning Thursday evening and embracing Friday and Saturday before the 3rd Sunday in September. The object is to awaken greater missionary interest throughout the district, especially among our women, young people and children.

Rev. W. W. Willis, the Conference Secretary will be present with his maps and charts to address the Conference and we have planned for several addresses by brethren of the district, and several papers by members of our missionary societies, etc.

Every pastor in the district has been invited and requested to appoint a delegate from every church in his respective charge, and every missionary society has been requested to elect a delegate.

All who expect to attend will please send names to Rev. W. P. McGhee, Belwood, N. C., that homes may be provided. It is requested that all who can, come by private conveyance. Those who come by railway will please notify Brother McGhee when and where to meet them, that arrangments may be made for that also.

We extend a cordial invitation to you, Brother Blair, to be present and get subscribers to the ADVOCATE. Pray that the Lord may give us success.

Very truly,
(MISS) SALLIE NEWLIN,
Sec. W. F. M Society, Shelby District, Sept. 2, 1904.

Furnishing the New G F.C.

REPORT FOUR.

We are nearing the end Have you read the names from time to time? These are some of the people who make the world go They have given G F College a shove. Every name means thirty five dollars—a few of them fifty dollars. They are to furnish a few of the larger rooms

Previously reported—47.

B. F D Albritton in memory of his wife, Mattie Edwards, Hookerton, N. C.

Local Alumnæ of Bynum and Haw River.

W. W. Martin in memory of his aunt, Miss Isabella Carver, Fayetteville.

Local Alumnæ of Statesville.

Miss Josie Griffin, Woodlawn, N. C.

A Sherrod, in memory of his wife, Mary Temperance, High Point.

The donations direct, and their value, from High Point, are as follows :

A. J. Rickel, one Library Table, $20 00.

Kerns Furniture Co., one dining Table, $10 00.

Smith Furniture Co , one Sideboard, $25.00.

Continental Furniture Co., one Dresser, $15.00.

Tate Furniture Co., one Dresser, $18.00.

Miss Nellie Dundas, one office chair, $6.00.

M. J. Wrenn, one dresser, $20.00.

Piedmont Table Co., one Library Table, $20.00.

Lindsay Chair Co , six office chairs. $12 00.

Myrtle Desk Co., one office Desk, $40 00.

Globe-Home Furniture Co., one Dresser, $40.00.

High Point Bed Spring Co., one bed, $15 00.

Southern Chair Co.,one Dressing Stand for each girl matriculated on and before Oct. 5th, 50c. each.

The orders have been placed for the furniture at such low rates, through those desiring to aid the College, that fifty-three dollars worth of furniture at ordinary prices has been secured for thirty five dollars. The two beds, dresser, table, chairs, wash-stand set, window shade, etc., make the room all one could wish. Those taking part in this work have rejoiced in the opportunity to aid To all my grateful thanks are extended. M. T. PLYLER.

P. S I acknowledge special favors and courtesies shown me by Rev. W. M. Bagby while in High Point.

Atlantic and North Carolina Leased.

As the readers of the ADVOCATE feel much interested in this tranaction, we copy below in full the dispatch announcing the action of the stockholders, as furnished the press on Sept. 1st:

Notwithstanding the apparent unanimity of the private stockholders for leasing the road the proposition needed twice today to be saved, and each time a man rose to the occasion. In the first place, when the board of internal improvements met B. C Beckwith offered a resolution that the state proxy should abstain from the meeting, thus preventing a lease Mr. Beckwith voted aye on the resolution, Mr. Ballard no. Governor Aycock broke the tie, voting no. Governor Aycock's deciding vote also instructed State Proxy Grainger to vote for the lease. Mr. Ballard, though strongly pressed by the opponents of a lease, held his position, and this alone enabled Governor Aycock to carry his point.

The second time today when the lease needed saving Director E. D. Duncan did the work. But for the fact that he insisted in time on a stock vote the meeting would have been adjourned until the regular annual meeting September 20th.

The largest stockholders were unanimous for accepting the Howland proposition and only two directors are known to have voted against the lease. Director E. C. Foy, of course, voted for the state keeping the line, and he also cast Director W. H. Bagley's three votes.

The proposition of the Howland Improvement Company which has been accepted, is for 91 years and four months. The rental is 3 per cent. on the capital stock for the first ten years, 3½ per cent. for the second ten years, 3½ for the third ten years, 4 for fourth ten years, 4½ for the fifth ten years, 5 for the sixth ten years, and 6 per cent. for the balance of the term. The proposal included an offer of 50 or 60 years at the rate named up to that period.

The Howland company assumes and pays the bonded indebtedness of the road as it falls due, and if the nebt is refunded it shall be at the lowest possible rate of interest and in no case shall Howland pay more than six per cent. on these bonds. Howland also agrees to pay all taxes, all expense of keeping alive the corporate existence of the company and for experts to make inspection of the same, not to exceed over $1 200 a year. Howland takes the supplies on hand at their market value and pays cash. He is to keep the road in good condition and pay off the notes amounting to $12,000 for the Atlantic Hotel as they fall due. Within the next three years he promises to spend $250,000 in permanent improvements. For the faithful performance of the lease he will deposit $100,000 in North Carolina or United States bonds with the state treasurer.

The Goldsboro, New Bern and Morehead City Company's proposition, the only other one before the stockholders was similar to the Howland bid except that it did not exclude $250,000 for improvements. It was signed by W. L. Kennedy, E. B. Borden, W. H. Chadwick and Wm. Dunn.

Governor Aycock said tonight: "The question of leasing the Atlantic and North Carolina road has always been one to trouble the governor and others charged with the duty, but I believe the lease now consummated will meet with general approval, and as the Howland Improvement Company puts improvements on the road and begins the active development of this section the people of the whole state will rejoice that the road has been leased. The rental itself, while satisfactory, is not of so much consequence as

the development of the rich country through which the road passes. There is every reason to believe that Mr. Howland intends to do his utmost to build up the agricultural and industrial interest of eastern Carolina."

The directors at nine tonight are perfecting the lease. All the property will be turned over to Mr. Howland at once.

The new possessor has not announced his plans, but he expects to do so tomorrow. An expert railroad man will be brought here and Mr. Howland's son and Mr. Fred Merritt will have important positions in the management. The lease begins from tonight.

Director Foy, when asked what course he would now pursue, said: "No injunction will be applied for, but we believe there is no authority in the charter to lease the road. The courts will be asked to decide the question."

Judge T. B. Womack, who is here representing Mrs. F. P. Tucker, the largest stockholder, is enthusiastic over the consummation of the lease, which was signed tonight.

Secretary Merritt tonight announced the following officers: President, R. S. Howland; general manager, R. P. Foster; secretary to the president, F. L. Merritt; secretary and treasurer, M. Manly; engineer in chief, R. H Tingley; superintent, S. L. Dill. The present employes will be retained and removals will be made only for cause.

Governor Jarvis says there is absolutely no question about the legality of the lease. The same matter has been passed on repeatedly by the courts. All the lawyers here concur in this opinion. It was nearly midnight before the details of the lease were drawn up, signed by directors and ratified by the stockholders.

President Howland's first act on taking charge was to instruct his assistant manager, F. L. Merritt, to advertise for one hundred thousand standard cross ties. The entire line of 96 miles from Goldsboro to Morehead will be laid with 76 pound rails, displacing the present light 50 pound rails.

A Notre Dame Lady.

I will send free, with full instructions! some of this simple preparation for the cure of Leucorrhæa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to [illegible] ure. Tell other sufferers of it, that's all I ask. If you are interested write now and tell your suffering friends of it Address Mrs. M. Summers, Box 185, Notre Dame, Ind.

News of the Week.

State.

The rate of taxation fixed by the city aldermen of Raleigh for the ensuing year is $1 10 on the hundred on property, and $3.30 on each poll.

The Southern Loan and Trust Company, of Greensboro, is the purchaser of the city bonds of Lexington, N. C., amounting to $60,000.00 for street-paving and water works.

The reunion of ex Confederates at Asheville last week was largely attended, and for once Asheville was somewhat overwhelmed in the effort to do the part of host.

We take the following from the Daily Record: The twenty-second annual convention of the North Carolina Woman's Christian Temperance Union is called to meet in Kernersville Sept 23 to 26th inclusive.

A Lexington special in the daily press says: The prospects for a large corn and cotton crop in Davidson were never better. The farmers seem well pleased and are in a prosperous condition.

Hon. Kerr Craig, of Asheville, died on Thursday, September 1st, at the Columbian University Hospital, Baltimore. Mr. Craig was a native of Salisbury and one of the leading lawyers of the State.

It is reported from Smithfield that since August 2d, when the tobacco season opened there, up to last Monday, 300,000 pounds of tobacco had been sold on the warehouse floors of Smithfield, at prices far in excess of last year's.

The receipts at the Raleigh postoffice during the month of August aggregated $4,425 32. For August of last year the amount was $4,044.56, an increase of $380.76. The gains in receipts this year over last average from five to six hundred dollars each month.

The Durham Hosiery Mill is trying the experiment of working colored help. A mill has been fitted up with several machines, the old furniture factory being occupied, and negroes are doing the work. If successful this will be the only hosiery mill in the United States in which colored help will do all the work.

A special from Asheville says: Mrs. Maggie E. Moody, widow of the late congressman, has begun an action in the Haywood county superior court for the recovery of $2,000 from Hon Thomas Settle. The litigation has grown out of the fee paid Mr. Settle in the contest which was begun by Major Moody

Mr. Gerald McCarthy, of the North Carolina experiment station, says that cotton root bark, which is used in the manufacture of medicines, is now in good demand, and the experiment station will give directions for gathering it and shipping upon application. It should now bring ten cents or more per pound. The bark below the ground only is wanted, and can be gathered any time after the cotton is picked until early spring.—Monroe Journal.

In a special from Chapel Hill last week the press correspondent said: It may be of interest to learn that the University of North Carolina does not favor the unification idea, now under discussion in the state press. The Raleigh papers have made it appear that the idea originated here and a large number of people in the state seemed to take it for granted. As a matter of fact, the University has had nothing to do with it, and should the movement be put through some of the ablest men in the faculty would resign. Dr. Venable, president of the institution, looks with entire disfavor upon such a scheme

* * *

General.

A big strike is on in the Coal Creek district in Tennessee. The mine owners propose to operate the mines hereafter independent of the labor organizations

Hon William Jennings Bryan has tendered his services to the Democratic National Committee for the month of October and will be assigned to service in behalf of the Democratic ticket.

Marshall Field, the Chicago merchant, is credited with being the largest taxpayer in the United States. Mr. Field will pay this year on an assessed valuation of $40,000,000. There are several men in this dountry who are richer than Mr. Field, but their wealth is not represented on the tax books. William Weighman, Philadelphia's richest man, who died last Thursday, leaving an estate of $50,000,000, is said to have been a larger taxpayer than Mr Field.—Savanah News.

The totals of Secretary Hester's annual report of the cotton crop of the United States show receipts of cotton at all United States ports for the year 7,252,222, against 7,724,104 last year; overland to northern mills and Canada, 939,943, against 1,083,382; southern consumption taken direct from the interior of the cotton belt, 1,198,209 against 1,920,027, making the cotton crop of the United States for 1903-'04 amount to 10,011,574, against 10,727,559 last year and 10 680,-680 the year before.

A news letter from New York on September 1st said: There is now good authority for believing that the Ryan-Blair syndicate has obtained full control of a majority of the stock of the company and rumors that this would be wrested away through competitive buying have lost much of their force. New York advices to the local bankers strengthen this view, and the belief is now rather general that the Ryan-Blair syndicate is in a position to carry out its plans regarding the development of the property. To all inquiries these interests reply that the policy of those in control of the property will be to develop it for the best interests of all security holders.

The final details of the Slocum disaster in June, as given out Sept. 1st states that the list of dead is officially placed at 958. In all 878 bodies were identified. The committee buried 705 persons belonging to 338 families at an expense of $81,279:99 the average cost of each funeral was $115.20, the minimum $16, and the maximum $331.50.

The report gives the first authentic information of the losses by various families It shows that 120 men lost their entire families Of these twenty-nine lost wife only, thirty-nine lost wife and one child, thirty-two lost wife and two children, ten lost wife and three children, three lost wife and four children, and one lost wife and five children; two widowers lost each two children and one lost four children while the remaining three left alone as the result of the disaster lost other relatives with whom they were living.

HAVE YOU SEEN THE

Greensboro and Connet's Southern

Early Peaches?

I introduced both of these and they are an index to our fruit. When you see these fine peaches remember that they were introduced by a nursery that has always been careful as to what it introduced, and if you want the very best fruits in existence you can place your order with confidence.

Address:

JOHN A. YOUNG,
Greensboro, N. C.

The Inner Circle.

The Toilers.

All day the toilers sigh for rest,
Nor find it anywhere.
The sun sinks in the darkling west,
And they forget their care;
Tired hands are folded on each breast;
The Lord hath heard their prayer!

Through all our lives we pray for rest,
Nor find it anywhere,
Then comes the Night, with balmy breast
And soothes us unaware.
I wonder much—"And is it Death,
Or but an answered prayer?"

—The Century.

Unassuming Service.

Do not examine so closely whether you are doing much or little, so long as what you do is not sinful, and that you are heartily seeking to do everything for God. Try as far as you can to do everything well, but when it is done, do not think about it; try rather to think of what is to be done next. Go on simply in the Lord's way and do not torment yourself. We ought to hate our faults, but with a quiet, calm hatred, not pettishly and anxiously. We must learn to look patiently at them, and win through them the grace of self abnegation and humility. Be constant and courageous, and rejoice that he has given you the will to be wholly his.—St. Francis De Sales.

Beauty--How to Make It.

Beauty can be skin deep or heaven high. It depends on how we look at it Some delight to picture the grinning skeleton beneath the rosy cheek. to dwell on the ashes into which the rosebud shall drop away. Others see the eternal prophecy in the beautiful. No lovely thing is too frail or fleeting to find something in it which shall never die. He who has practiced the truth of Richard Baxter's famous saying, and taken of each bird a feather to make him wings to fly to Christ, has made eternally beautiful the transient beauty of these feathers. She who has used the influence of the beauty of the face that fades to awaken ideals and purposes which never die, has beautified with immortality the beauty that was of mortal breath. We can paint the lily without hurting it, if we touch its colors with eternal meanings. We can gild the gold of earth's treasures, and make them more glorious, if it is the glint of heavenly sunlight that we bring to these treasures by the heavenly things for which we have used them. Every beautiful thing is made more beautiful when the mind and heart of man put the spiritual light upon it.—Selected.

An Old Maid Says

Men, monkeys, and facts are stubborn things.

The only thing that beats a good wife is a bad husband.

Men who pride themselves on their own culture haven't any.

The less a man knows the more anxious he is to tell it.

Some men are born bald, some achieve baldness, and others get married.

A woman can sharpen a pencil as quick as a man can thread a needle.

The best thing about Adam was his rib, and that was removed to make a woman.

A man never realizes how insignificent he is until he attends his own wedding.

A man who has a good opinion of himself is often a poor judge of humanity.

It is impossible for some men to screw their courage up without the aid of a corkscrew.

Many a man is the victim of circumstances simply because he is too lazy to avoid being victimized.

A great many men live by their wits. It is really surprising how very little some people can live on.

How Tolstoi Caught the Lady.

An amusing incident occurred during Tolstoi's recent visit to the Crimea. A rich American arrived in his yacht, accompanied by a party of friends, and asked permission to see the great Russian, who was ill, promising that they would be content with a glimpse, and would not trouble him with talk. Leave was granted. Tolstoi sat upon his balcony, and the whole party of Americans slowly and silently walked before him One lady, however, refused to be bound by the contract. She stood still for a minute, and shouted, "Leo Tolstoi, all your noble writings have had a profound influence upou my life, but the one which has taught me the most is your ———." Here she forgot the name of the work. The sick author leaned over the rail of the balcony and whispered, with a smile, "The Dead Souls?" "Yes, yes," she replied. "That book," said Tolstoi, "was written by Gogol, not by me"—Leslie's Weekly.

The Mote and the Beam.

The pastor of a large city church was detained one morning by a lady in his congregation; "I want to tell you," she said, "that I can not come here any more."

"But why not?" was asked in surprise.

She tried to speak quietly, but she could not keep the bitterness out of eyes and voice. "I have been coming here three years," she answered slowly, "and in all the three years not once has any one said a pleasant word to me, before or after service; and I can not stand it any longer; I am going."

"I am sorry;" the minister answered, gravely. "It should not have been so. I do not wonder that you feel hurt, especially as you yourself must have spoken kind words to many in these three years"

The lady looked at him in bewilderment. "I," she exclaimed, "I never spoke to anybody; it isn't my place to. I never thought of such a thing."

It was the old story of the mote and the beam. Through the three years of deepening bitterness against her fellow worshipers she had not once brought her own soul to judgment; instead, she had lavished upon it a weak self-pity, and gone her unhappy way through the world of loneliness which she had created herself. It might all have been very different if only. seeking the lesson close-folded in her pain, she had set herself to keep others from such sorrowful experience. For one who bears the gifts of cheer and sympathy never walks alone; the world has too much need of him —Southwestern Presbyterian.

The Present God.

In rich and reverent song, Hebrew psalmists tell forth, centuries later, how God led his people like a shepherd; fed them with the bread of heaven and gave them water from the rock; but while the bread from heaven may be beautiful to sing about, it was trying to those in the wilderness; they loathed it, and longed for the flesh pots of Egypt. Water from the rock is fine in poetry, but they drank the waters of "Mara." Bitter! Bitter! God's Israel for centuries has sung about the Red Sea march and victory; but how looked it think you to that army of exiles, with mountains on either side of them, the sea before them, and Pharaoh's hosts in the rear? We can all see God in and about the incident of a widow woman, in a time of famine, gathering a few sticks that she might make a last meal for herself and her boy; met by a stranger—a prophet we call him—but to her a needy stranger. We can see God in her humane sharing of her all with "one in equal need;" alas! but how little did she see God then I wonder? Oh! the irony and the hardness of the "now!" But because God was not always thus seen, shall we say that He was not present? Is the fact of God in the past of life an idealization or a discovery? Surely the latter, and history is a persistent reiteration of this truth: God is in His world. All life is meaningful; God is near. The great failure of the religious life is the failure to realize this. God in the past may be an aid to faith, or may be only an object of belief and wonder; but God in the present is a power for character and for conquest.—Joshua Stansfield, D. D.

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Our Little Folks.

Doctor Bobby and the Frogs.

Bobby has a grandmother. Perhaps that is not a remarkable thing in itself. Other little boys have grandmothers, but Bobby is sure that no other boy, big or little, has such a grandmother as his; and the grandmother thinks there isn't another boy quite like her Bobby—a sort of mutual admiration society. But alas! Bobby and grandmother live a good distance apart, and it is seldom that Bobby enjoys the bliss of spending a week at grandma's.

It was last spring that mama decided that he was old enough, now he was "going on six," as Bobby called it, to be left with grandma while papa and she went on a long trip. When Bobby knew that he was to be left on the farm he was quite wild with delight, but he was quieted down a little by being reminded that grandma had been sick in the winter, and was not yet strong. Mama told him he must be very, very good—he must not bother grandma, and must do all he could to please her, or he could not stay.

You may be sure he was ready to promise. He "would be the bestest boy ever was," he declared. He could "do lots and lots of things for grandma—pick up chips to light her fire, and bring in piles and piles of wood." He guessed he could saw it, too, if she would only let him try.

And he did not forget his promise when he was really at the farm. "Bless his dear, loving heart!" said grandma, as she watched him lugging in a grapebasket heaped with chips, or going to the well with his little tin bucket to get her a nice cool drink of water. "What will the darling think of next?" she said to herself. But if she had tried for a week she would never have guessed the thing that he really would undertake to please her.

She was sitting in her rocking-chair on the porch just at dusk. Bobby sat on the lowest step, where his bare feet could feel the cool, soft grass. Pretty soon grandpa came up the path, and sat down on a step, too.

"Taking things easy tonight, aren't you?" he said, looking up at grandma. "Seems to me you look pretty comfortable here."

Grandma sighed. It's real pleasant out tonight," she admitted, "and I'd love to sit out the rest of the evening, only those pesky frogs make me so nervous. I just can't stand them. Seems as if they never sounded so noisy before."

Grandpa stared at that. "Law me! I never heard you complain of the frogs before, and they have 'peeped' away there the whole twenty years we've owned the farm. I never knew you minded them."

"I never did mind them before," said grandma. "I guess they all took cold this late spring," she added with a smile, "for they are the hoarsest lot of frogs I ever heard in my born days."

"Well, well, grandma! he said, chuckling at his own joke, "the next thing, you'll be wanting them to have their voices trained so they can sing better. Guess you'd better come into the house now, so they won't bother you with their hoarseness," and laughing at her nervousness, he led her in.

Bobby sat on the step a little while longer, watching the fireflies and listening to the frogs. Their voices did sound hoarse, he thought—as hoarse as Charlie Brown's. Charlie, who lived in the tenant house across the way, had a very bad cold. "I wouldn't have you get one like it for the world," grandma, had said, as she stirred the kettle of cough syrup she was making to send over to Charlie.

The next day, when Bobby ran into the pantry to get a cooky, he saw the medicine on the broad shelf by the window. Grandma had made a good deal of it, for she liked to have some in the honse to use for her own family, and to give to her neighbors when any of them needed it. It was very sweet with loaf-sugar, and had licorice in it; but it was bitter with horehound, which Bobby hated. He was glad he would not have to take a dose this time.

There was some medicine to cure cold Why shouldn't he cure those poor hoarse frogs? Grandma said her medicine always cured a cold, no matter how bad it was. Well, then, he would give some to the frogs.

They would get well, and not bother poor grandma any more.

He picked up the bottle, and started for the brook. And how was he to give them their dose? That was a real bother. He tried to catch them, but it was not easy work for a boy who had not lived long in the country, even if he was going on six. In his earnest efforts some of the frogs did get a little sprinkled on their heads, but he soon made up his mind it would do just as well if the medicine was poured in the water, and that way would be so much easier. So into the water went the contents of that bottle, and then, running back to the house, he brought the other bottle, and emptied that, too. And wasn't he a happy boy over what he was doing to help grandma!

When grandma tucked him in his little bed that night he drew her down to ask her a question: "How long does it take, grandma, for your medicine to cure sick folks?"

"Oh, I don't know exactly," she answered. "If Charlie takes it good he may be well enough to play with you in a day or two.

"I wasn't thinking about Charlie," said Bobby. "I was talking about the frogs."

"The frogs!" said grandma, puzzled

"Yes, the frogs. Maybe you won't be bothered with them after tomorrow. I think they will get over their colds soon, for I gave them all the medicine in the bottle—in both bottles."

"You dear little man," said grandma, giving him an extra hug and a dozen good-night kisses. But Bobby never guessed what the fun was about downstairs, when he heard grandpa and grandma laughing so hard as he fell asleep —Amelia H. Botsford, in Farm and Fireside.

Its First Use.

"Maria," said a business man, residing in the suburbs, to his wife, "you have been wanting a telephone in the house a long time. The workmen will come and put one in today. Call me up, after they have gone away, to see if it works all right."

Late in the afternoon there was a call at the telephone in his office down-town.

Putting the receiver to his ear, he recognized the voice of his wife, pitched in a somewhat high key.

"Is that you, James?" she asked.

"Yes"

"Will you please go out right now and mail that letter I gave you this morning?"

He had forgotten it, of course, and he obeyed.

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Rev. J. F. Bivins Dead.

In another note, put in type a day or two before the sad tragedy here recorded, we tell of the happy marriage of Prof. J. F. Bivins, Headmaster of Trinity Park School, and Miss Fannie Carr, of Durham. After the ceremony they went to Virginia Beach where they remained till Monday morning, when on the return trip, only six miles from Durham, by some means Professor Bivins fell from the platform of the car and was killed. It seems that they were traveling on a freight with combination passenger and baggage car attached, and that Professor Bivins had stepped out on the platform for some cause, and must have lost his balance and fallen. It seems that no one saw him fall. He was still living when picked up a few moments after falling, but died before being taken from the car at Durham.

This is one of the saddest tragedies ever occurring in the ranks of our young ministers. Professor Bivins was one of the brightest young men the Lord has raised up among us in many years, and by common consent, was expected to fill a large place among us. But the Lord knows best, and we can but submit, believing that all things work together for good to them that love God.

The body was carried to Albemarle, the home of Professor Bivins, and buried yesterday afternoon. Great sympathy is felt for the young bride of only five days, the bereaved mother, and all the family. May God give them comfort. We hope to publish a more extensive sketch of the life of Professor Bivins in an early issue.

Cornerstone Laying.

Elsewhere will be found the programme of the ceremony of the laying of the cornerstone of Centenary church, this city. We also give the cut on our first page, showing how this church will appear when completed. The work is progressing rapidly, and the congregation will doubtless occupy the annex by the coming winter.

This church was organized December 28, 1886, with fourteen members. From the beginning, the church has been self sustaining. The first pastor was Rev. Geo. F. Smith, now presiding elder of the Warrenton district, North Carolina Conference. His successors have been Revs E. L. Stamey, Solomon Pool, W. M. Bagby, J. E. Gay, T. E. Wagg, H. K. Boyer, M. A. Smith and Ira Erwin. The congregation built a substantial brick church on Arlington street, and soon afterward a comfortable eight room parsonage on McCulloch street, and later still, a good chapel just outside of the city limits.

The seating capacity of the new church will be 1,200; the main auditorium seating 800 and the annex 400.

This is a heroic congregation, and we congratulate them on the substantial evidences of progress. When completed this will be one of the most attractive houses of worship in the city. The site is eligible and the church will be conspicuous in all that section of the city as well as to every passer-by.

Status of the War.

The last two weeks have been eventful in the Far East. After practically destroying the Russian naval forces in Asiatic waters, the Japanese have been drawing the lines closer and closer about Port Arthur. Meantime the main army which has been in pursuit of General Kuropatkin in the direction of Western Manchuria, succeeded last week in bringing him to a temporary stand in the vicinity of Liao Yang. After several days of hard fighting the Russians were completely routed, losing many of their guns, burning and leaving behind immense quantities of supplies, and are now likely preparing to make another stand at Mukden.

The losses on both sides have been immense, and at this writing it is impossible to tell whether or not the Japanese sustained heavier losses than the Russians, though the general opinion seems to be that they did. However, the fighting record of the Japanese is fully sustained, and it is evident that all Russia stands aghast at the sight of the sad havoc which they have made of their forces on both land and sea.

Those who love humanity and sigh for the peace of the world, are more and more anxious to see the way open for friendly offices on the part of other powers looking to a settlement of the difficulty. Fighting prolonged with the intensity with which the Japanese go at it, will mean the slaughter of thousands of men.

Methodism Not Emotionalism.

The fact that Methodism has promoted a decidedly fervent type of religion has led many to the false conclusion that emotion is her stock in trade; that when you put it into the form of an algebraic equation you have Methodism, minus emotion, equal to zero. This is evidently somewhat the estimate of the editor of the Christian Observer, of Louisville, Ky. In a recent issue he says:

"Perhaps temperament may have something to do with the existence and continuance of the various denominations in the Church. This is likely to be the case among Protestants where by the exercise of private judgment in matters of religion the characteristics of each individual are more likely to appear and assert themselves. Hence the estheticism of the liturgical Churches attracts one class; the intellectualism of the Presbyterian another; the emotionalism of the Methodist yet another; and the intense ethicism of the Puritan still another. Denominational ism may consequently meet a need, and not be an unmixed evil, on this account, as others."

This is a generous concession indeed. How unconscious one may be of a consummate and incurable vanity. This is not the first time we have noted a tendency on the part of Presbyterian publications to arrogate to themselves a monopoly of intellectuality. The gist of this comment is to the end that Methodism has a providential mission; viz, to furnish a herding place for the masses who do not think—who are guided and controlled in their religious lives, not by any sort of intellectual discrimination, but by mere emotion or feeling.

We do not believe the editor of the Observer thought of the implied offense of this paragraph. We take it as one of those good-natured affronts into which many fall through the power of habit, there being few, perhaps, who are willing to involve themselves in the consequences of challenging the assertion, often made, that the Presbyterian church is more the patron of education than are her sister denominations, and that her ministry outranks the ministry of others in the matter of intellectual power. We venture the assertion that there has not been a time in near a century when there were not as many college-bred men in the Methodist pulpit as in the Presbyterian, and as many men of cultured intellect in her pews; but we admit, and feel that the admission does not in any sense discredit us, that all the while we have used a host of men upon whom God laid His hand, that were not men of the schools. In the exigency of the times we have allowed Micah to go directly from his team in the field, and Gideon from the threshing floor. And who can say that these men, many of them, have not been men of great intellect, and some of them have, by dint of effort and the help of our wondrous system, come to rank with the scholars of their time.

There are many, even among Methodists, who fail to recognize the value of that "school of the prophets," incorporated in our system, by which every itinerant minister after coming into the traveling connection is required to prosecute an exhaustive course of theological studies, continuing through four years. They wonder at the intellectual force of many men who minister to them, known to be men whose educational opportunities were quite limited. They forget to give due credit to the efficacy of the Conference Theological School of Methodism, which is unique and in many practical respects superior to the professional schools for ministerial training.

Again, every thoughtful student of psychological phenomena must admit that the genuine type of religious emotion is essentially connected with the highest form of intellectuality. This accounts for the remarkable emotional effects under the preaching of Mr. John Wesley, the founder of Methodism, himself but apparently a cold bundle of intellectuality.

But it is unnecessary to prolong this contention. We love our Presbyterian brethren, and all we want is that they shall not unfairly nurture the false notion that Methodism stands for nothing more than an unreasoning emotionalism.

Rev. L. W. Crawford, D.D, pastor of Spring Garden Street church, this city, is holding revival services this week, assisted by Rev. L. P. Bransford, of Danville, Va Good services are reported with indications of good results.

Make No Mistake.

Our Colleges are opening and many are still hesitating as to where they will place their sons and daughters. Various schemes have been plied during the season to induce patronage here and there, and ofttimes the motives appealed to may not have been the highest. Two things are paramount. The first is the building up and preservation of sturdy moral and religious character. The second is the best possible facilities for developing the physical and intellectual powers. Education is not to impart any new faculty, but to develop and train the powers with which God has endowed us.

Taking this view, every one who contemplates sending a boy or girl away from home for education, will be concerned about associations and environment. There is educating power in the very atmosphere of a community, and no one can ignore these things with impunity. Referring to this the Western Christian Advocate says:

"In selecting a college due regard ought to be had not only to the bigness and reputation of the institution, its buildings and laboratories and the size of ite faculty—but particularly to the sort of students with whom the sons and daughters of Methodists will associate. In a recent editorial we claimed that the young people in our Methodist and other denominational schools were of a mold and vision higher than the average; that they were brought together from Christian firesides by a process of natural selection, and that, in the great cosmopolitan universities, there were to be found many, indeed, who were of the best sort, but also many who were not the best and whose example and influence will be anything but helpful and inspiring.

"And, in such a consideration so important in its possible effects upon our Christian young people, the worst must be taken seriously into account as well as the best. We have from time to time received accounts of rowdyism and drunkenness, on the part of students connected with colleges not under definite religious auspices, which made us blush for their behavior as supposedly cultured young men of high ideals. For such students, whether at their own institution or visiting another, whether in athletic contests or glorifications, social functions, fraternity banquets, holidays, or celebrations, to get intoxicated and act in unruly and disorderly fashion is absolutely scandalous and deserves righteous rebuking.

"There is no compulsion or necessity for Methodists or other Christians submitting their sons to such examples and influence. We have schools of our own where there is a pronounced moral and spiritual atmosphere, and where we can be assured beforehand that students going out from our homes will not be subject to any contaminating environment hostile in any degree to their development in noble living. Bearing these potent facts in mind, Christian people everywhere and of every denomination should show a more active interest in the support of their denominational institutions. We

sacrifice nothing, and we gain much by sending our sons and daughters into such ideal surroundings as our schools provide We have for them the best of plants, the best of facul ties and courses of study, and we have besides—what is best of all and per haps most important of all—the finest and noblest companionships.

"A man's education and the shaping and determination of his life are not all from books or lectures. They come as much or more from his four years of association in class-room or dormitory, on the campus or athletic field, with his classmates and fellow-collegians. In the biggest non denominational colleges we have seen as fine specimens of young manhood as we have ever met. And, on the other hand, we have seen the fast, those who bore the animal stamp, those of evident material and vulgar ideals. Since there is no necessity of being thrown with even a few of such, our youth should choose, and their pa rents should choose for them, schools where, in the great mass of the student-body, Christian character and Christian gentlemanliness are the distinguishing marks. We are not pleading for any impossible "cloistered virtue," and we admit that we cannot keep our boys under glass covers. They will inevitably have to come into contact with much evil. But we see no necessity for running into it deliberately and without reason.

Conviction for Sin.

A distinct and well defined work of grace is known as conviction. This is the primary work of the Holy Spirit. He was promised for this purpose that He might "reprove the world of sin, and of righteousness, and of judgment." (John 16:8) By nature all men are dead in trespasses and in sin, and it requires the power of God to resurrect them into spiritual life. Jesus Christ by the grace of God tasted death for every man. By virtue of this atonement the Holy Spirit is given to teach and en lighten all men, and thus Christ becomes the "true light which lighteth every man that cometh into the world." The prevenient grace necessary to enable one to see his lost condition, awaken him to a painful sense of his unrighteousness and of impending judgment, is thus given to all, that they may be led to repentance and justification in the sight of God.

This is, briefly stated, the process by which the Holy Spirit leads men into the Kingdom, and any presentation of the gospel which does not magnify the office of the Holy Spirit, and endeavor to lead men first to see themselves as sinners, will not need to offer Christ as a Savior. The only rational ground upon which Christ may be offered as the Savior of men is that men are guilty before God, and stand in need of one who is able to save. This is also the rational explanation of the joy of believing, or the doctrine of the witness of the Spirit. By faith we are saved and are adopted into the family of God, and thus become the sons of God. "And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba Father." (Gal. 4:6.) This is the conscious evidence of our adoption, and is essentially accompanied by a sense of joy and peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1)

Are our people coming into the church by this process of change wrought by the Holy Spirit? This is a vital question, and one that concerns every one who loves the church and prays for her peace and prosperity. Under a ministry failing to give emphasis to these vital doctrines, and dealing in pleasing themes of social and moral ethics, it is quite possible for the church to be filled with a membership, many of whom are strangers and aliens instead of being "fellow-citizens with the saints and of the household of God." No matter if there have been education and influences of refinement and moral culture, it is still true that except a man be born of the Spirit he cannot see the kingdom of God.

EDITORIAL NOTES.

We are informed that Rutherford College opened last week with the largest matriculation in the history of the school. We confidently expect a similar report from all the schools.

The Cottage Grove Farm has some fine Berkshire pigs ready for delivery. Any one interested will do well to write. These pigs are of the very best strains, and will not disappoint the buyer. Address, Cottage Grove Farm, Box 5, Greensboro, N. C.

Professor J. F. Bivins, headmaster of Trinity Park School, and a member of our Conference, was married on September 1st, to Miss Fannie Carr, of Durham. The ceremony was performed in the parlor of the college inn, by Dr. J. C. Kilgo. The couple seem to have sprung a surprise upon all their friends, but they are receiving many hearty expressions of congratulation, nevertheless. The ADVOCATE wishes every blessing to rest upon them.

We regret to learn that Rev. T. J. Ogburn, General Secretary of Missions of the Methodist Protestant church, who has resided for some time in our city, is soon to remove to Sheradenville, Pa. Brother Ogburn is a sweet spirited man, fraternal in spirit, and one of the ablest men in the Methodist pulpit. His going away will be regretted by a large circle of friends and admirers.

Programme

OF THE CORNERSTONE-LAYING OF CENTENARY M. E. CHURCH, SOUTH, GREENSBORO, N. C., THURSDAY, SEPTEMBER 8TH, AT 8 O'CLOCK, P. M.

1. Song. No. 691.
2. Prayer. Rev. P. J. Carraway.
3. Reading. Rev. Ira Erwin.
4. Depositing Documents:
   - (a) The Bible, Dr. E. W. Smith.
   - (b) The Hymnbook, Dr. Turrentine.
   - (c) The Discipline, Dr. L. W. Crawford.
   - (d) Church Papers, Rev. H. M. Blair.
   - (e) Roll of Official Members, B. E Jones.
   - (f) Roll of Church Membership, T. A. Glascock.
   - (g) Roll of Sunday-school, Rev. Sanders R. Guignard.
   - (h) Local Press and Church, Rev. R. M. Andrews.
   - (i) Church and State, Dr. H. W. Battle.
   - (j) Woman's Foreign Mission Work, Rev. J. E. Williams.
   - (k) Woman's Home Mission Work, Rev. L F. Johnson.
   - (l) Young People's Societies, Rev. C. E. Hodgin.
   - (m) Church Extension, Rev. J. A. Bowles.
5. Placing Cornerstone, Rev. J. R Scroggs.
6. Song. No. 692.
7. Benediction. Rev. Mr. Peeler.

Western N. C. Conference Brotherhood.

ASSESSMENT No XX.—In favor of Rev. Jno M. Rice. Received since last report three dollars each from Rev. Messrs C. M. Anderson, S. T Barber, John H. Bradley, J. H. Brendall, L P. Bogle, E. N Crowder, R. C. Craven, B. F. Carpenter, J. A. Clarke, G H. Detwiler, J. P. Davis, J. J. Eades, Thos. S. Ellington, J F. England, T. H Edwards, L. A. Falls, J. A. J Farrington, J. E Gay, W. S. Hales, G G. Harley, Parker Holmes, M. H Hoyle, Jno. W. Jones, H. H. Jordan, Geo. F. Kirby, J. C. Keever, V. L. Marsh, T. H. Pegram, W. H. Perry, N R. Richardson, J. R. Scroggs, R. D. Sherrill, L E. Stacy, J. B Tabor, R M. Taylor, P. L. Terrill, W. R. Ware, J. H. Weaver, W F. Womble, T. E. Winecoff, B. Willson, B. A. York.—Total 42.

One dollar each from Messrs C. W. Tillett, T. V. Goode, J. S. Carr, W. G Fortune.—Total 4

Whole amount received to date, $312 00.

Twenty eight members have not remitted yet. The call expires today (September 3). I have sent a second notification, and have extended the call to September 10. It is to be hoped that every member will remit. Bro Rice has been an invalid for years, and has struggled to keep up his payments to the Brotherhood. It does seem to me that this fact should urge promptness and fidelity.

H. F. CHREITZBERG,
Sept. 3rd, 1904. Sec'y Treas.

North Carolina Methodism.

Rev. J. J. Eads, of Gold Hill circuit, held a meeting at Wesley chapel last week.

Rev. J. N. Leak, of Rockingham, has been assisting Rev. Parker Holmes in a meeting at Hickory.

Rev. J. A B. Fry, of Trinity church, Charlotte, is visiting his former parishioners in Concord this week.

Mrs. M. V. Sherrill, of Denver, Lincoln county, has been visiting her son, Mr. John B. Sherrill, of Concord.

Mr. Gray Archer, a graduate of the University, will be employed as one of the teachers in the Weaver School for boys at Lenoir.

The Asheville District will hold an Epworth League Conference in Haywood Street church, Asheville, September 20 22.

Miss Nina W. Troy, of Greensboro, a daughter of the late Rev. R P. Troy, of the North Carolina Conference, has opened a music school at Thomasville.

The Big Lick correspondent of the Stanley Enterprise: "Rev. Archie Huneycutt preached a very impressive sermon last Sunday in the Methodist church here. We are glad to see this young man entering the ministry."

Elizabeth City District, North Carolina Conference, has decided to establish a school. Rev. A. J. Parker, appointed agent to carry forward this work, has secured $3,500 00 in addition to which Elizabeth City pledges $5 000 00. This assures the building of the school.

At Lillington there has been a reunion of the members of a family who are deeply attached to each other, and the occasion was a most happy one for all. It was the family of that valiant soldier of Christ, Rev. A. D. Betts, who is an earnest worker for his Master, and the occasion was one that brought joy to him and to his. His is a nature of love and tenderness and it was a happiness for all who were present In the party were his brothers, Messrs. Archie Betts, of Harnett, and Alvin Betts, of Raleigh; his sons. Rev. W. A Betts, of Piedmont, S. C., Dr. J. S. Betts, of Greensboro, and his daughter, Miss Sallie Betts, of Lillington Female College. The reunion will long be remembered. In its every feature, it was a feast of loving tenderness and good fellowship.—Raleigh News and Observer.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, August 11
Virginia, Lynchburg November 9
North Alabama, Talladega, November 23
Alabama, Selma, December 7
South Carolina, Darlington December 14
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, October 5
Western North Carolina, Charlotte, Nov. 9
North Georgia, Marietta November 23
South Georgia, McRae, November 30
Mississippi, Gulfport, December 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, August 25
Korean Mission Seoul, September 15
China Mission, Shanghai October 6
North Mississippi, Kosciusko, December 14

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colorado, August 18
Western Rosedale, Kansas, August 25
Missouri, Columbia, August 31
Southwest Missouri, Springfield, Sept. 14
St Louis DeSoto September 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell Texas, October 27
Memphis, Jackson Tennessee, November 16
Arkansas, Prairie Grove, November 23
White River, Augusta, November 30
Little Rock, Texarkana, December 7

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, November 30
Florida, Orlando, December 7
N W Mexican Mission, Nogales, Mex , Jan 12
Central Mexico Mission, Mexico City, Jan 19
Mexican Border Mission, Allende, Jan 26
Cuban Mission, ——, February 16

SEVENTH DISTRICT—BISHOP MORRISON.

Montana, Stevensville, August 25,
East Columbia, Oakesdale, Wash. Sept 1
Columbia, Harrisburg, Ore., September 22
Pacific, Sacramento, Cal., September 28
Los Angeles Phoenix Ariz., October 13
Louisiana, Lake Charles, La., December 7

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N M, Sept 15
Indian Mission S. McAlester, I T, October 26
West Texas, Cuero, November 9
Northwest Texas, Mineral Wells, Nov 16
North Texas, Bonham November 23
Texas Marshall November 30

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington August 31
West Virginia Fairmount, September 7
Illinois, Patoka September 15
Louisville, Franklin, September 28
Holston, Abingdon, Va., October 12

WANTED.—A good Christian home is desired for two children, brother and sister, the boy four and the girl six years of age. Very desirable children and must be placed together. Address, WM. B. STREETER, State Superintendent. Greensboro, N. C.

The Quiet Hour.

The Simple Desire.

O Master, let me walk with Thee,
In lowly paths of service free;
Tell me thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience, still with Thee
In closer, dearer company,
In works that keep faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only thou canst give,
With thee, O Master, let me live.
—Washington Gladden.

The Devotional Reading of the Bible

In these days when so much attention is given to the critical study of the Bible, it may be well to call to mind the fact that, besides teaching the way of salvation, the Holy Scriptures are "profitable for doc trine, for reproof, for correction, for instruction in righteousness." Devout souls in the past have been accustomed to read the Bible daily, not with a view to criticism, nor yet for scientific or historical information, but for "instruction in righteousness;" and especially for the cultivation of the devotional spirit, and for consolation amid the trials and afflictions of life.

This use of God's Word should not be forgotten or neglected. Many of the Psalms are wonderfully adapted to the needs of the spiritual nature, and to the varied experience of the Christian. There is, in fact, no condition or emergency in which he may find himself, which is not met, and which does not find appropriate help and expression in that remarkable collection of sacred songs

Whether the dominant feeling of the soul be penitence for sin or joy for deliverance, despondency because of the difficulties and besetments of life and the oppression of the enemy, or praise and jubilation in view of the abundant mercies of the Most High, or the consciousness of weakness and utter dependence which ought to characterize the creature in the presence of the Creator, there is no lack of appropriate expression there. What Christian can read the ninety-first, or ninety-eighth, or the one hundredth, or one hundred and third Psalm without exultation of soul? And the twenty-third Psalm, that poem of marvelous beauty—"The Shepherd Psalm"—has come on down through the ages, making melody in millions of hearts—a perennial fountain of joy and comfort, alike to the living and the dying?

Likewise many other portions of the Old Testament, and the New, are specially suited for devotional reading. They meet the need of the soul which does not concern itself with questions of date or authorship, but feeds upon the Divine Word as bread sent down from heaven. We would not disparage the results of scholastic research, or in the slightest degree discourage investigation, which must inevitably result in the clearer manifestation of the truth; but, inasmuch as the great majority of Christians are not scholars, we commend the devotional reading and study of the Bible, "that the man of God may be perfect, thoroughly furnished unto all good works."—North western Christian Advocate.

"The King In His Beauty."

In the year of the Diamond Jubilee, one of the late Queen Victoria's Indian subjects—a very aged native Christian woman—expressed a wish to go to England to see the "Great White Queen."

"But it costs a great deal of money to go," said an English friend.

"I know—I have the money, many pounds," was the reply. "Day by day I saved it; here a little, there a little, until the great day of beholding."

She went to London, and paid a guinea for a seat where she might sit to behold her Queen, the fulfilment of her chief earthly desire. Presently, as all eyes turned in one direction, and a mighty roar rose from the throats of thousands of loyal subjects, the Indian woman rose in her seat, and in awed and reverent silence, awaited the passing of her sovereign.

"There is the Queen—see, bowing—she is looking this way," cried the English lady who sat beside her friend from the far East.

"Yes, it is enough; I have seen," was the quiet, almost sad reply.

The English lady heard the note of disappointment in the voice.

"Are you satisfied with what you have seen?" she asked.

"She is great in name, but to the eye she is small and of no beauty," replied the Indian, a far-away expression in her eyes.

The woman returned to her native land; they asked her about the great Mother Queen, and she spoke only of the pageantry of that day.

"But what of the great Queen herself?" they persisted.

"She fills the heart, but not the eye," was the answer. "One lesson have I learned, none but Christ can satisfy. He is 'all glorious within;' he is the 'chief among ten thousand, and the altogether lovely,' as I know."

The voyages and excitement had been too much for the feeble frame; her earthly hope accomplished, she now longed to depart.

"I shall see the King in his beauty!" she cried when they told her she would soon pass from earth "No money have I to pay for this journey, no money do I need. Christ my King has paid it all for me."

The glorious thing about our heavenly King is, that as the years go on, and we keep in grateful remembrance his undying love, and his great sacrifice in our behalf, he becomes every year more beautiful to us.

A young man said to me once, after we had just called on his mother together, and were going away: "Mother does not look as she used to. When I was a boy they called her the handsomest woman in the whole community. But father was sick a long time, and my brother and I were both ill, and father and my brother died, and mother had to manage every thing and work very hard, and carry a heavy load to get me through college. It has stooped her shoulders, and left wrinkles on her cheeks and on her forehead, as well as whitened her hair. But," and here his eyes filled with tears, and his voice broke with emotion, as he continued, "others may see the wrinkles and the faded hair, and think her homely and plain because of them, but to me she is the most beautiful woman in the world, for every wrinkle reminds me of the load she has carried for me."

So, to truly behold the beauty of our Christ, we must see him, not only as the purest, and noblest specimen of glorified humanity that the world has ever looked upon, but we must see him coming into the manger at Bethlehem that from babyhood to full manhood he may share our griefs, taste our sorrows, to study human nature as it is, and not as they idealize it, but, seeing its human weakness and acknowledging its limitations, would rather teach the secret of a divine patience which will not deny the truth, but will help us bear it, life would not become the riddle which it so often does to those who accept their teachings, hesitatingly and with a feeling deep down in their souls that somehow they have been cheated of the birthright which makes such a course possible.—Rev. Louis Albert Banks. D.D.

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Not by paralyzing the nerves and glands, like opium, morphine, cocaine, and other dangerous drugs, but by increasing the natural secretions.

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They will also, by their calming action on the nerves, almost instantly relieve such distressing feelings as Dizziness, Car-Sickness, Indigestion, Irritability, Sleeplessness, Nervousness, etc.

Not merely do they relieve, but they also absolutely cure, because by persevering in their use, you do away with the cause.

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The Epworth League.

Topic for Sept. 11.

The Secret Place of Faith.

(Psalm 91.)

"We may call this Psalm the oracle of the believer's as opposed to the unbeliever's heart." (Psalm 36: 1-4.) It is a liturgy of confidence and security, and has an exquisite parallel in Psalm 121. The latter is the song of pilgrims who go up to Jerusalem to worship in spirit of brotherly love and joy, (Cf. Psalm 122.) It is full of strong faith that help will come in time of need. Our Psalm for today represents the pilgrim within the holy precincts of the temple, "in the court of the most High," where he receives fresh assurances of the constant care of Jehovah for his people.

The Psalm should be read antiphonally. Two voices are heard in dialogue, and a third concludes with a word from the Lord confirmatory of the believer's trust and hope. First voice, verses 1 and 2; second voice responds in verses 3 and 4; first voice again, verses 5 8; second voice, verses 9-13; a word in the name of Jehovah, verses 14 16. Thus the communion of saints, as they that fear the Lord speak one with another (Mal. 3: 16), is acknowledged by the Lord in fresh assurances to the heart of his care and the rewards of faith.

I. Faith is Born in the Secret Heart.

1. Faith is an exercise of the heart rather than of the intellect (1) The act of faith involves a relation to truth, but rather truth perceived by the exercise of spiritual intuitions than attained at the end of a process of reasoning. The consent to it is immediate upon its presentation, and does not depend upon difficult and tedious processes of investigation, comparison, and judgment. (2) The truths addressed to faith are in the sphere of conscience, demanding obedience and compelling the sense of obligation or the moral imperative. They do not compel credence by demonstration, but obedience by their own nature. (3) Faith originates in the affections rather than in the understanding, although never held apart from an act of the understanding. He who loves the right as he perceives it, through what revelation soever God has vouchsafed to him, will surely come into the light; while he who loves darkness, no matter what may be his advantages, will remain in the darkness, because of his persistence in evil deeds and his love of the evil.

2. The processes of faith are secret, like those of all vital phenomena. They are likened to the seed growing secretly by the incorporation into its structure of substances exterior to itself. The seed is vitalized by the life giving Spirit. This we know; but its process is like the wind which bloweth where it listeth, but of which we know not whence it cometh nor whither it goeth. Faith belongs to the new life of regeneration; it is also a condition to this new life, being made possibly by the Holy Spirit, who is given in empowering grace to all who will to seek the Lord. External conditions may favor the growth of faith, but the process is within the obedient heart.

3. The life of faith is a secret one. It finds fulness of joy in the presence of the Lord. It delights in God. Its pleasures are one in kind with the joys of eternity. Its confidence for this world and for the world to come is born of a mystical knowledge of God. In the secret place of the most High it finds the solution of difficult problems and the answer of vexing questions that otherwise produce only despair.

4. It is impossible to judge of another man's faith by the application of postulates of the creeds. It is between God and the soul that the transaction of salvation passes. All tests of mere belief are artificial and inconclusive, because they ignore the true nature of faith. Here is a lesson for the bigot and a reason for charity in judgment.

5. The blessings of the secret life are: (1) Happiness under the shadow of the Almighty. The first verse should read "Happy is he that dwelleth in the secret place of the most High; he shall abide under the shadow of the Almighty." Otherwise it is a tautological commonplace. The word happy seems to have fallen out of the text. (Cheyne) (2) Safety and security. There is a refuge in the Lord; there is strength for the weak in him, (3) In the face of calamity there is confidence and freedom from fear. Sources of help that are unknown to the world are available to the child of God whom he has kept secretly in his pavilion from the strife of tongues and the pride of men. (4) Nor is this confidence in vain; for he is kept from all real evil. What befalls him is under the law that "all things work together for good to them that love God"

II. Great Courage is Fed From Secret Springs.

1. True courage is a moral quality. There is sometimes exhibited by men a brutelike passion that simulates bravery, but is no more of the nature of true bravery than is the rage of a mad bull. Men of high animal development often simulate bravery. Courage must again be distinguished from fool-hardiness. Seeming courage is often the result of sheer inconsiderateness or ignorance. The reckless are not truly brave, but foolish. Christian courage realizes how many and how great are the foes and dangers to both body and soul in this world, but reaches beyond this world, and steadies itself in the face of danger and opposition by leaning upon the Lord and finding in his word the influence that calms perturbed seas and gives strength for enduring.

2 The power of circumstances is so great that sooner or later the bravest are overcome by it unless lifted above it by a supernatural help. It is he who can say of the Lord, "He is my refuge and my strength; my God: in him will I trust," who is able to overcome.

III. The Secret Life Has at Last the Open Vision.

1. The Lord openly honors those who adhere to and trust him. His faithfulness is pledged to this. Otherwise it would appear that they had made a grave and fatal error in trusting him. He has more at stake than we have: his oath, his covenant, his Spirit's assurance are set over against our poor little life and its interests. Very important for us, it is true; but how vast is the issue depending upon God's faithfulness!

2. The life of trust is very full of sweetness and comfort, but is not the ultimate life. Revelation of the Lord in glory comes at last as that toward which we have been tending. As the fruit, the flower, the life of vision succeeds the life of believing. "I will show him my salvation."—Epworth Era.

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The 23d Annual Session will begin on Wednesday, Sept. 14, 1904.
je 2 13t] J. M. RHODES, President, Littleton, N. C.

Greensboro Female College, Greensboro, N. C.

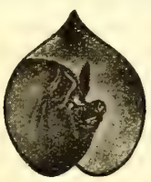
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Our Watchword: "For love of Christ."

"There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
And life is the mirror of king and slave,
'Tis just what we are and do.
Then give to God the best that you have,
And the best will come back to you."

There is needed one more revival among Christians, a revival of Christian giving. When that revival comes, the kingdom of God will come in a day.—Horace Bushnell.

There is money enough in the hands of Church members to sow every acre of the earth with the seed of truth.—Dr. Strong.

I am tired of hearing people talk about raising money; it is for us to give it.—John Willis Baer.

The best way to raise missionary money: Put your hand in your pocket, get a good grip on it, then raise it!—Miss Wishard.

There is a time when the Almighty Banker of the Universe calls in his loans. There is a time when the Master, about to return from far countries, himself makes rigid yet loving inquiry of every steward concerning the talents, be they one or ten, entrusted to his use. Are we so using the money God has given us as to give to him "his own with with interest"?—Sel.

Needs of Heathen Women.

[Extract from an Address by Mr. Robert E. Speer, Northfield, July 17.]

I think there is so much more misery on the other side of the world than there is in Christian lands. It all comes out in the music. There is no music of joy or of gladness there; it is all in the minor. No one who has ever been there will ever get it out of his memory. It is a bad enough thing for a man to be barred out of the knowledge of the Christ, but it is a much worse thing for a woman. It is simply impossible for us to conceive what the lives of the greater majority of the world are. I met a woman in China who for thirty-five years had not been out of sight of her own doorway. It is a problem for the missionary to decide what to do about the proper observance of the Sabbath on the part of the native Christians. After the services there is absolutely nothing for him to do except his household work, unless he sits about and gossips and that frequently leads to trouble. It is worse for the women. It is believed that she has no mind, and is barred out from all privileges. When she learns that she has a mind she emerges into a totally new life.

In Japan there are eight reasons why a man may get a divorce. The first is for barrenness. That does not mean that she has no children, but that she has no sons. A woman having no sons was considered worthy of divorce until the last thirty years. What happiness could there be in homes whose permanence depended upon a woman bearing sons? If you turn to China the lot of woman is darker still.

In India the degradation of woman is unspeakable. One of the things which shall never happen to a Brahmin is that he shall never be born a woman. Also he shall never be born in hell. They think the first is worse than the second.

Every time a man tries to make a new religion he makes things worse for women. A Mohammedan woman who saw Mr. and Mrs. Hawkes together and noticed the courtesies which that Christian gentleman paid to his wife, said: "Your prophet did better for your women than ours did for us. When I meet our prophet in heaven I shall have words with him."

I charge you, as you think today of the sanctity of your homes, of the love which prevails amongst your little children, to remember that every thing you have you owe to Jesus Christ.

What Christ has done for women here he may do for women over there. What he has done for little children here he is waiting to do for children over there. You Christian women, if there is one class of people in this world who are under obligation to Jesus Christ and to your sisters across the sea, it is you. There in the darkness are 500,000,000 women and girls waiting to be told what you know. He gave it to you that you might give it to the world.

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Examine your own eyes We send free a simple method of testing your eyes at home We sell a single pair of glasses at wholesale price Write for our method today.

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Asheville Dis't—4th Round.

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Bethel	"	3 4
Marshall circuit, Walnut Creek	"	8 9
Hot Springs ct., Antioch	"	10 11
Ivey circuit, Barnardsville	"	13 14
Bald Creek circuit, Bald Creek	"	15 16
Burnsville circuit, Burnsville	"	17 18
Swannanoa circuit, Swannanoa	"	4 25
Hendersonville station	Oct	1 2
Hendersonville ct., Hilgirt	"	3 4
Cane Creek ct., Tweed's Ch	"	8 9
Old Fort circuit, Parson's Church	"	15 26
Weaverville circuit	"	22 23
Weaverville station	"	29 30
Central	Nov,	5 6
Haywood Street	"	5 6

Charlotte Dist—4th Round.

J. E. Thompson, P. E., Charlotte, N. C.

Pineville, Pineville	Aug	27 28
Dilworth	"	28 29
Trinity	aept.	4 5
Hoskins	"	4 5
Morven, Bethel	"	10 11
Brevard	"	18 19
Chadwick	"	18 19
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Weddington, Weddington	Oct	1 2
Matthews, Matthews	"	2 3
Clear Creek, Zion	"	8
Tryon street	"	9 10
Calvary	"	9 10
Lilesville, Forestville	"	15 16
Wadesboro station	"	16 17
Ansonville Mt. Vernon	"	22 23
Polkton, Polkton	"	23 24
Waxhaw, Waxhaw	"	29 30
Derita, Pleasant Grove	Nov	5 6

Franklin Dis't—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	July	23 24
Franklin circuit at Iotla	Aug	6 7
Webster ct. at Cullowhee	"	13 14
Macon cir. at Mount Zion	"	20 21
Glenville circuit at Norton	"	27 28
Whittier circuit at Shoal Creek	Sept.	3 4
Dillsboro, Sylva & Dillsboro	"	10 11
Andrews circuit, Andrews	"	17 18
Bryson City circuit, Bryson City	"	24 25
Murphy Station	Oct.	1 2
Robbinsville circuit, Robbinsville	"	8 9
Hiwassee circuit at Martin's Creek	"	15 16
Hayesville circuit at Hayesville	"	22 23

Greensboro Dis't—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	July	24
Greensboro, Spring Garden St.	"	31
Greensboro, Centenary	Aug.	7
Greensboro, Walnut St	"	14
Pleasant Garden, Bethlehem	"	28 29
Ruffin, Ruffin	Sept	3 4
Randolph, Mt Shepherd	"	10 11
Wentworth, Salem	"	17 18
Reidsville, Main St	"	18 19
Asheboro station, Asheboro	"	25
Randleman, Naomi	"	25
Uwharrie Oak Grove	Oct.	1 2
Asheboro circuit, White Chapel	"	7
Enterprise Concord	"	8 9
Ramseur, Ramseur	"	9 10

Morganton Dis't—4th Round

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Aug.	13 14
Cliffside circuit at Oak Grove	"	20 21
Henrietta and Caroleen	"	21 22
Marion station	"	27 28
Connelly Springs ct., Ruth. College	Sept	3 4
Table Rock ct at Mt Grove	"	10 11
North Catawba ct, Green Mt'n	"	17 18
Morganton circuit Mt Pleasant	"	18 19
Forest City ct. Salem	"	23 24
Rutherfordton station	"	25 26
Green River circuit, Bethlehem	Oct	1 2
Elk Park, Elk Park	"	8 9
Spruce Pine ct Valley View	"	15 16
Bakersville station, Bakersville	"	16 17
Broad River ct., Tanner's Grove	"	22 23
Thermal City ct Pisgah	"	29 30
McDowell circuit, Nebo	Nov.	5 6

Mount Airy Dis't—4th Round

J. A. Cook, P. E., Mount Airy, N. C.

Jonesville circuit at Jonesville	Aug.	27 28
Elkin station	"	28 29
Sparta ct., Potato Creek	Sept	3 4
Laurel Springs ct. Chestnut Hill	"	10 11
N Wilkesboro ct., Miller's Creek	"	17 18
Wilkesboro ct. Wilkesboro	"	18 19
Rockford ct. at Stony Knoll	"	24 25
Mount Airy station	"	25 26
Creston ct. Thomas Chapel	Oct	1 2
Watauga ct., Henson's Chapel	"	2 3
Boone ct Fairview	"	8 9
Helton circuit at Methodist Chp	"	15 6
Jefferson ct. Jefferson	"	16 17

SPECIAL MEETINGS.

Sparta Circuit.

Bryan's school house, Tues. night, Aug. 30
Sparta, Wednesday night, August 31
Shiloh, Thursday, 11 a. m., September 1
Cox's chapel, Friday, 11 a. m. Sept. 2

Laurel Springs Circuit.

Mount Zion, Tuesday, 11 a. m., Sept 6
Laurel Springs, Wednesday, 11 a. m. Sept 7
Transon, Thursday 11 a. m. Sept 8
Cox's Academy Friday 11 a. m. Sept 9.
Healing Springs, Sunday night, Sept 11.

Creston Circuit.

Clifton, Wednesday night, Sept 28
Big Laurel, Thursday, 11 a. m., Sept 29
Creston, Thursday night Sept 29
Southerland's Friday, 11 a. m., Sept 30

Boone Circuit.

Boone, Tuesday night, Oct. 4.
Blowing Rock Wednesday night Oct. 5
White Springs, Thursday 11 a. m Oct 6
Hopewell, Friday, 3 p. m. Oct 7
Blackburn's Chapel, Sunday night, Oct 9

Jefferson Circuit.

Cranberry, Tuesday, 11 a. m., Oct 11
Pine Swamp, Wednesday, 11 a. m Oct 12
Bethany Wednesday night, Oct 12.
Orion, Thursday 11 a. m., Oct. 13

Salisbury Dist—4th Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Forest Hill	Aug	20 21
Concord, Epworth	"	21 22
Concord circuit, Bogees	"	27 28
Concord, Central	"	28 29
Albemarle circuit, Century	Sept	3 4
Albemarle station	"	5 6
Salisbury, Main Street	"	10 11
Salisbury, First Church	"	11 12
Big Lick circuit, Big Lick	"	17 18
Salisbury circuit, Providence	"	24 25
Spencer station	"	25 26
Linwood circuit, Linwood	Oct.	1 2
Lexington station	"	2 3
Lexington Mission	"	3
New London circuit, New London	"	8 9
Gold Hill circuit, Wesley Chapel	"	9 10
Jacks Hill circuit, Macedonia	"	11 12
Norwood station	"	15 16
Cottonville ct., Cedar Grove	"	16 17
Tabor & Vance Mill, Tabor	"	2 23
East Salisbury station	"	23 24
China Grove circuit, China Grove	"	29 30
Woodleaf circuit, Woodleaf	"	30 31
Mt. Pleasant ct, Cold Springs	Nov.	5 6
Salem station	"	6 7

Shelby District—4th Round

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Aug.	21 2
Bessemer City ct Bessemer	"	27 28
West End and Ozark, Gastonia	"	28 9
Mount Holly ct. at Mt. Island	Sep	3 4
McAdensville station	"	4 5
ElBethel station	"	10 11
King's Mountain station	"	1 12
Bellwood circuit at Kadesh	"	17 18
Polkville circuit	"	18 19
Southfork circuit at Wesley Chap	"	24 5
Lincolnton circuit at Marvin	Oct.	1 2
Lincolnton station	"	2 3
Lowesville ct. at Salem	"	8 9
Rock Springs circuit	"	9 10
Stanley Creek circuit at Stanley	"	15 16
Cherryville circuit	"	22 3
Lowell circuit at Lowell	"	29 30
Gastonia, Main Street	Oct. 30	Nov. 1
Shelby circuit	"	5 6

Statesville Dis't—4th Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit at Littlejohn's	Aug.	20 1
Lenoir station	"	21 22
Mooresville station	Sept.	3 4
Mount Zion station	"	4 5
Mooresville circuit, Centenary	"	10 11
Troutman circuit, Wesley Chapel	"	11 12
Caldwell circuit, Rocky Mount	"	17 18
Granite Falls station	"	18 19
Statesville circuit, Chapel Hill	"	24 25
Statesville, First Church	"	25 26
Statesville, West End	"	25 26
Clarksburg circuit	Oct.	1 2
Iredell circuit	"	8 9
Maiden circuit, May's Chapel	"	15 16
Newton circuit, Friendship	"	16 17
Hickory station	"	16 17
Alexander circuit	"	22 23
Stony Point circuit	"	29 30
Catawba circuit	"	30 31

Winston Dis't—4th Round.

D. Atkins, P. E., Winston-Salem, N. C.

Southside and Salem	Aug.	27 28
Walkertown	"	28 29
Stoneville & Mayodan, Price	Sept.	3 4
Leaksville and Spray	"	3 4
Stokesdale, Eden	"	10 11
Summerfield, Glencoe	"	17 18
Kernersville, Zion	"	24 25
Thomasville	"	25
Forsyth, Marvin	Oct.	1 2
Burkhead	"	2
Grace	"	2
Davidson, Midway	"	8 9
Centenary	"	9
Lewisville, Union	"	15 16
Danbury, Hermon	"	22 23
Madison, Madison	"	23 24
Davie	"	29 30
Mocksville	"	30
Cooleemee	"	30
Farmington, Smith Grove	Nov.	5 6
Advance	"	6

Waynesville Dis.—4th Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Sulphur Springs at Acton	"	20 21
Clyde at Long's Chapel	Sept	3 4
Canton at Canton	"	10 11
Mills River at Shaw's Creek	"	17 18
Transylvania at Pine Grove	"	24 25
Brevard	"	25 26
Waynesville	Oct.	8 9
Crab Tree at Fine's Creek	"	15 16
Spring Creek	"	22 23
Leicester at Camp Academy	"	29 30
Jonathan Creek at Shady Grove	Nov.	5 6

End of Bitter Fight.

"Two physicians had a long and stubborn fight with an abscess on my right lung," writes J. F. Hughes of DuPont, Ga., "and gave me up. Everybody thought my time had come. As a last resort I tried Dr. King's New Discovery for Consumption. The benefit I received was striking, and I was on my feet in a few days. Now I've entirely regained my health." It conquers all Coughs, Colds and Throat and Lung troubles. Guaranteed by all drug stores. Price 50c. and $1.00. Trial bottles free.

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Growth.

Ninety one new auxiliaries with a membership of 1074 were organized between April and June. The collections for the first quarter of the fiscal year were $13,078.93. This is an excess of $300 over the first quarter of last year.

Parsonages.

From April first to July first the Conference Societies aided 44 parsonages to the amount of $4,018, a good record this. The very fact of such help being extended is sufficient cause for the existence and continued progress of the Home Mission Society. If we did nothing more than aid parsonages and keep up the Rescue Home of Dallas, we might well be proud of our work.

Brevard School.

Mr. Bishop of the Brevard School has given the contract for painting the inside of the building to two girls who are working their way through school. He expects to employ two or three of the young men to do the outside painting. These students are also working their way through school. It is a pleasure to note that our Conference Treasurer, Mrs. Ross, is interesting herself to such extent in the Brevard School. And our thanks are due Mr Blair for his generous contribution toward the furnishing of the furnishing of the building.

Deaconesses for the Future.

The committee on Deaconesses have recommended nine young women to enter the Training School this year as deaconess candidates.

There are already five scholarships in the Scarritt School available for these candidates. How are the expenses of the other four to be met, provided they can not afford the outlay themselves?

The September Bulletin has this question: "Will not some individual do her work by proxy and bear the expenses of one of these young women while at the Training School?"

Aid Societies.

One of the finest Christian workers of my knowledge, a lady of rare tact and intelligence, has the following to say, and I shall not spoil it by changing her words: "Can't you in some way stir up our women of the Aid Societies to resolve themselves into H. M. Societies? They could be H. M. Societies and do the very work they do. Eor instance a society of ten members paying 5cts each with a little work three or four of them could be induced to pay 10 cts., each while the others would be willing to make up that deficit of 15 or 20 cts., and would feel hoppy to do it. Then the society would have the monthly H. M. literature which our women so much need. We must inform ourselves in order to grow workers for the Master."

Special Through Train to St. Louis Mo.

(PRRSONALLY CONDUCTED)

Sept. 20th, Via Southern Railway.

The Southern Railway announces a personally conducted special train to the World's Fair, leaving Goldsboro at 1:35 p. m., Tuesday, Sept. 20th; Selma 2:25 p m , Raleigh 3:25 p. m., Durham 4:22 p. m., Burlington 5:45 p. m , Greensboro 7:22 p. m., Salisbury 8:50 p. m., Statesville 9:32 p. m., Hickory 10:25 p m., Morganton 11:00 p. m., arriving at St. Louis 7:32 a. m., Thursday 22nd

This train will be composed of Day Coaches and Pullman Cars. The route will be via Asheville, Knoxville, and Louisville, through the grand scenic mountain region of Western North Carolina, East Tennessee and the Beautiful Blue Grass Section of Kentucky.

Following round-trip rates will apply from stations named, with approximately low rates from all other points

Fifteen day ticket from Goldsboro $26:25; Selma $26.25; Clayton $25.30; Raleigh $24 30; Durham $23 30; Greensboro $25.50; Oxford $23.30; Charlotte $24 35; Statesville $23 30; Morganton $23 30.

Ten day coach excursion tickets from Goldsboro $20.00; Selma $20.00; Clayton $19 50; Raleigh $18.50; Durham $17 00 Greensboro $17 00; Oxford $17.-00; Henderson $17 00; Salisbury $17.00; Charlotte $18 30; Statesville $17.00; Morganton $17 00.

Pullman double berth from Goldsboro $6.00; Raleigh $6 00; Durham $5.50; Greensboro $5 -00; Salisbury $5 00; Asheville $4.00.

Two persons can occupy double berth at these rates.

Coach Excursion tickets not good in Pullman Sleeping cars.

A competent representative of the Southern Railway will accompany the train through to St Louis, and do everything possible for the comfort and pleasure of the party.

For any other information and Pullman reservations, address, R. L. Vernon, T. P. A., Charlotte, N. C., or T. E. Green, C. T. A., Raleigh, N C.

Trinity Park School.

(ESTABLISHED 1898.)

Next Session Opens Sept. 7, 1904.

Your attention is called to the following points :

1. **The Complete Equipment.** It includes a library unsurpassed in the Southern States; chemical and physical laboratories; large and comfortable dormitories furnished with modern conveniences; a gymnasium supplied with the best athletic apparatus, swimming pool, shower baths and bowling alley.
2. A faculty now numbering eight experienced teachers, and increasing with the growing needs of the school.
3. Courses in English, Latin, Greek, French, German, Mathematics. Physics, Chemistry, History and Bible.
4. The location is healthful and the water perfectly pure.
5. In six years 200 students have been prepared for college.
6. The terms are so low as to place these advantages within the reach of students of limited means.

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J. F. BIVINS, Headmaster,
Durham, N. C.

je22-till sep1.

World's Fair, St Louis

EXTRAORDINARILY LOW RATES.

Sept. 6-13-20 and 27, 1904.

On above mentioned dates the Southern Railway announces very low round trip Coach excursion rates to St. Louis. These tickets will be good in all regular Coaches, and on all trains on dates shown. Tickets good 10 days.

	—— RATE FROM ——				
Goldsboro,	$20 00	Greensboro,	$17 00	Statesville,	$17.00
Selma,	20 00	Sanford,	20 40	Marion,	16.20
Raleigh,	18 50	Salisbury,	17 00	Asheville,	15 40
Durham,	17.00	Charlotte,	18.30	Hendersonville,	15.85

Tickets sold at the above rates not good in Sleeping Cars.

For full informa ion, World's Fair maps, literature, etc , call on or address any Agent Southern Railway.

R L VERNON, Traveling Passenger gt., CHARLOTTE, N. C
J H WOOD, District Passenger Agt, ASHEVILLE, N. C.

S H. HARDWICK, Pass Traffic Manager,
W. H. TAYLOE, Gen'l Pass. Agent,
WASHINGTON, D. C.



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An . . . Infant's Catechism

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

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The Farm and Garden.

The Value of Good Country Roads.

The most valuable trade to any town is that of its own people because it is certain and constant. The next most valuable is that from the country naturally tributary to it on account of proximity or ease of access. Other things being equal, the town which can be reached most easily and speedily get the country trade. We measure distance not so much in miles as in time and effort. An old friend of mine living in New Light remarked to me the other day that he was living three miles nearer town than he used to, adding "and I haven't moved my house neither." Comparing the roads in that section of the county I had the pleasure of driving over a month or two since with the one I bumped and careened over in going to his house several years ago, I must say that he put it none too strong. That's the idea: a good road brings our neighbors closer to us. Durham, by building a fine road to the Wake line, draws much trade that should come to us, because our improved roads have not yet reached that section.

But the good effect of smooth, hard roads that can be traveled with ease and comfort at all seasons of the year, is not solely of a material nature; it is both moral and spiritual as well. By making it easy to get to school and church they are distinctly helpful to both education and religion, to say nothing of the effect upon the temper. They promote sociability among neighbors and add to the pleasures of country life They increase the self respect and proper pride of the community, and constitute an uplifting influence generally.

Our county has been engaged in improving its roads for something like ten years, for the last two on a larger scale than ever. While much good work has been done, many costly mistakes have been made. They have resulted from the lack of a competent director. Road making is a science Amateurs are not equal to it. A thoroughly equipped civil engineer is a necessity for first-class work Such an expert comes high, too high for our purse, and a cheap and therefore inferior engineer is often worse than none. Fortunately, owing to a very unusual condition just now, the county can supply this great need without the outlay of an extra dollar. It can do it by electing W. C. Riddick to the board of county commissioners, preferably chairman, as the chairman should reside at the county site.

Professor Riddick is a all-round good man, of much ability and high character, eminently fitted from every point of view for the office. But he has one unusual and most valuable qualification for the place just now. He is a thoroughly educated practical civil engineer, and moreover endowed with the gift of common sense—a most valuable quality. As a member of the board he could, and would with the co operation of his colleagues, exercise a general supervision and direction of this most important work. He would be competent, as only an expert can be, to judge as to the character of the work to be done, and as to whether the superintendent and his subordinates are doing it right. His counsel would prevent many mistakes and save much money.

It is said that the successful man is the man who seizes the opportunity when it presents itself. Our opportunity as a county is in reach. Let's seize it by electing Riddick.—Richard H. Lewis.

The Plow Boy.

It has been said before, but it is pleasant to say again, that the plow boy is the leading figure in this blessed govornment. Wealth and luxury are well nigh fatal to the youth who would aspire to high station in American politics. To be born with a silver spoon in the mouth is a calamity rather than a blessing. Unlike any other country in the world the American people go to the fields, and shops, and tanneries for their presidents. England is ruled by its royalty—the United States by their plow boys. In England the aspiring youth depends upon his descent, in America upon his ascent. There the family makes the man, here the man makes the family. This great and refreshing truth is strikingly illustrated in the nominees of the two great parties for president and vice president. Mr Roosevelt is the one exception to the usual rule of country boys being called to the presidential chair; but Mr. Roosevelt is a plain American without any frills about him. Judge Parker was born on a farm near Cortland, New York, where he learned the necessity of honest labor. He was too poor to go to college, his father's necessities compelling him to help the family with his own earnings; so he began business for himself with such advantages as the village school and the Cortland Academy could furnish. Senator Fairbanks, the Republican nominee for vice president, was born in a log cabin on his father's farm in Union county, Ohio. Here he spent his boyhood, learning the large lessons that have fitted him for the exalted station he has filled so well. He knew nothing of the social fooleries that belong to dudes, but he was an expert at pulling fodder and rolling logs. At college he cooked his own meals and did odd jobs at carpentering to increase his slender financial resources. He walked right past those who sneered at him, and his country called him into high service. Henry G. Davis found himself in his early 'teens a bread-winner for a widowed mother with five children. He hired himself to a neighboring farmer near Woodstock, Maryland, where he was born, and toiled from sun to sun. His only schooling was the meagre training of a country school. At nineteen years of age he obtained a position as brakeman on the Baltimore and Ohio Railroad; from brakeman he was promoted to conductor and five years of his life were spent in railroad service. His talent and energy brought him rapid promotion. He soon went into business for himself and amassed a collossal fortune. He is not a man of large culture, but he has great common sense and tremendous executive power. Thus, with the exception of Mr. Roosevelt, all the candidates for the highest places within the gift of the American people, are men who in their youth went barefooted and fought for bread in a hand to hand struggle. It is an inspiration to American youth that these are the boys who win the highest honors of the world. It is no credit to a man to be born great, but it is a real honor to achieve greatness and compel the admiration and respect of mankind. The sickly young gentlemen who learn how to bow in a ball room and perform all sorts of social antics are not in the same class at all with the fellows who are wrestling with oxen or handling the maul and wedge

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

SATTERFIELD.—George A. Satterfield was born May the 16th, 1854, married Miss Mary Elizabeth Calloway Oct. 16th, 1879, was converted and joined the Methodist church at about fourteen or fifteen years of age, and died at his home in Mount Airy, N. C., August 22nd, 1904. He leaves a wife, three sons and two daughters, while he goes to join a precious child who went before him to glory fourteen years ago.

Such is the brief chronicle of the earthly pilgrimage of the good man whose body we laid to rest a few days ago. But it would take much space to tell of the excellencies of character manifested in this life covering the short space of fifty years Half that time he was a great sufferer from a deep seated disease planted in his system by typhoid fever. But he endured all his afflictions as a good soldier of Christ. He was quiet, retiring, modest, humble, meek, submissive, uncomplaining; an example of that charity which "suffereth long and is kind, that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things, the charity that never faileth."

F. L TOWNSEND.

In Memoriam.

JAMES CARPENTER.—When I read of the death of this old friend and teacher of mine, I thought of my orphaned childhood and the influence for good that were thrown around the young lives with whom he came in contact.

As I think of him, now, from the corridor of time comes his kind gentle voice as he used to greet me at the school house door: "Have you come, little Mattie?" he would say. They were the kindest words I had heard that day, and they helped me to try with patience the tasks before me, which were hard for the child, but necessary to the woman, and as he placed his big strong hand upon my head and praised me for my efforts, it made me strive toward heights of knowledge which I could not reach before.

When "Life's School" is over and the Master has bid me come up higher, and I hear the glad songs of the redeemed, then perhaps again that voice will sound in my ear, "Have you come, little Mattie?" And I can join with him in praising the God he taught me to love on earth in his school at Old Nebo, McDowell county, N. C.

MRS. CHAS. ABERNATHY,
(nee Mattie Hemphill.)
Biltmore, N. C., Aug. 20th, 1904.

Suicide Prevented.

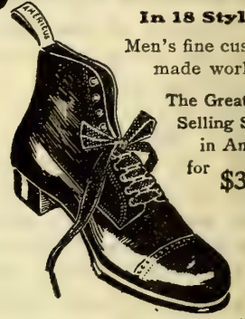
The startling announcement that a preventive of suicide had been discovered will interest many. A run down system, or despondency invariably precede suicide and something has been found that will prevent that condition which makes suicide likely. At the first thought of self-destruction take Electric Bitters. It being a great tonic and nervine will strengthen the nerves and build up the system. It's also a great Stomach, Liver and Kidney regulator Only 50c. Satisfaction guaranteed by all druggists.

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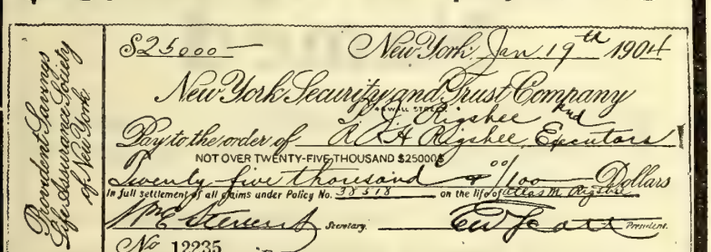
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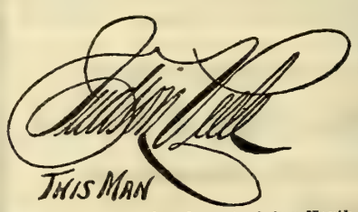
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Christian Advocate.

REV. H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance

ESTABLISHED 1855. GREENSBORO, N. C., SEPTEMBER 14, 1904. VOL. XLIX., NO. 37.

Two Thousand New Subscribers.

LAST WEEK we sent by mail to every pastor in the Conference the list of subscribers for his charge. It is possible that in some instances there were offices omitted, from the fact that it has been impossible to get some of the preachers to send us an accurate list. In case the list sent out to any preacher should fail to cover all the post offices, we beg that information be furnished us at once so as to enable us to complete the list.

We have this year been more painstaking than ever, and gone to more than usual expense in order to furnish each pastor with a convenient pocket memorandum, besides the list of subscribers. We trust each one will use this little book for the ADVOCATE account, and present the same at Conference with all credits, besides other memoranda of importance. Often, heretofore, the little sheets were lost and the work neglected, or attended to by mere guess.

We insist this year on the closest possible attention to this work. Many pastors will be surprised at the number of subscriptions that have been discontinued since the last lists were sent out. Besides, it will be a surprise to see how far behind some of the very best members have allowed their subscriptions to run. Let the pastor look up those who have discontinued. Many of them can easily be induced to take the paper with the new list, especially on the special offer to extend to January, 1906. Then let a serious and persistent effort be made to collect up all that is due. Watch the list and do not let a brother who owes from two to three years, put us off with a payment of one year. Many have fallen into this habit. We must get them out of it. Few would be willing to continue to do business that way if they could be made to see what a hardship it causes those to suffer who manage the business.

We appeal to the subscribers to assist the pastors by paying the amount due to date, and, if possible, one year in advance. By doing this each one will be entitled to the benefit of the following

Special Proposition.

To every new subscriber, paying $1.50 in advance, between this and the Annual Conference, we will send the ADVOCATE till January 1st, 1906. Old subscribers, paying up all dues to date and $1.50 in addition, will have their subscriptions extended to January 1st, 1906. There must be no half-year subscriptions taken on this, and in every case the cash must be advanced, or the amount absolutely assumed by the pastor, to be paid at Conference. Clubs should be made up at once at all churches, so the subscribers may have the benefit of the long term

We will thank Sunday-school Superintendents and Stewards to interest themselves in this movement, and request that it be announced at once in each congregation.

Let us now set the goal at TWO THOUSAND NEW SUBSCRIBERS, besides the renewal of all the old list, allowing nothing to overshadow this interest of the church, and we feel assured that all branches of our church work will be greatly quickened.

The preacher in charge is the proper person to take this matter up and work it thoroughly; but if, in any case, this should be impracticable, we insist that the work be committed to some competent person, male or female, who will push it, and that the name of such person be furnished at once to this office.

There is every reason why this matter should be pressed now. The crops are bountiful, and all products are bringing good prices. This will be the best year for the people to help us secure a large increase. The increase we ask for now will give us a chance at the large volume of advertising made available by the unusual business activity. All this combined will enable us to get some profit out of the business for the benefit of our superannuates and other conference claimants. Last, but not least, we shall be able to bless two thousand more homes by the weekly visits of the paper.

We shall keep a register of the results of this special canvass in each pastoral charge, and will publish the results of the canvass after Conference. The roll of honor will include all those charges securing ten or more new subscribers before the Annual Conference, besides looking carefully after the renewal of the old list. If we can secure an average of ten new subscribers in each charge we shall reach the goal of 2,000. Is it not worth our while to make the effort? Two or three preachers have responded with a list of new subscribers already since we sent out our special circular.

Thanking the brethren for uniform kindness heretofore, we are,

Your humble servants,

CHRISTIAN ADVOCATE PUBLISHING CO,
H. M. BLAIR, Manager.

IN some instances the lists sent out include subscribers in different charges. In such cases pastors will select theirs and throw out all others. Where there are portions of two or more charges getting mail at the same office, this is the best we can do. Pastors will know their subscribers.

CONTRIBUTED.

OUR FIRESIDE SERMON.

BY GEO. G. SMITH.

The Call of Abram, and the Lesson It Teaches.

It had been near 500 years since the flood when dissolute, wicked mankind had been swept from the earth, and the race had been started anew. There were four select men to found new families, and one of these by shameful conduct brought a curse on his progeny before he had left the parental home, and another, from the best of the three brothers, had sprung a race who, after 400 years had passed, had grown so wicked that it was needful to begin anew again, and a Chaldean sheik was selected who was to go wherever the Lord should direct and bring up a new people. The history of these years is obscure It is a very misty time, and we have no considerable amount of information concerning the people We only know they were bad enough to be left alone, and Abram was good enough to be trusted to found a new era

I have, however, selected this event in the world's history to call attention to the proneness of humanity to retrograde religiously. However perfect may be a religious movement and however promising may be its future, there is always some influence at work to bring about decline and decay. Sad as is the fact, it is a fact, and we may not hope our times will be an exception. The history of the primitive church, of the church in the middle ages, of the times of the reformation, of the great puritan revival, all show this tendency. Can we hope that our times will be exceptional? Mr. Wesley said it had been a fact of history that no great revival had exerted its influence unimpaired for over thirty years until the great Methodist revival, in which he was one of the main, though by no means the only director. But who that will open his eyes and be willing to see unwelcome things, can fail to see that human nature is human nature still, and that the evangelical churches in America are menaced by the same perils that brought disaster to our remote ancestry.

These seeds of decline seem to be wrapped up in the very nature of religious movements and of men so as never to be separated from them, and the only way to prevent the ills is to recognize the danger and provide against them. They always spring from the very prosperous conditions Christianity superinduces. When churches are young and poor they clarify themselves. The bright, fresh, limpid fountain sends out its rivulet of crystal waters, but when the rivulet has become a brook and the brook a river and scores of tributaries have flowed into it, then the stream becomes murky and muddy. The very refusal of the people to hear the unwelcome word of warning, shows the evil tendency as strongly as any other thing could show it.

The dangers which menace us now come from ecclesiastical ambition, ecclesiastical pride, and self indulgence. They give birth to the enemies of all evangelical religion—ritualism, rationalism, and ecclesiasticism. The church loses sight of the main object for which it was founded and begins to reach forward after power and influence, and seeks to impress by a gorgeous ritual and retain the favor of the self-indulgent by condoning all that is wrong in their social lives, until at last the most scandalous offenses are allowed to go unrebuked. By degrees the pulpits of the churches are emptied of those faithful and brave men who stand for the old truths, and new men with a new theology and a new code of ethics occupy them under the same name. Was not this the history of Lutheranism, was it not the history of the Church of England and the Church of Scotland, was it not the history of New England Congregationalism, was it not the history of the non conformists in England and even of the Quakers, is not the trend of evangelical churches in that direction? Can we awake too soon and provide by unceasing watchfulness and prayer against the apostacy which seems sooner or later to come to all ecclesiastical bodies?

The story of the church from the days of Adam is a story which teaches us the need of constant vigilance. It is a sad fact, but it is a fact, that what is true in churches is true in our individual lives. We are prone to backsliding, and no religious attainment, however high, made at any one time, puts us where we need no longer watch against decline. How often I have seen the young minister, pure and zealous, by slow degrees become transformed into a self seeker, whose aim seemed to be only personal aggrandizement or pecuniary gain. Dangerous heresies do not spring from the young but from those who have passed life's meridian, and in our individual experiences we have found some of our saddest lapses when we were as we thought safest from danger. We are from our cradle fighting for life, and in religion we can never safely lay down our armor. While this is true, it is also true that God will take care of his own. There is always some Abram who in the midst of a wicked and perverse generation stands forth as the light of the world. The Chaldeans were of all peoples the most cultured, and had the truest ideas of religion, yet they were evidently, however, going hopelessly in the wrong way, and God instead of trying to reform them let them go their own way, and found a new man who should head a new dynasty. So it has been in the history of the church. There never has been a day when an apostacy has been total. God always has some mighty agency in reserve and unexpectedly he brings it to bear upon us just at the right time.

Without calling your attention to very striking evidences of the truth of this statement as found before the reformation, we find it presented in the history of the church for the centuries since the reformation. In Germany when the tendency to which I have alluded was strikingly manifest, God raised up the various spiritual bodies of non-conformists, men like Simon Menno, the founder of the Mennonites, and Anabaptists like Skener, like Zenderdorf, like Peter Bohler. In the French church men like Sauria, in the Roman Catholic church women like Lady Guion, or men like a Kempis and Fenelon, and in the English church, the wonderful puritan body, with Harve, Flavil, Baxter and Bunyan, and in the next century Wesley, Whitefield, Howell Harris, and their associates, and in America Edwards, Parsons, Tennent and Samuel Davies. There is never a time when God deserts his church. It is a sad thing, but often true, that where it has been most blessed it is most unfaithful, but there never is a total apostacy.

I have not been able to shut from my eyes the true view of the evangelical churches in these early years of this 20th century. There is much in the prospect to state, but much in it to depress The unwillingness of our bouyant people, old as well as young, to see anything they do not wish leads to a want of precaution in some directions which might save us from calamity if taken in proper time. but while I have not the spirit of pessimism, I do not look for another deluge, but I do look for another Abram. He is somewhere. He will suffer the usual fate of men who attempt to stay a popular current, and turn it in the right channel. He will like Wesley, like Moody, like Booth, like Pusey, like Keble, like Spurgeon be called of God to do a special work in the way of a great reform, and will be obedient to the vision and may be we may escape the doom of Germany, Holland and Switzerland, and the tide which has set in may be turned back.

The danger comes to Methodism from two exactly opposite directions, from the innovator who proposes a new departure in the way of broad churchism, and from the innovator who would go to the most fantastic extreme of rigid asceticism and conservatism, under the name of crucifixion to the world. The one leads to laxity of morals, the other to an impracticable altruism which, by a strange but natural reaction to a licentious lynchism, or an anarchist come-out ism. We do not need any new statement of doctrime nor any new form of worship, we need nothing but more religion, walking by the same rule, minding the same thing, but the cry is discard, discard, get out of the ruts, adopt something new. Sell out to broad church men our colleges and large churches and broaden, broaden, or go to the other extreme, try to reproduce in the 20th century the same conditions externally as was found in the 18th.

There are many things which have come to stay. They are not indications of decline, but are while innovations beneficial ones. That a thing is new does not prove that it is bad no more than that it is good, but there are always things presenting themselves under the garb of improvements which are evil and against which we must be on our guard. God sometimes raises up a reformer like Ezra and Nehemiah, who changes a people in their own homes before the calamity has fully come and averts it. Such a movement in modern times was that which under Chalmers and his associates rescued Scotland from the hands of the moderates, which saved England from the Broad churchmen and latitudinarians, through Pusey among the high churchmen and Simeon among the low churchmen, and recovered Germany from the absolute nihilism which threatened it by Tholuck-Muller and Schiermacher, and saved New England from Emersonianism, by the sterling work of Moses Stuart and Lyman Beecher, and such a movement may come

now to the rescue of the evangelical bodies in this country and in England. Who he is who shall do the work, I cannot say now, I do not see him, but I know he is somewhere. I am sick at heart of ecclesiastical politics, of church glorification. The fearful immorality of our growing cities makes me tremble I ask "how long, oh Lord, how long." There never was a time when we needed so much watchfulness and prayer and effort. May God help us.

The Perfect Christ.

C. F. S.

We cannot rank Christ with men, no more than we can place his miracles by the side of our acts. His mighty deeds cannot be classified with natural phenomena. He, the perfect Christ, was in the race and of the race, and yet above the race.

Christ was poor; yet we never think of pitying Him. None was so meek and gentle as He; yet we do not associate weakness with Him. The Lamb of God was also the Lion of the tribe of Judah.

No words could have so powerfully pled innocency at the awfnl scenes of the crucifixion as the majestic silence and calm of Jesus. Even the Roman centurion said: "Surely this was the son of God!"

Who but the Christ could say to a weary, sin-laden world, "Come unto Me?" None but God's Lamb can take away the world's sin.

The man that would weep over the most wicked city on earth as Christ wept over Jerusalem, and say, "How often would I have gathered you together," we would regard as fit for an insane asylum. If Christ be a mere man, the rest of us are other than human.

The human heart has the conviction that the Light of the world shines for all in the world. The eye has an affinity for the light. The soul has an aptitude for God.

No mere man has undertaken a task that embraced all time for its completion. Christ took in the ages for his empire. Death broke not the continuity of his plans or kingdom.

Christ was God walking the earth in lowly and loving fellowship with men.

Philosophers may reason about the truth. Jesus is the Truth. There is no evidence that he borrowed any of his revelations from the times in which he lived or from the people. A beam of light is no more heaven-born and earth-sent than is the revelation of Christ.

Imagine the purest and best man of the race saying of himself, "A greater than Solomon is here." We would doubt his sanity or sincerity. The conscience has no feeling of moral revolt or displeasure when Jesus makes such a lofty statement of Himself. The moral nature rests on this truth as the mind rests on an axiom.

An unforgiving spirit is devilish; a forgiving spirit is both Christian and God-like.—Selected.

Heredity.

BISHOP O. P. FITGERALD.

Every natural law works for the man who does the best he can where he is and as he is. "The fathers have eaten sour grapes, and the children's teeth are set on edge. As I live, saith the Lord, ye shall not have occasion any more to use this proverb in Israel. . . . The soul that sinneth, it shall die." (Ezek. xviii, 2-4.) Every man will stand or fall according to his own choice, and the responsibility of each one is measured by his opportunity. That is a ray of Old Testament light that shone in a dark place.

We have a word from St Paul (Romans viii, 28) which outweighs all the "ifs" and guesses of doubt and unbelief in this our day: "We know that all things work together for good to them that love God" In "all things" we may include heredity. This word illuminates the whole heavens to the eye of faith.

Singing As a Part of Worship.

There is a power in Christian song not to be found in any other exercise of either private or public worship. Nor is this said at the expense of either prayer or preaching as exercises of worship. Prayer is always a mighty agency "appointed to convey the blessings God designs to give" unto his dependent children. The word of God—sword of the spirit—is mighty in the destruction of strongholds of sin, and it has pleased God by "the foolishness of preaching" to save them that believe. But both of these agencies are increased in effectiveness by the free and devout use of hearty Christian song.

At least from the days of David. Israel's "sweet singer," God has had in his church men and women who have been wonderful leaders of song. Perhaps the greatest leader of the song service of the church in recent years was Charles Wesley—at least the greatest in Methodism. He was great as a preacher, but greater as a writer of psalms and hymns, of which his historian says he wrote more than seven thousand; and these psalms and hymns of Charles Wesley have done more perhaps to establish and develop the theology and religious experience of Methodism, than anything else. How often do we hear, even yet, from the older people of Methodism, in declaring their faith and religious experience, quotations from the hymns of the church—quotations as lavish and apt as from the Scriptures Unfortunately, we think, many Christians both in and out of Methodism, are far from clear in their expressions of religious experience and are more familiar with "rag time" words and music than with the words and music in which their fathers and mothers found inspiration and help.

The glory of Methodism has been her eloquent, soul inspiring service of song. And this feature of her worship has done more than any other one thing to make her a soul winning church. During, and because of, the singing of "one of the songs of Zion" men have been convicted of sin, faith has been developed, increased, directed, until Jesus Christ has become a living reality and the soul has been born into the kingdom of God. Many a tempted, discouraged soul has been strengthened and delivered by an opportune ministry of song. And does not heaven seem nearer, and the swellings of Jordan less threatening to the dying saint under the influence of one of these same "songs of Zion?"

"O sing to me of heaven
When I am called to die;
Sing songs of holy ecstacy,
To waft my soul on high."

It is related that during the night following the terrible battle of Shiloh, a wounded officer to forget his terrible sufferings began to sing "when I can read my title clear," etc. A short distance away and unseen by him, lay another sorely wounded man who took up the familiar words and tune; and then another and another, until that dreadful field of slaughter was made vocal with the hymn of praise. And so all through that night, one familiar hymn followed another, as a ministering angel, comforting all hearts. "And at midnight Paul and Silas prayed and sang praises to God: and the prisoners heard them."

There is power in Christian song.

Martin Luther used to say, "the devil can not bear singing," and that is certainly true of soulful Christian song. He does not like music when employed for religious purposes. In the days of King Saul, when an evil spirit took possession of him David would play on the harp before him, and, perhaps, sing one of his heaven-inspired psalms. Result, the evil spirit would leave him. In the dark and discouraging days of the reformation Luther would say to Melancthon, "Let us have a song: sing, Melancthon!" and presently under the power of song the discouragements and darkness would pass away.

Is the church today making use of the service of song as she should? Much is said about the heresy and harmful sensationalism of the pulpit service in various quarters, and of its blighting effect upon the faith of people; but do we realize that heresy and irreverence may be sung into a congregation as well as preached into them? And do we realize that the service of song is so vitally an adjunct of worship that what might otherwise be an occasion of great spiritual power often becomes an occasion of distinct loss because of a perversion of the singing?

If the sermon should be conceived, prepared and delivered with the motive of appealing to and stirring the deeper springs of man's worshipful nature, and of moving him to repentance and the striving for a higher life, should not the church music, vital adjunct to the sermon if of any value at all be conceived and rendered in the same way, with the same motive?

If the "gospel in song" is to indoctrinate in truth and encourage a reverent and worshipful spirit, the very first requisite is that leader, organist and choir be converted men and women, and that they sing for and to the glory of God. And then, let all the people sing!—Methodist Recorder.

Faith and courage are prime requisites to great leadership. When a man presents himself possessed of these supplemented with judgment and sincerity do not hesitate to follow where he leads.—Echange.

Every human being has not only the idea of right, but is himself capable of rectitude.—Dr. Channing.

Our Correspondents.

A Visit to Greensboro.

To the Editor:—Last week I had the pleasure of spending a few days in the city of Greensboro I had heard quite a little of the activity and progress of this city, but was hardly prepared for the great thrift so apparent, and which was evidently not confined to one portion of the city, but was general—from the center radiating out in all directions. Now this was all gratifying to a native North Carolinian who loves his whole State, but the one thing that took my eye and held my rapt attention was the new building of Greensboro Female Coilege. Not only was this a matter of pride to me as a North Carolinian (and by the way North Carolina can never pay its debt to that grand old institutlon,) but as a member of the denomination known as the Methodist, I could but have a pardonable pride and joy as I stood several times in front of that magnificent oak, hickory and elm grove, than which there is not a more beautiful to be found in the State, and as I watched the throng of busy workmen hurrying, driving, rushing timber, brick, mortar and slate into that mighty building, I could but exclaim, "what hath God wrought with the fidelity and unanimity of a few people?" And I just wished our people as a whole could see and appreciate what a valuable plant we have here. If they could I am sure that in another year there would have to be a new building erected, and yearly have to be repeated in order to accommodate the women who would crowd those dormitories in search of the help of a useful education that the Directors are preparing to give our people the benefit of.

The Appointment.

I have already spoken of the grounds; I cannot do them jus tice. A few hundred dollars spent on them would place them in a condition to defy competition as to future beauty, even as they now excel all that I have seen in any other place.

The Building.

Renewed, enlarged, improved modernized, when completed it will excel in appointments any school or college building that I know in the south. The improvement in the exterior is very marked and changes the appearance entirely, while the interior makes it almost perfect. The presidents office which is situated immediately in front of the central dome gives a complete supervision of the entire plant. The dining room is enlarged and with ventilating stacks running out through the roof it will always be comfortable even on the warmest days, while in winter the large windows on either side make it one of the best lighted and ventilated large rooms I know of. The Chapel is a beauty, the floors have been inclined so as to give the rear audience a chance to see and hear, while the regular stage arrangements enable the instructors to present the most difficult sitting with the best effect The halls are lighted from sky lights and end windows, making them a delightful place for indoor exercise in bad weather.

The Library.

This is just over the President's office on the second floor, and adjoins the parlor, which is circular in form, and one of the handsomest rooms to be found anywhere. While the Art room which is just over the parlor is a complete circle and is lighted from above and will enable the college to do a work for which it has long been not ed, in even a better manner in the future than in the past.

The plant bas twenty two porcelain lined bath tubs, with all modern improvements distributed on each floor to suit the students, while the whole building is to be heated by two large steam boilers in the rear, outside of the building. Every part of this is new with ample margin for enlarging the plant whenever it is desired. I mention the boilers being outside of the building because the management is determined that as far as human provision can foresee they do not intend this building ever to burn, as there will be no fire inside the building at all. But in order to prevent any accident ever happening they will install large steel fire escapes on every side of the building, which with the numerous exits in the way of wide steps, will make it almost impossible for a severe accident to occur to anyone in this building by fire.

In conclusion I wish to exhort our Methodist people throughout the State to stand by our College and patronize it and pray for it, and in three years we can have five hundred girls there under the best surroundings of any school in the state, and at a cost as cheap as any first class institution will furnish it. Yours truly,

Miles O. Sherrill.

Raleigh, N. C. Sept. 8, 1904.

Green River Circuit.

Dear Advocate:—Since my last report we have held several meetings. At Lynn there were two or more professions The meeting here was rather disappointing after such a glorious meeting last year. Yet we hope more good was done than was apparent. Perhaps we looked too much to human rather than divine aid, depending too much upon the arm of flesh, and not enough upon the power divine. At Tryon there were four professions, chiefly among backsliders as was the case at Lynn. There was over $100 00 secured toward the building of our church here which is partially inclosed and was used in the meeting. Brother West, our efficient new presiding Elder, gave us a most excellent sermon the third Sunday morning in July, following which fifty six dollars was subscribed on the building fund which was supplemented later. Brother G. W. Crutchfield, of North Asheville, came in on Thursday following and preached for us a week, to the edification of many of our people. He is more of an organizer than a revivalist and we hope his efforts accomplished and will accomplish much good He aided in getting some of our mothers organized into an Aid and Missionary society as well as in opening the way for the securing the use of the new church from the contractor pending its completion and settlement for same. We now find it partially seated in a temporary manner and it is being used by the Sunday sohool, prayer meetings and regular church services as well. The work is held in check for want of funds to meet the building expenses. If any reader has any of the Lord's money that can be applied in aiding our church en terprise here, it may be forwarded to T. C. Mills, secretary of building committee, Tryon, N. C., or to myself at Mill Spring, N. C. as preferred.

We are forced to call for outside help to carry forward the work. And but for outside help already received we could not have seen our way to have begun the work, and as our fifty members are all poor and some very poor, we shall have to have a good deal of out side help yet before we can have the church fully inclosed with windows, doors, and permanent seating, so as to be used this winter. Any help we can receive will certainly be appreciated. We need $200.00 to meet present emergencies. Who will help in this worthy cause?

W. H. Perry, P. C.

Paul Wesley Smith Christened.

At the home of Alex W and Carrie Smith, Loray, Gastonia, N. C , Sept. 5, their infant son, Paul Wesley, was baptized by the Rev. J. W. Ingle. Smith is a Methodist, but he believes as much in pouring as he does in sprinkling, so he requested the minister to pour some water to represent the outpouring of the Holy Spirit, and also to sprinkle some as a symbol of the sprinkling of the blood of the blessed Redeemer. He did not have him immersed, for he says he can't find it in the Bible, but in addition to the regular baptismal ceremonies, it was requested that the Lord guide, protect, and call him to the ministry, as his name indicates. Also the following lines were repeated in his behalf:

"Paul Wesley, when the time had come for you to enter into this world, thou didst weep while all around you smiled. But when the time shall come for you to depart from this world, may you smile while all around you weep.

A. W. S.

Rutherford College Continues to Grow.

At present one hundred and fifty two students have been enrolled at Rutherford College. New students are coming in daily.

The teachers of last year have entered the work as if they were well trained to the harness.

Miss Eugenia Bumpass and Miss Mamie Richardson have fully met the expectations of the president and patrons

The citizens of Rutherford College have extended to the school a hearty welcome, and they are doing all in their power to make the stay of each pupil, while here, both pleasant and profitable.

Brother J. H. West, our presiding elder, and Bro. J. O Shelley, our pastor, have been with us and have shown great interest in our work.

A. C. Reynolds.

Trinity College Notes.

The executive committee of Trinity College at a meeting today elected Atwell C. McIntosh, of Taylorsville, N. C., Professor in the Law Department.

Prof. J. A. Bivins, of Charlotte, was also elected Headmaster of Trinity Park School to fill the vacancy caused by the death of his brother, Prof. J. F. Bivins.

Services in memory of Prof. J. F. Bivins will be held in Craven Memorial Hall at Trinity College, Sunday morning, Sept 11th. These services will be

conducted by President Kilgo, and they will take the place of the usual opening sermon before the students.

September 9, 1904.

Woodleaf Circuit.

Rev. J. P. Lanning, preacher in charge of Woodleaf circuit, writes :

I closed a very successful revival meeting at South River August 23rd. The Holy Spirit seemed to be with us from the beginning and our hearts were made glad from time to time when we saw sinners turning to God and church members being revived. There were twenty five conversions and in all there will be at least twenty-four accessions.

Dr. Detwiler started us off at our Quarterly conference with two very fine sermons. Rev. J. B. Micheaux of the Presbyterian church preached for us twice, and his friend, Rev Mr. Haney preached once. Their preaching was good. Our local preachers, Bros Harper and Turner, preached once each. The balance of the preaching (fourteen sermons) was done by the writer.

A Stricken Family.

The family of M. E. Futrell, of Jamestown, in their deep sorrow and bereavement, in the death of their youngest son and the severe illness of other members of the family, have the profound sympathy of the good people of the community, and while the shadows have gathered over their home and the dismal gloom saddens their hearts, they can claim the precious promise of him who leads his people often by ways they know not. That God is our refuge and strength, a very present help in trouble. May the bright sunshine of health, happiness and prosperity be upon them, to cheer and encourage them in their Christian endeavors.

A. G. KIRKMAN.

Thomasville Station.

DEAR BRO. BLAIR:—We have just closed a protracted meeting at Fair Grove, the other appointment forming Thomasville Station. We had a good meeting, resulting in twenty-six conversions and reclamations. Thus for twenty have signified their desire of joining our church. Brother P. E. Parker of Davidson circuit was with us five days and did fine work in the pulpit and altar service. Brother Will M. Biles came Monday, and stayed with us until Wednesday. I am sure that the Lord will approve of his work as faithfulness is the rule by which he gives his approval. We are anxiously, and prayerfully looking forward to the time when we shall begin at Thomasville. May the Lord of the harvest smile on this town and community. Pray for us.

C. M. CAMPBELL.

News of the Week.

State.

Mrs. Fred A Olds, president of the United Daughters of the Confederacy, died at her home in Raleigh on last Thursday.

The University of North Carolina, at Chapel Hill, opened last week with 525 registered, and the belief is that the registration will reach 700 within the next few weeks.

The new Oxford Female Seminary, which was burned last spring, is completed, and was formally opened Sept. 7th. Gov. Aycock, Dr. McIver, and other men of distinction were present.

Safe blowers opened the safe of County Treasurer Logan of Yadkin county last week and relieved him of about $8,000.00. This will almost ruin Mr. Logan but the county is protected by ample bonds.

The Roberson county Democratic Convention last week unanimously passed a resolution endorsing the Watt's bill and instructing members in the General Assembly to vote for a general Anti Jug law.

Safe crackers are again active in our State. Last week they looted the postoffice and office of the county treasurer in Yadkinville, obtaining about $10,000, and last Friday the bank of Murphy was robbed of $4500; its vault was blown open.

A charter was issued September 7,for the Inter, Urban Street Railway Co , of High Point. The company was authorized to operate a street railway system in High Point and establish lines running out to neighboring towns not exceeding 50 miles. Two notable objective points are Greensboro and Winston Salem. The capital is $600,000 authorized and $300,000 subscribed. The incorporators are W. A. Heller of Danville, Pa ; P. A. Mills, R. A. and R. H. Wheeler of High Point.

A dispatch from Lynchburg, Va., last week said : A peculiar and unknown disease has attacked the herd of J. Julius Perows, a Campbell county stockman, and this afternoon five had died and forty were sick with the same malady. The cows are attached with a cough, and die in a short time. An examination of one revealed its heart at four or five times the normal size. A veterinary left here this afternoon to study the disease.

The Asheville Press correspondent says : That North Carolina is capable of producing the best along agricultural and stock raising lines will be demonstrated at St. Louis the latter part of this month, when George W. Vanderbilt will have a Biltmore farm exhibit at the World's fair. Mr. Vanderbilt proposes to send to St. Louis the finest products of the famous Biltmore farms. The exhibit will include fine imported Jersey cattle worth thousands of dollars. Berkshire pigs worth from $600 to $1,000 each, and poultry of every breed, worth from $25 to $50 a pair. The exhibition will be in charge of Reuben Gentry, one of Mr. Vanderbilt's Managers, and preparations for the exhibits are now being made

Thomas and Chalmers White are on trial for their lives at Salisbury for killing Russell Sherrill. The trial is attracting great attention all over the State from the prominence of the defendants and the dead man, as well as for the able counsel engaged in the case. The case at this writing has not gone to the jury.

The Seniors of the A. & M College at Raleigh are out on a strike. Dr. G. T. Winston, the president of the college, and the faculty, made a rule that no seniors should go to Raleigh except on Friday evening, Saturday afternoon and Sunday. The seniors regarded the rule as oppressive, and declined to submit to it. Other classes sustained them; the faculty are standing pat; and the people of North Carolina are standing by the faculty. All the seniors except six have left.

The Supreme Court of North Carolina has added an additional qualification to those previously required to obtain license to practice law. To obtain license to practice law, each applicant must have read law for two years at least, and shall file with the clerk a certificate of good moral character, signed by two members of the bar, who are practicing attorneys of this court, and also a certificate of the dean of a law school, or a member of the bar of this court, that the applicant has read law under his instruction, or to his knowledge or satisfaction, for two years, and upon examination by such instructor has been found competent and proficient in said course. Such certificate, while indispensable, will of course not be conclusive evidence of proficiency. If the applicant has obtained license to practice law in another State, in lieu of the certificate of two years' reading and proficiency he can file (with leave to withdraw) his law license issued by said State.

* * *

General.

The butchers' strike in Chicago, which has been on for the last two months, has been declared off. The strikers lost the fight.

Thirty persons were injured in a wreck on the Chicago & Rock Island railroad last Wednesday. Several have died since.

Admiral Dewey received on the 8th a check of $18,516.00 as his part of the prize money awarded for the victory of the American fleet at Manilla Bay.

Last Sunday eight people were drowned in the Delaware river. The accident was caused by the steamer Columbia's running into a steam launch filled with pleasure seekers.

A local passenger train on the Seaboard Air Line railroad fell through a trestle near Catawba Junction. S. C., at 1:30 o'clock last Friday. Before the unfortunate passengers could be rescued, a freight engine ran in upon the top of the passenger train. Five were killed and about twenty-five were injured.

* * *

Foreign.

On September 1st it is reported that a column of seven hundred Japanese soldiers were blown to pieces by a Russian land mine.

A Tokio dispatch, dated Sept. 8, says :

The Russian batteries at Port Arthur are not doing any more firing, and the Japanese reconnoiter freely without molestation. The battleship Sevastopol is in a sinking condition and four others are seriously damaged. The number of Russian deserters is increasing, provisions are short with the Russians and signs of depression among the garrison are manifest. The buildings, docks, arsenal and streets have been destroyed by the Japanese fire. Three hundred non-combatants who attempted to escape on September 2 were captured by the Japanese and sent to Dalny. Several junks loaded with provisions and ammunition from Chefoo have also fallen into the hands of the Japanese. The water supply of Dalny was cut off by a Chinaman, who was arrested and shot.

Better Than Spanking.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this Mrs M. Summers, Box 125, Notre Dame, Ind , will send her home treatment to any mother She asks no money Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Newstead Avenue Hotel and Restaurant.

Meals 25 cents Lodging $1 00 per Day or $6 00 per Week Lodging with Board (2 Meals) $8 75 per Week.

GAS AND ELECTRIC LIGHTS.
EVERYTHING NEW AND MODERN.

Baths Free.

Take Laclede car West at Union Station and Transfer to Taylor Avenue Line North to corner of Newstead and Lee Avenues, Direct Route to **World's Fair** on Taylor Avenue Line, and Down Town on Lee Avenue Line from the Door of the Hotel.

To any person bringing a party of Eleven ENTERTAINMENT FREE as long as party remains.

Write to
REV. I. T. STAFFORD, Manager,
4139 North Newstead Ave ,
Phone, Tyler 453 St. Louis, Mo.
sep 14 tf

The Inner Circle.

Edith, the Obstinate.

BISHOP J. H. VINCENT.

Edith has a will of her own. Everybody ought to have that. What would a person be worth without a will? A misguided will, however, may make a deal of mischief. Well, that is the way with Edith.

Perversity of will may run into the judgment and set that admirable and important faculty awry. When "I won't" projects itself into the thinking machinery, it is likely to make havoc with all sense and wis dom "I don't want it," says Edith. Next to that comes, "I won't have it." And then, "I don't believe it." Whatever the "it" is that she "does not want" and "won't have" and "don't believe," one thing is sure, that no persuasion and no argument are of any avail with the weak and willful child whose sense and will are carried away captive by obstinacy and selfishness.

"But Edith, my dear," says her mother, "it would be better for you" to do this or that, to have one thing or the other. "I really think so," says her wise mother. Edith answers, "I don't believe it. I won't have it."

"Edith," says auntie, "I have tried it, and my experience of twenty years assures me that it is best" All that Edith has to say is—"I won't."

"Dr. ———, one of the ablest social philosophers of our times," says Edith's father, "in a vigorous discussion of the subject, says that all the researches of scientific men on both continents for the past twenty-five years sustain the position your mother has advocated."

"What do I care for that or for him? I don't believe it and I don't intend to do it," exclaims the enraged Edith, who puts all the obstinacy of her young soul into eyes, lips and voice, as she proclaims against mother's opinion and experience, and her father's and Dr ———'s judgment.

This is Edith Ericson. Poor, weak, spoiled, unhappy child! She sets herself against the wisdom of the old and of the educated. She puts her naughty little foot down on philosophies and laws and tramples them to the dust. Proud Edith! Obstinate Edith! Unhappy Edith! Silly Edith!

The worst of it all is that when our contumacious maiden is told that the principle involved in the law or policy she spurns is divine; that the Bible is full of it; that it is not one of those cases in which the interpretation of the text is difficult; but that every Bible scholar and all teachers of the Christian religion have held it and enforced it and lived it out—she simply turns toward the stars her pretty little nose and repeats her defiant, perverse, irreverent, "I don't care; and I won't; and that's the end of it." Alas for the opinionated and obdurate Edith! Her passions are her rulers. What she likes is her lord. And all that comes between her and the object of her delight she accounts her foes; and she resists and hates and defies them. To her the experience of the ages is nothing. To her the wisdom of the scholars is nothing. To her the wish of her parents is nothing And, worse than all—yes, infinitely worse than all—to her the law of her God is nothing.

It is hard to estimate the evil of a character like little Edith's. It is impossible to forecast the ill that her character is sure to work in her own life and in the lives of others She wars against common sense, against philosophy, against science, against religion. She sets herself against the wisest and best people. She lifts her puny little arm against Omnipotence. All these things are wrought by a young life that obstinately persists in following preference rather than duty.

How shall we cure Edith? Ah, that is a hard question. The smitings that are to come; the heartache from loss of esteem and confidence; the bitter fruit from the seed she sows; the providential limitings and leadings—all these will bring her to herself one of these days. And then she may remember. Remembering, she may relent and repent and return; and let us hope that she may receive mercy, and yet walk in the path of obedience and submission.

And how shall we save other young people from her experience? Let us see

"Obedience" is a good word. It holds in itself the protecting and restraining power which Edith needed. Benjamin Franklin spoke wisely in "Poor Richard's Almanac" when he said: "Let thy child's first lesson be obedience, and the second will be what thou wilt." It is a wise thing that Ruskin says, "Obedience is indeed founded on a kind of freedom, else it would become mere subjugation, but that freedom is only granted that obedience may be more perfect." If Edith had been schooled in obedience to a parental command when she was a very little child, parental appeals and arguments would have weighed more with her when she became a large girl.

Let little folks be taught to obey, to obey always, to obey promptly. It will be easier to see the truth and choose it and live it in the later years.

And yet we do not and must not forget that obedience as a habit in childhood only prepares the way for the ready acceptance of the good news of life which Christ came to bring. The obedient habit is a cup into which Christ pours the grace of eternal love and eternal life. It is not the habit but the grace that Christ puts into it that will give Edith and you and all of us the power to walk in the way of the Lord and to come at the last into his kingdom — From "Studies in Young Life"

The Folly of Waste.

We are told that Thomas Carlyle one day approached a street crossing, when he suddenly stopped, and, stooping down, picked something out of the mud, at some risk of being run over by the many carriages in the street With his bare hands he brushed the mud off and placed the substance on a clean spot on the edge of the pavement. "That," said he to his friend, who tells the story, "is only a crust of bread. Yet I was taught by my mother never to waste, and, above all, bread, more precious than gold, the substance that is the same to the body that the mind is to the soul. I am sure that the little sparrows or a hungry dog will get nourishment from that bit of bread."

"Mother Goose" up to Date

Bishop Potter's recent blunder—to call it by no harsher name—in "dedicating" a "model" saloon, dubbed the Subway Tavern, has not only met with the universal condemnation of the church papers of the country, but it has also elicited the general disapproval of the better class of the secular press. By these it is treated quite commonly with ridicule. As a specimen we give below several paraphrases of well known "Mother Goose" rhymes which appeared in a recent issue of the New York Sun:

Little Miss Muffet
Wanted to rough it,
So she ran to the new saloon
That was "blessed" by the Bishop,
For there she could dish up
Beer all the afternoon.

There was a "model" man,
And he drove a "model" nag;
He went in a "model" rumshop,
And acquired a "model" jag.

He met a "model" sleuth,
Who spied his "model" souse,
And dragged him off abruptly
To a "model" station-house.

There was a man in Gotham town,
And he was wondrous "wise";
He jumped into the Bishop's place,
And filled up to the eyes.

But when they saw his eyes afloat,
With all their might and main
They seized him by the trousers' seat,
And threw him out again.

Mary had a little jag
Which she was loath to lose;
She got it in the Bishop's place,
From drinking "blessed" booze.

It followed her into the street,
Which was against the rule;
It made the children laugh and sing—
Ah, Mary had a jool!

A watchful sleuth espied both girl
And jag—they made him weep;
He placed poor Mary where the bars
Are dry—now she's asleep.

—New York Sun.

Doctor Yourself
For CRAMPS, DIARRHOEA, all BOWEL COMPLAINTS
with **Painkiller**
(PERRY DAVIS')

CANCER CURED BY BLOOD BALM.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

XANTHINE
Hair Restorative.

BEST IN THE WORLD
FOR THIRTY YEARS.
& ALWAYS WILL BE.

1874. June 25. From J. W. Lockwood, Cashier National Bank of Va, Richmond.

"I have used on my hair about one third of a bottle of the Xanthine, and the result has been its restoration to its original color."

1901. Aug. 9. From Rev. S. B. Hyman, D. D., Dardanelle, Ark.

"I have never had anything to really prove satisfactory before. My wife has used it also with equal satisfaction."

Price $1. We prepay charges on all orders sent direct to us. Write us for particulars.

XANTHINE CO., Richmond, Va.
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Our Little Folks.

Cobler Jim.

Cobler Jim was a merry soul,
Who sang as he pegged away;
And he did more work in one short hour
Than his neighbor could do in a day!

"I'd like to know," said Cobler Tom,
With a peg and a growl and a peg,
"How little old Jim grows rich so fast—
While I'm almost compelled to beg.

"A knack he must have that I've not learned,"
And he drew a waxed end through,
The growl grew louder yet while he spoke—
The little unfinished shoe.

Then he called to Kate, his elf like wife,
"I wish you would spend the day
At the home of our neighbor, Cobbler Jim,
And find, if you can, his way

"Of growing so rich, while we grow poor,
And tell me the secret plain."
With a frown and a growl he sat down at his bench,
And pegged on a shoe again.

"I've found the secret of Cobbler Jim,"
Said Kate, at the close of the day;
"He always sings as he works so fast;
You growl as you peg away!"

Sunday-School Visitor.

The Real Discoverers.

Uncle Robert had been explaining how messages could be sent back and forth between two far-apart places without any wires at all—just telegraphed right through plain air! It was certainly very surprising! Leslie and Douglas went out on the door steps to talk it over.

"No, nothing but great tall poles at the places where you send them and get them—the messages, I mean You send them straight through nothing!"

"He said you set little waves moving in the air and they go all the way across to the other place."

"Yes," Uncle Roberts's voice said. "And I really think the bunnies discovered it."

"Our bunnies?"

"No, not ours, but their great-great-great-grandfathers—oh, a great many greats!—way back to the first bunny family that ever was. They were the ones that discovered wireless telegraphy. I think they ought to have the honor. If there's a splendid statue ever made, I think it ought to have a big cottontail bunny on top of it!"

"Oh!" laughed both small boys at once, tell us why, Uncle Robert! My, a statue to bunnies!"

"Well, in the bunny family, when there is any danger from an enemy—and the poor little wild bunnies are surrounded by enemies on every side—the different members of the family telegraph a warning to each other.

"Run! There's an enemy coming!' they telegraph, and all the bunny boys and bunny girls and the grown-up bunnies that get the message go scurrying, hurrying into their holes I tell you, they don't wait a minute. The messages go a good many hundred feet sometimes."

"Through nothing, Uncle Robert—I mean air?" Do they send them through the air?"

"No, through the ground. They stamp on the ground very hard with their strong little hind legs when they are alarmed. And they do it on purpose to warn the rest of the family at a distance.

"Run! Run! Run for your lives!" The little message is carried through the ground much as our wireless messages are through the air. Little sound waves are set in motion, one after another.

"Well," breathed Leslie, "come on, Douglas, let's go out and honor the discoverer's great great grand bunnies in our back yard!"—Youth's Companion.

The Boy That "Bet'ed"

He was one of those jolly, sweet tempered, obliging boys whom every one likes; and grandma declared that he had but one fault, he would use slang, and his pet verb was "bet."

"It is strange," grandma said, "that a boy who has been brought up to use good language, should form such a bad habit."

He was seldom, if ever, heard to use the verbs "think," "guess," "presume," or the adverbs "perhaps," or "probably." If he liked anything it was "out of sight"; if not, he "bet" it wasn't "worth a kick." He "bet" he should miss in spelling, and he "bet it would rain great guns."

The whole family had tried to break him of the habit, but it did no good. After a time his brothers nicknamed him "Betty," and then his friends thought the name was very appropriate, and in a little while nearly every one except his mother and grandmother seemed to have forgotten that he had any other name. But that didn't trouble him; he seemed to like the name "Betty" just as well as the name Henry, and he "betted" just as much as ever.

One day his brother Charles was at the railway station, when quite a good crowd of passengers were waiting for a train which was late.

"Hello, Charles Spenser!" one of his boy friends called.

Then a lady came to him, and asked: "Was your mother Elizabeth Porter? I used to know an Elizabeth Porter who married a Charles Spenser, and I think she lives in this place."

Yes, Charles' mother had been Elizabeth Porter, and the lady was one of her old friends.

"When I found that I must change cars in this place I thought of my old friend and should have tried to find her if I had had the time. Tell your mother that Mary Graham sends her love, and will write soon Now tell me how many brothers and sisters you have."

"There are three of us," said Charles. "Arthur is 15, I am 12, and Betty is 10. Betty looks just like mother," he said.

"Dear little Betty! I'd like to see her. I suppose she is named Elizabeth, after her mother."

Just then the train whistled, and there was no time to explain that Betty's real name was Henry, instead of Elizabeth.

This happened in November, and at Christmas a box came by express for the Spensers. There were pleasing things in that box. Mary Graham had remembered them most, trying to make up for the years in which she and her old friend had lost sight of each other.

There were books for father and mother, a camera for Arthur, a magic lantern, with some delightful views for Charles, and for "dear little Betty" there was a beautifnl doll. Just think of it! A doll for a big boy of ten!

Perhaps you can imagine how keen "Betty's" disappointment was as he looked at the presents, and wondered what his present would have been if the lady had known that she was buying a present for Henry instead of an Elizabeth.

"I am sorry! It was my fault, and you may have a claim on the lantern," Charles said.

But Henry shook his head. "It is my own fault; but I wish that nobody would ever call me 'Betty' again."

Of course he was called "Betty" a good many times afterwards, and, of course, it was a hard struggle to overcome the bad habit, but the Christmas box "did the business," as Henry would have said.

Now grandma says, proudly, "There isn't a boy in town who uses better language than our Henry."—Sunday School Times.

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The Roll of Honor.

Every pastoral charge securing ten or more new subscribers to the ADVOCATE and the renewal of the old list, between this and the Annual Conference, will be entitled to a place in the roll of honor to be published after Conference. In case any old subscriber proves to be a dead head after faithful effort to collect, such failure will not be reckoned against the charge so as to prevent taking a place in this roll of honor. Every mail is now bringing lists of new subscribers under our proposition, and it will be easy to secure the requisite number where prompt effort is made. Let the lists roll in.

Death of Mr. J. S. Spencer.

Mr J. S. Spencer, one of the most prominent official members of Tryon Street church, Charlotte, died at his home in that city last Friday, September 9th. His death was very sudden and unexpected. His health had not been good for some time, and he had spent a few weeks at Blowing Rock recently, returning home some two weeks before his death. He was sitting in his chair when the summons came, and expired before he could be laid upon the bed.

Mr. Spencer was a native of Montgomery county, and began business there when quite a young man. For several years he was in business in Rockingham, and some twenty years ago, or perhaps more, he removed to Charlotte, where he soon took his place as one of the foremost business men of the city. He was identified with quite a number of important industrial enterprises, among them the Henrietta Mills, which he projected some eighteen or twenty years ago. For many years he has been president of the Commercial National Bank, of Charlotte.

Mr. Spencer was active and useful as a member of the church, and will be greatly missed. He was of that plain, unassuming, loyal type of Methodists, who always stand by the pastor and take intelligent and helpful interest in all his work. May the Lord give the grace of comfort to the loved ones thus suddenly bereft, and raise up another to take the place thus made vacant in the church. We hope soon to be furnished a full sketch of the life of this useful and loyal servant of Christ.

By an oversight we failed to give due credit for a selection in our Farm column last week on The Plow Boy. The article should have been credited to Charity and Children.

Church Dedication.

Just beyond the suburbs of the beautiful Granite City, Mount Airy, a little faithful band of Methodists began the building of a good, substantial brick church, in the year 1896. The old Oak Grove church had stood there for near a half a century as the joint worshipping place of the Methodist Episcopal church, South, and the Methodist Protestant church. Little or no progress had been made, and about the year 1889, our people bought the interest of the Methodist Protestant church, and began to lay their plans for a new church. Work did not begin, however, till the year 1896, under the pastorate of Rev. J. P. Lanning.

At first it seemed that the little band had undertaken an enterprise too great for them, and many prophesied failure. Sometimes it did look like a forlorn hope. But as pastors came and went, each one gave the enterprise a push, and this year, under the faithful and energetic work of Rev. W. L. Hutchins, the house has been completed, and nicely furnished. Last Sunday was the dav set for the feast of dedication. The congregation honored an ex-Presiding Elder by requesting the preacher in charge to invite him to preach and conduct the dedicatory service.

The day was beautiful, a perfect Indian Summer having mantled hill and vale and the distant stretches of mountain range with haze and mist, making a picture in which the pen of an Irving might revel in matchless power of description. There is no scenery surpassing that of the mountains of Western North Carolina, and of this, we have seen nothing that, for picturesqueness, surpasses the upper valley of the Ararat. Here, in one vast sweep, the eye takes in a semi-circle of some eighty miles of the Blue Ridge, at just the right distance to make that pleasing impression which only mountain scenery can produce. Immediately around you are wide stretching scenes of rich valley, covered with a luxuriant growth of corn. In the midst, like a jewel set in a crown, is Mount Airy, the growing young metropolis of all this section. In the midst of all this charm of nature, a great crowd gathered for the service of dedication, and we need scarcely say that we had in the midst of such surroundings an inspiring service. After the sermon there was a small deficit to raise, and in a few minutes we found the people had given considerably more than the amount requested, and with joy the congregation joined in the beautiful ceremony of dedication.

At the evening hour a great congregation gathered, and the Lord was present in the service. After the sermon one penitent came forward for prayers, and a great solemnity seemed to rest upon the congregation. The meeting is in progress this week and we expect to hear of good results.

This church has cost about $1,500.00, and since the work began the congregation has steadily grown till now they number about one hundred members. Most of the contributions have been in small amounts, and we believe that this fact alone will prove a great and lasting blessing to the community. It is the people's church, and the people will enjoy it.

Brother Hutchins, the pastor, is serving his second year, and is doing a fine work. We also heard a fine report of Brother Cook, the presiding elder; also of Rev. F. L. Townsend, pastor of Mount Airy station.

We had delightful intercourse with old friends, and were pleasantly entertained in the homes of Brother N. P. Short and Brother Martin Armfield. May the Lord bless the people of Mount Airy and Oak Grove church, and give them abundant prosperity.

EDITORIAL NOTES.

Rev. T A. Smoot, of Fayetteville, was in the city on Monday night.

Mr. Atwell C. McIntosh, of Taylorsville, has been elected a member of the Law Faculty of Trinity College.

Miss Lizzie Creasy, daughter of the late Dr. W. S. Creary, has had a long siege of Typhoid fever. We were glad to be informed while in Mount Airy that she is now convalescent, and will doubtless soon be well again.

Rev. Dr. Atkins, presiding elder of Winston District, passed through the city on Monday returning from his quarterly meeting on the Stokesdale circuit. His report of the condition of the district is very encouraging indeed.

Rev. J. N. Fitzgerald, of Durango, Mexico, one of our missionaries, was in the city Monday and made us a pleasant visit. He has been a faithful worker in this field for seven years and is just now enjoying his first visit to the home folks at Linwood, in Davidson county. He will return with his family to Durango in about two weeks.

We are requested by the pastor, Rev. J. P. Davis, to announce the dedication of Providence church, on the Salisbury circuit on Sunday, September the 25th. The cornerstone will be laid on Saturday preceding. All former pastors are cordially invited to be present. This church is located six miles east of Salisbury.

In the rebuilding of Greensboro Female College we learn that a good quality of "wood cement" is being used in plastering, which rapidly dries after being applied. The body of the walls, which are already dry, with the special cement used in plastering, will insure dry and comfortable rooms for occupants at the fall session. It is quite gratifying to learn that the prospects for attendance this fall is promising.

Prof. J. A. Bivins, of Charlotte, for a long time principal of the High School in that city, has been elected Head Master of Trinity Park School, to fill the vacancy caused by the death of his brother. We are not informed, but presume that Professor Bivins will accept. There is no doubt of the wisdom of this choice and we sincerely hope that Professor Bivins will accept.

Rev. R. B. Hines, of Mount Airy, is now giving his whole time to evangelistic work. He has held some very successful meetings recently in Iredell and Alexander counties, assisting Revs. R. M. Taylor and B. F. Fincher. This week he is engaged in a meeting with Rev. W. Y. Scales at Main Street church, Salisbury Brother Hines is doing good work, and any of the brethren desiring help in their work will do well to secure him.

Furnishing for Brevard Industrial School.

We call again for assistance in the furnishing of Brevard Industrial School. Sister F. A. Ross, treasurer, is anxious that the full amount be secured, and the ADVOCATE will publish from week to week pledges for this good work. Who will be next to respond? The following are the pledges to date:

A Friend,	$ 5 00
Miss Reube Alley,	.50
Miss Nellie Pruden,	50
Master Gordon Pruden,	.50
Friends in Kinston,	18 00
Rev. H. M. Blair,	10.00

The New Greensboro Female College.

This term may not, at first glance, seem a welcome one to the many friends of "Old G. F. C." But it is needless to say that the new college retains all that is best of the old, but the improvements are as many and as noticeable as to suggest the above caption.

In the first place, the building will be virtually a new one. The plan is new and the work is being done under the supervision of a competent architect, in accordance with the most approved modern ideas. One difficulty with which the old college had to contend was that it could not offer to the pupils all the modern conveniences which were provided in other institutions. This will be overcome in the new. The building will be elegantly equipped with every convenience necessary to health and comfort. It will be heated by steam, and provided with an abundance of bath-rooms, lavatories, etc.

The college will share fully in the educational spirit that is abroad in the land. Not only will the building be erected in accordance with the most approved plans, but its work will be planned in accordance with the soundest educational theories of modern times. It will, in the future as in the past, always seek at all times to do thorough, honest work.

Much of the criticism of modern education is unjust, but there is no doubt that a large amount of it is not without foundation. That there are instances in which pupils, at one school or another, are given a superficial training and sent out, wholly unprepared for the demands of life, cannot be questioned.

Greensboro Female College stands for thorough, honest, work in every department. It realizes that it is of primary importance that its pupils be well grounded in the English language, and with that end in view, have secured the services of Prof. George S. Wills, who will have charge of that department. The record of Professor Wills as a teacher, and his excellent equipment for the work which he will undertake, insures the fact that the college will at once stand in the very front rank in this respect.

The fine arts, so necessary in the education of our young women, will also receive especial attention. Miss Elizabeth Porter, a teacher of many years experience, who received her principal training in the New York Art League, and Paris, will have charge of the studio. Every department, from drawing from cast and studies from nature, to the latest decorative art, is taught by her in the most thorough, artistic, manner.

Signor Carlo Mora, the director of music, is a pianist of extraordinary ability, and has been associated, throughout his musical career, with some of the greatest musical celebrities of the world, having presented Madame Mordica in her first appearance before a London audience. He is also a master of the pipe organ and was chosen to play the grand organ at the opening of the Centennial Exposition. Many of his pupils have been among the most successful and brilliant concert players of America.

The school of expression, under the charge of Miss Blanche E. Shattuck of Boston, is based on the course as taught in Dr. Currie's School of Expression, of which Miss Shattuck is a graduate both of the general and teacher's courses. As a specialist in this department Miss Shattuck is unsurpassed, her interpretation of various branches of literature being most highly finished in its rendition. While presenting these new advantages, the fact that all that was best in the old, that could be had, will be retained, goes without saying.

Above all, the influence of the college will be such as to develop the pupils into noble Christian women. To develop a well-rounded character will ever be the aim of Greensboro Female College. The very fact that Mrs. Lucy H. Robertson, who has been associated with the institution for many years, remains with it, is a guaranty that the college will continue to offer its pupils the advantages of a cultured Christian home.

There is the opportunity for individual contact and personal interest, impossible among very large student bodies, which insures what is, after all, of the most importance in all educational effort, the development of Christian character.

N. L. S.

Can I Go to the St. Louis Exposition.

Dear Bro. Blair:—For the benefit of those of limited means who may wish to attend the great Fair in this city, I call attention to the advertisement of the Newstead Avenue Hotel and Restaurant in this issue of the ADVOCATE. The railroads are offering very low rates for a ten days' trip to St. Louis, and this hotel is offering low rates for board and lodging. One can come from Washington City for $16 or $17 for the round trip I presume it will cost very little more from North Carolina. And the manager of this hotel will board and lodge one a week, giving two meals a day, for $8.75. He offers the reduced rate of $6 a week to preachers. A party could stay here nearly or quite a week on a ten days' ticket. One reaching here at any hour between 6 in the morning and 11 in the evening can, without any expenses besides one street car fare, reach the hotel. There he can take the street car in front of the hotel, and without change, and for a nickel, reach the Exposition grounds in about thirty-five minutes. And, by taking the cars here, he can always get a seat. I am stopping at that hotel, and find that they have clean rooms and bedding and give good fare for the price. I write this on my own motion and for the benefit of those who, at comparatively small cost, wish to come to the Fair. The proprietor is a Methodist layman, and the manager is a member of the North Texas Conference, whose health will not permit him to take regular work. A party of ten or a dozen could get adjoining rooms by writing the manager, Rev. I T. Stafford, 4139 N. Newstead Avenue, St. Louis. Don't bring a trunk unless you want to pay $3 00 for carrying it to and from the hotel. Any one wishing to come should cut out the advertisement and follow the directions therein given.

Fraternally yours,
JNO. R. BROOKS.

St Louis, Sept. 8th, 1904.

Statesville.

Dear Bro. Blair:—The union meeting conducted by Rev. E. C. Glenn closed last Friday night. It was a great and good meeting. Not less than one hundred and fifty professed conversion, and as many more reclaimed. About one hundred have joined the different churches up to this time. It is considered the greatest meeting ever held in Statesville by many, by others the greatest with perhaps one exception, the Pearson meeting. The churches have been greatly revived and doubtless as much or more good done in this respect as any other.

The meeting was held in the Farmers' Warehouse. The building was seated with chairs and was a comfortable auditorium for fifteen hundred people. All denominations are speaking in highest terms of the work done by Brother Glenn in this meeting. He preached a plain, simple gospel with great power, and all the denominations accepted it as such and joined heartily in the work. I will give you a more specific report of this meeting later.

H. K. BOYER.

North Carolina Methodism.

Rev. J. E. Gay is leading his congregation at Spencer in a revival this week.

Rev Harold Turner will begin a meeting at Burkhead, Winston, next Sunday. Dr. Chreitzberg, of Centenary church, will assist him.

Rev. J. N Huggins and family, of Lexington station, have been visiting the St. Louis Exposition and are spending awhile with relatives in Missouri.

The Mount Pleasant correspondent of the Concord Times says: Rev. W. R. Ware, of Salisbury, delivered a most interesting address at the Methodist church Friday night.

Dr. B. F. Dixon is at his desk in the Auditor's office again, and is reported to be looking more fit for hard work than he has for some time.—Raleigh Christian Advocate.

Rev. F. W. Bradley, of the Monroe circuit, announces a protracted meeting at Smyrna church to begin on Sunday, September 18th Sacrament to be administered on Sunday

Prof. H. B. Craven, formerly a member of the faculty of Greensboro Female College, has accepted the position of Principal in the Graded School of Wilson, and went down to begin work last week.

Rev. S A Stuart, one of the faculty of Trinity Park High School for the past two years, will leave September 27th, for New Haven, Conn., to enter the Yale Divinity School.

Mr. H. G. Chatham, an official member of our church at Elkin has been appointed one of the jurors in the Deyartment of Agriculture of the World's Fair. Mr. Chatham's duties will be in connection with the Department of Wool and Woolen Fabrics, which is a branch of the Department of Agriculture.

Miss May Rone, daughter of Rev. W. S. Rone, of the North Carolina Conference, died at Bandera, Texas, last week, whither she had gone about a month ago in quest of health. The body was brought back to Charlotte and interred at Harrison church last Sunday. Great sympathy is felt for Brother Rone and all the family.

Rev. T. A. Sikes, formerly of Charlotte, who was recently called as pastor of the Methodist church here on account of the death of Dr. J. Sanford, who had been pastor of this church for near four years, has made a deep impression on our people. In his short stay here he has made many friends who will do all possible to secure his services for another conference year.—Siler City cor. Charlotte News.

The Morganton District M. E. Church, South, now owns an excellent parsonage. It is the Dr. Weaver residence at Rutherford College. This parsonage is no more excellent than the man who occupies it. Bro. West may serve a people who can pay him more, but none that can love him better than his present charge. The Morganton District should hold its able, modest, sweet-spirited presiding elder four years.—Rutherford College Educator.

A special to the Charlotte Observer from Statesville, dated the 9th inst., says that the union religious revival, which has been in progress in the Farmers' Warehouse since Sunday, August 28th, closed with last night's service. Two services were held daily, morning and evening, conducted by Rev. E. C. Glenn, of Greensboro, and the local ministers. The attendance was most gratifying to the managers throughout the meeting Interest in the meeting was very manifest. There were seventy odd accessions to the different churches and many others professed conversion.

The Rocky Mount correspondent of the Charlotte Observer writes on September 9: "The sad intelligence has just been received here of the death of Miss May Rone, which occurred this afternoon at 2 o'clock at El Paso, Texas, where she went some time ago in search of health. Miss Rone was a beloved daughter of Rev. W. S. Rone, pastor of the Methodist church here, and her many friends in Rocky Mount and other towns will learn with deep regret of her untimely taking away. At this writing it has not been ascertained as to where her remains will be taken for burial, but it is supposed that they will be taken to Charlotte, the former home of the family.——Rev. J. D. Bundy, the presiding elder of this district, and who lives in Rocky Mount lost his little 4-year-old daughter Monday. The little girl died from an attack of meningitis."

SOUTHERN METHODISM

Bishop Galloway is now visiting the Conferences in the Orient, having arrived safely at Yokohama, Japan, August 19th

Bishop Hoss, on arriving at New York from his visit to Europe, went immediately to the bedside of his sick son in New Mexico.

Dr S. S. Keener announces the gift of $1,000 from Mrs. McLeroy to the Endowment Fund for the widows and orphans of Louisiana Methodist preachers.

An Omission Noted.

You omitted the name of "N. M. Modlin" in list of names in my report in last week's Advocate. Correct same by inserting this card, please. Yours truly,

H F CHREITZBERG, Treas.

Sept. 11, 1904.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, August 11
Virginia, Lynchburg November 9
North Alabama, Talladega, November 23
Alabama, Selma, December 7
South Carolina, Darlington December 14
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, October 5
Western North Carolina, Charlotte, Nov. 9
North Georgia, Marietta, November 23
South Georgia, McRae, November 30
Mississippi, Gulfport, December 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, August 25
Korean Mission, Seoul, September 15
China Mission, Shanghai, October 6
North Mississippi, Kosciusko, December 14

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colorado, August 18
Western Rosedale, Kansas, August 25
Missouri, Columbia, August 31
Southwest Missouri, Springfield, Sept. 14
St Louis DeSoto September 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell Texas, October 27
Memphis, Jackson Tennessee, November 16
Arkansas, Prairie Grove, November 23
White River, Augusta, November 30
Little Rock, Texarkana, December 7

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, November 30
Florida, Orlando, December 7
N W Mexican Mission, Nogales, Mex., Jan 12
Central Mexico Mission, Mexico City, Jan 19
Mexican Border Mission, Allende, Jan 26
Cuban Mission, ——, February 16

SEVENTH DISTRICT—BISHOP MORRISON.

Montana Stevensville, August 25,
East Columbia, Oakesdale, Wash., Sept 1
Columbia, Harrisburg, Ore., September 22
Pacific, Sacramento, Cal., September 28
Los Angeles Phoenix Ariz., October 18
Louisiana, Lake Charles, La., December 7

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N M, Sept 15
Indian Mission S. McAlester, I T, October 26
West Texas, Cuero, November 9
Northwest Texas, Mineral Wells, Nov 16
North Texas, Bonham November 23
Texas Marshall November 30

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington August 31
West Virginia Fairmount, September 7
Illinois, Patoka September 15
Louisville, Franklin September 28
Holston, Abingdon, Va., October 12

WANTED.—A good Christian home is desired for two children, brother and sister, the boy four and the girl six years of age. Very desirable children and must be placed together. Address, WM. B. STREETER, State Superintendent. Greensboro, N. C.

GENUINE BERKSHIRE PIGS, of the finest strains are not to be picked up just anywhere. If you write quick to the Cottage Grove Farm, Box 5, Greensboro, N. C., you can get some of the best. If you are interested be sure to write.

The Quiet Hour.

The Unfailing Love.

I read in the dear old chapters,
In times when weary grown,
Of the Love that never faileth
To find and bless its own.
And sweet are the words with comfort
As through the land I go,
For what the Father has promised
He will make good, I know

No matter what ills betide us
Here in the lower land,
We may turn from the cares that vex us
And find the comforting hand
We can lean on the love unfailing
Like an arm that is strong and true,
And feel it is sure and steadfast
The whole long journey through.

O Love so like a fountain
The summers can not dry,
You fall on the hearts grown weary
Like rain from a pitying sky.
Refreshed by the gentle shower
All trustfully we say,
The Love that has failed us never
Will follow us all the way,

—Eben E. Rexford

No Lost Effort.

A young Sunday school teacher in Boston had in her class a boy who seemed fairly incorrigible. Still she clung to him She prayed for him every day, and often a dozen times a day. She had moments of discouragement when she heard how he was going from bad to worse in his daily life.

Finally he was arrested as an accomplice in a burglary, and sent to prison for two years She did not give up then, but visited him often in prison, always finding him hard, sullen and defiant.

After his release from prison he disappeared, and no one knew where he went, but every one was confident he had gone to destruction.

Years passed and the teacher married and went far from her native town to live. She had grown children of her own when she and her husband went to the Pacific Slope to visit relatives and friends. They found the town or city in which one of their friends lived greatly agitated over the liquor question.

"We are trying to elect a 'no license' mayor," said the gentleman they were visiting. "He is coming to dinner this evening, and I'll be glad to have you meet him."

When he came she saw a tall fine looking man, whom she would have said at once she had never met before.

"Why," he said, as he grasped her hand, "are you not Miss M——?"

"I was Miss M——," she replied

"And you lived in Boston?"

"Yes, I did."

"And you taught a class in a Sunday-school called the West End Mission?"

"Yes."

"And there was a bad boy in that class named Roger Martin?"

"There was a boy of that name in the class. I have never forgotten him"

"And yet you don't know him when he stands before you, for I am that same Roger Martin."

Miss M—'s unceasing prayers had been heard and answered

"I tried to forget you and all your teachings," said Mr Martin "I tried to forget God I lived a wicked life for fifteen years after I left home, but in all those years of sinfulness I could not forget your loving patience, nor some of the things you had said to me. I feel that I owe my final conversion and acceptance of God to you I wrote and told you so when I was converted, but the letter came back to me through the dead letter office. I wanted you to know that after many days and years God had answered your prayers for me, and that none of your efforts in my behalf were lost."

"I never felt that they were lost," said Mrs. H——, "and I have been praying for you all of these years."—Selected

Deadly Gossip.

There is nothing so deadly as careless or malicious gossip. It is a deadly poison for which there is no antidote; it makes wounds which cannot be healed. A contemporary puts it at length in this striking way: "Friendship, once as firm as granite, dissolved to jelly, and then ran away to water, only because of gossip; love, that promised a future as enduring as heaven and as stable as truth, evaporated into a morning mist that turned to a day's long tears, only because of it; a father and a son were set foot to foot with the fiery breath of anger that would never cool again between them, only because of it; a husband and a young wife, each straining at the hated leash, which at the beginning had been a golden bondage of a God-blessed love, sat mournfully by the side of the grave where all their love and joy lay buried, and only because of gossip. I have seen faith transformed to mean doubt, hope give place to grim despair and charity to take on itself the features of black malevolence, all because of the spell words of scandal and the magic mutterings of gossip. Great crimes work great wrongs, and the deeper tragedies of human life spring from its larger passions; but woeful and most melancholy are the uncatalogued tragedies that issue from gossip and detraction; most mournfully the shipwreck made of noble natures and lovely lives by the bitter winds and dead salt waters of slander, so easy to say, yet so hard to disprove, throwing on the innocent, and punishing them as guilty or unable to pluck out the stings they never see, and silence the words they never hear. Gossip and slander are the deadliest weapons man has for his brother's heart."—Methodist Recorder.

An Unbroken Promise.

Hear the pledge of Jesus Christ: "I will not leave you comfortless; I will come to you. Lo! I am with you alway, even unto the end of the world" As long as God lives and our souls live, so long does this pledge stand. It is true, we cannot always feel this presence. But we can always know that it is there, always think of it, so long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depth of sorrow and anguish when the presence is hidden from us. But it is not because God is absent. It is because we are stunned, unconscious. It is like passing through a surgical operation. The time comes for the ordeal. The anesthetic is ready. You are about to become unconscious. You stretch out your hand to your friend: "Don't leave me, don't forsake me" The last thing that you feel is the clasp of that hand, the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you feel is the hand; the first thing you see is the face of love again. So the angel of God's face stands by us, bends above us, and we may know that he will be there even when all else fails. Our friends die, our possessions take wings and fly away, our honors fade, our strength fails, but beside every moldering ruin and every open grave, in the fading light of every sunset, in the gathering gloom of every twilight, amid the mists that shroud the great oceans beyond the verge of mortal life, there is one sweet mighty voice that says: "I will never leave thee, nor forsake thee. In all thy afflictions I will be with thee, and the angel of my face shall save thee."—Henry Van Dyke.

Blame

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The Epworth League.

Topic for Sept. 18.

The Personal Reign of Jehovah.

(Ps. 93.)

Our Psalm for today belongs with a group comprising also Psalms 47, 95 and 100 Professor Briggs regards these as pieces from one great hymn of praise to Jehovah, very much as in modern hymnals Whittier's beautiful poem, "The Master," has been divided into several hymns, and some of Charles Wesley's hymns have been treated for congregational use. The heart responds to these expressions of triumphant and jubilant faith, and the servant of the Lord joins with the floods and mountain and clouds, which trumpet God's praise, to exult in him

I. The Personality of God

1. The importance of this theme. One leading characteristic of our own times is exactness of thinking; but along with the diffusion of information and prevalence of discussion of everything in the heavens above and the earth beneath is found much loose, untrained speculation. Sometimes it is on the part of literati who break loose from all standards. both of truth and righteousness; oftener among people of some mental vigor and seriousness of purpose, but of defective teaching and disturbed balance. Among both these classes the personality of God is implicitly denied. We say nothing now of the atheist, by whom the existence of God is denied, or the agnostic, by whom he is declared to be unknowable. Wild teachings, such as theosophy, which had its day not so long ago, and Eddyism, which is in the ascendant among the occults at present, deny the personality of God. The fatal effect of such views has always been an ultimate discharge of personal responsibility upon the impersonal God; and sin and vice, which become under this view logically expressions of the divine nature, cease to be blameworthy and are of one with virtue and holiness. God and man are conceptions so essentially reciprocal that low views of the personality of the one degrade the other; and, on the contrary, lofty views of God and man are always found in association

2. What we mean by the personality of God. We would escape, on the one hand, the horrible anthropomorphism (the view of God that makes him like ourselves) of the Mormons, with its almost brutish ideas of the person of God, hardly higher than those of Greek mythology; and, on the other, the pantheism of philosophers and its crude adaptions in Edyism. God is conceived to be a generally diffused influence, life, spirit, in all things, inseparable from all things, identical with all things; not merely acting upon all things by his power and dwelling amongst them; but being of substance with and inseparable from them. This is pantheism. We are bound to begin with ourselves in the acquisition of all knowledge. We compare external nature with our own intuitions of self, finding it different, in that it lacks some of the characteristics that belong to human nature and has that of absolute dependence. We deny personality to external nature because it lacks those characters that we group as peculiar to man, and which constitute him a person. He has will, reflection, moral sentiments, social affections. These are parts of his nature; without them he would not be a man. You might take away his lower, or animal propensities, and he would still be a person; but if you took away his will and affections and moral powers. he would be no longer a person. The animal propensities belong to what is circumstantial, the other characters to what is essential. These together constitute personality. By his will, mental and moral and affectional character, each individual is differentiated from all things; he is individualized. He may be near them, acted upon them, and reciprocally acting upon them; but he is not one with other men and things. He may agree or differ, but he is not identical with them. The nature of God, as revealed in the Bible, is understood by our own. He has will holiness (or moral nature in infinite perfection), love, wisdom (or reflection with perfect knowledge and unerringj udgment) He acts upon all things, good or evil, is in all things, affecting them appropriately to his own nature of holiness, love and wisdom; but he is not of one with them. He is separable in thought from the things he has made, and antithetical to the evil that has come to be in the creation. These qualities and relations of God constitute the Divine Personality. This is the true anthropomorphism.

3. Men are in relation to God as persons to person; governed by him and accountable to him. He is our Father, our Redeemer; coming into close union with our race through the incarnation and with each one of us through the Holy Spirit, imparting to us life from his own creative fullness; but we are not identical with him, although in him we live. If the powers of our personality are abused by wrong choices, he may separate us forever from himself, to our ultimate destruction. If rightly directed, we shall be maintained in eternal fellowship with him, a fellowship that here has its earnest in the communion of the soul with God.

II. He Exercises Personal Oversight of the Universe.

Our Psalm has been called "an echo of Nigara" (verses 3, 4); but the imaginary is more appropriate to the sea, whose din is a magnificent psalm of praise. This conception of Nature is in God's hand, ordered and controlled by him; and uniting in his praise, seems to belong to the Bible peculiarly. Hindoo pantheism and Greek materalism cannot accord with such conceptions.

1. Created by the personal God, nature is controlled by him. His creative work is continued in preservation of that which he has made. The same power is needed to maiutain the order of things that was exercised in bringing it into being. Nature's laws are merely the expression of God's wisdom in the best way of controlling and preserving the order of the universe. Hence the inexorableness of Nature. God's own wisdom has planned the system, and a departure from it would be inconsistent with himself.

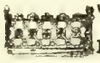
2. But God is a Father as well as a ruler. Hence the order of nature—best in itself—is subject to modification in order that God may express his love in care for his children. The virgin birth of Jesus into the world was a variation from the existing order of things—it was a miracle; the life of Jesus was itself an incessant miracle, his resurrection a culminating miracle; the pentecostal bestowment of the Spirit a miracle of inauguration of the new epoch; if needed in the interests of his kingdom of redemption, God may, and probably does, at this day work miracles. These are the proof of the supremacy of the loving purpose of the Father over the mere mechanical fixitv of things. Our faith that God will hear our prayers is not to be modified, and his power to answer limited, by a doctrine that makes his ways of doing things greater than himself, and the beautiful order of creation superior to the tenderness of a Father's pity for his children — Epworth Era.

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Our Watchword: "For love of Christ."

Message From a Missionary.

We look at our missionaries; they look at us. This word comes from a devoted worker: "It is the great numbers in our churches to whom it never occurs that Christ is setting up a kingdom,—the unanointed eyes who never see a vision,—who need help. People would give if they really believed in missions. American people are generous. How many calls they have, and how generously they respond. They do not really believe in missions—our Christian men and women. Think of our noble army of martyrs here in China. Think how gloriously our Christian church in China bore that terrible strain. Think of the wonderful results. Everywhere, with bowed heads, with thoughts of beloved ones hewn to pieces, we say, like Calvary, it paid, it paid. For every life sacrificed, already many, many more have been saved. That very word saved misleads many at home, and they wonder what we mean by it. It makes only a few hearts beat faster to hear that word. It is that something coming into a man's life that changes it. It is life. The man was living before, but now he has something which makes him a free man. It is the leaven which is changing him, so that one day he will be like God. Why, then, are so few hearts moved to come, so few to help?"

If you could only know what one feels on finding one's self . . . where the least ray of the gospel has not penetrated! If those friends who blame could see from afar what we see, and feel what we feel, they would be the first to wonder that those redeemed by Christ should be so backward in devotion, and know so little of the spirit of self-sacrifice. They would be ashamed of the hesitations that hinder us. We must remember that it was not by interceding for the world in glory that Jesus saved it. He gave himself. Our prayers for the evangelization of the world are but a bitter irony so long as we only give of our superfluity, and draw back before the sacrifice of ourselves.—Mme. Francois Coilland, Africa.

Why Work for Foreign Missions?

When we came back from our captivity in Macedonia our friends welcomed us as those who had returned from the dead, those friends who knew of the fearful horrors and perils to which we were always exposed. When the thought comes to me, you are at home free, then I think of those in those lands, women and little children, who are suffering so terribly, who have no human redeemer as we had, and what shall I say to you? I must bring to you our call to put our hands right into the hands of our Master, and express to him in some little way our love for him by giving him our lives because he gave his for us, that we may be used in the remote parts of the earth to point these hopeless ones to him. Don't ever be afraid to ask for helpers in our Lord's work.

I am called the most prayed for woman in the world. When we were taken to our friend's house after we were released from our captivity, as the baby was brought into the house the wife of our friend said, "Give me that most born baby that ever was." For Mrs. Tsilka and for me and for that little baby there were multitudes praying, but what of those other little children, what of those mothers who, fleeing for safety from one part of the country to another, when the time of their stress comes upon them must step to one side, and when the little life has come into the world, must take it up and go on, and if the little one lives, very well, if not the mother must dig a shallow place in the ground and put her dear baby into it and go on and leave it. What of them? Are you praying for them? It is a time to work, to pray. Think of educated Christian girls, only three days from Athens, who have no right to live.

The fundamental reason why we should join our lives to this foreign mission work is that before God's Word was carried abroad by the first great missionary, women had no rights on this earth and no hope for the next world. Until God's Word comes to Albania, Bulgaria, Macedonia, there can be no hospitals for women, no homes for little children. It is the foundation of all humanitarian work.—Miss Ellen M. Stone, in the Helping Hand.

Please send in your renewal.

Quarterly Meetings.

Asheville Dis't—4th Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	Sept	3 4
Bethel	"	3 4
Marshall circuit, Walnut Creek	"	8 9
Hot Springs ct., Antioch	"	10 11
Ivey circuit, Barnardsville	"	13 14
Bald Creek circuit, Bald Creek	"	15 16
Burnsville circuit, Burnsville	"	17 18
Swannanoa circuit, Swannanoa	"	4 25
Hendersonville station	Oct	1 2
Hendersonville ct, Hilgirt	"	3 4
Cane Creek ct., Tweed's Ch	"	8 9
Old Fort circuit, Parson's Church	"	15 26
Weaverville circuit	"	22 23
Weaverville station	"	29 30
Central	Nov,	5 6
Haywood Street	"	5 6

Charlotte Dist—4th Round.

J. E. Thompson, P. E., Charlotte, N. C.

Pineville, Pineville	Aug	27 28
Dilworth	"	28 29
Trinity	aept	4 5
Hoskins	"	4 5
Morven, Bethel	"	10 11
Brevard	"	18 19
Chadwick	"	18 19
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Weddington, Weddington	Oct	1 2
Matthews, Matthews	"	2 3
Clear Creek, Zion	"	8
Tryon street	"	9 10
Calvary	"	9 10
Lilesville, Forestville	"	15 16
Wadesboro station	"	16 17
Ansonville Mt. Vernon	"	22 23
Polkton, Polkton	"	23 24
Waxhaw, Waxhaw	"	29 30
Derita, Pleasant Grove	Nov	5 6

Franklin Dis't—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	July	23 24
Franklin circuit at Iotla	Aug	6 7
Webster ct. at Cullowhee	"	13 4
Macon cir. at Mount Zion	"	20 21
Glenville circuit at Norton	"	27 28
Whittier circuit at Shoal Creek	Sept.	3 4
Dillsboro, Sylva & Dillsboro	"	10 11
Andrews circuit, Audrews	"	17 18
Bryson City circuit, Bryson ity	"	24 25
Murphy Station	Oct.	1 2
Robbinsville circuit, Robbinsville	"	8 9
Hiwassee circuit at Martin's Creek	"	15 16
Hayesville circuit at Hayesville	"	22 23

Greensboro Dis't—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market	July	24
Greensboro, Spring Garden St.	"	31
Greensboro, Centenary	Aug.	7
Greensboro, Walnut St	"	14
Pleasant Garden, Bethlehem	"	28 29
Ruffin, Ruffin	Sept	3 4
Randolph, Mt Shepherd	"	10 11
Wentworth, Salem	"	17 18
Reidsville, Main St	"	18 19
Asheboro station, Asheboro	"	25
Randleman, Naomi	"	25
Uwharrie Oak Grove	Oct.	1 2
Asheboro circuit, White Chapel	"	7
Enterprise Concord	"	8 9
Ramseur, Ramseur	"	9 10

Morganton Dis't—4th Round

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Aug.	13 14
Cliffside circuit, at Oak Grove	"	20 21
Henrietta and Caroleen	"	21 22
Marion station	"	27 28
Connelly Springs ct., Ruth. College	Sept	3 4
Table Rock ct at Mt Grove	"	10 11
North Catawba ct, Green Mt'n	"	17 18
Morganton circuit Mt Pleasant	"	18 19
Forest City ct. Salem	"	23 24
Rutherfordton station	"	25 26
Green River circuit, Bethlehem	Oct	1 2
Elk Park, Elk Park	"	8 9
Spruce Pine ct Valley View	"	15 16
Bakersville station, Bakersville	"	16 17
Broad River ct., Tanner's Grove	"	22 23
Thermal City ct Pisgah	"	29 30
McDowell circuit, Nebo	Nov.	5 6

Mount Airy Dis't—4th Round

J. A. Cook, P. E., Mount Airy, N. C.

Jonesville circuit at Jonesville	Aug.	27 28
Elkin station	"	28 29
Sparta ct., Potato Creek	Sept	3 4
Laurel Springs ct. Chestnut Hill	"	10 11
N Wilkesboro ct., Miller's reek	"	17 18
Wilkesboro ct. Wilkesboro	"	18 19
Rockford ct. at Stony Knoll	"	24 25
Mount Airy station	"	25 26
Creston ct. Thomas Chapel	Oct	1 2
Watauga ct., Henson's Chapel	"	2 3
Boone ct. Fairview	"	8 9
Heaton circuit at Methodist Ch'p	"	15 6
Jefferson ct. Jefferson	"	16 17

SPECIAL MEETINGS.

Sparta Circuit.

Bryan's school house, Tues. night, Aug. 30
Sparta, Wednesday night, August 31
Shiloh, Thursday, 11 a. m, September 1
Cox's chapel, Friday, 11 a. m. Sept. 2

Laurel Springs Circuit.

Mount Zion, Tuesday, 11 a. m, Sept 6
Laurel Springs, Wednesday, 11 a. m. Sept 7
Transon, Thursday, 11 a. m Sept 8
Cox's Academy Friday 11 a. m Sept 9.
Healing Springs, Sunday night, Sept 11.

Creston Circuit.

Clifton, Wednesday night, Sept 28
Big Laurel, Thursday, 11 a. m, Sept 29
Creston, Thursday night, Sept 29
Southerland's Friday, 11 a m., Sept 30

Boone Circuit.

Boone, Tuesday night, Oct. 4.
Blowing Rock, Wednesday night, Oct. 5
White Springs, Thursday 11 a. m Oct 6
Hopewell, Friday, 3 p. m. Oct 7
Blackburn's Chapel, Sunday night, Oct 9

Jefferson Circuit.

Cranberry, Tuesday, 11 a. m, Oct 11
Pine Swamp, Wednesday, 11 a. m Oct 12
Bethany Wednesday night, Oct 12.
Orion, Thursday 11 a. m., Oct. 13

Salisbury Dist—4th Round.

G H. Detwiler, P. E., Charlotte, N. C.

Concord, Forest Hill	Aug	20 21
Concord, Epworth	"	21 22
Concord circuit, Bogees	"	27 28
Concord, Central	"	28 29
Albemarle circuit, Century	Sept	3 4
Albemarle station	"	5 6
Salisbury, Main Street	"	10 11
Salisbury, First Church	"	11 12
Big Lick circuit, Big Lick	"	17 18
Salisbury circuit, Providence	"	24 25
Spencer station	"	25 26
Linwood circuit, Linwood	Oct.	1 2
Lexington station	"	2 3
Lexington Mission	"	3
New London circuit, New London	"	8 9
Gold Hill circuit, Wesley Chapel	"	9 10
Jacks n Hill circuit, Macedonia	"	11 12
Norwood station	"	15 16
Cottonville ct., Cedar Grove	"	16 17
Tabor & Vance Mill, Tabor	"	2 23
East Salisbury station	"	23 24
China Grove circuit, China Grove	"	29 30
Woodleaf circuit, Woodleaf	"	30 31
Mt. Pleasant ct, Cold Springs	Nov.	5 6
Salem station	"	6 7

Shelby District—4th Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Aug.	21 22
Bessemer City et Bessemer	"	27 28
West End and Ozark, Gastonia	"	28 29
Mount Holly ct. at Mt. Island	Sep	3 4
McAdensville station	"	4 5
ElBethel station	"	10 11
King's Mountain station	"	1 12
Bellwood circuit at Kadesh	"	17 18
Polkville circuit	"	18 19
Southfork circuit at Wesley Chap	"	24 5
Lincolnton circuit at Marvin	Oct.	1 2
Lincolnton station	"	2 3
Lowesville ct. at Salem	"	8 9
Rock Springs circuit	"	9 10
Stanley Creek circuit at Stanley	"	15 16
Cherryville circuit	"	22 23
Lowell circuit at Lowell	"	29 30
Gastonia, Main Street	Oct. 30	Nov. 1
Shelby circuit	"	5 6

Statesville Dis't—4th Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit at Littlejohn's	Aug.	20 21
Lenoir station	"	21 22
Mooresville station	Sept.	3 4
Mount Zion station	"	4 5
Mooresville circuit, Centenary	"	10 11
Troutman circuit, Wesley Chapel	"	11 12
Caldwell circuit, Rocky Mount	"	17 18
Granite Falls station	"	18 19
Statesville circuit, Chapel Hill	"	24 25
Statesville, First Church	"	25 26
Statesville, West End	"	25 26
Clarksbury circuit	Oct.	1 2
Iredell circuit	"	8 9
Maiden circuit, May's Chapel	"	15 16
Newton circuit, Friendship	"	16 17
Hickory station	"	16 17
Alexander circuit	"	22 23
Stony Point circuit	"	29 30
Catawba circuit	"	30 31

Winston Dis't—4th Round.

D. Atkins, P. E., Winston-Salem, N. C.

Southside and Salem	Aug.	27 28
Walkertown	"	28 29
Stoneville & Mayodan, Price	Sept.	3 4
Leaksville and Spray	"	3 4
Stokesdale, Eden	"	10 11
Summerfield, Glencoe	"	17 18
Kernersville, Zion	"	24 25
Thomasville	"	25
Forsyth, Marvin	Oct.	1 2
Burkhead	"	2
Grace	"	2
Davidson, Midway	"	8 9
Centenary	"	9
Lewisville, Union	"	15 16
Danbury, Herman	"	22 23
Madison, Madison	"	23 24
Davie	"	29 30
Mocksville	"	30
Cooleemee	"	30
Farmington, Smith Grove	Nov.	5 6
Advance	"	6

Waynesville Dis.—4th Round.

C.F.Sherrill, P.E., Waynesville, N. C.

Sulphur Springs at Acton	"	20 21
Clyde at Long's Chapel	Sept	3 4
Canton at Canton	"	10 11
Mills River at Shaw's Creek	"	17 18
Transylvania at Pine Grove	"	24 25
Brevard	"	25 26
Waynesville	Oct.	8 9
Crab Tree at Pine's Creek	"	15 16
Spring Creek	"	22 24
Leicester at Camp Academy	"	29 30
Jonathan Creek at Shady Grove	Nov.	5 6

End of Bitter Fight.

"Two physicians had a long and stubborn fight with an abscess on my right lung," writes J. F. Hughes of DuPont, Ga., "and gave me up. Everybody thought my time had come. As a last resort I tried Dr. King's New Discovery for Consumption. The benefit I received was striking, and I was on my feet in a few days. Now I've entirely regained my health." It conquers all Coughs, Colds and Throat and Lung troubles. Guaranteed by all drug stores. Price 50c, and $1.00. Trial bottles free.

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Minutes of Our Annual Meeting.

Yesterday's mail brought to my hand the Minutes of the Third Annual Meeting held in Brevard June 10 14.

The pamphlet is beautifully gotten up and speaks well for the ladies who prepared the matter for publication. Moreover, its workmanship is a good advertisement for the Hackney and Moale Co., of Asheville.

Any one interested in Home Missions will find notable reading within the pages of the little book. Mrs. Branner gives a resume of the year's work and finds cause in our progress for vital encouragement. Within the past year there has been decided growth in numbers of auxiliaries and in general interest.

The Gastonia Auxiliary.

One of the first things that impressed me in taking a rapid survey of the Minutes' contents is the Baby Roll from Gastonia. With shame to myself for seeming failure in duty I note the fact that while Mt. Airy has no names enrolled, Gastonia has 31, thus standing in front of all other auxiliaries in the conference. Salisbury, the next in members, has only eleven. I turn back to see what these little folks report as to financial work and find that they had paid $2 including the Mite Box fund A fine showing and I congratulate the Home Mission ladies of Gastonia!

Help for Parsonages.

One may note the fact that within the short time since the organization of the Western North Carolina Home Mission Society the sum of $950 has been expended by the Society in helping to build parsonages,

The General Board has aided the following:

1900–1901, Bryson City,	$100.00
1901–1902, Olin,	75.00
1901–1902, Granite Falls,	100.00
1901–1902, Madison,	100.00
1901–1902, Pilot Mtn.,	125.00
1902–1903, East Salisbury,	100.00
1903–1904, Summerfield,	75 00
1903–1904, Bald Creek,	75.00

The Conference Society has aided,

1902–1903, E. Salisbury,	$100 00
1903–1904, Robbinsville,	50.00
1903–1904, Boone,	50.00
	$950.00

Report of a Committee.

To all loyal H. M. women, as well as to the men and women of the itinerancy the report of the committee on parsonages will be of special interest. Paragraph 3 reads thus: "That we endeavor to have in our parsonages all needed furniture —heavy furniture, bedding, carpets, shades, table and kitchen ware, so as to save expense and trouble to the oft-moving preachers"

Those who have sold at great sacrifice just before a move and have been forced to buy at the end of the move will appreciate this resolution. It means so much to go into a comfortable, cheery-looking home and find that one's needs have already been considered and that the new life with its duties and responsibilities can be taken up with as little worry and friction as possible.

How to Cure Catarrh,

A Practical, Common-Sense Treatment That Can be Used by the Patient at Home.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for the permanent cure of catarrh, bronchitis, asthma and catarrhal deafness. It cures 95 out of every 100 cases and can be used by the patient at home. It is so simple and pleasant that even a child can use it.

A box, containing enough of the remedy to last one month, will be mailed, postage paid, to any address for $1 00.

If you do not care to order a large box of the remedy before testing it, a free sample will be mailed upon request. Address Dr. Blosser Company, 59 Walton St., Atlanta, Ga.

Suicide Prevented.

The startling announcement that a preventive of suicide had been discovered will interest many. A run down system, or despondency invariably precede suicide and something has been found that will prevent that condition which makes suicide likely. At the first thought of self-destruction take Electric Bitters. It being a great tonic and nervine will strengthen the nerves and build up the system. It's also a great Stomach, Liver and Kidney regulator Only 50c. Satisfaction guaranteed by all druggists.

BOYS! DIXIE! BOYS! DIXIE! BOYS! DIXIE!

The season is approaching when boys will need shoes, and as the best may be had for the asking, why not ask your dealer to show you the "Dixie Boy?"

Absolutely solid, all-leather made, and the only shoe that will stand the rough, kicking boy.

Try a pair and be convinced that this statement is correct. Read advertisement in this paper.

If your dealer can't furnish you, advise us by postal card and we will tell you where you can find them.

GEO. D. WITT SHOE CO.
Mf'r's., Lynchburg, Va.

Get Your Glasses at Wholesale.

Examine your own eyes We send free a simple method of testing your eyes at home We sell a single pair of glasses at whol sale price Write for our method today.

The Rapport Optical Co.,
sep 7 1-tf Durham, N. C.

Popping of lamp-chimneys is music to grocers.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

Special Through Train to St. Louis Mo.

(PRRSONALLY CONDUCTED)

Sept. 20th, Via Southern Railway.

The Southern Railway announces a personally conducted special train to the World's Fair, leaving Goldsboro at 1:35 p. m., Tuesday, Sept. 20th; Selma 2:25 p m, Raleigh 3:25 p. m., Durham 4:22 p. m., Burlington 5:45 p. m, Greensboro 7:22 p. m., Salisbury 8:50 p. m., Statesville 9:32 p. m., Hickory 10:25 p m., Morganton 11:00 p. m., arriving at St. Louis 7:32 a. m., Thursday 22nd

This train will be composed of Day Coaches and Pullman Cars. The route will be via Asheville, Knoxville, and Louisville, through the grand scenic mountain region of Western North Carolina, East Tennessee and the Beautiful Blue Grass Section of Kentucky.

Following round-trip rates will apply from stations named, with approximately low rates from all other points.

Fifteen day ticket from Goldsboro $26:25; Selma $26.25; Clayton $25.30; Raleigh $24 30; Durham $23 30; Greensboro $25.50; Oxford $25.30; Charlotte $24 35; Statesville $23 30; Morganton $23 30.

Ten day coach excursion tickets from Goldsboro $20.00; Selma $20.00; Clayton $19 50; Raleigh $ 8 50; Durham $17 00 Greensboro $17 00; Oxford $17.00; Henderson $17 00; Salisbury $17 00; Charlotte $18 30; Statesville $17.00; Morganton $17 00.

Pullman double berth from Goldsboro $6 00; Raleigh $6 00; Durham $5.50; Greensboro $5.00; Salisbury $5 00; Asheville $4.00.

Two persons can occupy double berth at these rates.

Coach Excursion tickets not good in Pullman Sleeping cars.

A competent representative of the Southern Railway will accompany the train through to St Louis, and do everything possible for the comfort and pleasure of the party.

For any other information and Pullman reservations, address R L. Vernon, T. P. A., Charlotte, N. C., or T. E. Green, C. T. A., Raleigh, N C.

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and guarantee all work done. Don't trust your piano to one passing through; he may be good, but you have no chance of getting him if not. : : : : : : :

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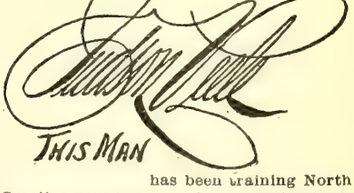
COLUMBIA, S. C. NASHVILLE, TENN. Atlanta, Ga.; Montgomery, Ala.; Ft. Worth, Tex.; Oklahoma City, O. T.; Galveston, Tex.; Little Rock, Ark.; Ft. Scott, Kans; St. Louis, Mo; Kansas City, Mo; Knoxville, Tenn.; Shreveport, La.

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But you can get one at as low a price as any catalog house or factory will sell you one, and see what you get before paying for it. Write for catalog to C. C. Townsend & Co., Greensboro, N. C. Their prices will surprise you.



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Business, Stenography, English.

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A. C. REYNOLDS, Pres,
Rutherford College, N. C

Aug. 17, 5t.

The Farm and Garden.

POULTRY NOTES FROM FARM AND FIRESIDE.

Variety of Foods.

It may be asked, "What is a variety of foods?" Anything that affords a change from the regular diet assists in providing a variety. Even corn and wheat may sometimes be essential, while the feeding of only one kind of food will lessen the profit. There are many cheap foods that may be economically used. Broomcorn seed, popcorn, rape-seed, millet-seed, Hungarian-grass seed, sorghum-seed, and the hay seed from the barn loft, are excellent. Variety does not mean that the hens must be given different foods at one meal or during the same day, but to change the food occasionally, so as to avoid sameness of diet, allowing a proportion of bulky food as well as the various grains. When the fowls are at liberty they thrive, because they secure a variety of foods, selecting for themselves the kinds preferred.

Late Chicks and Cold Storage.

Late chicks are bought and put into cold storage in the fall, being kept in a frozen condition during the winter, and sold in the spring as early broilers, the supply of this kind of poultry being very large. There is one advantage in it, however, which is that it creates a demand for chicks late in the season. There are so many improved modes of keeping dressed poultry that the supply is more evenly made to meet the demand, the surplus being stored for use as required. So far, however, the annual demand for early broilers in April and May has not been affected, while it must be admitted that the prices for large chicks, hatched later than May and sold about October or later, are better than before cold storage increased the demand.

The Droppings in Summer.

The keeping of the droppings is a difficult matter with some. If not mixed with absorbent material they become dry, hard and lumpy The quality of the manure from matured fowls is better than that from young stock, though it may be all mixed, if preferred. One of the best modes of keeping the droppings is to use fine plaster on the floors, and then sweep the plaster and manure together. A bushel of dry plaster with three bushels of fine sifted dirt also answers well If a bushel of kainite is added to the dirt and plaster the mixture will be improved. The manure should be collected every day, and placed in barrels or hogsheads, to avoid loss of ammonia. Some prefere to keep the manure moist (not wet), while others mix it intimately with the absorbent materials, preserving the mixture in the dry condition.

Sprinkling Eggs in the Nest.

The practice of sprinkling eggs in the nest is one that should be discarded. It is usually done just before the chicks are due to come out, and it often kills them in the shells, Nature provides them with all the moisture required, and when we undertake to moisten the eggs for the hen we make it very disagreeable for her, doing more harm than good. If eggs are sprinkled, the water evaporates, and does not enter the shell, for there is no vacuum in the egg. Besides, even if moisture should be required, it is a continuous requisite, and not a temporary one. The moisture from sprinkling does not remain, and therefore fails to accomplish any good results. The hen sits very closely on the eggs after she hears the chicks, and does not allow either dampness or change of temperature to occur. Rapid evaporation may kill the chicks, as the temperature of the eggs is thereby lowered.

Profit and Cost

It matters not what the expense my be if the profit is satisfactory, as it is necessary to incur expense in order to secure the desired products. The cost of poultry and eggs depends upon the mode of management and the food used, the same as with any other class of stock. It is well known that the yield of milk from a cow is regulated by the extent and quality of the pasture and the amount of grain consumed. The cost is not estimated upon the amount of food, but upon a comparison with the receipts and the product. No certain quanity of food can be estimated as a daily allowance, for the reason that something depends upon the condition of the fowls. If warm shelter is provided in winter, of course the cost will be lessened, as a smaller amount of food will be necessary for the creation of animal heat. The hens must first warm themselves before they can be productive, and the food must be regulated to fit the requirements. In summer the cost of maintenance should be reduced and the product increased. It is estimated that each pound of poultry will cost five cents, and there may be mismanagement which will cause the expense to amount to much more.

It is possible to expend a large sum for unsuitable foods, while a smaller outlay for the proper food would not only increase the number of eggs, but the profit as well. The farmer or poultryman should never hesitate to apy a high price for special foods, such as lean meat, if he finds that such foods will increase the profit.

A cow, whether Shorthorn, Hereford or Jersey, according to the Breeder and Sportsman, that gives but a small amount of milk and for a short time only, needs but a small udder, while the cow that yields a hundred pounds a day must have both a large reservoir to hold the milk and milk glands sufficiently developed to secrete it. Between these two extremes all graduations exist. The organ, therefore, to which the greatest importance is attached, and in which the greatest differentiation may be expected, is the udder. To conform perfectly to the standard, it should have a long connection with the body, extending well forward under the belly and be continued with loose skin well up behind. The front quarters should be of the same size as the hind ones and should hang to the same level.

The Death Penalty.

A little thing sometimes results in death. Thus a mere scratch, insignificant cuts or puny boils have paid the death penalty. It is wise to have Bucklen's Arnica Salve ever handy. It's the best Salve on earth and will prevent fatality, when Burns, Sores, Ulcers and Piles threaten. Only 25c. at all drug stores.

MARRIAGES.

STRICKLAND—MILLER—At the home of the bride, by Rev. J. P. Rodgers, August 21, 1904, Mr. George B. Strickland, of Lucama, N. C., was united in marriage to Miss Crissie Miller of Asheboro, N. C.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

MOORE —Mrs. Cora L. Moore, wife of Mrs. C. C. Moore, died at Iron Station on June 27, 1904.

In her home life she was happy and made every member of her home happy. She was a true and faithful wife and mother. Hers was a Christian home, and those of her children who were old enough she left members of the church.

She was loyal to her church and enjoyed a deep spiritual experience. There was always a welcome place in her home for her pastor, and when I talked with and prayed with her in her last illness she expressed herself as ready to meet death without any fear whatever. Thus she died well May God comfort the bereaved husband and five dear little girls.

E. W. Fox.

In Memoriam.

WILLIAMS —On July 11th, 1904, one of the purest spirits of this world went to be with Jesus. Her name was Mollie Elizabeth Williams, of Asheville. She was just blooming into a splendid young womanhood, being at her decease 19 years, 9 mos., and 3 days old.

She was genuinely converted to Christ in young girlhood and immediately joined Bethel Church, of which she was verily a holy member till her translation. We all firmly believe that no hour of her Christian life was spent during which she did not have the Spirit given "testimony that she pleased God"

For nearly two years she was an invalid, and during all that time no murmur ever escaped her lips! What holy patience! What rich, regal faith! Her hope of heaven was perfectly clear always Her love to Christ was of that rare kind called "perfect." She, therefore, had no fears, and in the end it was peace. We never saw her like before—shall we ever again? May her mantle fall on all her loved ones! The hallowed influence of her holy life still inspires us and will, doubtless, never die.

She has gone from us, but we all know where to find her. Praise God! May rich grace console and keep the dear, bereaved ones till they all meet her again—to part no more.

Her pastor,

JNO. W. MOORE.

Resolutions of Respect.

Whereas, Death has removed from our midst our beloved and lamented sister, Miss Mary Elizabeth Clement; therefore,

Resolved 1st. That while we bow in submission to the will of our loving and allwise heavenly Father, knowing that He makes no mistakes, that He can bury His workmen and carry on the work; yet we feel most sensibly our loss

Resolved 2nd. That in the death of Miss Lizzie we have lost a wise, faithful, sweet spirited, unselfish member of the W. M. Society, and the cause of missions, a generous, liberal contributor

Resolved 3rd. That we will cherish a fond remembrance of her beautiful life and will strive to do our little part in carrying forward the work of missions which was so dear to her heart, and so live that we may some "sweet day" join her on the other shore and there renew the association that was so pleasant here, and together learn more fully of the triumphs of the gospel.

Resolved 4th. That we tender to the bereaved family our heartfelt sympathy

Resolved 5th. That these resolutions be spread on our minutes, a copy be sent to the Woman's Missionary Advocate, to the North Carolina Christian Advocate, and to the Davie Times for publication.

Miss Blanche Eaton,
Mrs. Hardison,
Miss Sallie A. Hanes.
Committee.

$2.00 will buy a pair

Roxie Ward Women's Shoes



Made by Southern Girls and Boys

The equal of any $2.50 shoe on the market

TAKE NO OTHER

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TO AND FROM CHICAGO,
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Cures That Headache.

Capudine cures all kinds of aches, whether head, back, or limbs; relieves stomach troubles, monthly pains, etc. Straightens out the nerves after excessive smoking or dissipation. Absolutely Harmle s. IT'S LIQUID.

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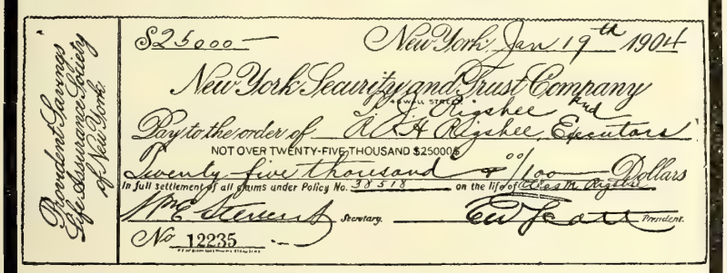
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Paid the Estate of the late A. M. Riggsbee, Durham, N. C., by the

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Messrs PEACOCK & GOLD, General Agents, Greensboro, N. C.

Gentlemen —We beg to acknowledge receipt of the Company's check No. 12 235, for Twenty-five Thousand Dollars ($25,000) in full settlement of claim under policy covering the life of Atlas M. Riggsbee, for which we thank you.

Yours very truly, (Signed) T J. & R. H RIGSBEE.

For this he paid only $8,291 75, was protected for $25 000 00 for 13 years, from the age of 50 to 63 years, for less than $684 00 per year or $27.35 per thousand. Returning at death 100 per cent profit to his estate.

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Peacock & Gold Company,

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

Wakefield Hardware Co.,

JOBBERS & RETAILERS,

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This firm is already well known, and is now better prepared to meet the wants of customers than ever before.

Painting is now on the mind, and we call attention specially to the celebrated

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both in lead and liquid. Be sure to consult us before deciding on your paints.

A special discount will be given schools and churches and parsonages.

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Write us if you cannot come to see us. [apr20-3m

World's Fair,

St Louis, Mo.

MAY—NOVEMBER, 1904.

. . . SOUTHERN RAILWAY . . .

Account the above occasion Southern Railway now has on sale daily, tickets at extremely low rates to St Louis Mo and return Following are rates applying from principal points in State of North Carolina :

	Season	60-Day	15-Day
Asheboro	$35 55	$29 60	$24 20
Asheville	32 25	26 90	22 15
Charlotte	36 10	30 10	24 65
Durham	34 10	28 40	23 30
Gastonia	36 10	30 10	24 65
Goldsboro	37 10	31 40	26 25
Greensboro	34 10	28 40	23 30
Henderson	34 10	28 40	23 30
Hendersonville	33 35	27 85	22 95
Hickory	34 10	28 40	23 30
Marion	34 10	28 40	23 30
Morganton	34 10	28 40	23 30
Mt Airy	37 00	30 85	25 0
Newton	34 10	28 40	23 30
Raleigh	35 60	29 90	24 80
Rutherfordton	35 55	29 60	24 20
Salisbury	34 10	28 40	23 30
Sanford	37 60	31 90	26 25
Selma	37 0	31 40	26 25
Statesville (via Knoxville)	34 10	28 40	23 30
Wilkesboro	40 10	33 40	25 10
Winston-Salem	35 85	29 85	24 40

Southern Railway operates Through Pullman Sleeping Car between Greensboro. N C and St Louis Mo via Salisbury Asheville, Knoxville, Lexington and Louisville; leaving Greensboro daily at 7: 0 p m. Double Daily Through Pullman Sleeping Cars from Asheville N C.

For full information as to rates from all points, Sleeping-Car reservations, schedules, illustrated literature, etc , address any agent, or

R. L. VERNON, Trav. Pass. Agt., Charlotte N. C.
J. H. WOOD, District Pass. Agent, Asheville, N. C.
S. H. HARDWICK, Pass. Traffic Manager.
W. H TAYLOE, Gen'l Pass. Agt., WASHINGTON, D. C.

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Merchant Tailor,

Greensboro, N. C.

Clothes made to look well, fit well, and wear well.

Very Low Rates

ANNOUNCED, VIA THE

Southern Railway.

Very low rates are announced via Southern Railway from points on its lines for the following special occasions :

Austin, Texas.—National Baptist Convention (Colored), September 14 19, 1904.

Baltimore, Md.—National Convention Fraternal Order of Eagles, September 12-17, 1904.

Chattanooga, Tenn.—International Association of Fire Engineers, Sept. 13-16, 1904.

Richmond, Va —Grand Fountain United Order True Reformers, September 6-13, 1904.

Los Angeles, San Francisco, Cal.—Triennial Conclave, K. T., Sept. 5-9, 1904; Sovereign Grand Lodge I. O. O. F., Sep. 19-25, 1904.

St. Louis, Mo.—Louisiana Purchase Exposition, May-November, 1904.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing R. L. Vernon, T. P. A., Charlotte, N. C ; J. H. Wood, D. P. A., Asheville, N. C.; S. H. Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Tayloe, Gen'l Pass. Agent, Washington, D. C.

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NORTH CAROLINA

Christian Advocate.

Reading Room
Trinity College

REV. H[illegible] BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance

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A Clean Sheet.

THIS has come to be a set phrase in the Conference report. It is high sounding, and should never be used in a limited sense. It is calculated, when so used, to deceive. Every pastor who has worked hard to bring up all claims, very naturally feels elated when he can stand among his fellows and claim the laurel to be awarded those who have achieved success. Even preachers are children in this respect, and they have a right to be On the other hand, few can realize the mortification of the one who has worked with equal fidelity, but who has to confess that there are deficits which he deplores. But neither love of laudation nor mortification on account of apparent failure should induce anyone to make a claim which is in any sense deceptive.

No charge can be entitled to the credit of having a clean sheet at Conference unless every claim has been met in full, and every possible effort made to accomplish the work for which a Methodist preacher is sent out. First of all, a Methodist preacher's mission is to call sinners to repentance The "edifying of believers and the conversion of the world," embraces the full conception of what constitutes the mission of the Methodist preacher. All other work is incidental Unfortunately, in our zeal for some of the incidental work of the church we sometimes overlook the paramount work, and flatter ourselves that we have done well, because we have a clean sheet on a few comparatively trivial matters, which at most are entitled to nothing more than the dignity of a secondary place.

But granting the fairness of the ordinary test of fidelity, that is the collecting of all that is apportioned to the charge, there has come among us the notion that if one succeeds in bringing up the missionary collections in full he is entitled to the claim of having a clean sheet, notwithstanding there are other claims falling behind. Let no one charge us with inveighing against the Missionary revival. We do not. On the contrary, we rejoice in it, and claim some humble part in the campaigning which, during the last twenty years, has brought about a new impulse, and a more intelligent conception of the duty of the church to give the gospel to all men. But we must move farther along in the highway of progress than to be making high sounding claims about a clean sheet while the superannurate's claim and the claim of the widow and orphan, Church Extension, Education, the CHURCH PAPER, and the pittance promised for the support of the ministry, are left shamefully behind.

All these things have their place, and the clean sheet, worthy to be classed as such, will show even figures on all. Let us strive to bring about this happy exhibit this year. Let us bring all the tithes into the store house and prove the Lord thereby, and, His word for it, there will be such a blessing poured upon us as there shall not be room to contain it. This is the method by which we are to have access to the richest blessings of heaven, the windows being opened to pour these blessings upon us. May every sheet be clean this year, and may the blessings of heaven rest upon every charge.

"And Thou Shalt Teach Them."

In the Jewish law is to be found the most accurate conception of the relation between parent and child. The duties growing out of the fact of parenthood are manifold. No one can shirk the responsibilities that are involved.

In the sixth chapter of Deuteronomy is set forth the great cardinal duty of man to love God and to acquaint himself with the commandments of God; to incorporate God's law of conduct as the fixed possession of his being, having them in his heart. This possession of the very essence of the divine law would seem to be, not only for the guidance of our individual conduct, but to qualify us for the royal estate of fatherhood and motherhood.

Should we hesitate to say that the irreligious are in no sense qualified for the relation of parenthood? In the light of this teaching of Moses, that we are to teach the law of God diligently to our children, can the ungodly say that they are qualified to train the young lives committed to them for time and eternity? This is a solemn question which must appeal with terrible emphasis to some who may chance to read these lines.

This teaching is to be both by precept and example. "Thou shalt teach them diligently to thy children." This is the theoretical instruction which we are to give Teaching the letter of the law. "And shalt talk of them when thou sittest in thine house." This is religious conversation in the home, involving not only expositions of the divine law, but experimental testimony as to the beauty and power of the divine law to mould and fashion a heavenly character. May it not also include the relation of personal experience as to the blessed effects of the law of God and of His grace in the heart.

This teaching is to permeate life and conduct, so that the avocation and the very appointments of domestic life shall be transformed into living tongues to teach the young, and guide them into the way of peace and prosperity. The social customs in the home are to be brought into beautiful harmony with this divine law, and upon everything about the home is to be placed the signet of consecration and obedience to God.

Who will say that the Mosaic ideal is impracticable or impossible? What a blessed picture of domestic peace and contentment! Could such a home breed anarchy, or be the promoter of social or civil disorder? God give us such homes!

NOTE AND COMMENT.

It is gratifying to see the larger towns of our section making it warm for gamblers and other notorious violators of law. Charlotte is cleaning out the gamblers, while Greensboro is making it extremely uncomfortable for the keepers of houses of ill fame. A mayor, with a good stiff backbone can depend upon ample moral support from the best people.

* * * *

A Public Precaution.

Traveling a short while ago with a friend who recently spent some time in Indian Territory, he spoke of the rigid enforcement of the stringent prohibition law in force there. He said that the vigilance of the authorities was such as to deter the would be vender, and that the territory furnishes an instance in which prohibition prohibits.

This is done as a public precaution, the United States Government knowing that the indiscriminate sale of "firewater" among the Indians would soon transform the whole territory into a pandemonium. What a pity the government had not put the negro into a similar relation as "wards of the nation," and enacted similar laws for his protection. No class suffers more as a result of liquor selling than the profligate negro, and there is hardly a doubt that liquor braces him up for many of the dreadful crimes for which he is becoming noted. Liquor is a constant menace to modern society, and is at least remotely connected with almost all the crime of the age. How can any sane voter help to elect men to office who favor turning the whiskey devil loose?

* * * *

Protection Against Crime.

The oft-repeated tragedies that are shocking society call for the speedy adoption of methods of protection. That this country is vastly different from what it was even twenty years ago, is evidenced by the fact that few women are willing to risk themselves, even in company with other women, to spend a night without the protection of an able bodied man. The widespread fear of violence if left alone, even in day time, is evidence of a state of things quite different from that prevailing for years after the close of the civil war, when it was no uncommon thing for women to dwell alone and unmolested in isolated and remote settlements.

There is no doubt of the advantage in many respects of grouping the habitations of the country residents. Not only is protection of life and property secured by proximity of residences, but many social advantages are thus secured, and the life in the country is relieved of the tedium of a loneliness which has heretofore made heavy draft upon the nerves of weak and defenseless women. The times demand a reorganization of the country in this respect, so that the moral and intellectual needs of the dwellers in the country may be more fully met, and, more than all, allowing opportunity for mutual protection.

Such an arrangement would enable the people who dwell remote from large towns or cities, and who till the soil and do what is often thought of as the drudgery of toil and service, to enjoy every advantage of the town, while at the same time they would be free from many of the disadvantages. The grouping of country residences with provision for a system of patroling, which might be provided with comparatively little expense, would soon do much to prevent those outrageous crimes which plunge whole communities into lawless demonstrations and mob violence. An ounce of prevention in this respect would certainly be worth a pound of cure. Both white and colored, who have the welfare of our country at heart, should unite to bring about a system of vigilance, looking to the prevention of crime; otherwise the present social order is bound to be overthrown. Our only hope lies in the adoption of a system of dealing with trifling vagrants, both white and black, as will require every one to give account of himself.

The Progressive Farmer has a thoughtful editorial on this subject from which we make the following extract:

"The first consideration of those who seek direct methods of preventing the crime is to provide better protection to residents of isolated country districts. Of course, the progress of civilization is itself contributing to the solution of this problem. As population becomes denser and the people get into closer touch with one another by means of good roads, the criminal's chances of escape correspondingly decrease, and crime dies when hope of escape dies. The rural telephone system, where it has been introduced, is also a notable deterrent, for, as a correspondent in another county has just reminded me, "no sane man is likely to commit a heinous crime in a community where a network of wires makes it easy to put the entire neighborhood immediately on the alert."

But as yet these agencies are not widespread, and for some years to come we must depend on other remedies. In the first place, the vagrancy laws should be more strictly enforced, and the public should be continually on guard against the reckless, roving element of blacks from which the criminal class is chiefly recruited. The rural districts should also have better police protection. A member of the Georgia Legislature last winter presented a bill for rural police patrol—mounted patrolmen to guard country residents against tramps and criminals in much the same way that the "patty rollers" of the Uncle Remus stories guarded the people against vicious or runaway slaves. The bill of Mr. Blackburn's attracted much attention and much favorable comment, and I shall not be surprised to find the idea generally adopted by Southern Legislatures within the next ten years.

* * * *

A Remore Symptom.

It has been with some degree of mortification that we have observed the conduct of the students of the A. & M. College at Raleigh. The open rebellion of the Senior Class, in which a large amount of sympathy developed among the members of other classes, on account of certain very mild and reasonable regulations, is something entirely new in the history of North Carolina educational institutions. We venture the assertion that such a thing could not have occurred in any student body of this State a generation ago.

There are perhaps various reasons why such a thing has come to pass The first is the fact that the spirit of insubordination generally has been gradually on the increase for quite awhile. This spirit has been observed more especially among the children of town and city. The public schools have been rife with it, and the sentiment has been nurtured by superintendents who have proceeded on the "fight-it-out" theory in the matter of discipline among boys in these schools. We remember once to have been informed that in a certain city, where two small boys had fallen into a dispute and repeated altercations, the superintendent took them into his room, made a chalk circle and placed them inside with orders to fight it out. If such cock pit methods prevail, how can we expect our public schools to breed anything but insubordination and fill the country with little bullies? There is good reason why our school boards should be stirred up to a closer inspection of methods of discipline, and the public weal demands that in some cases corporal punishment shall be administered, and in other incurable cases the offenders be dismissed from school. There is no doubt that public schools, under lax or unwise discipline, are a menace to public morals.

The most of our troubles, however, are the result of lax government in the home. The anarchy which threatens the peace and order of society begins about the fireside. Neither school authorities nor civil government can cope successfully with the spirit of lawlessness that has been tolerated if not nurtured in the home. There is serious reason to fear that the greatest peril of our time is the inevitable anarchy resulting from insubordination which charterizes, we fear, the majority of our homes. The fact that parents urge Dr. Winston and other college presidents to use force with their boys may indicate only that they now see the necessity of a discipline which they have not been willing to undertake in the home It will be in vain for them to urge him to resort to "hickory sticks" in managing boys that they were not willing to control with a tiny switch but a few years ago.

The remedy for anarchy is in the home, where parents are permitted, in the order of providence, to reign supreme. These outbreaks in our schools are but remote symptoms of a widespread spirit of insubordination, which is destined, without a check, to burst out in anarchy, dreadful in its consequences. The redemption of our society from such a curse is to be sought, not so much in the reformation of those who have always made trouble by going wrong, as by a reformation in the homes, so that the material for organized lawlessness will not be available, either in a student body or in the citizenship of our Commonwealth.

CONTRIBUTED.

To the Memory of Prof. J. F. Bivins.

We, the Faculty of Trinity College, have heard with deep regret of the untimely and tragic death of Headmaster Joseph Francis Bivens. In view of his relation to this institution as student, alumnus and Headmaster of Trinity Park School, we

desire to put on record an expression of our estimate of his work and our appreciation of his character.

He will always remain in our memories as an ideal student, actively and aggressively identified with every interest of college life. Although not a prominent athlete, he was an earnest supporter of all forms of athletics. As literary editor of the Archive he did more than any other man to give it tone and dignity among college periodicals As a member of the Columbian Literary Society he was in the forefront of all efforts looking to the development of debating and oratory. He was the first scholar in a brilliant and most prominent class—always energetic, sympathetic and accessible to ideas. He was a leader in the religious life of the college, deeply interested in bringing his fellow students to see that the manliest life is a genuine Christian life. Coming into his prime as a student at the beginning of the present administration, he co operated with president and faculty in every effort to create a healthy public sentiment in the student body.

He was a loyal alumnus, never wavering in his zeal for advancing the interests of the college. At the time of his death he was arranging with members of his class to secure a gift that would express their love for their Alma Mater. At many places in the State he made friends for the college by interpreting its true spirit. More than any outward expression of loyalty was the way in which he wrought out in his character the ideals inculcated here. He remained a student and grew as the institution grew. He was an embodiment of the very best spirit of Trinity College—a worthy exponent of its true aims.

His most distinctive contribution to the college was the development of Trinity Park School—an institution which has made possible an improvement in the quality of college work and an extension of its constituency. Called to this responsible position at an early age, he soon displayed qualities of mind and character which assured its success. Besides being a good administrative officer, he was an unusually fine teacher. Himself a well trained scholar, he inspired his students with his own zeal for learning and his appreciation of the best literature. The large percentage of students who have entered college from this school is evidence of the real success he achieved. He was always eager to profit by the best experience of other schools. His recent visit to the best preparatory schools of the country, as well as his careful reading of the best educational journals, made possible a gradual improvement in the curriculum and methods of work. He was an excellent disciplinarian, accomplishing his purpose not so much by arbitrary methods and harsh procedure as by winning the confidence and love even of those he had to discipline most severely. His highest ambition was to bring his students to realize the true glory of the Christian life, working to this end through personal interviews, prayer-meetings, and special revivals. His interest in his students never abated; he kept in vital touch with them throughout their college careers and in later life. He was a worthy disciple of Dr. Arnold, of Rugby, whose life he studied carefully and constantly.

The work he did at Trinity Park School in developing right standards of preparatory training was being felt throughout the State. By building up a worthy and successful institution and by his contact with his fellow teachers, he had made a deep impression. Nor was his influence confined to educational circles. His gifts as a public speaker and preacher gave him access to a large number of people who were looking to him as one of the best-balanced and most inspiring leaders of the future. Magnetic in his delivery, prophetic in his message, he was being felt a distinctive power in the State.

When all his achievements have been noted, there yet remains as a final impression his buoyant, abounding personality, at once the secret of his influence and the assurance of a future of untold possibilities. His favorite text was, "I have come that ye might have life and that ye might have it more abundantly." He lived the abundant life; there was scarcely any side of his nature that was not in process of development and all were harmoniously blending and expanding. On account of his uniform cheerfulness and unfailing good humor he was the chosen comrade of many friends. There was apparently no languor, no weariness in his heart. His enthusiasm for any cause he championed made defeat seem impossible. He was an absolutely unselfish man, passionately interested in developing the powers of other men. He was in his simplicity sublime. An alert and robust mind enabled him to walk boldly along the highways of modern thought. He knew by reading and by actual experience something of the unrest and doubt of the century in which he lived; but he came to find a stronger faith his own. Thenceforth his whole character was irradiated by a faith in the Christian religion which was the secret of his vigor and gave unity to his entire being. He was laying large plans for the future — his intellect growing stronger, his sympathies broader, and his will more creative and constructive. We would not think of him as dead, but as an immortal youth with a smile on his face. "A tiptoe on the highest point of being, he passed at a bound on the other side. Trailing with him clouds of glory, this full-blooded spirit shot into the spiritual land."

To his widowed bride—herself an honored graduate of this institution—to his mother, his brothers, we tender our sympathy.

EDWIN MIMS,
W. H. PEGRAM,
PLATO DURHAM,
Committee.

Virginia Letter.

This has been a busy summer with me. In connection with my work of canvassing the Conference I have stopped over between Sundays and have assisted in five revivals since July 1st. In all these the work of the Holy Spirit has been most manifest. I am more and more convinced that, given a self denying and consecrated ministry, and a laity that love God, we shall have the same kind of work as that done a century ago. Not, perhaps, the same quantity. The field has been so closely gleaned that there is not room in some places for the great ingatherings we had a century ago. In Brunswick, to instance, one year the preacher reported fifteen hundred conversions. Such a report is now a numerical impossibility, unless the unconverted members were to come to the altar; and my experience is that these are the hardest of all to reach. Some of our people have about concluded that the altar is out of date, and they scarcely dare to offer it to sinners. But in all my work, while I have no superstitious views as to its efficacy, I do present the altar; and the people come and kneel there. Nor do I hesitate to preach the doctrine of sanctification as taught by the Scriptures. I do not accept the theory of a 'second blessing," because I have never found it in the Scriptures; but the Bible teaching on that all-important subject is dear to my heart, and I have fearlessly preached it. There are, it is true, places where it should be cautiously presented. We need hardly undertake to teach algebra to the pupil not yet familiar with the multiplication table. But the general life of the church is too low. Bible reading, Sabbath keeping, private and family prayer, and fasting are little observed Even the quarterly fast is apparently ignored by our pastors.

Whither are we drifting? Our connectional organ took, about three years ago, the position that except for gross immorality, no person should ever be excluded from the church. In regard to theater-going, card-playing, dancing, and such like, one of the leading pastors said to me, "Of course, we know these things are in the church; but what are we going to do? We shall only disturb the church. We cannot get rid of them." That is, these people are now in control of the church. The Sunday excursion business is taking hundreds, I might truly say, thousands, away from the Sunday school and the services of the church; and the preachers can not say a word in rebuke, without having the retort made, "You use the Sunday trains as well as we."

We preachers now occupy the absurd position of being called before the Bishop to vow obedience to the Discipline of the church, while we know well that if we do so we shall be changed at the end of the first year in which we make the attempt, and the appointing power will let us go to "Hardscrabble" Solemnly the Bishop says to us, "Do not mend our rules, but keep them." And then, maybe, he takes the Sunday train, "to pull the ox out of the ditch." The P. E preaches of the old-time purity of the Methodist pulpit and pew, and then he, too, has a headache, and takes the Sunday train home. (Fact!)

Now, all this is neither a "kick" nor a croak. I am a happy preacher. I feel rich every time I think how many happy souls I have seen going into the kingdom these thirty years; and I find no abatement of my hope and love and joy in the Holy Ghost. I am not rich as the world goes, but I rejoice in Christ Jesus. My church is very dear to me, and my heart aches to see her lose her power by lowering the standard of personal holiness. We are grinding our tools more carefully than ever, and we are polishing them finely; but the temper of the metal is not hard enough, and the "cutting edge" does not hold.

In material things we are doing well. I never saw such crops in the old State. All our towns are prospering. Richmond is

getting to be right much of a city for the South. Lands are in good demand, and people from the bleak northwest are finding out the value of our climate. Our schools are opening capitally.

We have lost several of our preachers this summer The first to go was the venerable and beloved James C. Watson, who died in Danville. Then very suddenly, one of the middle aged men, Rev. R H Younger, died of paralysis. A few weeks ago, another of the older men, Rev. M S Colonna, who served long in the Carolina part of our work, died at Galmerton, near Norfolk, after a short illness. Our Brotherhood has done much to relieve the families of our sainted brethren. We have some $,000 invested, the interest of which is divided at the end of the year to the families of those that have died. Then quite a number of our Sunday-schools are taking stock in the matter, and are paying a minimum of one dollar on the death of a preacher. We ought to reach $1,200 if the matter were energetically pressed.

There was to me a pathetic interest in the recent death of Brother Sangl Ogawa, late a student at Randolph Macon. About eighteen months ago, I received a long and earnest letter from the now sainted Mrs M. L Lambuth, dated at Mc Meekin, Fla , in which she asked me to befriend this young man. He was then supposed to be a poor boy, trying to educate himself for the ministry. I appealed to the Leagues, in his behalf, and the response was speedy and liberal. He wrote me gratefully, and I was impressed with his earnestness and his talent. Against my judgment, he went to the malarial portion of the conference to spend his vacation, and there he was taken with typhoid fever, and died in a few days. After his death there appeared in the Richmond Advocate a bright letter telling of the kindness of many to him. It now seems that he was of noble birth, an exile from his country owing to the anger of his parents at his conversion to Christianity. Hearing of his success at college, it is said they had become somewhat reconciled and were willing to allow him to return, but God had other work for this noble young soul. What long and lonely hours he must have spent, when alone, thinking of his beloved Japan, and of his angry parents Surely these Japanese people are one of the wonders of the modern world.

The "negro problem" is not so much of a burning question in Virginia as in some of the states. Labor indeed is scarce and often inferior, but there is less of irritation between the races There was some threat of trouble when the electric railways enforced the ordinance of the city of Richmond as to seating them apart from the whites; but beyond a few who walked awhile to relieve their feelings, nothing came of it, and now they take their places quietly, and as a matter of course.

Such horrors as that in Statesboro are a blow to every interest of citizenship and Christianity. No lynching ever yet effected any good; and the degrading effect on the perpetrators is unspeakable.

W. W. ROYALL.

Reidsville, N. C.

Table Rock Circuit.

DEAR ADVOCATE:—Since our last report we have held four special meetings.

At Obeth we had a good meeting. 12 conversions, 9 added to the church. Rev. W. L. Dawson preached three good sermons for us in this meeting.

At Fair View we had a glorious revival, 25 converted and 18 added to the church Most all the church was reclaimed here. Fair View is alive now. It has over paid its parsonage assessment by $10, and is going to over pay on conference claims. Rev. P. C. Battle of the M. P. church was my help here.

At Linville we had a right good meeting, but they had just had a singing which lasted two weeks so the people were about worn out when the meeting began. 5 converted, 2 joined the church.

We had a good meeting at Arneys In four days and nights we had 13 conversions, 13 joined the church.

In five meetings we have had 67 accessions, on profession of faith. One to hold yet.

A few weeks ago we called in the brethren to help us build a barn and smoak house. About 23 came, some from 4 churches, and by night we had a good barn and smoak house about completed.

Then Bro. Clay, our carpenter, came back and built our book case. So we are getting fixed up all right to live Our fourth Quarterly Conference was held last Saturday and Sunday at Mt. Grove. All the churches were represented, 23 officials present A large number communed on Sunday.

On Monday after the quarterly conference Bro. West and I, in company with Bros. T. C. McGimsey, J W. Joyner, O. M. Avery, and Thomas Winters, made a trip to the top of Table Rock. We have been on Table Rock all the year, but we went to the mountain from which the circuit gets its name.

We had a pleasant trip. It was a warm morning, but as we got higher, the breeze was delightful, but some one said, "It is better further on." And we found it to be true. It is simply grand. We saw a great deal of the works of God in a short time. It all declares the wisdom and power of God.

But Table Rock Circuit is higher than the mountain. It is built on the "sure foundation," and reaches to the third heaven. In our revivals we have been made to stop our hand and praise God for his goodness and mercy to us, but, "It is better further on "

Yours in the work,

N. M. MODLIN.

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Green River Charge.

DEAR ADVOCATE—We had a good meeting at Lebonon resulting in several professions, and in 8 accessions. Rev. W. W. Wommack and Bev. H. L. Powell, local brethren, aided and rendered very valuable services in this meeting. Without their kindly co opporation we could not have successfully run this meeting and the one at Maness Chapel which was in progress at the same time.

MANESS CHAPEL.

At this point there were 60 professions and 2 accessions. A prayer meeting also started which I learn is doing well. Something we have never been able to get started successfully before at this place. I appointed a reclaimed backslider to start and lead the prayer meeting, and am informed he started well indeed. Bro. Wommack also assisted me a part of the time in this meeting. Many of the professions here, however, made among backsliders.

BETHLEHAM.

We had a glorious meeting at Bethleham also. The Holy Ghost was present in power, convicting, converting and saving to the uttermost. There were six professions, 10 at the altar and 15 others standing up for prayers the night before the meeting was rained out for 2 successive nights, save one rainy night there were 3 of us present, and one of which made a profession.

Perhaps by far the greater good done at Bethlehem was in quickening and in deepening the spiritual life of the church Many of the members gave evidence of having been lifted to a higher plane of consecration and experience. Among which were Bro. J. D. Carpenter and S. B. Edwards and wife.

NEW HOPE.

The meeting at New Hope was especially enjoyed by christians, there being several rich seasons of refreshing and much good we hope was done, although there were but few professions and no accessions. This meeting while good and enjoyed by Christians did not secure that broadening and deepening of spiritual life and consecration we had hoped for, and failed to secure earnest persistent effort on the part of the church for the salvation of sinners and in the development of the individual Christian character.

I have all along observed that when Christians become deeply burdened for the salvation of

souls, and consecrate their efforts to secure this end, that glorious results follow as sure as God has disclosed that our "labors are not in vain in the Lord," that "this word shall not return void," and that when "Zion travails sons and daughters are born into the kingdom of the Lord"

Pray for us and the good work. Very truly yours in His name.

W. H PERRY, Pastor.

North Asheville.

DEAR BRO. BLAIR:—During the pastorate of Bro. McLarty, Dr. David of Asheville made the church a present of a beautiful and valuable lot, for a parsonage, in memory of his wife. It is situated on Chestnut Street, nearly opposite the Church. Provision has been made for the money to build. We are now building, and expect to have ready by conference, a two story, seven room parsonage, at a cost of about $1700. Congregation and preacher will then be conveniently and comfortably housed and in a few years, by the blessing of God, we hope to be entirely, unencumbered of debt.

G. W. CRUTCHFIELD.

Church Extension Notice.

By order of our Conference Board of Church Extension all applications for aid must be in the hands of the secretary by October 15, 1904. Those who desire to apply to the Board for help should secure blank applications from the secretary as all blanks issued prior to the meeting of our last General Conference are out of date and will not be recognized by the Board. Enclose 2c stamp when ordering Blanks.

J. A BOWLES,
Secretary.

Lowell Circuit.

Rev. J. H. Bennett, the pastor, writes:

Things are lively on the Lowell circuit. Have received 40 members and have other candidates for membership. Am in a fine meeting at Lowell, which is the last for this year All the meetings have been very successful. Expect a clean sheet for Conference and a good increase for the ADVOCATE.

Fearful Odds Against Him.

Bedridden, alone and destitute. Such, in brief was the condition of an old soldier by name of J. J. Havens, Versailles, O. For years he was troubled with Kindey disease, and neither doctors nor medicines gave him relief. At length he tried Electric Bitters. It put him on his feet in short order and now he testifies: "I am on the road to complete recovery." Best on earth for Liver and Kidney troubles and all forms of Stomach and Bowel Complaints. Only 50c. Guaranteed by all druggists.

News of the Week.

State.

Durham was visited by a cyclone, which did considerable damage to property, on the 14th instant.

Extensive developments in coal mining are expected in the vicinity of Walnut Cove It is believed that coal will be found there in abundance.

An Asheville special says: Revenue agents in this district have reported the destruction of three iilicit distilleries and a total of 2,500 gallons of beer and apple pomace.

The High Point Enterprise is now issued daily. It is a four-column, four-page paper at present, carrying a snappy line of news. Editor Farriss expects to enlarge it to a six column paper shortly.

A Durham special on the 14th says: It is learned here that another cotton mill is to be erected at Hillsboro. It is said that the contract for the building will be let in a short while and that the building will be equipped with all that is latest in cotton mill machinery.

The Winston Republican says that a very pretty granite monument, 16 feet high, now stands in the campus of the West End Graded School. It was erected to the memory of the late Dr. Charles H. Wiley, a former citizen, and father of the Public School system of North Carolina.

The North Carolina state board of health, through its secretary, Dr. R. H. Lewis, of this city, is sending out a pamphlet entitled "Causes and Prevention of Consumption." It is a valuable document and may be had by writing to Dr. Lewis. It contains much reliable information, and will not take long to read. It should be studied and its directions followed.—Morning Post.

In the case of State vs. Tom and Chalmers White for the killing of Russell Sherrill, the trial of which was concluded in Rowan Superior Court last Thursday, the jury rendered a verdict of murder in the second degree. The court sentenced the prisoners to six years in the state penitentiary, at hard labor. An appeal was taken and the case will go to the Supreme Court

At Nealsville in McDowell county, three small districts were consolidated last spring and a special tax voted for the public schools. The county superintendent of McDowell writes Supt. Joyner that the enrollment in the three small districts last year was 80, and the average attendance 55, that this year in the consolidated special tax district the enrollment Sept. 8th was 103 and the average attendance 31 2-3 In addition he says: "We have reached several families that have never sent their children to school before"

The Central Carolina Fair Association will hold its fifth annual fair at Greensboro, Oct 12, 13, 14 and 15, and the prospects for the fair of 1904 as being the largest one, in every detail, ever held in the state, are more encouraging every day. Farmers and others are invited and urged to bring their products from the farm, garden, orchard, dairy, stock and poultry yards, and enter into competition for the liberal premiums offered in each department. Every lady in this section should become a competitor for some of the generous premiums offered in the departments of household fabrics, pantry and dairy supplies, ladies' handiwork, fine art and painting.—Greensboro Patriot.

* * *

General.

The Republican State Convention in New York last week nominated Frank W. Higgins, of Cattarangas, for Governor.

A daughter of General A. P. Hill, of the Confederate army, is to be married at Petersburg, Va., to Colonel James McGill, of Pulaski, Va.

The State of Mississippi is said to be in financial straits. There is only $1 56 in the treasury, and no taxes are due in the next thirty days.

A call has been issued for a meeting of the Southern railroad commissioners' association to take place in St Louis October 25. It is expected that all the railroad commissioners of the southern states will be in attendance.

The Lena, a Russian armed transport, put in to San Francisco harbor last week for repairs. This created quite a stir in governmental circles. After deliberation, the authorities decided that the vessel must disarm and remain in the harbor till the close of the war. To this all have agreed.

A Waco, Texas, dispatch says: There is the greatest demand for cotton pickers in the cotton region of Texas known in twenty years and in many cities and towns, draymen, delivery boys, cooks and even hotel helpers have been induced by the high prices paid for picking to go to the fields. The hot weather of the past ten days has caused all cotton not diseased by insects to open. The crop in central Texas promises to be better than last year.

A news special from Columbia, S C., dated Sept., 15, says: A special from Conway, Horry county, by special messenger, to Florence, says that great damage has been wrought in that county by wind and storm, which passed over that section of South Carolina Communication from Conway is cut in every direction, but reports so far received indicate that the damage done in Horry county will approximate $500 000. The greatest area of destruction was from Loris, the last station on the Chadbourne & Conway Railroad, in Horry county, to Mount Tabor, the first in North Carolina. Here crops appear to have been wiped out entirely. Fire could have done the work no better. At Myrtle Beach and Pine Island a number of houses were blown down.

"Dixie Girl--Roxie Ward."

By the way, if you are not getting satisfactory results in the shoes you have been wearing why not ask your dealer to show you a pair of the "Dixie Girl" or "Roxie Ward?"

Every lady ought to have two pairs of shoes for fall and winter—the "Dixie Girl," retailed everywhere for $1 50, the equal of any shoe on the market at $ .00, for her every day shoe; and a pair of "Roxie Ward" at $2.00, the equal of any $2.50 shoe, for her Sunday or dress shoe.

Both may be had of your dealer. If your dealer can't furnish you advise us by postal card and we will tell you where you can find them.

Read advertisement in this paper.

GEO. D WITT SHOE CO.
Mf'r's., Lynchburg, Va.

DO YOU WANT A TEACHER?

The Educational Bureau, Raleigh, N. C, has recently secured the names of a large number of good teachers open to engagement. Write fully as to your needs. It charges you nothing.

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FOR SALE.

Set of McClintock & Strong's Cyclopædia, 12 volumes, half morocco binding, new. For price, &c., address,

L P BOGLE,
s21 4t Jefferson, N. C.

WANTED.—A good Christian home is desired for two children, brother and sister, the boy four and the girl six years of age. Very desirable children and must be placed together. Address, WM. B. STREETER,
State Superintendent.
Greensboro, N. C.

GENUINE BERKSHIRE PIGS, of the finest strains are not to be picked up just anywhere. If you write quick to the Cottage Grove Farm, Box 5, Greensboro, N. C., you can get some of the best. If you are interested be sure to write.

Granbery College, in the State of Texas, has changed its name to Granbery University Training School, and will serve as a fitting school for the Southwestern University hereafter.

Our Correspondents.

From the Jersey Coast.

Since last writing the ADVOCATE your Washington correspondent has not been unlike a very large number of those at the National Capital, who avail themselves of an opportunity of a summer vacation. Accompanied by his little family the writer came to this popular resort one week ago. The weather has been fine, and the vast crowd, numbering hundreds of thousands of people from all parts of the country, are enjoying themselves to the fullest extent. It is an interesting sight to witness the great mass of humanity of all ages from the tiny tot of three to the hoary headed grand parents, all in their varied costumes bathing in and riding the surging waves of the blue Atlantic.

While the great majority of the pleasure and health seekers here are from New York City, which is only about 50 miles to the North, and connected by several railroad lines, the ocean steamer and smaller river vessels, they are here from every direction, including our own beautiful Southland. In addition to surf bathing, playing in the beautiful white sand, fishing and sailing, one finds much pleasure in promenading the two-mile board walk along the beach and visiting the dozen attractive towns within so many miles of this place, including Long Branch, so well known as the principal resort for the plutocracy of the great metropolis of the Empire State. In the afternoons and evenings the immense piers, arcades, casinos and pavilions are thronged with people to enjoy the music from the several bands there stationed There are also other numerous attractions for both young and old.

Just to the south of Asbury Park, separated only by the beautiful Wesley lake, is the well known town of Ocean Grove, which has become quite famous as the site of the great Methodist camp-meeting place. The auditorium, built on the amphitheatre style, with a seating capacity of 10,000 to 12,000 people, in which these meetings are held, is often far insufficient to accommodate all who desire to attend. The plan of construction is quite modern and especially attractive when illuminated by the many thousands of electric lights Bishop Fitzgerald, of the M. E Church, lives here, and is president of the association and also master of ceremonies during these meetings.

Aside from the fact that this great camp meeting is annually held here, others than the closest observers could readily distinguish the prevailing denomination as the streets, avenues and lakes bear names of such men as Wesley, Whitfield and Asbury, and also many biblical names. Ocean Grove is particularly noted for its morality, there being no bar rooms. The town authorities are even so strict that no article of any kind is permitted to be sold on the Sabbath day. Trains are also prohibited from stopping within its limits to take on or off passengers at the station on this day.

At these annual August meetings the most celebrated preachers of the world can be heard. The choir, which is composed of 300 voices, representing all protestant churches, and fifty musical instruments, is quite an attractive feature. On many former occasions the writer has attended these meetings and can bear witness to the fact that they are great intellectual feasts, but it is a question whether as much good is accomplished in the way of saving lost souls as did the old time camp meetings, when in the days of our childhood, living in the piedmont section of North Carolina, the home was abandoned, and father, mother, brothers and sisters would abide for a week or more in a temporary log tent to enjoy those great meetings. Then it was not uncommon for scores and sometimes hundreds to find the Savior precious to their souls, but the later day methods are by no means always so successful of good results. Let us not discourage the unbeliever, but rather remind him that it matters little as to the environments. The meek and lowly Jesus is ever present and ready and willing to save all who will repent and believe, whether under the old time method in the brush arbor located in some remote mountain forest where only the simple gospel truths are proclaimed by the self educated circuit rider, or in the costly tabernacle of the populous city where only the most learned theologians are expected to break the bread of life to dying humanity.

W. F. T.

Asbury Park, N. J., Sep. 10.

Bucklen's Arnica Salve.

Has world wide fame for marvelous cures. It surpasses any other salve, lotion, ointment or balm for Cuts, Corns, Burns, Boils, Sores, Felons, Ulcers, Tetter, Salt Rheum, Fever Sores, Chapped Hands, Skin Eruptions; infallible for Piles. Cure guaranteed. Only 25 cents at all druggists.

Notes From Rutherford College.

DEAR BRO. BLAIR:—Rutherford College opened with the largest number of students under the new management. At the close of the first week 150 had matriculated, the number now being 160 with new students at the arrival of almost every train. The enrollment will doubtless reach 200 by the convening of the Annual Conference.

Professors Reynolds, Peele, Thompson and McKay, the old faculty, are at their posts hard at work. Miss Eugenia Bumpas, of Greensboro, N. C., has charge of the primary department, and has already impressed the College community favorably.

The music department is under the management of Miss Mamie Richardson, of Caroleen, N. C, who has also made a good impression. It is confidently believed that the enrollment will reach 300 during the year.

Yours fraternally,

JOSEPH H. WEST.

University College of Medicine.

GENTLEMEN: — The Department of Dentistry of the University College of Medicine announces a very welcome addition to the ranks of its teaching corps in the person of Dr Richard L Simpson, of Fincastle, Va., who becomes Lecturer on Dental Surgery and will have charge of the Dental Infirmary.

Dr. Simpson is well known as a skillful dentist and, although still quite a young man, has achieved prominence in his profession, being at this time the President of the Virginia State Dental Association and a member of the Virginia State Board of Dental Examiners. Doctor Simpson will be associated in practice with Doctor L M. Cowardin.

Very respectfully,

THE UNIVERSITY COLLEGE OF MEDICINE.

Big Lick Circuit.

DEAR BRO. BLAIR:—God has again richly blessed Love's Chapel in a revival resulting in fifty conversions Nineteen have already joined the church and others will follow. Revs. G. G. Harley and W. B. Shinn did the preaching. To God be all the glory. The meeting lasted one week, closing a couple of weeks ago.

We have just closed our meeting at Big Lick. There were two professions and one addition to the church. Rev. J. T. Stover assisted us. The seed was faithfully and earnestly sown, to be gathered by and by, we trust.

On the 25th of the present month we begin our meeting at Locust. Pray for God's Spirit to be with us.

With best wishes,

C. E. STEDMAN.

September 13, 1904.

Rheumatism
Cured with
Painkiller
(PERRY DAVIS'.)

CANCER CURED BY BLOOD BALM.

All Skin and Blood Diseases Cured.

Mrs M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

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Hair Restorative.

BEST IN THE WORLD
FOR THIRTY YEARS.
& ALWAYS WILL BE.

1874. June 25. From J W. Lockwood, Cashier National Bank of Va , Richmond.

"I have used on my hair about one third of a bottle of the Xanthine, and the result has been its restoration to its original color."

1901. Aug. 9. From Rev. S. B. Hyman, D. D., Dardanelle, Ark.

"I have never had anything to really prove satisfactory before. My wife has used it also with equal satisfaction."

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Examine your own eyes We send free a simple method of testing your eyes at home We sell a single pair of glasses at wholesale price Write for our method today.
The Rapport Optical Co.,
Durham, N. C.

Our Little Folks.

Dollar-a-Day People.

"What can you do?" I don't think I can do much of anything; I was not brought up to anything, and never had to work." "But what do you think you can do?" "I don't know; I never tried anything." "Do you write a good hand?" "I don't know; I couldn't say." "Do you write rapidly?" "Not very." "Will you write me a letter of application, so that I may get an idea of your handwriting and general education?" "I don't believe I can do that."

This is the substance of a conversation which recently took place between the forewoman in charge of the clerks in the subscription department of a popular monthly magazine and a young girl who had called in answer to an advertisement for additional office workers.

This girl is typical of hundreds of people in New York, and in every other large city in the country, who are haunting publishers' offices, clamoring at the doors of gaeat business houses, and wandering the streets footsore and weary in search of work they can not find.

Is it any wonder that such people fail in their efforts? Is it surprising, under such conditions, that an advertisement for a clerk at five or six dollars a week floods the advertiser with hundreds of answers, while one for a man or woman at ten thousand dollars a year calls out not one.

We boast of our educational system, and the unrivaled opportunities of every boy and girl living under the American flag to obtain not only a common-school, but also a college, education, if they have grit and vim enough to work their way to it, yet our land is full of incompetents.

The twentieth century, with nineteen hundred years of preparation and experience and culture back of it, is turning out a greater number of probable failures than any century of the Middle Ages, considering the relative advantages of the times.

When we compare a Lucy Stone picking berries to earn the right to go to college, or a Lucy Larcom working in a factory at the age of ten, yet through her own unaided efforts attaining high rank as a teacher and poet, with this other girl living in the midst of the opportunities offered at a great educational center, who couldn't write a simple letter; when we compare a boy of the same type with a Garfield, sweeping floors and ringing bell or an Elihu Burritt learning to translate Hebrew during the pauses of his work at the forge, we must answer that the fault is with individuals. The young people of our land are not awake to their advantages

Gray haired men and women of middle age or more are working in offices or factories, side by side with boys and girls, and for the same pittance. They failed to educate themselves. Youth is past, and they are reaping what they have sown. There are, of course, many among them who are victims of circumstances, and are not really responsible for their present position; but the majority are where they are because they neglected the opportunities which called insistently to them when they were boys and girls. Grammar schools, high schools, evening schools, lectures and libraries offered them their treasures, but they would have none of them. Now they complain that they are "unlucky," that "fate is against" them, and that others, no better or worthier than they, go to the top of the ladder, while they remain at the foot —Orison Swett Marden, in Success.

Unprejudiced Testimony Against the Cigarette.

To the average newspaper writer, the cheap and easy way of flippant and sneering comment on the efforts of those who are endeavoring to save our boys from the evils of cigarette smoking is supposed to represent the sane and commonsense way of looking at the question. Religious newspapers, especially, are "prejudiced" on the matter. But as the Chicago Record-Herald is quoted as saying in a recent strong editorial, "When General Lyttleton, of the British Army in Africa, attributes the bodily and mental deterioration of young recruits to the cigarette, it is to be presumed that his statement is based upon knowledge of actual facts. He is not controlled by any prejudice or notions. It is his business to develop strong and sturdy bodies in the recruits who are sent to him, and if they cannot be built into good soldiers, he is very certain to ascertain the cause. The statements of General Lyttleton merely affirm the overwhelming testimony already adduced in many quarters to the effect that the cigarette habit results in positive impairment of both body and soul. The Supreme Court of Tennessee, in declaring constitutional the law prohibiting the sale or giving away of cigarettes in that state, said: We think cigarettes are not legitimate articles of commerce, because they are wholy noxious, and deleterious to health. Their use is always harmful, never beneficial. They possess no virtue, but are inherently bad, and bad only. . . . Beyond any question, their every tendency is towards the impairment of physical health and mental vigor."—Ex.

The Happyfying Person.

Mrs. Brown climbed the steps and dropped wearily into one of the big chairs on the Hamiltons' piazza. The Hamiltons were summer people, and Mrs. Brown had never been twenty miles away from South Gosport in her life, but a warm friendship had quickly leveled all distinctions between the two families.

"Yes," Mrs Brown said, in reply to her hostess' greeting, "it's been an age since I've been over, I know, but we've been having company, and 'tisn't that, either—I wouldn't have minded the extra work even with mother sick, but—well, it was Emily Howe, and you've met Emily, so mebbe you'll understand. She isn't exactly what you'd call a happyfying person"

The Hamiltons understood; they had exchanged calls with Emily Howe several times, and always, although they were conscious of nothing but the sunniest of mental tempers at the beginning of the call, its close invariably found them unaccountably depressed. Clorinda, who was young, and had not yet learned the gentle art of charitable speech, spoke suddenly before her mother could prevent her; it was not easy to prevent Clorinda.

"Emily Howe," she declared, "is like the climate of Scotland, as I've read of it—one perpetual drizzle. And there are some things—feathers, and my hair, and afternoon calls and certain enthusiasms—that can't stand a drizzle, and nothing wants to be drizzled upon all the time."

No, Emily Howe certainly was not "happyfying," but the quaint word might well set one to thinking of the many people who would wear it honorably—the sunny, cheery, warmhearted people, full of interest in life and love for humanity and faith in God. They may not be brilliant or cultured or intellectual, but everywhere they go they carry an atmosphere of ease and charm to which others yield as quickly as to the welcome of an open fire on a bleak day. After all, could one wish a finer thing than just to be, wherever life has placed one, a "happyfying" person?—Youth's Companion.

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

SICK HEADACHE,

cause the food to assimilate and nourish the body, give keen appetite,

DEVELOP FLESH

and solid muscle. Elegantly sugar coated.

Take No Substitute.

Trinity High School.

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Our Special Offer.

All new subscribers paying $1 50 will receive the ADVOCATE till January, 1906. Names sent by preachers, for whom they vouch to be paid at Conference, may be sent in at once All old subscribers, paying up to date, and $1 50 in addition, will be advanced to January, 1906 We are receiving lists of renewals and new subscribers by every mail on this proposition, and we urge old subscribers, preachers and official members to help us by calling attention to this offer. Let us have 2 000 new subscribers by Conference.

Conference Date Changed

We note in the daily papers of the State that the date of the convening of the Western North Carolina Conference has been changed from Wednesday, Nov. 9th, to Thursday, Nov. 10th. We waited till the last moment, hoping to have official notice before going to press, but as yet we have received none. The daily papers say that Rev. H. L. Atkins has authority from Bishop Duncan to make this announcement, and we presume this is correct.

The Abbott Affair Again

Our readers will recall that some weeks ago we published extracts from a Cincinnati paper, purporting to give statements made by Miss Mary Pauline Abbott, with reference to conditions prevailing in Caldwell county, this State. Miss Abbott, as we learn from a letter received from her, is a Deaconess of the M. E Church, working under the direction of the Woman's Home Mission Society of the Methodist Episcopal Church.

Not wishing to be unjust to her, and desiring only that the public shall have the facts in the case, we gladly give space to Miss Abbott's letter, explaining, as she says, how it all came about. We have no doubt of the consecration and sincere purpose of Miss Abbott; but it is clear that she is the victim of circumstances, and that she is incapable of coming to any rational conclusion as to what ought to be done in this case She evidently believes that there is great promise in the people who have been rallying to her, when the fact is that all their interest in her or her work is the result of an inborn and nurtured prejudice against the churches already established, and they are for her because they at least believe her to be against them. Without entering into the discussion and threshing over old straw, we insist that this incident furnishes an object lesson of the folly of the Methodist Episcopal Church projecting mission work under the shadow of the Methodist Episcopal Church, South.

We are ashamed of the treatment accorded Miss Abbott on her return. But it must be said in justice to the people of Caldwell county that, like all sections, they have some of that lawless element always ready to take advantage of an opportunity to break out in demonstrations of riotous and lawless conduct Their conduct was shameful and by no means to be defended; yet it was precipitated by the unwise course and counsel of Miss Abbott and her friends.

We do not say that the Mission school was not needed, but we do say that such an enterprise needed to be manned by people who know how to be prudent in speech,and who would educate the people into sympathy with,instead of hostility to,the established order of things.

But here is Miss Abbott's explanation:

MITCHELL HOME, }
Sept , 1904. }

EDITOR OF THE CHRISTIAN ADVOCATE—Dear Sir: I recently learned you published an article in regard to the statements attributed to me, Mary Abbott, in a Cincinnati paper some weeks since. Relying upon you, a Christian and a worker desirous of seeing the right defended, I will attempt to explain the whole situation to you, and believe you can not but accept my statements.

Five years ago I graduated from the Lucy Webb Hays National Training School for Missionaries and Deaconesses, located in Washington, D. C. After the two years' preparation had ended, was assigned to deaconess work in Cincinnati and remained there two years, when the W. H M S. decided to open this school, seven miles from Lenoir, three from Hudson, one from the public road, and sent me as teacher and general worker. During the past year God wonderfully blessed every effort. We lived O, so happily together as school and community; unselfishness and kindly interest for each other was everywhere in evidence. After a revival in March a church was organized and we have since lived O, so zealously, each new member trying to prove the reality of their profession. The S. S. organized in October prospered in a marked degree, many walking from three to five miles and seldom if ever missing a service. The Epworth League and class meeting all bore a deep, spiritual tone. O, these blessed Sabbaths we spent together! The Thursday night prayer meeting was attended regularly by all the co workers, regardless of work or stormy weather. I left my people the first of June, loving every one, and I may say loved by each, old and young. That alone had made the months among them so entirely satisfying, and now, when with them again, without a single exception, those I knew last year are proving their love by defending me in the face of this cruel and unjust criticism, and all, Baptists, M. E. S., Lutherans —all, I know, are saying, "Just don't get discouraged, and we'll fight for you till we die."

Two have received severe beatings during this week because they were known to be loyal to me, one a M. E. S. man, too, the other never before evincing any interest in church matters to my knowledge. There is a class of men in and about Hudson who do quite as they please, regardless of all else, and it is these who are causing the trouble. I would resign now, that my own people could never remember me as a coward and an untruthful person, but their urgent pleadings to stay can not be given a deaf ear, when it is for them and to them I so gladly consecrated my time —my all. Not Hudson or elsewhere in the State, except as the students from a distance, chose to come to us. I will now tell you how it all came about.

Early in July, I think, a reporter came to talk with me concerning the work, having been told of me by some one in the missionary office. At first I refused to be interviewed, but was gradually led into telling her something of the work. In a day or so the Elk convention thronged the city and its proceedings filled the papers, so it was not until the Thursday, I think, of the week following the conversation that it was printed. You well know, no doubt, the capacity on the part of the secular press to twist utterances, and this was done to my embarrassment and annoyance. I immediately saw the reporter and gave her the erroneous statements and told her how every incident mentioned had been printed as a generality. I also saw the editor-in-chief, and in a comment, afterward printed, he spoke of the statements "attributed to Miss A " Also printed these words, which I hope you have read before now: "It is only fair for us to state that where Miss A. mentioned an incident it was given as a generality."

This editor also wrote a letter to the Lenoir editor stating the way it had happened. At any rate, one of the reliable men of our community met this editor on the street and to him the editor said: "I've had a letter from C. and I know now it's a lie." My friend said, "Why did you not print that?" He replied, "O, I just neglected it," and ended by saying, "We haven't any use for Northerners here, anyway." My home has been in West Virginia for years, and it is there my summers have been passed until the last one, and even were I an Ohioan, would I not be deserving of more just treatment than has been received?

I have been universally condemned of writing that article and signing my name to it. Now, if you saw the original you could not analyze it without seeing it had been penned by a hand not my own, and had you been familiar with my mode of expression, as my own people were, you would have decided as they did immediately: "Miss Mary never wrote this, for it does not sound like her language or her letters." The whole article was distorted almost beyond my own recognition. As for instance, where, in speaking of my people's faithfulness, I said they walked from three to five miles, it read "thirty-five."

In response to the lack of furniture of the Home and school, I said, "There is but one comfortable rocking chair, and we did not have a washboard until spring." You no doubt recall the statements in the papers.

I said our school building, which must also serve as a church, is so poorly seated that when a crowd is on hand some must sit on the floor. I need not enter further into a repetition of my conversation, for every headline and every complete sentence bore the same stamp, and be it even so, I can plainly see the cause. Had the article not been delayed a week or more before, perhaps, receiving the first writing, this would not have occurred.

The pain and anxiety it has caused me is far beyond expression. I talked with Mr. Martin, the Lenoir editor of the News, and he seemed very reasonable, though I can not accept his advice to arrest or bring suit against this wealthy corporation who control and publish the Cincinnati paper. If no more justice were given a woman there than seems to be here I would make a fatal mistake. Though this is so hard to accept, it is no more so than others have met with who finally accomplished great things for God, and while these trying hours are bringing my own spirits into a close relationship with God and into a more perfect state of submission to His will, and causing everyone of my acquaintances and friends in our own community to stand loyally and firmly upon principle, is making of our young men, so soon to be thrust upon their own responsibilities and to become either a power for good or evil, manly, true hearted supporters of a cause they know to be unjustly condemned. Well, I'm willing to pay the price, though it be in sleepless nights and anxious, troubled days. But O, that blessed promise! what it has meant since the whole State so readily accepted every criticism and unfavorable suggestion. "Lo, I am with you alway " You, who perhaps for years have been toiling steadily on, trying to garner precious souls for the Master, must know what misjudgment, unjust criticism and hindrances of every sort are met with, and can perhaps share with me a little sympathy in this. Did I not believe it to be probable I would not write you, but accept your editorials as silently as I have the others.

Our work is in no sense Northern, except as the funds come from there. It is a word never used by myself, any more than Republican and Democrat and slavery. From my first entrance in this State all argumental terms have been discountenanced. My one comfort is that every North Carolina person with whom I ever became slightly acquainted is now a thousand times better friend, and with these noble, sensible people to encourage me and God still on the side of right, I can bear all that comes, losing myself but the more completely in the interests and labors for these dear people among whom I live.

I would refer you to Rev. James Bedford, Parsons, W. Va., for whom I did church work two vacations; also to Dr. E. Edmunds, pastor of Avondale M. E. Church, Cincinnati, O.; Dr. Jesse Bowman Young, Walnut Hills, Cincinnati, O.; Rev. Elmer Serl, Riverside, Cincinnati, O , ministers whom I assisted; also Mr. Geo. B. Jennings, music store, W. 4 h St., Cincinnati, O.; Mr. John Sayers, vice president Hartwell Furniture Co., Cincinnati, O.; Dr. Frank M. Bristol, pastor Metropolitan M. E Church, Washington, D. C , whose church I attended and assisted in during the two years student period, and from which a handsome gold watch was presented upon my graduation.

From the secular press I shall expect no justice, but from our church papers, edited by Christian men, I can not believe the same treatment will be given

Mrs. D. L. Williams, wife of a former vice president of the Ohio Wesleyan University, is in charge of this particular work, and has known me for years. As to information concerning the money part of our work, I

would refer you to her, as she receives the receipts and itemized accounts, and knows each dollar received here.

Will you kindly see that the minister who first had an editorial or comment printed in your paper sees this letter, and may I not ask you to refer to some one or more of these names given, then right the matter as far as you can?

Miss Kennedy's letter, which you may have read, after begging my forgiveness, is coming to attempt to convince Hudson of the wrong.

I am yours sincerely,
M. P. ABBOTT.

EDITORIAL NOTES.

Rev. Dr. D. Atkins, presiding elder of Winston District, and Rev. J. F. Kirk, of the Summerfield circuit, called on Monday afternoon.

The Epworth League Conference of the Asheville District met in Haywood Street Church, Asheville, yesterday, and will continue through today and tomorrow. We hope to be favored with a full account of this meeting next week.

Mr. L. L. Thomas, of Thomasville, is doing some field work for the Advocate, collecting and soliciting new subscribers. Brother Thomas is a veteran in the work and though more than four-score, is as spry as a boy. We trust our people will give him right of way and be sure not to send him away empty.

Rev. J P. Rodgers, of Asheboro station, who is just out after several weeks' illness, of typhoid fever, called Friday, in company with Rev. J M. Rowland, on his way for a few days' visit to old friends in the Pilot Mountain circuit. Though still feeble, Brother Rodgers is rapidly gaining strength and we trust will be able to go forward with his work.

His friends will regret to learn that Mr. Richard Webb's health has failed and he has been obliged to give up his work in Central College, Mo., and is now traveling in colorado. Prof. W. A. Webb, whose place his brother was supplying while he pursued his studies in the University of Berlin, has been recalled to take up his work at Central. Mr. Webb has been in Germany fifteen months and did not expect to return before next summer.

Rev. J. E. Woosley, presiding elder of the Franklin District, sends us the following sad note: "Dear Bro. Blair—Rev. T. B. Johnson's little daughter, Mabel, died of diphtheria in Macon county, Sept. 15, 1904. He and family were on a visit to his wife's people and only reached there a few days before this bereavement came." Great sympathy will be felt for Brother and Sister Johnson in this sad bereavement. May they have special grace for the hours of sorrow.

We have received the Rally Day Programme, entitled "A Missionary Service for Sunday Schools." This programme is prepared by the Board of Missions, and can be had free by addressing an order to G. W. Cain, Nashville, Tenn. The third Sunday in October is the day set apart by the Board of Missions and the Sunday-School Board to be observed as Rally Day for Foreign Missions, and we trust that pastors and Sunday School superintendents will co operate in the effort to make more out of this day than ever before. The programme seems to be a well arranged entertainment of instructive readings, recitations and songs.

Rev. G. E. Eaves, who has been serving as assistant pastor of the Tryon Street charge, Charlotte, has been transferred to the Missouri Conference, and stationed at Louisiana. He will leave for his new charge about the 26th inst. We regret to see young men of this class going away from us, but we are sure they are needed in these western Conferences and we must not be selfish. Brother Eaves is one of the most promising young men of his age in our Conference, and we shall expect good reports from his work in Missouri. He married in that section, and we suspicion that this may have been one of the factors which had to do with his decision. Referring to his transfer the Charlotte Observer says. "Mr. Eaves has had special charge of Epworth church and the Seversville Methodist church, and the good work he has done is shown by the increased congregations at those two churches and the renewed religious activity. The new appointment of Mr. Eaves will take him to one of the best small cities in the northeastern section of Missouri, near the Illinois and Iowa State lines. Louisiana is a thriving place of 6,000 inhabitants, situated in a rich section of country. The church of which Mr. Eaves will become pastor has a large and flourishing congregation."

The Roll of Honor.

Every pastoral charge securing ten or more new subscribers to the ADVOCATE and the renewal of the old list, between this and the Annual Conference, will be entitled to a place in the roll of honor to be published after Conference. In case any old subscriber proves to be a dead head after faithful effort to collect, such failure will not be reckoned against the charge so as to prevent taking a place in this roll of honor. Every mail is now bringing lists of new subscribers under our proposition, and it will be easy to secure the requisite number where prompt effort is made. Let the lists roll in.

Married.

On Sept. 14th, at 2 45 p. m, Rev. Samuel L. Richardson of our Conference, was happily married to Miss Selma Phillips, at the home of her parents near Jonesville. The bridal party left immediately on train for a visit to parents of the groom in South Carolina.

Bro. Richardson is finishing up his third year as pastor of Jonesville circuit, and is in favor with his people. He was, to start out with, one of the weightiest young men of our circuit, and surely now, with the acquisition of a competent helpmeet, success is guaranteed to him. Many friends extend the best wishes to this happy couple. H. C. SPRINKLE.

Dr. W. R. Lambuth is visiting London for a few weeks. He left Brazil about the 6th.

North Carolina Methodism.

Miss Helen Hoyle, daughter of Rev. M. H. Hoyle, will teach again in the eastern portion of the State.

Rev. B. F. Hargett, of the Boone Circuit, held an interesting meeting at Blackburn chapel last week.

Rev. G. G. Harley, of Norwood Circuit, assisted Rev. R L. Doggett in a meeting at Mt Zion last week.

Rev. J. J Renn, of the Greensboro Circuit, held a meeting at Jamestown last week with good results.

Rev. W. H. Willis, of Marion Station, attended the Missionary Rally at Kadesh Church, on Belwood Circuit, last week

Rev. J. B Craven, of Cooleemee, is conducting a revival meeting this week, assisted by Rev. J. F. Kirk, of Summerfield Circuit.

Rev. J H. West, presiding elder of the Morganton District, writes that the district bids fair to make the best showing in its history.

Rev. J. A. Cook, presiding elder of the Mount Airy District, assisted Rev. R. L Ownby in a revival at Wilkesboro last week.

We regret to note the illness of Mrs. R. M. Courtney, wife of Rev. R. M. Courtney, of Lincolnton. We trust that she may soon be well again.

Rev. J W. Kilgo, presiding elder of Spartanburg District, South Carolina Conference, preached for our Wadesboro people on the second Sunday

It is announced that Rev. J. A. Clark, of the Stokes Circuit, will begin a meeting at Trinity church, near Dalton, on the second Sunday in October.

Rev. W. Y. Scales, pastor of Main Street Church, Salisbury, has had an interesting meeting during the past week, assisted by Rev. R. B Hines, a local preacher of Mount Airy. We hope to have a full report soon.

Rev. T. B. Johnson and family, of Pleasant Garden Circuit of the W. N. C. Conference, arrived last Friday on a visit to Mrs. Johnson's relatives in the southern part of Macon county. —Franklin Press.

Rev. J. F. Kirk closed a meeting at Pisgah, on Summerfield Circuit, last Friday. The church was much revived and there were a number of conversions. To date, Brother Kirk reports more than one hundred professions this year.

Prof. Holland Thompson, who has been spending the summer with his parents, Prof. and Mrs. D. Matt Thompson, returned to New York yesterday to resume his duties as member of the faculty of the College of the City of New York.—Carolina Mascot.

The revival meeting at Trinity Methodist church, Statesville circuit, closed Friday night. There were 25 conversions, 7 additions, and the church greatly revived The pastor, Rev. R. M. Taylor, was assisted by Rev. R B. Hines, of Mt. Airy. Mr. Hines is a good revival preacher and gave great satisfaction to the people. —Carolina Mascot.

Rev. H H. Jordan is in the midst of a revival meeting at Walkertown. He writes that there are indications of good success.

World's Fair Accommodations.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding houses and splendid private homes. This is really an extension of the boarding house register, which such Associations have always maintained for the benefit of strangers. The St. Louis Association makes no charge to its patrons, either directly or indirectly, for the service, and the benefits of the Bureaa are extended not only to young men, but the Christian public generally. Those interested are invited to correspond with E P. Shepard; Secretary Y. M. C. A. World's Fair Bureau, Grand and Franklin Avs., St. Louis.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil Petropolis, August 11
Virginia, Lynchburg November 9
North Alabama, Talladega, November 23
Alabama, Selma, December 7
South Carolina, Darlington December 14
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee Gallatin, October 5
Western North Carolina, Charlotte, Nov. 9
North Georgia, Marietta November 23
South Georgia, McRae, November 30
Mississippi, Gulfport, December 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, August 25
Korean Mission, Seoul, September 15
China Mission, Shanghai, October 6
North Mississippi, Kosciusko, December 14

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colorado, August 18
Western Rosedale, Kansas, August 25
Missouri, Columbia, August 31
Southwest Missouri, Springfield, Sept. 14
St Louis DeSoto September 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell Texas, October 27
Memphis, Jackson Tennessee, November 16
Arkansas, Prairie Grove, November 23
White River, Augusta, November 30
Little Rock, Texarkana, December 7

SIXTH DISTRICT BISHOP CANDLER.

North Carolina Henderson, November 30
Florida, Orlando, December 7
N W Mexican Mission, Nogales, Mex, Jan 12
Central Mexico Mission, Mexico City, Jan 19
Mexican Border Mission, Allende, Jan 26
Cuban Mission, ——, February 16

SEVENTH DISTRICT—BISHOP MORRISON.

Montana Stevensville, August 25,
East Columbia, Oakesdale, Wash., Sept 1
Columbia, Harrisburg, Ore., September 22
Pacific, Sacramento, Cal., September 28
Los Angeles Phoenix Ariz., October 13
Louisiana, Lake Charles, La., December 7

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N M, Sept 15
Indian Mission S. McAlester, I T, October 26
West Texas, Cuero, November 9
Northwest Texas, Mineral Wells, Nov 16
North Texas, Bonham November 23
Texas Marshall November 30

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington August 31
West Virginia Fairmount, September 7
Illinois, Patoka September 15
Louisville, Franklin September 28
Holston, Abingdon, Va., October 12

Dr. E B. Craighead, late of the Missouri Normal College, and formerly of Wofford and Clemson Colleges, South Carolina, has been elected to succeed Dr. E. Alderman as president of Tulane University, at New Orleans. Thus one of the highest honors possible to a Southern educator comes to a Southern Methodist.

Dr. C. W. Byrd and family, of Atlanta, are Summering in the mountains of Western North Carolina.

A great man is one who has learned how little men are and how little they know at their best. A little man is one who has not learned this, and who never will or can.—Era.

The Quiet Hour.

In Winning Souls to Christ.

When all gifts and graces have been received, and when prayer has been offered in behalf of the unconverted, there yet remain as the duty of every Christian direct and personal labors for the salvation of the nnconverted The real enjoyment of religion, the witness of the Spirit, the baptism of the Holy Ghost, all imply that there is, contemporaneous with these and concomitant with these, a holy and unblamable life. There must be this holy life or the unconverted will have no real confidence in the genuineness of the profession of religion made with the lips. If any Christian, young or old, lead a pure, upright and holy life, such life is convincing and unanswerable argument for the realty and excellence of the Christian religion, and at the same time it exerts a powerful influence upon all who are its subjects. It must be noted that all this involves the idea that worldliness and frivolity and pleasure-seeking, and, in fact, everything that is out of harmony with the best type of religious experience, must be laid aside. But this must be done by everyone who wishes the richest experience of divine blessing, the greatest spiritual influence and the highest suc cess in winning souls to Christ. —Bishop W. F. Mallalieu.

Rest.

"There is no music in a rest, but there is the making of music in it." In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent, and our part missing in the music which ever goes up to the ear of the Creator. How does the musician read the rest? See him beat the time with unvarying count, and catch up the next note true and steady, as if no breaking-place had come in between. Not without design does God write the music of our lives. Be it ours to learn the time, and not be dismayed at the "rest." They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the key note. If we look up, God him[illegible] time for us. With the eye on Him, we shall strike the next note full and clear. If we say sadly to ourselves, "There is no music in a rest," let us not forget "there is the making of music in it" The making of music is often a slow and painful process in this life. How patiently God works to teach us? How long He waits for us to learn the lesson!

The Power of Faith.

The man who accomplishes anything in this world is and must be a man of faith. Strong men, forcible men, virile men of faith. It may be a low type of faith—faith in self—but it is faith. Beaxendale says: "Weak faith makes weak men." How much stronger should be the man who has faith in God, the faith that says: "I can do all things through Christ who strengtheneth me." This is faith of the higher type. Be done with saying what you don't believe, and find in your soul the divinest, truest thing in which you do believe, and work that out. Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you to be. So, and so only, as you take the next step forward, as you stand strong where you are now. so only as you think the curtain will draw back, and there will be revealed to you what lies beyond — Phillips Brooks.

The Sentinel of the Soul.

Those who idulge fretful feelings, either of anxiety or irritation, know not what an opening they thereby give to the devil in their hearts. "Fret not thyself," says the Psalmist; "else shalt thou be moved to do evil." And in entire harmony with this warning of the elder Scriptures is the precept of St. Paul against undue indulgence of anger: "Let not the sun go down upon your wrath, neither give place to the devil" Peace is the sentinel of the soul, which keeps the heart and the mind of the Christian through Christ Jesus. So long as this sentinel is on guard and doing his duty, the castle of the soul is kept secure. But let the sentinel be removed, and the way is opened immediately for an attack upon the fortress.—Bishop Huntington.

Religious Culture.

One of the watchwords of this age is culture. This means far more than fitting a man for a special trade or craft. For the man should be more than a trade. He should have aspirations above the bread he wins. He is the inheritor of all the ages past, and heir apparent of all that can come Our culture seeks a full, harmonious development of all our faculties; freedom from narrowness; a royal hospitality to everything great and greatening; sympathies as wide as humanity in this world or any other; feelings catholic and high, responsive to the laws and sacrifices of the universe. Our education must draw out every possibility of a man, make the most of circumstances, and utilize to the utmost all proffered helps, human and divine. Ours is not a training for today, but for all days and beyond. In so broad a curriculum religion must have place. That culture is narrow and small which pertains only to the earthward side of our nature. For there are certainly Godward capacities. And religion which embraces these is large enough and stong enough to make every earthward culture a subordinate department —Bishop Warren.

Boastful Building.

"Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" Such was the boastful inscription put upon the first Eddystone lighthouse, built by the eccentric Winstanley. His challenge was accepted, and one fearful night the sea swallowed up the tower and its building. The next one met a similar fate, the structure and its builder, Rudyard, again perishing together. The third was erected by Smeaton, who built it all of stone, making it a part of its rock foundation, so that the lighthouse penetrates it as a tree penetrates the soil. Upon this lighthouse no vaunting inscriptions were placed, but on the lowest course were chiseled the words: "Except the Lord build the house, they labor in vain that build it;" and on the keystone, above the lantern, is the exclamation: "Laus Deo!" That structure still stands, a never-failing beacon light to storm tossed mariners. He who would build for eternity must not set about his task in any vainglorious, over-confident spirit. He must be careful as to his foundation, building firmly and deeply upon the Rock, Christ Jesus, and relying in trust and humility upon Him who alone can enable me to reach a perfect result.—Wellspring.

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Your heart is not able to pump the blood fast enough to your lungs.

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Please mention this paper.

The Epworth League.

Topic for Sept. 25.

The Open Church.

(Missionary.)

(Ps 110: 3; Isa. 55: 1, 2; Matt. 11: 28 30)

Library references: "Missionary Issues of the twentieth Century" (pp. 516-518, 521-524, 529-539); "Down in Water Street" (pp. 99-109); "Under Our Flag" (pp. 161-176).

In the early history of the Jewish religion Jehovah was regarded, not as the Lord of all nations but as the God of Israel exclusively. Against this selfish view or religion many of the prophets protested and taught the universal Lordship of Jehovah. Christ, our supreme Teacher and final Authority, taught not only that God is the Father of all men but that the offer of salvation is made absolutely in the same terms to all men. Therefore, since Christ intends that his gospel shall be preached to every person on earth, regardless of limitations in race, time, space, or adaptation of method, he places upon every disciple of his the solemn obligation to make the one business of his life the extension of God's kingdom. Christianity claims every disciple for service and every legitimate method for use. It is on this principle that the open church is built.

I. The Open Church Defined.

A definition of the open church may be given in one sentence, as follows: "It is a Church organized for the purpose of aggressive evangelism in its immediate community, where, as a rule, wholesome social and religious influences are deficient, the working principle of the organization being to supplement the ordinary methods of the gospel, such as preaching, Sunday school, and prayer meeting, by a system of organized kindness and service, ministering to the physical, social, and intellectual as well as to the spiritual needs, and reaching, as far as possible, all the people all the time, with the ultimate aim of saving the whole life through vital faith in Jesus Christ." This definition deserves careful study.

1. In the first place an open church is thoroughly organized. One of the essential principles of an open church is that it is so organized that every member is given something definite to do. Drones haven't even standing room. When a person joins an open Church the first question they ask him is: "What work can you do?" If it is discovered that he has never been engaged in any Church work, the next question is: "Are you willing to learn to do definite work for Christ?" The average church is an institution of worship, and likewise an open church is an institution of worship, and likewise an open church is an institution of work primarily. But while worship has a large place, it is not regarded as an end in itself, but rather as a means to higher service. In the unorganized Church the preacher does nine-tenths of the work, while in the open church he is the leader and the members do the nine-tenths of the work.

2. The organization is for a definite purpose—to enthrone Christ. The aim is to enthrone Christ in the thought and conscience of every person in the community. When an open church is established in a city slum, it is there to declare war on every form of sin and wickedness, to burn the bridges behind it, and is never to be satisfied with anything less than the unconditional surrender of every person in the community to Jesus Christ.

3 Consequently the open church is always open. As Hugh Price Hughes said: "It is a Church in which the members are at it, all at it and always at it, and lying in wait at every corner to entrap the devil." Many churches are open three or four times on Sunday and two or three times during the week, and for the rest stand with closed doors. The open church is open all day and every day. And why not? The saloons are open eighteen out of every twenty-four hours, while many churches are open only eighteen hours out of twenty-four days. The spasmodic manner in which much Christian effort is carried on casts a grave doubt on the reality of our purpose. Many skeptics discover a glaring inconsistency between our professions of devotion and earnestness and the barred doors and silence of our churches. Surely if there is any institution in all the land that should never close, it is the church. The Y. M. C. A. is open every day. Many lodges keep rooms open all the time. These institutions were organized to meet an emergency caused by the failure of the Church. The church can do all the essential work of the fraternities, and do it far more effectively than any pure secular organization.

II. The Adapted Church

1. However, in order to meet the needs of the living generation, the Church must adapt her methods to present conditions. This is an age of adaptation, when the whole round of social and economic efforts are being reconstructed and readapted. The Church should lead in this advance movement and be the first to take advantage of the quickened social and democratic ideas and feelings of society.

2. Brotherhood is the watchword of the world. Christ is the author of this watchword, and all the noble feelings and aspirations that are now gathering round this world idea and ideal are of the Spirit of God. The Church must govern herself accordingly.

3. Adaptation is the law of life. The Church that insists on maintaining any particular form of effort, that clings to the "old and well-tried methods" simply because they are old, that is unwilling to adapt herself to the needs of the hour, but demands that those whom she seeks must first conform to her arbitrary customs—such a church has lost the vision of Christ, who came to save all men; has forgotten the example of Paul, who became all things to all men so as at all cost to save them; has ceased to respond to the living voice of God in society, and is ready for death.

4. If people will not come to the Church, the Church must go to the people. Of course it is better to have the people come to us in our own way; but if they won't come, then we must go to them in their way. For example, here is a church in a down town district in the midst of a large unchurch population. The people will not come to the church because there is no music but congregational singing. Then try an organized choir. Still, if they do not come, try an orchestra. One orchestra of this kind in London has one hundred instruments. But if an orchestra fails, try a brass band. An experienced city missionary in England said that with a brass band and an orchestra he could fill any church or theater in London, and keep it filled. The people can be reached. If by no other means, they can be reached by music.

5. After they are reached they must be led and trained for Christ. To this end the open church supplements the ordinary methods with social, educational, and philanthropic features of work. For example such methods as these may be used: a reading room, a kindergarten, a gymnasium, a labor bureau, a savings bank, a people's drawing room, temperance concerts, stereopticon exhibits, classes in sewing and cooking, night school, boys' brigade, clubs for different classes, mothers' meetings, always Bible classes. This list may be added to indefinitely. Before adopting any method the one question is: "Will it minister to a real need?"

6 The open church is thus a form of adaptation of the Church to meet present needs, a fundamental principle of which is that all life is sacred, that everything not in itself wrong may be legitimately used as a means to bring sinners within the reach of the gospel and to win them to a higher life —Epworth Era.

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An . . . Infant's Catechism

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to
Rev. Geo. R. Smith, Macon, Ga.

Littleton Female College.

This institution with a patronage of more than 200 pupils from five different states, covering an area of 1000 miles in diameter, desires immediate correspondence with any young lady who wishes to go off to school. A postal card or letter will bring immediate reply and interesting information.
The 23d Annual Session will begin on Wednesday, Sept. 14, 1904.
je 2 13t] J. M. RHODES, President, Littleton, N. C.

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Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

A member of an auxiliary writes: "I have been laying aside a penny a day for several years as a thank offering to the missionary work of the Woman's Board. This year I am planning for at least two cents a day, and I hope I may be able to give more.

Money a Mighty Spiritual Force in the Kingdom of God.

BY CHARLES K. OBER,
Secretary of the International Committee of Young Men's Christian Associations.

Money is a mighty force. The love of it reaches to idolitry; the eagerness to make it is all absorbing; men sell their souls for it; and it is the dominant material force in this world.

Christ recognized it as a force to reckon with, and arrayed in opposition to himself and his kingdom. He gave to it one-seventh of the recorded space in the Sermon on the Mount, and treated it in a warning in at least four of his parables and in conspicuous personal interviews.

In the Sermon on the Mount, Christ commands us to make God, not money, our treasure; to make God, not money, our master; and to make God's kingdom and righteousness, not money-making, our chief occupation.

The place of money in the gospel program is made prominent by Christ. The evangelization of the world is a joint enterprise of Christ and his people. It is a tremendous fact in salvation that God is not merely undertaking to bring sinners into safety, but he is bringing many sons into glory, not only to make them joint heirs with Christ in his future kingdom, but joint partners with Christ in his present enterprise of saving the world with the gospel. For the prosecution of this mighty campaign of establishing the world empire of Jesus Christ, Christ has contributed the gospel, including his earthly life, death, and resurrection from the dead. He has also contributed the Holy Spirit, and is contributing his own leadership and intercession. On the other hand, he expects his people to contribute as their share (1) the preaching of the gospel in all the world, (2) personal testimony, (3) money, (4) prayer.

These offerings of service and gifts, though insignificant of themselves, become, with Christ's blessing and co-operation, irresistible spiritual forces, and if given up to our ability are abundantly sufficient for the world's evangelization.

God has therefore associated money with prayer, the preaching of the gospel, and personal Christian testimony, as one of the four great human factors which his power and blessing transmute into mighty spiritual forces that, under his leadership, will evangelize the world.

The giving of money is a personal Christian necessity. God has so constituted us, and has so placed us in relation to others and to his kingdom on earth, that the giving of money habitually, proportionately, and as an offering to God is absolutely necessary to our own spiritual life and growth in Christian grace and character.

This makes money a mighty spiritual force in the life of the man who gives it away, and demonstrates to that man the truth of that otherwise incredible statement of Christ, "It is more blessed to give than to receive."

It is impossible for men to become Christlike in character unless they learn to follow Christ in giving. In no other way can they come to possess the outward flowing life.

Dr. Goucher well says, in his strong paper at the Toronto Student Volunteer Convention: "No individual is as necessary to the rest of humanity as the rest of humanity is to him. Proportionate and systematic giving should be habitually practiced by every Christian as an expression of loyalty, for personal discipline and deepening of devotion, for strengthening his spirit of worship, and for personal enrichment. Any method of church finance which has the getting of money as its sole or prime object is unworthy of the church and contrary to the Pauline principle, 'I seek not yours, but you.'"

Money-giving, like prayer, is not for the few, but for all the people of Christ. Since the evangelization of the world is such a collossal program, since Christ depends upon his people to accomplish the task, and since the habitual giving of money as an offering to God is a personal Christian necessity, every disciple of Christ should be taught and encouraged and helped to give as well as to pray.

Everybody has some money, for money is the universal measure of the value of man's time. The giving of money, therefore, like prayer, is a service within the reach of all to render; and since everybody can see many good reasons why he needs more money for himself, the offering of money to God generally involves sacrifice.

It becomes, therefore, at times an even more spiritual exercise and service than prayer itself, as it is more expensive and is a greater public evidence of sincerity and love.

Dr. Goucher says again in his Toronto paper: "It is in the power and it is the duty of the poorest to make his influence felt to the uttermost parts of the world, and to be represented for all time and eternity in the constructive forces which are shaping the new heavens and the new earth Every person has opportunity and is under obligation to his Lord and to himself so to contribute of his money as to hasten the world's salvation. A nature without benevolence is doomed to selfishness, sterility, and spiritual poverty."

Quarterly Meetings.

Asheville Dis't—4th Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville		Sept	3 4
Bethel		"	3 4
Marshall circuit, Walnut Creek		"	8 9
Hot Springs ct., Antioch		"	10 11
Ivey circuit, Barnardsville		"	13 14
Bald Creek circuit, Bald Creek		"	15 16
Burnsville circuit, Burnsville		"	17 18
Swannanoa circuit, Swannanoa		"	4 25
Hendersonville station		Oct	1 2
Hendersonville ct, Hillgirt		"	3 4
Cane Creek ct., Tweed's Ch.		"	8 9
Old Fort circuit, Parson's Church		"	15 26
Weaverville circuit		"	22 23
Weaverville station		"	29 30
Central		Nov,	5 6
Haywood Street		"	5 6

Charlotte Dist—4th Round.

J. E. Thompson, P. E., Charlotte, N. C.

Pineville, Pineville		Aug	27 28
Dilworth		"	28 29
Trinity		aept	4 5
Hoskins		"	4 5
Morven, Bethel		"	10 11
Brevard		"	18 19
Chadwick		"	18 19
Monroe circuit, Carmel		"	24 25
Monroe station		"	25 26
Weddington, Weddington		Oct	1 2
Matthews, Matthews		"	2 3
Clear Creek, Zion		"	8
Tryon street		"	9 10
Calvary		"	9 10
Lilesville, Forestville		"	15 16
Wadesboro station		"	16 17
Ansonville Mt. Vernon		"	22 23
Polkton, Polkton		"	23 24
Waxhaw, Waxhaw		"	29 30
Derita, Pleasant Grove		Nov	5 6

Franklin Dis't—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station		July	23 24
Franklin circuit at Iotla		Aug	6 7
Webster ct at Cullowhee		"	13 14
Macon cir. at Mount Zion		"	20 21
Glenville circuit at Norton		"	27 28
Whittier circuit at Shoal Creek		Sept.	3 4
Dillsboro, Sylva & Dillsboro		"	10 11
Andrews circuit, Andrews		"	17 18
Bryson City circuit, Bryson City		"	24 25
Murphy Station		Oct.	1 2
Robbinsville circuit, Robbinsville		"	8 9
Hiwassee circuit at Martin's Creek		"	15 16
Hayesville circuit at Hayesville		"	22 23

Greensboro Dis't—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, West Market		July	24
Greensboro, Spring Garden St.		"	31
Greensboro, Centenary		Aug.	7
Greensboro, Walnut St		"	14
Pleasant Garden, Bethlehem		"	28 29
Ruffin, Ruffin		Sept	4
Randolph, Mt Shepherd		"	10 11
Wentworth, Salem		"	17 18
Reidsville, Main St		"	18 19
Asheboro station, Asheboro		"	25
Randleman, Naomi		"	25
Uwharrie Oak Grove		Oct.	1 2
Asheboro circuit, White Chapel		"	7
Enterprise Concord		"	8 9
Ramseur, Ramseur		"	9 10

Morganton Dis't—4th Round

J. H. West, P. E., Rutherford College, N. C.

Morganton station		ug.	18 14
Cliffside circuit at Oak Grove		"	20 21
Henrietta and Caroleen		"	21 22
Marion station		"	27 28
Connelly Springs ct., Ruth. College		Sept	3 4
Table Rock ct at Mt Grove		"	10 11
North Catawba ct, Green Mtn		"	17 18
Morganton circuit Mt Pleasant		"	18 19
Forest City ct, Salem		"	24 24
Rutherfordton station		"	25 26
Green River circuit, Bethlehem		Oct	1 2
Elk Park, Elk Park		"	8 9
Spruce Pine ct Valley View		"	15 16
Bakersville station, Bakersville		"	16 17
Broad River ct., Tanner's Grove		"	22 23
Thermal City ct Pisgah		"	29 30
McDowell circuit, Nebo		Nov.	5 6

Mount Airy Dis't—4th Round

J. A. Cook, P. E., Mount Airy, N. C.

Jonesville circuit at Jonesville		Aug.	2 28
Elkin station		"	28 29
Sparta ct., Potato Creek		Sept	3 4
Laurel Springs ct. Chestnut Hill		"	10 11
N Wilkesboro ct., Miller's Creek		"	17 18
Wilkesboro ct. Wilkesboro		"	18 19
Rockford ct. at Stony Knoll		"	24 25
Mount Airy station		"	25 26
Creston ct. Thomas Chapel		Oct	1 2
Watauga ct., Henson's Chapel		"	2 3
Boone ct. Fairview		"	8 9
Heaton circuit at Methodist Chapel		"	15 6
Jefferson ct. Jeffers n		"	16 17
Yadkinville ct., at Center		"	22 23
Stokes ct at Antioch		"	29 30
Pilot Mountain ct at Pinnacle		"	30 31
Mount Airy circuit at Green Hill		Nov	5 6

SPECIAL MEETINGS.

Sparta Circuit.

Bryan's school house, Tues. night, Aug. 30
Sparta, Wednesday night, August 31
Shiloh Thursday, 11 a. m, September 1
Cox's chapel, Friday, 11 a. m. Sept. 2

Laurel Springs Circuit.

Mount Zion. Tuesday, 11 a. m, Sept 6
Laurel Springs, Wednesday, 11 a. m. Sept 7
Transon, Thursday 11 a. m Sept 8
Cox's Academy Friday 11 a. m Sept 9.
Healing Springs, Sunday night, Sept 11.

Creston Circuit.

Clifton, Wednesday night, Sept 28
Big Laurel, Thursday, 11 a. m., Sept 29
Creston, Thur day night, Sept 29
Southerland's Friday, 11 a m., Sept 30

Boone Circuit.

Boone. Tuesday night, Oct. 4.
Blowing Rock, Wednesday night, Oct. 5
White Springs, Thursday 11 a. m Oct 6
Hopewell, Friday, 3 p. m. Oct 7
Blackburn's Chapel, Sunday night, Oct 9

Jefferson Circuit.

Cranberry, Tuesday, 11 a. m, Oct 11
Pine Swamp, Wednesday, 11 a. m Oct 12
Bethany Wednesday night, Oct 12.
Orion, Thursday, 11 a. m., Oct. 13

Pilot Mountain Circuit

Mount Hermon, Tuesday 11 a m. Oct 25
Westfield Wednesday 11 a m Oct 26
Pilot Mountain Thursday night Oct 27
Chestnut Ridge Friday 11 a m Oct 28

Mount Airy Circuit

Oak Grove Wednesday 11 a m Nov 2
Beulah Thursday 11 a m Nov 3
Mount Zion Friday 11 a m Nov 4

Statesville Dis't—4th Round.

J. H. Weaver, P. E., Lenoir. N. C.

Lenoir circuit at Littlejohn's		Aug.	20 21
Lenoir station		"	21 22
Mooresville station		Sept.	3 4
Mount Zion station		"	4 5
Mooresville circuit, Centenary		"	10 11
Troutman circuit, Wesley Chapel		"	11 12
Caldwell circuit, Rocky Mount		"	17 18
Granite Falls station		"	18 19
Statesville circuit, Chapel Hill		"	24 25
Statesville, First Church		"	25 26
Statesville, West End		"	25 26
Clarksbury circuit		Oct.	1 2
Iredell circuit		"	8 9
Maiden circuit, Mav's Chapel		"	15 16
Newton circuit, Friendship		"	16 17
Hickory station		"	16 17
Alexander circuit		"	22 23
Stony Point circuit		"	29 30
Catawba circuit		"	30 31

Shelby District—4th Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station		Aug.	21 22
Bessemer City ct Bessemer		"	27 28
West End and Ozark, Gastonia		"	28 29
Mount Holly ct. at Mt. Island		Sep	3 4
McAdensville station		"	4 5
Elbethel station		"	10 11
King's Mountain station		"	1 12
Bellwood circuit at Kadesh		"	17 18
Polkville circuit		"	18 19
Southfork circuit at Wesley Chap		"	24 25
Lincolnton circuit at Marvin		Oct.	1 2
Lincolnton station		"	2 3
Lowesville ct. at Salem		"	8 9
Rock Springs circuit		"	9 10
Stanley Creek circuit at Stanley		"	15 16
Cherryville circuit		"	22 23
Lowell circuit at Lowell		"	29 30
Gastonia, Main Street		Oct. 30	Nov. 1
Shelby circuit		"	5 6.

Waynesville Dis.—4th Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Sulphur Springs at Acton		"	20 21
Clyde at Long's Chapel		Sept	3 4
Canton at Canton		"	10 11
Mills River at Shaw's Creek		"	17 18
Transylvania at Pine Grove		"	24 25
Brevard		"	25 26
Waynesville		Oct.	8 9
Crab Tree at Fine's Creek		"	15 16
Spring Creek		"	22 23
Leicester at Camp Academy		"	29 30
Jonathan Creek at Shady Grove		Nov.	5 6

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

And I would wish my days to be
Bound each to each by natural piety.

—WORDSWORTH

Gastonia Baby Roll—a Correction.

I make my best bow to the Gastonia Auxiliary and proceed to explain that Mr. Blair or some one in that printing office is to blame for the mistake in last weeks paper. The printer should have said $12 instead of $2 and I am sorry that error was made. The little folks did finely to raise the $12 and I am unwilling for them to have the credit of having done less.

The minutes of our last annual meeting show that all the districts are supplied with secretaries except the Greensboro. As the progress of the work, its spread, depends much on the exertions of the district secretaries it is pleasant to see the names of certain earnest and efficient Home Mission workers on the list of these officers.

WAYNESNILLE AUXILIARY;

I look at the report of this auxiliary with special interest. Here it is:

Dues	$38.30
Minutes	1.00
Week of Prayer	12 81
Brevard	27.00
Supplies	50.24
Station Parsonage	21.00
District Parsonage	72.63
	$222 98

One sees how broad are the sympathies of these good women. No important part of the work has been neglected. How nobly they have all along acted with reference to the Presiding Elder, a man whom some Methodists consider last!

NOTES.

Gastonia has given the nice sum of $30 toward the Brevard school, rather toward the furnishing of the building. The Auxiliary has also spent $100 on the parsonage besides the customary dues etc.

West Market Street church of Greensboro has some of the greatest foreign missionary workers of our Conference, and these women must be possessed of that world-wide spirit of love which limits the worker to no one field but embraces all humanity. Two notable points of interest in their report: They gave to Brevard, last fiscal year, the sum of $152 while the supplies sent out amounted to $126. This writer will rejoice when the Mt. Airy Auxiliary, grown stronger in members and ability, can send up a report which will be proportionally good.

A Notre Dame Lady's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system If the above interests you, for proof address Mrs. M. Summers. Box 185, Notre Dame, Ind

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SALISBURY DIST—4th Round.

G H. Detwiler, P. E., Charlotte, N. C.

Concord, Forest Hill	Aug	20	21
Concord, Epworth	"	21	2
Concord circuit, Bogees	"	27	28
Concord, Central	"	28	29
Albemarle circuit, Century	Sept	3	4
Albemarle station	"	5	6
Salisbury, Main Street	"	10	11
Salisbury, First Church	"	11	12
Big Lick circuit, Big Lick	"	17	18
Salisbury circuit, Providence	"	24	25
Spencer station	"	25	26
Linwood circuit, Linwood	Oct.	1	2
Lexington station	"	2	3
Lexington Mission	"		3
New London circuit, New London	"	8	9
Gold Hill circuit, Wesley Chapel	"	9	10
Jacks n Hill circuit, Macedonia	"	11	12
Norwood station	"	15	16
Cottonville ct., Cedar Grove	"	16	17
Tabor & Vance Mill, Tabor	"	2	23
East Salisbury station	"	23	24
China Grove circuit, China Grove	"	29	30
Woodleaf circuit, Woodleaf	"	30	31
Mt. Pleasant ct., Cold Springs	Nov.	5	6
Salem station	"	6	7

WINSTON DIS'T—4th Round.

D. Atkins, P. E., Winston-Salem, N. C.

Southside and Salem	Aug	27	28
Walkertown	"	28	29
Stoneville & Mayodan, Price	Sept.	3	4
Leaksville and Spray	"	3	4
Stokesdale, Eden	"	10	11
Summerfield, Glencoe	"	17	18
Kernersville, Zion	"	24	25
Thomasville	"		25
Forsyth, Marvin	Oct.	1	2
Burkhead	"		2
Grace	"		2
Davidson, Olivet	"	8	9
Centenary	"		9
Lewisville, Union	"	15	16
Danbury, Hermon	"	22	23
Madison, Madison	"	23	24
Davie, Oak Grove	"	29	30
Mocksville	"		30
Cooleemee	"		30
Farmington, Smith Grove	Nov.	5	6
Advance	"		6

Miss Mamie Myers, daughter of Rev. H. P. Myers and wife, of Georgia, has been accepted for work in the foreign mission field.

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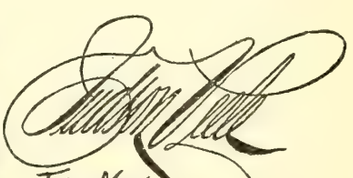
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The Farm and Garden.

Crimson Clover.

We are fortunate in having several legumes that do well in the South; and two stand out prominently as fitting in with main crops. Cowpeas can follow wheat and go well with corn between the rows, while crimson clover follows corn and cotton and cowpeas as a winter worker to add nitrogen to the soil to improve the texture and to serve as a cover crop that will prevent the washing of the land.

For let it be understood that all three of these are of great benefit to the soil by saving what is there and building for crops that come after. It is not stating the matter too strong in saying the washing of the land during the long winter months, when no growing crop is there, takes more plant food from our Southern soils than corn and cotton draws out during the summer season.

All of us are learning of the great value of the cowpea for the waste places, the worn-out fields, and the crops rotations. Now let us carry this idea a little further and call to our aid the crimson plant for winter work.

Corn and cowpeas will soon be harvested, so follow them with crimson clover. No plowing is needed. Simply harrow the land so as to break the crust and lightly cover the seed Ten pounds of seed per acre are sufficient. The same can be done with the cotton fields.

Suppose you get but half a stand; suppose the growth is small next spring Just plow it under. Humus and plant food will be turned in the soil; and we need them both. It won't take long through a practice like this to redeem the old lands and to make them productive again. Then next spring plow a little deeper than you have ever done before, and ask the soil to help carry on the work of growing crops. They will do so, and a crop of crimson clover plowed under will put them in the humor to help you out —C. W. Burkett in Progressive Farmer.

Farmers' Boys in Partnership With God.

If we had telephone communication with every farm house in the land we would send a message to the boys, "Stay on the farm." If we had the post office address of every farmer's son we would write him to the same effect and request the postmaster general to instruct the mail carrier to see that the letter was safely delivered.

An old proverb says "God made the country and man made the town" Man has not done his work as well as God did. What could be more beautiful than the country, either primitive or cultivated, and what more repulsive than the dirty streets and squalid tenements of a big city?

A few generations ago, only two or three grandfathers back, all of the Mississippi Valley that was not prairie was covered with a luxuriant forest—a forest so tall and dense that when the trees were in full leaf the noon-day sun was almost shut out. A dense growth of sugar, beech and popular, walnut and oak extended everywhere. Beneath all was found a mass of spice brush, pea vine, nettles and wild grasses—the lair of the wolf and the bear. The red man had had a beautiful home, all his own, without any rent or taxes to pay. That was God's country indeed

Then came the ever encroaching steps of the white man. Soon his cabin was seen, his ax resounded through the forest and the bark of the dog, the trusty friend of man, was heard. The tinkling cowbell gave music at noon as the cow kept time around a smoking pile of brush, fighting the flies. About dusk, when she left her smoking pile near the cabin and sought her food in the forest, the tinkling of the bell revealed her movements as it did even during the stillness of the night. If the settler awoke during the night he still heard the tinkling of the bell. The silence was soothing and the stillness sacred. That was God's own country.

Those times are past. The red man and the animals are gone, the pioneer's cabin has given place to the modern house and the one cow with her tinkling bell to a herd of fat animals—shorthorns, Jerseys, Holsteins or high grades of different kinds. The grandson of the pioneer now farms with machinery and smiles contentedly as he surveys the brood acres and contemplates his bank account. He is in partnership with God.

How different the city with its dust, dirt and noise, its poverty, vice and crime, its selfishness and greed, its evidences of man's inhumanity to man. These are the work of man. Here there is no faithful cow with her tinkling bell and no herd of fat, sleek animals to gladden the eye. The people get their milk from slop fed cows and perhaps it is kept from souring by some drug with an unpronounceable name. Many of the poor day laborers who help dig city sewers or who scrape dirt on the streets at $1 25 a day were born and raised on farms Their coming to the city was the greatest mistake of their lives. Stay on the farm, boys, and be partners with God —Ex.

Seed Bed for Wheat.

A compact, fine and mellow soil make the most desriable preparation for wheat.

Late plowed land, that is loose, open and cloddy, will not, as a rule, show encouraging results.

The ideal seed bed for wheat is prepared more generally by the cowpea. Take the vines off and make into hay. Then harrow or disk the land two or three inches deep and sow the seed. The physical conditions most desirable for wheat are obtained, and the nitrogen is there for good growth and vigor in stem.

Soils that have been built up with manure, or such crops that contribute to the humus, can be most easily and economically handled in this way.

Cowpeas furnish hay for the work stock, and if the soil had been given good culture before the peas were planted, conditions are thereby favorable for a good wheat harvest.—C. W. Burkett in Progressive Farmer.

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The above applies also to Tributes of Respect.

DAVENPORT.—Myrtle Louisa, infant of Yancy and Daisy Davenport, was born Nov. 24th, 1902, and died Sept. 10th, 1904, aged 1 year, 9 mos, and 6 days. Our sympathies are extended to the bereaved parents and friends who feel their loss and weep, but not as those who have no hope.

J. W. LONG.

LANKFORD — Lucinda Hannon Lankford was born June 17, 1826, and died August 22, 1904, at 11 p m., aged 78 years, 2 months and 5 days. She professed religion and joined the Methodist Church about forty years ago, of which she lived an acceptable member. She testified the day of her departure that she was ready to go. She married Robert P. Lankford, to whom were born five girls and four boys. Three girls and one boy preceded her to the spirit world.

Sister Lankford was confined to her bed 9 weeks during her last sickness, the last week of which she suffered much.

But we trust her suffering is all over now, and that she is resting safely in the Saviour's love.

May God richly bless, comfort, and save the bereaved ones in the better land. W. H. PERRY, Pastor.

REEVES —Alice L Reeves was born May 19, 1881, and departed this life Aug. 27, 1904, aged 23 years, 9 months and 8 days.

She was the daughter of Newton and N. L. Reeves.

She professed religion and joined the Methodist Church at Lee's Chapel three or four years ago, and has been an industrious and good girl. She enjoyed religion and was happy and triumphant in death. She leaves a father, three sisters and two brothers and a large number of relatives and friends who weep not as those who have no hope

May this dispensation of God's providence lead many to Christ and eventually to heaven. Interment at Guilford College after funeral services. A. G. KIRKMAN.

In Memoriam.

Sister Sallie Hanah Booe was bora Jan. 27, 1869, and departed this life Aug. 16, 1904. She was the oldest daughter of Bro. N. D. Sullivan, and was married to Bro. P. H. Booe, Jan. 6, 1886, with whom she lived happily until they were separated by death. To them were born six children—three boys aud three girls—the youngest an anfant, who alas will never know a mother's love.

She was converted and joined the church at Love's when about 13 years of age, and was a loyal and faithful member until she was taken from the church militant to the church triumphant.

She was an unusually strong and forceful woman, and in all the relations of life was a positive force for good, and has left her impress upon the whole community for good, and like Abel, though dead, will continue to speak. She will be greatly missed in the home, in the church and the community. She was a model daughter, wife, mother and Christian, and in all the walks of life she adorned the doctrines of the grace of God. Her greatest work, outside of the home, was in the Sunday-school, where she was a faithful teacher for several years No doubt many of her pupils will rise up at the great day and call her blessed. It is hard to realize that she is dead—no, not dead; —there is no death to the Christian—but she is gone, and how we all miss her genial and inspiring presence. How sad it is to give her up, but how comforting to believe that our loss is her eternal gain—and although she may not come back to us we may go to her—and with her be forever with the Lord.

She leaves an aged father, one sister and her devoted husband and six children, with a large number of relatives and friends, to mourn their great loss. May the Lord comfort and solace each sad and bereaved heart, and give them grace and patience to endure this great sorrow. The funeral services were held at the home and church in the presence of a very large congregation of friends, and her remains laid to rest in the cemetery at Love's to await the resurrection of the just. Peace to her ashes.

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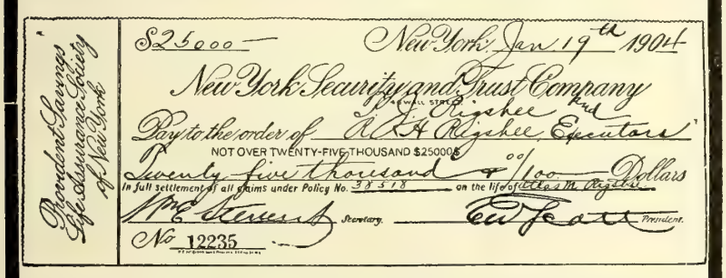
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(Signed) Nannie Weatherly Caldwell.

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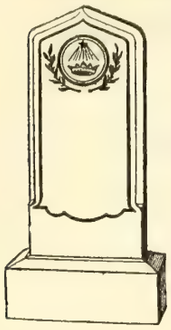
	Season	60-Day	15-Day
Asheboro	$35 55	$29 60	$24 20
Asheville	32 25	26 90	22 25
Charlotte	36 10	3 10	24 65
Durham	34 10	28 40	23 30
Gastonia	36 10	30 10	24 65
Goldsboro	37 10	31 40	26 25
Greensboro	34 10	28 40	23 30
Henderson	34 10	28 40	23 30
Hendersonville	33 35	27 85	22 95
Hickory	34 10	28 40	23 30
Marion	34 10	28 40	23 30
Morganton	34 10	28 40	3 30
Mt Airy	37 00	30 85	25 40
Newton	34 10	28 40	23 30
Raleigh	35 60	29 90	24 80
Rutherfordton	35 55	29 60	24 20
Salisbury	34 10	28 40	23 30
Sanford	37 60	31 90	26 25
Selma	37 0	31 40	26 25
Statesville (via Knoxville)	34 10	28 40	23 30
Wilkesboro	40 00	33 40	25 10
Winston-Salem	35 85	29 85	24 40

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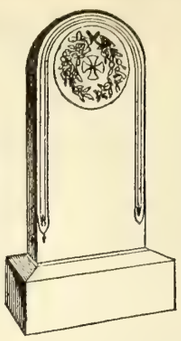
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Richmond, Va.—Grand Fountain United Order True Reformers, September 6-13, 1904.

Los Angeles, San Francisco, Cal.—Triennial Conclave, K. T., Sept. 5-9, 1904; Sovereign Grand Lodge I. O. O. F., Sep. 19-25, 1904.

St. Louis, Mo.—Louisiana Purchase Exposition, May-November, 1904.

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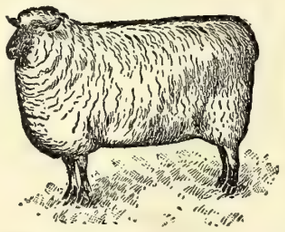
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REV. H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance

ESTABLISHED 1855. GREENSBORO, N. C., SEPTEMBER 28, 1904. VOL. XLIX., NO. 39.

Religion in the Home.

THE family is the unit of society. Whatever, therefore, in the matter of reform, social or civic, may be desired, the home is the rational base of operation. Here is the fountain from which flow the streams of life and death in human society, and there is little hope for the Commonwealth if the fountain be allowed to send out the stream of death. In fact, to compass the matter of social and civic purity we must first accomplish the task of purifying every home. This is, at least, the ideal, and if it be granted that such an ideal is impracticable, we must, nevertheless, admit that the only hope is an approximation of such an ideal.

The home is the miniature of civil government By the decree of divine providence, the parents are at the head, enthroned by this decree with crown and sceptre, and the moral atmosphere of the home will be orderly, pure and uplifting on the one hand, or disorderly, impure and degrading on the other, according as these parents use well their God-given opportunity for wholesome and righteous government, or abuse the same.

"God hath set the solitary in families," not by accident, but no doubt to establish such a unit of the social fabric as would forever make it possible to guard jealously the moral and social purity of the race. So far as this affects the religious integrity and purity of the race, the will of God was manifest in the Patriarchal system. The history of that age of the world gives emphasis to the divine conception of the home, in that the father was not only the executive head but the religious instructor and priest as well. The system provided that children, servants and cattle should feel the blessed effects of the righteous rule of a God-fearing parentage. So in the Mosaic law, the introduction of the more elaborate system of worship by extensive ritual in great assemblies, did not interfere with, or change in any particular, the system of home training, but rather enlarged it and gave to it a fuller and broader sphere.

The home is still the sphere of initiation into a life of obedience and loyal service. The discipline of home is the essential preparation for that spirit of submission and subordination, necessary to the relation of citizen and subject, without which the whole civil compact must fall to pieces. How important, therefore, that parents should take these things to heart, and have an adequate sense of the responsibility which rests upon them! Is it not true that in many homes the whole trend of teaching, if we may call it teaching, is to discredit authority, and is calculated to breed disorder and anarchy rather than manly and dignified obedience to law? Parents, as a rule, are not enthroned in rightful exercise of that wholesome discipline and authority which is essential to happiness and contentment in the home, and the development of that type of character which conserves the peace and order of society. This, we believe, explains in large measure the tendency to disorder which is so manifest in our society, and which is causing such grave concern on the part of those who value the safety of the Commonwealth.

The radical defect we believe is the absence of religious example and training. The altar where daily religious worship is held, seems now to be the rare exception. There are few whose religious profession affect, in a vital sense, their children and servants, and whose cattle feel the benign and blessed effects of a godly master. The result, in many instances, is a skepticism which scouts and despises a religion that, at best, can only be said to exist in the form of an empty profession.

Here is the great field for the exercise of pastoral sagacity, and the pastor who neglects or underestimates its importance needs to have his eyes opened. The method of work that will put the heads of families to thinking about the responsibility resting upon them, and that will set up the family altar in their homes, will tell in eternity, when the thrill of emotion awakened by eloquent pulpit declamation, shall have been a long time forgotten. Let the preachers think on these things, and let us make a crusade of tender, loving ministry in behalf of the purity, loyalty and religious order of the home.

We cannot better conclude this editorial than in the words of Bishop Vincent. He says:

" 'The first business of the church' is to bring parents to their knees in humble confession of their culpable neglect as parents—the neglect of family prayer, of honest talks with their growing children concerning personal religious responsibility, and also the neglect of a thorough understanding between themselves as father and mother as to how they may hold their children to the Church and to Christ. Apathy at home is the cause of apathy in the Church. Learned preachers are a treasure, eloquent preachers a delight, popular preachers invaluable to the Church treasury; but godly, conscientious, consistent, devout and faithful parents—who of us can adequately appreciate them? 'The first business of the church' is to awaken parents to an appreciation of their responsibility to Christ. After this is done or attempted, to the maximum of the preacher's ability, 'the first business of the church' will be to appreciate the value, the religious value, of 365 days. Every year wholly given up to God in domestic life, in business life, in local life, in school and church life, no secular duty neglected, but all of life conducted under the blessed pressure of conscientiousness, loyalty to Christ, and that all-absorbing love that controls the will and dominates the conduct. Parental fidelity and vital Christian conviction 365 days a year is the pressing need and the first business of the church today."

CONTRIBUTED.

OUR FIRESIDE SERMON.

BY GEO. G. SMITH.

The Justice of God.

No character is less known than the character of God, and this want of a proper knowledge of who He is, is not confined to those who are avowedly unbelievers in His existence, but those who claim to be His worshippers are sadly ignorant, in many cases, of who He is. There are none who know Him perfectly, but a careful study of His word would enable all to have a clearer conception of Him. Theologians speak of His natural and His moral attributes His eternity, omnipotence, omniscience, omnipresence, belong to His natural attributes. Holiness, justice, mercy, goodness they consider His moral nature; they are compelled to separate those which are called moral and consider each by itself though all work as one in perfect harmony. They do this as the Scriptures do it, that they may give a just idea of Him to men.

God is holy. He is the only being in this universe who is absolutely perfect. His holiness or perfection demands the possession of every excellence, and the absence of every defect. To get a true idea of this perfectness it is necessary to study the elements which make it in detail, and today we will consider God's perfect justice. God is absolutely just, and his judgments are always infallible. He knows exactly what is right, and He always does exactly what ought to be done. However we may misjudge Him, He never misjudges us. Unbiased by partiality, uninfluenced by prejudices, never ignorant of the true nature of things, He never makes any mistakes in making his decrees. We are so far from being like Him that it is difficult to get a true conception of this feature of his character. There are none of us who are perfectly just and we never pass an absolutely correct judgment on any act or any man, but He always does. However contrary to our ideas of what ought to be His decree, we may rest assured that what is by His order is perfectly right. There are practical lessons to be learned from a study of this feature of God's character, which ought to be of great service to us.

As we study the justice of God, we are impressed with its absolute impartiality. There is no respect of persons with God. There is but one thing He considers in making up His verdict, and that is character. It is very difficult for us to divest ourselves of the idea that in some way we arefavored above all others,and that we can do with impunity what would be criminal if done by them. That there are great diversities in God's gifts to men none can doubt, but that this diversity is a proof that God has higher regard for one man, than for another is not true. The humblest man who loves God, and serves him is as high in His favor as the king upon his throne. The man who has been the most richly blessed, and favored as was David, when he falls,will as surely receive God's punishment as the veriest idolator. God's justice which leads him to make the proper judgment on the conduct of men, calls for different degrees both of reward and punishment. The same act does not always call for the same penalty or secure the same reward. The times and circumstances only He knows, and He rewards and punishes all alike justly. He always punishes sin and always pardons the true penitent

I know no people who have been so blessed as the American people, but if they persist in their godlessness, and impenitence as a people, the flag of the republic will go down. Want and war will come. The poor, oppressed, ignorant Chinamen, if they turn to God, will be blessed by deliverance from their foes. As an individual, I may be sure that God will deal with me as perfect justice demands, but that justice which demands my punishment if I continue in rebellion, demands as certainly my pardon if I truly repent and trust in Jesus. God is the only being who knows me as I am. He alone can weigh me in the proper scales, and I can trust Him because I know He is what He is.

No man passes the proper sentence on his fellow. Men do not and cannot know the hidden things of the heart. There are many things which we condemn which are excused by a God who knows all, and many things we commend which are an offense to Him. When misjudged and wrongly condemned we may rest secure in a sense of His justice. The Judge of all the earth will do right. His justice is inexorable, but His pardoning grace is as wide as his judgment. God's justice is not a terror to a true Christian. It is stern, it is inflexible, but it is the perfect justice of a merciful and loving God, who is ever ready to pardon the penitent God's justice is shown not only by the infliction of penalties, but by his reward for faithful service, and in this respect as in the other, He is thoroughly impartial. He knows no favored class. In every nation, he that works righteousness receives his reward. The poor heathen in his blindness, the honest Jew, the conscientious Mahommedan, who by no act of his own has been shut out from the high privileges of a Christian, will not fail to receive the just recompense of reward for such service as he was honestly striving to render to the unknown god whom he ignorantly worshipped. The man with two talents will receive the reward as surely as he that had five. The humblest of God's servants, however insignificant his offering, will not be passed by unheeded and unrewarded.

There is no conflict between the attributes of God. His mercy is justice. His justice is mercy. There might be conflict between them, but for the gracious provisions of the Gospel, but they are so full that God can be just and the justifier of the penitent sinner who believes in Jesus the Savior. Mercy can make no plea for the ungodly and defiant sinner. He refuses to hear the call of mercy, and must answer at the tribunal of exact justice. There can be no hiding place for the hypocrite from the eyes of him to whom all things are light I may escape from man's censure, and may avoid the penalty human law would inflict, but there is no hiding away from the infinitely just God. Every deed shall receive its just recompense. The man who studies the justice of God, who realizes the vastness of its sweep, must be a madman if he hopes to escape God's judgments in any other way than through His pardoning mercy, and the man who tramples under foot the offers of pardon, and counts the blood of the covenant an unholy thing, has no place of refuge from God's judgment.

The recklessness with which God is defied by wealth and power, may apparently be unregarded by God but sooner or later the justice asserts itself, and doom comes at last. Alexander, the victim of his vices; Caesar, bleeding and dying in the hour of triumph; Napoleon on his lone rocky Isle, are not more signal illustrations of God's wrath against ambition and cruelty than the fearful dread which the Godless rich or the devotees of the world feel, when they hear the footfall of death and know their day is at its close and a black night is all about them. The man who has no Christ to trust in and no arm but his own to lean on, who knows every secret of his heart shall shortly be made known, may well tremble, while that man who has been despised and rejected of men, who has only met with what men call disaster, but who has gone strait forward conscious of a desire to be what God would have him be may well rejoice at the thought that he is going to meet a just God, who is faithful and just to forgive sins to cleanse us from all unrighteousness, who knows how honest has been the imperfect service he has rendered.

A Word to the Friends of the W. N. C. Conference.

Several applications have come to us from the Western North Carolina Conference recently for the admission of children into the orphanage. Therefore a word of explanation is necessary. Five liberal-hearted men, viz., Hon. R N. Page, Mr. Henry Page, Hon. W E. Springer, Mr. B. B. Adams, and Hon. J. A. Long, proposed to advance us $10,000, to finish our Main building, provided we would fill it with orphans as soon as they were provided for. Mark the provision. We have no money in bank upon which we can draw to support them So we have to put the church before us. Whenever an orphan is provided for, we will take one. We have more than twenty applications on file and only five provided for. As I stated to the Conference at its last session, it costs $100 a year. Sixty dollars will feed and clothe a child for a year. But that does not include the cost of Superintendent, Matron, Teachers, &c., &c.

So when there are a $100 in hand or in sight, we will take an orphan from that Conference.

If your Conference desires to send its orphans here, they should take their Thanksgiving collection for the Methodist Orphanage.

We shall have room enough for all that you will make provision for.

J. W. Jenkins,
Supt. Methodist Orphanage
Raleigh, N. C.

Hungry for Love.

The world is hungry for love. It is not hungry for great poets, great soldiers, great inventors, but is longing for great lovers. A great lover is simply a soul set

free enough from selfishness to live in other lives, and free enough from reserve and cowardice to tell others how he loves them.

For it is not enough to love and not tell it. As Miss Woolson has written:

"They love us, and we know it; this suffices
For reason's share.
Why should they pause to give that love expression
With gentle care?
Why should they pause? But still our hearts are aching
With all the gnawing pain
Of hungry love that longs to hear the music,
And longs and longs in vain."

Love is the true home of the soul. Sometimes we speak of heaven as the "home of the soul," but, as Scott sung:

"Love is heaven and heaven is love."

One of the most beautiful stories we have ever read is told of Wendell Phillips, the great orator. He was passionately devoted to his invalid wife, and one day, after he had lectured, his friends urged him not to return to Boston that night. "The last train has left," they said, "and you will be obliged to take a carriage. It will mean twelve miles of cold riding through the sleet." "Ah, yes," he replied, "but at the end of them I shall find Annie Phillips."

No journey is too long with love at the end of it, no task is too hard with love for its reward. Love is the great incentive to labor, the mighty provocative to ambition. Live for some one else, love and be loved, and the development of the best that is in you will come as a matter of course. Henry Van Dyke has put the thought into verse:

"Self is the only prison that can ever bind the soul,
Love is the only angel who can bid the gates unroll;
And, when he comes to call thee, arise and follow fast:
His way may lead through darkness, but it leads to light at last."

The most successful men, not only as God counts success, but even according to man's poor measure of success, are those that care for others. They live in others' successes as well as their own. They add the happiness of others to their own joy. The world lies at the feet of the man who loves enough.

That is all the world worth having. Not the world of greed and gold, not the world of war and murder, not the world of pride and envy. God is the chief lover, the one pattern of love. Every one that loveth is born of God, and whatever his Father has is his.—The Christian Work.

Child Labor and Illiteracy.

In 1890 the census report showed us that there were employed in our States children between the ages of ten and fifteen to the number of more than 860,000. Unless legislation prevents the increase, in the next ten years it will be even greater. What are we going to do about it? Are we to wait or to act? It took, in England, three-quarters of a century of fighting by the friends of the children before legislation was secured to fairly protect them from the factories, the mines and the workshops. The ablest statesmen of Great Britain in the early part of the last century began the fight. They were told then that the industries of Great Britain would be ruined, and that Germany and France would outstrip her. The same kind of arguments are made in most of our States today. It took a long time then for the friends of the young to overcome the influence and power of those who were using children, and the willingness to let them work, the willingness not of masters, but of idle and brutal fathers. All during that history reports to the English Parliament are filled with records of shame and suffering and misery. Before her commissions the ablest doctors of Great Britain testified that to such an extent had the use of children in factories and mills gone, that a permanent injury to the physical condition of mankind was threatened.

A report of the French war department has shown that in those sections of France where child labor exists the recruiting officers find not more than half as many men who can meet the requirements of the army as in those sections where child labor does not exist. If we come to our own country we have ample evidence of the injurious effect of child labor. In a report made a few years back in New Jersey, by the inspectors of factories and work shops, it is stated that the average child becomes delicate, puny, ignorant, and that at "the age of thirteen their faces had little, old, worn expressions." They can no longer play; they do not enjoy it. They do not care for school or training. All their energy and vitality have been sapped.

But we need not go to the records and reports for information. Turn to your own children. See what is needed to train them. Suppose they were to be confined long hours in dark walls and close rooms, without leadership, without instruction, without direction, at monotonous work, what would happen to them? Think of all your loving care and training by the best teachers, in the best schools and all that is done to strengthen them. Then think of that all taken away, and put your own children in such places as these child laborers fill. What would happen? Find any mill you please. Let the president be as kind as he may—and I want to state that so far as my observation goes the large majority of the men at the head of cotton mills in my section are kind and helpful to their children and to their employes—but in spite of that fact you will find ignorant and pallid faces, dejected countenances, appearance which indicates sickness and the lowest vitality.

The same New Jersey report to which I referred declares that sixty per cent. of the children twelve years of age had not heard of the United States or of Europe, and ninety-five per cent. of them had never heard of the Revolutionary War. If you wish information seek the places where children in their early years are worked in your neighborhood and you will find the effect upon their young lives.

We were told that children should be trained in the way they should go, which means, as I understand it, that their lives should be shaped by controlling influences thrown round them while they are young. When Jesus said, "Suffer little children to come unto Me, and forbid them not," it seems to me that He meant also to say to us that we should go to them and prepare them in their childhood that in their manhood they may be ready for the Kingdom of Heaven.

Our forefathers founded a home in the wilderness not simply from a love of liberty, but because they desired to build the highest standard of manhood that the world had ever known. Every page of our National Constitution breathes the spirit of that time While property is to be safeguarded, the first thought of all with Americans is the development of a great citizenship. The whole plan of our Government, the whole scheme of our legislation, puts man first and money afterwards. All over our land men and women are meeting and organizing that the educational institutions of America shall be improved. European journals are referring to what they call the educational spirit of the United States. Even in our own section where we have been hampered in the development of our school system there is scarcely a village which has not its nine months of public school training for white and black both. In the rural section the State appropriations are supplemented by local taxation so that the term shall not be less than eight months a year.

The fact is recognized. It is past the realm of discussion, that the children of the land are entitled to a first-class common school English education. It is to be a part of the heritage of our American people. What then of this one million seven hundred and fifty thousand children who are shut off at work? Can we afford to leave them to grow up in ignorance, and then to associate with the balance of our people? Can we afford the injury to our citizenship that would come from this vast increase in the number of ignorant citizens? Not only ignorant, but so injured physically that they are old and worn-out by the time they have reached middle life. We have been told that the number of these children engaged at labor is increasing, as the natural outgrowth of the increase in machinery. Can we afford to let these children grow up in ignorance and illiteracy? The true American spirit demands that every American child shall be educated, and demand has gone through the land that no one of them shall lack it; no, not one.

We love our country. We are proud of our commerce; we wish to see our flag upon every sea, our vessels in every harbor. But we should have our officers and our seamen carry to the people whom they visit not merely the story of our commerce. We would have them tell also that our America is strong because she loves her people more than she loves what her people have, and that one of the first doctrines of America is that a great people can be developed only by elevating the children of the nation, and that in America child labor shall create illiteracy on the part of not one child; no, not one.—Hon. Hoke Smith, in Christian Observer.

A man must not choose his neighbor; he must take the neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—George Macdonald.

Our Correspondents.

To the Auxiliaries of the W. H. M. Society.

DEAR SISTERS: — Now that many of our members have returned to their homes after weeks spent in rest and refreshment, and that we have entered the third quarter of our fiscal year, it behooves us to enter with renewed energy and activity into the work of our Society, both local and general.

It gives me pleasure to report that a few of our Auxiliaries, in the mountain regions of our Conference, have been busy during the summer months in furnishing parsonages and doing other needed local work. This shows conclusively that while we feel our obligations, as loyal Methodist women to help forward the connectional enterprises of the Home Mission Society, our local church interests have not been neglected.

Perhaps there are none of our connectional interests that appeal to our Conference Society so warmly, just now, as the Brevard Industrial School, which opened so encouragingly on the sixth.

This school within our borders, and of which our mountain girls are to be the principal beneficiaries, should make all North Carolinians feel that they must help equip it for the best possible teaching.

Sixteen rooms on the third floor have recently been finished, except the painting, and are now ready to be furnished.

The Library needs at least thirty feet of book-cases, tables, chairs, and other accessional library comforts, such as drug get, pictures, etc.

Quite a number of books have been contributed, but others are solicited, for we wish to have the Library filled with the best literature for the pupils of this school.

Doubtless the amounts subscribed for Brevard School at the last session of our Annual Conference by the pastors, will be collected and forwarded to Mrs F. E. Ross, Greensboro, N C., before the convening of that body in November. We beg that no pastor, having assumed this pledge, will fail to attend to this important matter.

However, we shall need more than this subscription in order to fulfill the conditions upon which the school was accepted, namely, "that the trustees should complete and furnish the building, put in proper plumbing and heating apparatus, and deed the property free of debt to the Woman's Board of Home Missions."

It is hoped that all of our Auxiliaries will help in the way of furnishings for the building and scholarships, so that the ownership and management of this school by our Board may not be tentative, as at present, but an assured fact.

Many bright, capable girls are desirous to enter this school and avail themselves of its advantages but, for want of means, are prevented One of them wrote me a few days since—"Try to get me in if you possibly can"—showing her eagerness for an education and also the door of opportunity opened to us

We are glad to note the great interest shown and material help given to Brevard School, by our sisters of the North Carolina Conference Society, and we assure them that their interest and contributions are gratefully appreciated.

Another claim which demands immediate attention, and which we should bestir ourselves to fulfill, is the scholarship in the Scarritt Bible and Training School, pledged at our annual meeting.

How glad we should feel that God has called a consecrated woman from our Conference for the work of Deaconess, and that she has been accepted by the Committee of Control of Deaconess work for training in the Scarritt Bible and Training School!

The cansecration and enthusiasm of this young woman should be the means of quickening the entire membership and an inspiration to many to contribute to her equipment for successful service. She should especially have the hearty sympathy and prayers of our Conference Society and the benefit of our scholarship.

We earnestly request that the strong appeal of Mrs. Townsend in the ADVOCATE of Aug. 24th, be read in all our societies, and that a capable woman be selected Aux. Supt. of Literature, whose duty shall be to report the work of the Society, also to have the items, which are sent out by Mrs. Creveling, read in monthly meetings and published, when practicable, in the secular as well as religious papers.

As you are aware, the call has been made for 1,500 new members in our Conference Society this year.

Let us not be remiss in urging others to join their efforts with ours. Many earnest workers have been enlisted in this way.

Are we enrolling the babies and increasing the membership of the Florine McEachern Mite Box Brigade?

The Gastonia Auxiliary has exceeded all others in this work of gathering in the "lambs of the fold," which should provoke other auxiliaries to follow, as it did the Waynesville, from reading the item in our W. H. M Column in the ADVOCATE.

Be very careful to distinguish between Baby Roll and Mite Box Brigade. (See instructions in regard to funds in Eighteenth Annual Report, page 147.)

The Board has appointed Oct. 10-16 as the time for holding the Week of Prayer, and we hope that it will suit all of the auxiliaries to observe it at that time, or as soon thereafter as convenient. Programme for Week of Prayer will be found in the September number of Our Homes, also in this ADVOCATE.

Each auxiliary executive committee is urged to take the matter in hand earnestly and promptly, selecting leaders for each meeting who will faithfully endeavor to bring forward the subject well. Papers that need to be written or read should be assigned to those best capable of doing it well. Literature should be collected bearing on the different subjects ready for the use of those who wish to collect data for essays or talks. Annual Reports, copies of Our Homes, booklets and leaflets can all be obtained by writing to Mrs. R. W. MacDonell. Books of reference can be bought from our Publishing House.

Prayer should accompany these plans so that all hearts may be in harmony with God, and when the set time comes the spirit of prayer and supplication will be upon us and teach us how to pray in accordance with the will of God.

The week should mark in all of our lives a growth in the knowledge and love of God and a more liberal giving of self and money to His service.

M. J. BRANNER,
Pres. W. H. M. Society.

A Matter of Health

There is a quality in Royal Baking Powder which makes the food more digestible and wholesome. This peculiarity of Royal has been noted by physicians, and they accordingly endorse and recommend it.

ROYAL BAKING POWDER CO., NEW YORK.

Morganton District.

DEAR ADVOCATE:—The revival fires are burning all over the Morganton district. We are expecting a thousand conversions before conference. The pastors will probably report five hundred accessions to our church.

Bro. Mallonee of the Morganton circuit has already witnessed 225 conversions, or more. With scarcely an exception the preachers of the district have had good revivals. A more faithful band of Methodist preachers would be hard to find. We think it is safe to predict that the district will make the best showing in its history.

Bro. Modlin of the Table Rock charge, through the co-operation of the leaders of the circuit, has been enabled to build one of the best parsonages in the conference. The building with the lot is easily worth $15,00 It is located three miles west of Morganton.

Bro. W. O. Goode, of the Forest City charge, having disposed of the old, dilapidated house, is pushing a new up-to-date parsonage to completion. Our people at Tryon, under the leadership of Bro. Perry, are worshipping in a good new church, though unfinished. In addition to this Green River charge will finish paying debt on parsonage.

Bro. Dawson, recently appointed to the North Catawba circuit, has already succeeded

in convincing his people that they too are able to build their preacher a home. This is not a strong appointment, but they are determined to build a good parsonage.

At Spruce Pine, Bro. Profitt is enterprising a new church. Spruce Pine is now the terminus of the South and Western Railway running from Johnson City, Tenn., to the top of the Blue Ridge. This church will be completed, for the brethren have caught the spirit of enterprise.

Improvements have been made on parsonage property at Morganton, Rutherfordton, Marian, Rutherford College and Spruce Pine Many of your readers are already aware that the district has purchased a good new, nine room parsonage located at Ruiherford College. This is the educational center of the district

J. H WEST.

Pilot Mountain.

The Lord has blessed us with good revivals this summer. The church has been awakened and quickened into a deeper living. About seventy five have professed religion, and we have three more meetings to hold. The meetings have had the old Methodist ring.

Rev. W. R. Evans did the preaching at Pilot Mountain. He is a young preacher of promise and power, telling the "Old, old story" in a plain and forceful manner, and making friends wherever he goes. The coming of such transfers is our gain. His visit to our town was a blessing and his influences is lingering still.

Much work has been spent this year on the material we have in the church. We have pressed the cause of the Sunday school and the class meeting, and steadily preached and prayed for a more vital christian life in the hearts and homes of all our people. As the year draws to a close we see that we have gone forward.

We are expecting to report everything up in full, and a goodly number of accessions, at Conference.

J. M. ROWLAND.

Main St. Charge, Salisbury

DEAR ADVOCATE:—Last night closed a very successful two weeks' meeting at Main Street. There were about fifteen professions with five additions to the church. The greatest work, however, has been done in the church, which has been considerably revived. The congregations at night have been large and the interest was good during the entire meeting. I had with me Rev. R. B. Hines, of Mt. Airy. He is splendid help. He strikes straight from the shoulder and makes no compromise with sin His sermons are fresh in thought and vigorous in their presentation. He is very spiritual in his preaching, and I take great pleasure in recommending Bro. Hines to the brethren who may need his services. I hope to have a clean sheet at Conference. Come to see us. Faithfully,

W. Y. SCALES.

Sept. 26th, 1904.

Cedar Falls.

It was a pleasure to be with Brother Fry in a splendid meeting at this point on Asheboro circuit. It closed the 21st inst The church was greatly strengthened and unified by the power of God. There was a number of bright conversions, and nine were added to the church. A new church is expected to be built soon.

Very truly, &c ,

M. C. FIELD.

Sept. 23, 1904.

Notice to Presiding Elders.

The Presiding Elders of the Western North Carolina Conference will please at once send names of delegates to the Annual Conference to the Secretary, Rev. W. L Sherrill, Mocksville, N. C., in order that the Conference Roll may be complete.

Catarrh Can Be Cured,

Dr. Blosser's Catarrh Cure Will Cure the Worst Cases of Catarrh, Bronchitis and Asthma.

It is the only remedy that goes directly to the diseased parts and cures Catarrh, Bronchitis, Asthma and CatarrhalDeafness. The stomach is not burdened with medicine which deranges the digestion and breaks down the general health.

The fact that it can be used in your own home, makes it possible for any one to be cured.

This remedy is put up in tin boxes, containing a month's treatment, which will be sent by mail to any address for $1 00.

A free trial sample will be mailed to any sufferer who has never tried the remedy. Address Dr. Blosser Co., 59 Walton St., Atlanta, Ga.

Clark's Commentary Wanted.

DEAR BRO. BLAIR:—Please let me say through the ADVOCATE that I would be glad to correspond with any one who has Clark's Commentary for sale. Yours very truly,

D. C. BALLARD,
Machpelah, N. C.

FOR SALE.

Set of McClintock & Strong's Cyclopædia, 12 volumes, half morocco binding, new. For price, &c., address,

L. P. BOGLE,
Jefferson, N. C.

s21-4t

News of the Week.

Mr. Ralph Montcastle who is among the killed in the New Market wreck was a brother of Mr. G. W. Montcastle, of Lexington, N. C.

There is said to be a scourge of Cholera prevailing at Port Arthur. A recent dispatch says that there are 15,000 sick and wounded among the Russians.

Fire at High Point last Sunday night destroyed the ware house of the High Point Furniture Company, entailing a loss of $30,000. The fire was supposed to be of incendiary origin.

Dr. McIver, president of the State Normal and Industrial College announces that, owing to failure of contractors to complete the building of the new dormitories to replace those destroyed by fire last spring, the opening of the fall session of the college would be postponed from September 29, as contemplated, to October 6.

All Itlay is en fete over the birth of an heir to the Italian throne. The vatican is especially gratified that the new prince is to be named Prince of Piedmont, giving this name as a token to indicate that the government is not as decidedly opposed to the church as heretofore. Cardinal Richelmy, Archbishop of Turin, will be asked to baptize the little prince.

A special to the Macon, Ga., Telegraph from Talbotton says: "A mass meeting was held at the court house here today which was attended by prominent citizens from every portion of the county to take the necessary steps to apprehend and prosecute the parties who shot the two negroes. Resolutions were passed favorable to law and order, and the Governor was requested to offer a reward for the arrest of the guilty parties."

A Washington special dated the 24th says: The High Honorable and Most Reverend Thomas Randall Davidson, the Archbishop of Canterbury, arrived here today and was driven to the residence of Bishop Satterlee. A thanksgiving service was held in the private chapel for the escape of the Primate and his party from the railroad accident yesterday. Sir Mortimer Durand, the British ambassador, was the first caller on the Primate.

The various reports regarding the situation at the front in the far East, give no indication of any new movements. The interesting information from St. Petersburg is the statement that Major General Orloff, upon whom was placed the blame for the step necessitating the abandonment of Liao Yang, will be detached from the Manchurian army and given another command in European Russia, or may be retired.

The associated press on Sept 24, gave out the following from Washington; President Roosevelt announced this afternoon that, at an early date, he would ask the nations of the world to join in a second congress at The Hague for the promotion of arbitration. The occasion of the announcement was the reception by the President of the delegates of the Inter Parliamentary Union, which recently held a session in St. Louis At that session, a resolution was adopted requesting the President to call such a conference.

The associated press gave out the following on Monday: With the purpose of forcing the war with Japan to a speedy termination, the Emperor of Russia has taken steps to re organize and re enforce the fighting force in the far East. A second army is to be created, under command of General Grippenberg, a veteran of many wars, and it is expected that within a comparatively short time there will be armies aggregating six hundred thousand men ready to take the aggressive against the Japanese. It is believed that Grand Duke Nicholas Michaelovitch will be made commander in chief of the Russian armies in the far East, with a soldier of more varied experience as his chief of staff.

The most disastrous wreck, perhaps, on record in the history of American railroading, occurred on the Southern railway, near New Market, Tenn , last Saturday. The official report, sent out by the railroad authorities from Atlanta, on Saturday says: "No 15, a passenger train from Knoxville, for Bristol, and No. 12, passenger train from Chattanooga to Salisbury, collided just west of New Market, Tenn., today. The engines and coaches were badly damaged. The wreck occurred on a curve. The baggage car and engine of No. 15 were destroyed. The engine, one combination car, one baggage car, and three coaches of No. 12, were almost totally wrecked. The four sleepers on No. 12 did not leave the track and were not damaged. No passengers in the sleepers were injured, but between 50 and 75 coach passengers were killed and 100 to 150 injured. Both engineers are under their engines. It will take eight to twelve hours to clear the track. The cause of the wreck is said to be misreading of orders by the conductor of No 15 W. B. Caldwell was conductor of No. 15, and W. H. Kane engineer. Conductor Thomas Murphy was in charge of No. 12 and C. M. Parrott the engineer

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The Family Circle.

The Gaps in the Fence.

An old writer tells a story of a man who prided himself on his great morality, and expected to be saved by it, who was constantly saying: "I am doing pretty well, on the whole; I sometimes get mad and swear, but then I am strictly honest; I work on Sunday when I am particularly busy, but I give a good deal to the poor, and I was never drunk in my life."

This man once hired a canny Scotchman to build a fence round his lot, and gave him very particular directions as to his work. In the evening, when the Scotchman came in from his labor, the man said:

"Well, Jock, is the fence built, and is it tight and strong?"

"I cannot say that it is all tight and strong," replied Jock; "but it's a good average fence, anyhow. If some parts are a little weak, others are extra strong. I don't know but I may have left a gap here and there, a yard wide or so; but then I made up for it by doubling the number of rails on each side of the gap. I dare say that the cattle will find it a very good fence, on the whole, and will like it, though I cannot just say that it's perfect."

"What!" cried the man, not seeing the point, "do you tell me that you have built a fence round my lot with weak places in it, and gaps in it? Why, you might as well have built no fence at all. If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and all will go through. Don't you know, man, that a fence must be perfect or it is worthless?"

"I used to think so," said the dry Scotchman, "but I hear you talk so much about averaging matters with the Lord, seems to me that we might try it with the cattle. If an average fence will not do for them, I am afraid that an average character will not do on the day of judgment."—Forward.

Faithfulness Rewarded.

It is said that Josiah Quincy was at one time conversing with Daniel Webster upon the importance of doing even the smallest thing thoroughly and well, when the great man related an incident concerning a petty insurance case which was brought to him while a young lawyer. The fee promised was only twenty dollars. Yet, to do his client full justice, Webster found he must journey to Boston and consult the law library. This involved the expense of about the amount of his fee, but, after hesitating a little, he decided to go to Boston and consult the authorities, let the cost be what it might. He gained the case. Years after this Webster was passing thro' the city of New York. An important insurance case was to be tried that day, and one of the counsel had been suddenly prostrated by illness. Money was no object, and Webster was asked to name his terms and conduct the case

"It is preposterous," he said, "to expect me to prepare a legal argument at a few hours' notice."

But when they insisted that he should look at the papers, he consented. It was his old 20-dollar case over again, and, having a remarkable memory, he had all the authorities in his mind, and he took the case and won it The court knew he had had no time for preparation and was astonished at the skill with which he handled the case.

"So, you see," said Webster, as he concluded, "I was handsomely paid, both in fame and money, for that journey to Boston."

Faithfulness in spiritual things corresponds to thoroughness in material things, and has its own rewards

Faithfulness in little things brings rule over great things. Faithfulness in the least leads to faithfulness in the most.—Faithfulness on earth gives us a place "with Him" over the earth. Faithfulness unto death wins the crown of life.—Word and Work.

Golden Maxims.

In the pocket of the Hon. Stephen Allan, who was drowned on the Henry Clay, was found a printed slip, apparently cut from a newspaper, from which the following is copied. It is worthy to be engraved on the heart of every one.

Keep good company or none

Never be idle; if your hands cannot be usefully employed, attend to the cultivation of your mind

Always speak the truth.

If any one speak evil of you, let your life be such that none will believe him.

Drink no kind of intoxicating drinks.

When you retire to bed, think over what you have done thro' the day.

Avoid temptation through fear you may not withstand it.

Earn money before you spend it.

Do not put off till tomorrow that which should be done today.

Never speak evil of any one.

Keep pure if you would be happy.

Save when you are young, to spend when you are old.

Read the above maxims at least once a week.

Illustrated Thought.

Nathan's teacher believed in reducing poetry to diagram and visible outline. Therefore, says the Boston Herald, she told the class to make a rough illustration of the poem, "The Old Oaken Bucket."

Nathan's illustration consisted of a large circle, three buckets and a bunch of dots.

"Nathan," said the teacher, "I don't understand this. What's the circle?"

"That's the well," replied Nathan.

"And why have you three buckets?"

"One is the old oaken bucket, one is the iron bound bucket, and the other is the moss covered bucket which hung in the well."

"And what are all those little dots?"

"Those are the loved spots which my infancy knew."

A Cause for Tears.

A fifty-thousand dollar school house, says The Woman's Home Companion, had been burned to the ground. The tax payers groaned, for the building was not fully insured A small boy looking on the ruins wept bitterly:

"Why, my little man," exclaimed a sympathetic bystander, "you must have been very fond of your school!"

"'Tisn't that," howled the boy; "but I left a nickel in my desk, and I'll never be able to find it in that mess!"

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Our Little Folks.

When Jack Used His Eyes and Ears.

What was the cause of that great round tear which splashed down on Jack's knee, followed by another and another? Why, only that the small boy had planned to make a visit that bright morning, and, as something had occurred to prevent it, all the joy had fled away from life, leaving not a single thing for a fellow to do, or anything for him to look at.

That at least was what Jack was saying to himself when, a few moments later, his cousin Godfrey came out on the piazza. Taking no notice whatever of the streaked little face, he simply said: "What a lot there is going on in the world today, Jack."

"Why, what do you mean, Cousin Godfrey?" asked Jack, a good deal surprised. "I haven't seen anything."

"You haven't? Well, in the first place, there is a new house being built out there on the lawn. I have been watching it for half an hour from the window just behind you."

"A house!" Jack twisted about and glanced hastily over the great beautiful lawn; but, of course, as he had very well known, there was no sign of a house.

"Ah! but you're looking in the wrong direction," said his cousin. "Just look up and take a peep into that great elm yonder through the opening in the leaves just before your eyes."

For a minute the boy gazed. Then he exclaimed: "Look, Cousin Godfrey! there comes the mate with a long horsehair. I never saw a nest being built before. What fun it is!"

"And then," Godfrey went on, after they had watched the building for a few moments longer, "those little black people down on the path are doing fine work. I think the whole army must be out this morning"

"Black people? Where?" cried Jack. But his eyes were beginning to open now, and, running down the steps, he hunted about the broad path.

"Ants!" he exclaimed, with a laugh. "Why, Cousin Godfrey, what are they doing? And flinging himself down at full length on the clean gravel, with his chin in the palms of his hands, he lay watching eagerly the busy, hurrying throng of tiny "black people." Jack had often walked over ant-hills, but it had never occurred to him to watch them. Now he thought that he had never seen anything more interesting than the manner in which they ran out of the hole "with a grain of sand between their teeth." His cousin explained how the ants were making underground passages and making storerooms to hold their winter food.

Jack's eyes were very wide open, indeed, by the time he came bounding up the steps again; but, before he could say a word, Cousin Godfrey asked him suddenly if he had heard the concert.

Jack shook his head with a merry laugh, and sitting down on the steps, bent his head and listened eagerly. He hadn't heard a thing; but now, suddenly, the whole world seemed to him to have just begun, and he could hardly believe that it had been going on all the time. Robins, thrushes, bluebirds and wrens—what a glorious chorus! Who would have imagined that there was so much to see and hear when a boy once began to use his eyes and ears?—Anne L. Hannah, in the Watchman

Tyler's Giant.

Tyler was three years old. He had a giant—Bad Habit. And the giant made him obey and do what was wrong. Mother and Tyler went down to the old farm to spend the summer with Grandmother Tyler. One afternoon they all thought Tyler was taking his nap. Pretty soon grandma tiptoed to the porch and beckoned to the family who were sitting there.

There on the end of the couch in the sitting-room sat Tyler with the pudding dish between his knees eating the custard which had been made for supper. Mother was ashamed. But grandmother said: "Hush! Wait!" When supper was finished, grandmother said: Louise, would you like some custard for dessert?" And Louise said, "Yes, please, grandmother." But grandmother said very sadly: "You can't have any, Louise. Tyler's big giant went into the pantry and ate our custard all up."

All the other grown people around the table also asked for their share of the custard, one after another; but they couldn't have any, because Tyler's big giant had eaten it.

Oh, but Tyler was ashamed! Truly he was. It was dreadful to have a giant that ate up everybody else's desert! And Tyler found out what mean things giants will do—if little boys let them.—Christian Observer.

Brief Hints for Bright Girls.

Someone has suggested fifteen things that every girl can learn before she is fifteen. Not everyone can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach:

Shut the door, and shut it softly.

Keep your own room in tasteful order

Have an hour for rising, and rise

Learn to make bread as well as cake

Never let a button stay off twenty-four hours.

Always know where your things are.

Never let a day pass without doing something to make somebody comfortable.

Never come to breakfast without a collar.

Never go about with your shoes unbuttoned.

Speak clearly enough for everybody to understand.

Never fidget or hum, so as to disturb others,

Be patient with the little ones, as you wish your mother to be with you.

Never keep anybody waiting.

Never fuss, or fret, or fidget.

The girl who has thoroughly learned all this might also be called a Mistress of Arts.—The Sabbath School Visitor.

Fearful Odds Against Him

Bedridden, alone and destitute. Such, in brief was the condition of an old soldier by name of J. J. Havens, Versailles, O. For years he was troubled with Kindey disease, and neither doctors nor medicines gave him relief. At length he tried Electric Bitters. It put him on his feet in short order and now he testifies: "I am on the road to complete recovery." Best on earth for Liver and Kidney troubles and all forms of Stomach and Bowel Complaints. Only 50c. Guaranteed by all druggists.

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One of the Pillars.

A good lady who is not rich in the common acceptation, but who is "rich toward God," and one in the company of those who wait for the glorious appearing of our Lord, in writing to renew her subscription, says:

"EDITOR CHRITIAN ADVOCATE:—As my subscription expired the first of September, 1904, I send in my renewal, as I have read the ADVOCATE ever since it was first published in Raleigh (my father . . . . took it), and since his death I have been a regular subscriber. I cannot do without our valuable paper. I think you are giving us a good church organ. So find enclosed post office money order."

Such letters cheer up one who has undertaken the arduous task of finding something to entertain, instruct and stimulate the people of a great church. We have many like this on our list, and they are not only the pillars upon which the whole superstructure rests, but they are the girders which hold it together and save it from collapse. God bless the good sister and all others of her kind.

Winning Souls.

"He that winneth souls is wise." So says the proverb, and it might be said with truth that it takes a wise person to win souls The two things enjoined upon the disciples, going forth at the Master's command, were wisdom and inoffensiveness—"Be ye wise as serpents and harmless as doves." By all means if we would win men we must not offend them. So the injunction of the Apostle, "Be ye blameness and harmless, the sons of God without rebuke," &c., must never be forgotten by those who would win souls for Christ. By a blameless and harmless demeanor we at least "hold forth the Word of Life." In ourselves we exemplify the life Christly devotion, and others take knowledge of us.

Let us note that the Apostle's injunctien is not to be sanctimonious, but to be blameless and harmless. Any one, even the veriest hypocrite, can be sanctimonious. The pious air is assumed, and may be the mask of a deceiver, while a blameless and harmless life is the open book of one's daily walk and conversation Such a character, known and read of all men, will not need a sanctimonious air or holy tone to make his efforts effective.

The wise soul winner takes advantage of ordinary circumstances in plying his calling. Day by day we come in contact with the unsaved. Some of them are our companions in work. Without making ourselves offensive, we may, if we will, gently lead these so that they may come in contact with the influences that are calculated to awaken and save.

The following incident, found recently in a religious exchange, gives a case in point, which shows the ease and naturalness of the method by which a wise soul winner works to bring men to God:

A business man was on his way to the prayer meeting. His work had detained him so long that his dinner had been hastily eaten, and yet he was late for service. The sound of music floated down the street, and, as the church came into view, he quickened his steps.

On the pavement he hurriedly passed a stranger, who was gazing curiously up at the open windows. Acting on a sudden impulse, he turned back.

"This is our prayer meeting evening Will you go with me?"

The stranger hesitated a moment. "Why yes," he answered.

Prayer meeting ended, the two went out together.

"I was very glad to have your company tonight," said the business man, as he parted from his new acquaintance, after finding out his name and where he lived. "May I call for you next Wednesday?"

The man without much enthusiasm replied he "didn't care" if he did.

He called, and followed it up on succeeding Wednesdays, taking care to introduce the stranger to the other men of the congregation

That was the starting point. Prayer meeting led to church service. The stranger finally, with his family, united with that congregation He has become an active and efficient church worker.

"Do you know," he said to his first friend recently, "I had lived in our city for seven years before I met you? I had not been in the city three days before grocers and dairymen had hunted me up; within three weeks the politicians had learned my political preferences. Yet in all those years you were the first man who ever said, 'Come, let us go into the house of the Lord.' "

Preaching for the Times.

There is an idea prevailing in some quarters that the great need of the church is preaching for the times. By this is meant an adaptation of the pulpit theme to current thought and event. In a sense this may be correct; but it is plain that some pulpits have ceased to be a great power, and many ministers have gone to seed in an effort to be practical and to take up current events and exploit them before congregations already weary with sensations and hungry for the Word of Life.

We may be sure that it is the gospel which is the power of God unto salvation, and only the gospel, proclaiming glad tidings to lost souls, that can meet the wants of men. It is easy for ministers to be deceived and to become wholly ineffective in their ministry, by yielding to a temptation to become popular by cultivating at least a measure of the sensational in style. The true gospel message, appealing to the deeper needs and desires of our spiritual natures, is as far removed from the froth of mere sensation as day is removed from night.

The Christian Guardian, referring to this, says with great good sense:

"The best preaching for the time is the preaching which is suited to all times. The sermons preached by the Lord Jesus Christ himself, of which we have fragments in the New Testament, are, and must ever be, the supreme standard of gospel preaching. Next to this was the preaching of the apostles, of which we get glimpses in the Acts of the Apostles and in the apostolic Epistles. To these examples may be added the examples set us in the great revivals which have occurred during the course of the Christian centuries, the most remarkable of all of which was the great religious movement of the eighteenth century, in which Methodism had its beginning. As a Roman Catholic dignitary said to the late Rev. James Brock, in private conversation: 'There has been nothing like it since the days of the apostles; and if it is only faithful to its principles and methods, nothing can prevent it from taking the world.' This testimony, no doubt, referred largely to the class-meeting, by which the continuous pastoral oversight of the membership of a great and growing church became possible, and to the General Rules, in which is contained a comprehensive outline of all that is most essential to the Christian life, with such simplicity and plainness that even a child may understand them.

"But to nothing did it apply more than to the preaching of the Wesleys, and their followers. There was a simplicity, a directness, and a power which characterized the ministry of the early Methodist preachers, and withal an unction which made their ministry irresistible. Subsidiary to this, these men in an extraordinary degree honored the Holy Scriptures in their preaching. They required nothing to be received by the people to whom they were sent which was not expressly taught in these writings, or could not be fairly inferred from them. They were mighty in the Scriptures. They did not ask any one to believe anything on any less authority than 'Thus saith the Lord.' They felt themselves to be ambassadors of the court of heaven, and they spoke as men 'having authority, and not as the scribes.' "

A "Clean Sheet" and Else.

DEAR ADVOCATE:—I have read carefully your editorials on a "Clean Sheet" and on "Closing the Campaign" (August 24th), and believe I understand the purpose of both—to secure full collections for all purposes for 1904. I heartily concur with you in this worthy aim, and no one will rejoice more than myself, if it should be accomplished.

Yet, in your plea for fairness, it seems to me that unconsciously you are somewhat unfair to the cause which my office as Conference Missionary Secretary suggests that I champion.

Not wishing to be contentious, I pass by the inference that the evangelization of the world is one of those "comparatively trivial matters which at most are entitled to nothing more than the dignity of a secondary place." As this is but a matter of individual opinion, depending more or less upon the value and meaning one attaches to the "Great Commission", it need not be argued.

The statement that "there has come among us the notion that if one succeeds in bringing up the missionary collections in full, he is entitled to the claim of having a clean sheet," I regard as more serious. Is there any such impression existing? Who holds it? What has been done to create an impression so absurdly false? If it be answered that the charts, or the annual exhibit in which charges are classified into "A," "B", or "C", has created the impression, then I deny that these furnish sufficient grounds. They do indicate a "clean sheet" on missions, but on nothing else. And it must be a queer type of moral constitution that would allow one to claim a clean sheet on all, on the ground of paying in full on Foreign and Domestic Missions

The most serious matter of all is the categorical statement in your earlier editorial that "in case of a deficit, all should share alike, each interest bearing a pro rata share of such deficit" Ought not this statement to have had some qualification? It is true only when the collections are taken in bulk. Then truly, "all should share alike." But what about the $2,800 collected only for missions in our Sunday schools? Have not the charges that collect this the right to add it to the pro rata share for missions derived from the amount taken in bulk? Has any pastor the

moral right to divert to other causes, money paid specifically for missions? If the money raised in bulk, after being pro rated, shows a deficiency in all the collections, has not the pastor a right to add his Sunday-school money to help remove his missionary deficiency? And if the total pays him out on missions, leaving a deficit on all the others, is he to be charged with unfairness or dishonesty simply because the mute tables seem to show that missions has been favored?

Fair play is all we ask. If the general board and the conference board of missions have done more by conferences, institutes, missionary literature, and other agencies, to arouse the conscience of the church along missionary lines than other boards have done, then the logical result is larger comparative liberality. Fair play is to grant to this cause the harvests arising from its own sowing.

The writer is in hearty sympathy with all the causes for which the church collects money. He has never discriminated by word or deed in dealing with them. At the risk of being misunderstood, he has written these words in behalf of fair play.

Fraternally,
W. H. WILLIS.

REPLY.

1st. I did not say or justify the inference that "the evangelization of the world is one of those comparatively trivial matters," &c. I have no idea that any one except Brother Willis so construed the editorial.

2. As to the notion having become prevalent that when one brings up his missionary collections in full he is entitled to the credit of having a clean sheet, Brother Willis anticipates the answer to his own question, and proceeds to beg the question by acknowledging that the methods used, by maps, charts, and tabulated statements, may have created such an impression. It is only necessary for me to add that no matter how the impression came about, it is unfortunate. One thing that has had a tendency to fix it in the minds of many is the fact that there has been, among our preachers, a habit of referring to the Conference Collections as a whole as Missionary Collections.

3. As to the most serious offense of having made the categorical statement that in case of a deficit, all should share alike, each interest bearing a pro rata share of such deficit, I beg to deny again having said that special contributions, as, for instance, the Sunday-school collection, should be subjected to this division. If Brother Willis will pardon me, I must say that his method of dealing with my editorial is exceedingly unfair, and I am the more surprised since I know him to be one of our best-trained young men, and would not have believed it possible for him to break down so completely in his logic.

4. In his plea for fair play he surrenders completely all I contend for. He says, "If the General Board and the Conference Board of Missions have done more by conferences, institutes, missionary literature and other agencies to arouse the conscience of the church along missionary lines than other Boards have done, then the logical result is larger comparative liberality."

Our church is organized on the connectional idea, with a plan of perfect co-operation throughout, and the mischief of any system of work which specializes in one department to the neglect of another is hard to fully realize. Methodism is a great army As such it has but one aim. That aim is to execute the Master's orders, as Brother Willis suggests, in obeying the Great Commission. Now then, I submit that in this army the wounded and sick must be cared for. The field hospital, as well as the pension list, must be provided for. Is this not the aim of our Conference Fund for Superannuates and widows and orphans?

Then there must be camp equippage and quarters An army even while in the heat of campaign must submit to the encumbrance of baggage, tents, and, for a time, build more comfortable quarters than a mere tent or tabernacle. Forts are to be constructed to enable us to hold Emmanuel's ground. So we have very wisely organized our Church Extension department. And who will say that this is not a vital part of our great evangelical system? Also right along side of this is the great system of training for service in this warfare. Our West Point and Annapolis are the Conference schools located here and there. To them we look for the supply of efficient officers to lead the great host against the powers of darkness. The truth is we must profit by some of our mistakes, and learn to so co-ordinate our Boards and unify our system of work as to take a broader view of the problem of evangelization than to be thinking merely of transporting armies of occupation.

I am nothing on controversy. Did not write the editorials for which I have been criticised with such in view. But as long as I live, I shall contend for a system of work that will make broad, big hearted, liberal and loyal Methodists. The worst thing that can happen to the church is to allow it to be chopped into factions by specialization.

H. M. BLAIR.

EDITORIAL NOTES.

Rev. J. J. Renn held a meeting at Holt's Chapel, near this city, last week assisted by Rev. J. A. Bowles. The meeting resulted in a good revival in which we learn some thirty or more made a public profession, and a large number joined the church. He is engaged in a meeting at Friendship this week.

Rev. J. A. Bowles is engaged in a meeting on North Elm Street, a tent having been erected to accommodate the congregation. The meeting began on Sunday afternoon with a sermon by Rev. P. J. Carraway, and there have been services each night. Large congregations attend and many are manifesting special interest, a number of penitents coming forward

Mr. John R. Plummer, a member of our church on the Jackson Hill circuit, and an ADVOCATE subscriber, was killed in the wreck near New Market, Tenn. We have no personal acquaintance with Brother Plummer, but know of him as a prominent citizen of his community and a loyal and true member of his church. He leaves a wife and a large family of children. May the Lord comfort them.

We have received from the author, Mr. G. F Ivey, of Hickory, N. C., a copy of his new book. "Carding and Spinning." This is the second book of the kind from Mr. Ivey. His first book, "Weaving," was received with great favor, and he has had many calls for a similar one on Carding and Spinning. This book was written to supply the need thus indicated. The author has had a very fine opportunity to learn the needs of young men in the mills whom such a book would help, and he has the natural ability and has had the literary and mechanical training to enable him to write a book to meet that need. We understand this book, like the first, is very popular with superintendents, room overseers and those who are fitting themselves for these positions, and that it is having a ready sale.

We note with great sorrow the death of Mr Melville P. Gantt, of Belwood, Cleveland county, which occurred at Knoxville, Tenn., on last Saturday, as the result of injuries received in the dreadful railroad wreck near New Market, Tenn., Saturday morning. Brother Gantt was returning from a visit to his son at Los Angeles, Cal. He was a brother of Rev. A G. Gantt, of the Western N. Carolina Conference, also father of Mrs J B. Ivey, of Charlotte, and one of the pillars of Kadesh church and Belwood Institute, located near his home. He was a good man and will be sorely missed We feel great sympathy for the bereaved, and pray that they may have sustaining grace.

Correction of Date.

The presiding elder of the Winston District, Rev. Dr D. Atkins, requests us to announce that the Quarterly Conference for Davie circuit, will be held at Salem instead of Oak Grove, as published by mistake in the list of appointments. Let the brethren concerned make a note of this.

North Carolina Methodism.

Rev. J. N. Huggins, of Lexington station, has returned from his visit to Missouri.

Rev R. M. Hoyle, of Shelby station, was called to the bedside of a sick brother at Casar last week.

Rev. E. C. Glenn is conducting a meeting at Reidsville this week. The meetings are held in Main Street church.

Mrs. A H McLarty, of Union county, an elect lady and a devoted member of the Methodist church, died at her home last week.

We regret to note that Rev. D. V Price, of Albemarle, was sick last week, and unable to conduct the meeting as announced in his church.

We regret to note that Rev. T. H. Pegram has been quite ill at the home of his sister, near Walkertown. At last report he was considered convalescent.

Dr. P. M. Holcomb, of Spruce Pine, had the misfortune to lose his house with all its contents, by fire last week. The Dr. and his wife barely escaped with their lives

That was a particularly able and pretty sermon delivered by Rev. L. T. Mann of the Methodist church last Sunday on the subject of "Divine Truth."—Lenoir Weekly News.

Mrs. Harold Turner, wife of Rev. Harold Turner, of Burkhead church, Winston, had to be carried to the hospital for treatment last week. We are glad to learn that she is doing well.

Trinity church, Charlotte, Rev. J. A B. Fry, pastor, has arranged the debt and expects to dedicate the church during the approaching annual conference. This we gather from the city papers.

Beautiful and appropriate memorial services, in memory of Mr. J. S. Spencer, deceased, were held in Tryon Street church, last Sunday morning. The pastor and others paid tender and fitting tributes to his worth as a citizen and Christian.

Mrs. E. J Goode, mother of Revs. C. P. and W. O. Goode, of the Western North Carolina Conference, died at her home at Waco, this State, on Wednesday morning, September 14th. She was a good woman and will be greatly missed.

The Salem M. E. church cleared $38 by the lawn party Saturday night. They wish to thank the people for liberal patronage and help. A series of meetings will begin at this church next Sunday. The pastor will be assisted by the former pastor, Rev. W. H. Willis, of Marion.—Twin City Sentinel.

Rev R. M. Hoyle, the pastor of the Shelby Methedist church, preached a strong doctrinal sermon from his pulpit last Sabbath evening on the Fatherhood of God in which he proved, convincingly, that all men are the children of God, not by creation, but being made in his image they are endowed with spirituality, and immortality, and inheriting a capacity to accept the offer of spiritual life through Christ.

A Growing City.

The city of Lynchburg, Va., has, within recent years, made astonishing growth in its commercial importance. For a quarter of a century it has been a prominent wholesale shoe market, but during the last few years the development in that line of business has been astonishing. Out of 150 cities in the United States having a population greater than Lynchburg, there are only half a dozen cities which do a larger shoe business. The leading shoe house of Lynchburg is the Craddock-Terry Co., makers of the widely known brands of Southern Belle, Autograph and Southern Girl shoes. The sales of the Craddock Terry Co., during August aggregated $358,617.15. Lynchburg's Shoe business has grown from $300,000 a year, 15 years ago, to more than $6,000,000 a year now and is developing more rapidly than ever. The gain in the Craddock-Terry business during August, over the same month of a year ago was over $150,000. This progressive house has forged to the front as the leading shoe house of the South. Thirty-five traveling salesmen cover every part of the Southern States, and a large portion of the middle States. The high class of goods made by this concern has established its reputation and laid the foundation for great development in the future. The Southland Shoe Factory, owned by the Craddock-Terry Co., is regarded with pride by the Lynchburg people. Its product exceeds 2,000 pairs of shoes per day.

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The Quiet Hour.

September.

SARA ANDREW SHAFER.

In fallow fields the goldenrod
And purple asters beck and nod.
The milkweed launches fairy boats;
In tangled silver the cobweb floats.
Pervasive odors of ripening vine
Fill the air like a luscious wine
The gentian blooms on the browning waste;
With coral chains is the alder laced.
The blackbirds gather, and wheel, and fly;
The swallows twitter a low "Good by!"

For Troubled Hearts.

A saintly man, Dr. Cuyler, now nearing the golden gates, spends the strength of his latter days writing messages of comfort for troubled hearts. The following words are tinged with the sunset's glow :

"We often make sad mistakes as to what is best for us. We often hide our richest blessings under a pall and decorate with garlands our temptations, or the sources of our spiritual sorrows and shame. The poor old patriarch Jacob was shrouded in gloom when he wailed out, 'All these things are against me!' Joseph is gone; Simeon is gone; and they have carried away also Benjamin, who bore in his boyish face the photograph of the beautiful Rachel. He calls his lot a sad one. But the returning caravan is almost in sight which brings to him the full sacks from Egypt's granaries and the joyful invitation to go and see his long-lost Joseph as premier of Pharaoh's kingdom. His dark hour is just before the day-dawn. What he regarded as a sorrow has grown into the greatest mercy of his life. There may have been wet eyes up in that prayer-room in Jerusalem, where the little band met after their Master had left them. They were sowing in tears, to reap with joy before the next day's sun went down Never despair of a good cause. Never despair of a great heaven directed reform, even when the powers of hell are striving to strangle it Never despair of a child. The one that fills you with the most solicitude and occasions your most fervent prayers may yet gladden your life with joys beyond your brightest hopes. Never despair of a soul so long as you can plead with God for that soul or strive to bring it into view of Christ"—The Presbyterian.

Putting Away Worry.

We hear much in these days of the need of taking life more restfully, of keeping a quiet spirit and avoiding the wear and strain of worry. Such injunction are wise and by no means to be put aside as valueless, but it would be well for most of us to consider also how much needless worry we may take from other lives.

Did you ever think of the burden of care and anxiety that weighs upon human hearts every day—this day—because of the delays, neglects, and small carelessnesses of those who would never be willfully unkind? In the aggregate it is something awful—the waiting, the heartache, the hours of sickening dread that a little thoughtfulness might prevent. The sick boy away from home has grown better, the threatened illness proved trifling, and in the interest of returning health he postpones for a day or two the letter that should relieve those at home. Two such days for anxious love to live through! We have succeeded in the mission undertaken for a friend, and he will be glad and thankful when we let him know—on the morrow. One more night he bears a burden of uncertainity and doubt the weight of which we cannot understand The request quickly granted, the prompt reply, the doing at once what the hand finds to do even in matters that seem trivial to us may mean much at the other end of the line. By all means let us put useless worry out of our own lives, but let us take care that no neglect of ours puts it into the life of a neighbor.—Forward.

The Old Skipper's Sermon.

A skipper who had lost his position on a fishing boat because he would not fish on Sunday was placed in charge of a small smack hired by a few benevolent men in London, who charged him to catch more fish in six days than other men in seven, and to preach the gospel as he went. Dr. Grenfell, the missionary to the Labrador fisherman, told the story on his recent visit to Boston.

When he arrived at the fishing grounds he was boarded by the skippers of four other vessels, one of them being the "admiral" of the fishing fleet, who knew the character of his new enterprise, and came prepared to despise it.

"Not this 'ere cant but more whisky is what we wants," they said.

The skipper of the mission ship had been sent on a hard enterprise. He believed himself able to catch more fish in six days than other skippers in seven, but the matter of preaching was what appalled him. However, he prepared to carry out the agreement and to lose no time, but preach to these his first visitors

There was no grog on board, but the best pot of tea the old man could brew was hot in the cozy cabin, and four warm mufflers were laid out. These the skipper handed to his visitors "Look yere," he said, and this was the introduction to his sermon, "do y' see them 'ere mufflers?"

They saw them, felt them, and knew they were warm and good.

"What do they cost, Bill" asked the admiral.

"I'll give 'em to ye on one condition," said the preacher, progressing with his sermon.

"What's that?" askedt he admiral, cautiously.

"That you'll admit there's love in 'em; for the ladies as knit 'em must 'ave loved ye, though ye never seed 'em."

"That's right," assented the audience.

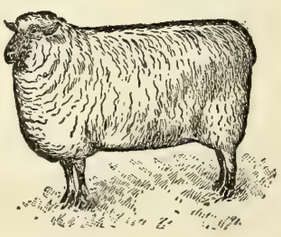
"Well, then, take 'em There they are," and so the sermon concluded.

The four men wrapped themselves in the mufflers and spoke their thanks. But as they were leaving Bill added his benediction:

"'Ow much more Jesus 'ave loved yer, when 'e gave 'imself for yer?"

Dr. Grenfell adds that this proved a most effective sermon, for three men out of the four resolved to return that love. The admiral "became an effective missionary among his admiring followers," and the skipper more than made his seven days' work in six, and preached his sermon many times.—[Youth's Companion.

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They are the result of the latest scientific knowledge on the subject of Pain, and bring relief safely and quickly to the greatest sufferer.

You should always keep a box of Dr. Miles' Anti-Pain Pills in the house, since you never know when pain may attack you, and it is wrong to suffer when your suffering can be so quickly relieved.

Dr. Miles' Anti-Pain Pills contain no opium, chloral, cocaine, morphine, or similar drugs, and are sold by druggists under a guarantee to relieve you, or pay your money back.

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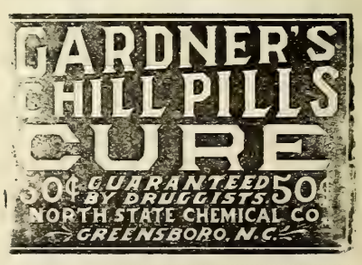
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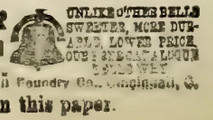
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The Epworth League.

Topic for Oct. 2.

Different Kinds of Hearers.

(Mark 4: 1-9.)

With the topic of today we return to the study of the parables of Jesus. That entitled in our English Bible the "Sower" should more properly be called the "four kinds of soil," since the sower and his seed do not teach the chief lesson, but the result of the sowing in the different kinds of soil.

I. The Responsibility to Sow the Seed of the Word Abroad.

1. "Why speakest thou unto them in parables?" (Verse 10.) The parabolic form of teaching was used by the Saviour in order that he might accomplish his mission of instructing men in the truths of the kingdom. It was in order that his teaching might be adapted to the condition of the people to whom he spoke, and after them, to others of all times and countries. Professor Bruce says: "Travelers and interpreters have been at great pains to explain the physical situation—the natural surroundings of the speaker that day when he began to open his mouth in parables. . . . The moral situation is undoubtedly the principal thing to be determined." Imagine yourself one of the multitude of Jesus's hearers by the sea. You already have learnsd of the main outline of his teaching. Already the Sermon on the Mount had been spoken; the report of his teachings in Jerusalem and Nazareth was spread abroad. Capernaum and the other cities by the Sea of Galilee were acquainted with the truths of the kingdom. What would you have understood the parable to mean? Of course you would look for something deeper than the surface description of a common agricultural process—what? Would you not suspect that the Teacher wished you to think about the truths you had already heard, and that he was here giving you a hint that the merely listening to him was not a sufficient end in itself any more than sowing the seed exhausted the meaning of the process of farming? To bring the word home to the hearer in such form that he must act upon it was the object of the parable.

2. A twofold responsibility rests upon the Church today. (1) To proclaim the gospel truth and (2) to press its acceptance and practice upon men. It is to be feared that a tendency exists in our day to rest the matter with the former. Recently a noted English preacher said: "We do not persuade men as we used to, we are contented to tell the truth, and leave the hearer with his own responsibility for its acceptance or rejection. St. Paul persuaded men. Eloquence of appeal must be exhausted; ingenuity of illustration must be employed; the passes to the heart must be sought. Preachers, parents, Sunday school teachers, personal workers—all may learn from the teaching of the parable their duty to bring the word of God to men in such manner as to make them think, make them act upon it.

II. The Word a Test and Judge of Those Who Hear.

1. Parabolic teaching is itself a criticism of those to whom it comes. When the disciples asked, "Why speakest thou unto them in parables?" "Unto you it is given to know the mysteries of the kingdom of God; but to them it is not given," is the Master's reply. It is intimated that the obedient, open-minded do not need parables. They have come into such understanding of the truth by fellowship with Christ that they penetrate the mysteries of the kingdom without these devices of the teacher. "These things come in parables to those who are without.' To the multitude that waited on his ministry Jesus applied the words by which Isaiah had mournfully characterized the people to whom his message was to be delivered (Isa. 6: 9, 10.) Two interpretations are suggested: (1) That the quotation in Matthew (13: 14, 16) is the very words of our Lord, and mean that the moral condition of the people was such that the truth must be with subtlety insinuated into their minds, or they would resist it, and its saving effect would therefore be forestalled. (2) That the quotation in Mark (4: 12) and Luke (8: 10) gives the intended meaning—i. e., that the parable was spoken in order to effect a hardening by which the opportunity of salvation would, by a judgment, be taken away. But the latter neutralizes itself. It would have been easier to say nothing, and equally effective. The parable is spoken in heaviness, and the extreme case of resistance is represented in the quotation from Isaiah—a holy irony: "I speak in parables in order that you may not understand until the truth has penetrated your gross heart, despite your blindness, and you stand face to face with your responsibility for the hearing of the message."

2. The best exponent of character is one's attitude toward the gospel. (1) The aspirations, or affections, reaching out after the objects that will fully satisfy them are revealed by one's attitude toward the message. "We have found him of whom Moses in the law and the prophets wrote" was the glad announcement of the devout Philip. He who is seeking the good and the eternal will welcome the message. (2) What one's attitude toward sin is will be unerringly revealed by the gospel. They who love and cling to sin will dread and shun the message of Jesus. (3) The moral character is indicated by both aspirations and one's relation to sin; but the moral tendencies, or natural disposition, which forms the basis upon which, or the sphere within which, the truth opperates, are also shown. By observing how he is affected by the gospel and its call to discipleship one may learn much of himself—that very important part of knowledge.

3. Four sorts of hearers are revealed by the reaction of the hearts of men under the preaching of the gospel. (1) The beaten-path hearer is one who merely hears with the outward ear but does not perceive. It is necessary to give voluntary attention to the word in order to understand it. This morally stupid nature has its example in (Luke 12: 13) the man who interrupted Christ's preaching by an appeal for intervention in a family quarrel. The Master was saying, "When they bring you into synagogues and before magistrates and powers," when, at the suggestion of the word, this fellow thought of the dispute with his brother. (2) The stonyground hearer is the man who runs with the crowd. His emotions are prominent; but he cannot stand against opposition. His impulses are his motive power. His type is found in the gospel in the man who said, "Lord, I will follow thee whithersoever thou goest" (Luke 9: 57.) (3) The thorny-ground hearer is the man of thought, of determination, of independence, but encumbered. Side by side with the grain spring up the thorns. He is trying to hold the world in one hand and Christ in the other. He has his type in the man who said: "I will follow thee; but first, let me go and bid them farewell which are at my house." His request is denied because his life will be unfruitful if, having put his hands to the plow, he looks back. (4) The good-ground hearer is the fair minded, earnest soul, who seeks first the kingdom of God, and by faithfulness and perseverance in well doing affords the normal conditions for the development of the seed into the blade, the ear, and the full corn in the ear. Lydia (Acts 14: 14) affords us a fine example out of many of the hearers of this class.

4. The process of revelation going on through the preaching of the gospel is anticipative of the last day. St. Paul says God will judge the secrets of men according to the gospel. No one needs be deceived as to his status before God if he will but consider his attitude toward the gospel message that he hears or may hear now.—Epworth Era.

A Boy's Wild Ride for Life.

With family around expecting him to die, and a son riding for life 18 miles to get Dr. King's New Discovery for Consumption, Coughs and Colds, W. H. Brown, of Leesville, Ind., endured death's agonies from asthma; but this wonderful medicine gave instant relief and soon cured him. He writes: "I now sleep soundly every night." Like marvelous cures of Consumption, Pneumonia, Bronchitis, Coughs, Colds and Grip prove its matchless merit for all Throat and Lung troubles. Guaranteed bottles 50c and $1.00. Trial bottles free at all druggists.

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THIS PAPER offers excellent advantages to advertisers.

Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Mrs. Wilmot's Tenth.

BY APHIA G. TILLSON.

The Wilmot family was in fairly good circumstances. Besides the few luxuries of life, careful Mrs. Wilmot managed to lay aside quite a respectable sum "against a rainy day." There was one thing which troubled her, however. Ever since her conversion years ago the plan of systematic and proportionate giving had regularly presented itself to her, and had as regularly been thrust to one side. But the time came at last when she sett'ed the question once for all. It happened in a peculiar manner.

The youngest Wilmot was ill, the baby and the pet of the entire household. The doctor despaired of its life, and the mother's heart was wrung with anguish. There were nine besides, but the loving mother could not spare even one. Father Wilmot was away on a Western trip and she was alone with the children. About midnight the doctor was called away; and she knelt beside the bed and poured out to her loving Father the story of all her sorrow and anxious fear.

Mrs. Wilmot did not believe, as she afterwards expressed it, "in making bargains with the Lord," but this old vexing question came to her so forcibly while kneeling there that she cried, "O Father, save my child, and I will give thee one-tenth of all I possess." The hours sped on and still the little one lay in the quiet sleep into which she had fallen at midnight. The doctor came, and looking at her exclaimed: "She is much better; I think she will live. It is marvelous! I do not understand it."

But Mrs. Wilmot understood and knelt once more, this time in thanksgiving. The baby grew better and in a week or two was as well as ever. Did Mrs. Wilmot forget her vow? No. From that day to this she has given to the Lord one-tenth of all she had. Even more, for many an extra gift has found its way into the Lord's treasury. But she was called upon to give a tenth of the possession more dear to her than life. It was the only time in all the years that she wavered and shrank from fulfilling her pledge. It was years later, although to her it seemed but a day.

Yet "the baby" was a young lady of twenty-three when she came to her mother one day, and placing her arm about her neck said: "I do not wish to give you pain, mother dear; but when you promised the Lord to give him a tenth of all you possessed did that include me?" Mrs. Wilmot opened her eyes in astonishment. "Include you! Why, what do you mean?"

"I mean did you give me to God, too? I hope that you did, for I would like very much to go as a missionary soon. Can you spare me for that, mother? May I not go as your tenth?" The mother's arms clasped the girl tightly for a moment and the tears fell softly, then without a word she pushed her gently away. When alone with her Master there was a struggle; but when she called her daughter there was no sign of it upon the smiling, peaceful countenance.

"Yes, dear, you may go where you will in the Lord's service as my 'tenth,' though dearer than life to me. May God abundantly bless all your efforts. He may have saved your life for this."

After the first sorrow and the pain of separation was over, Mrs. Wilmot rejoiced in her missionary daughter. Could you have seen her happy, sunshiny face, and felt the warm handshake which characterized her after life, you would agree with me that Mrs. Wilmot derived many blessings from proportionate giving. As for Mrs. Wilmot herself, should you ask her about it, she would tell you that it was by far the best way of giving. "Haphazard giving cannot be pleasing to the Lord. Why should not his cause be treated as fairly and squarely as our business or family interests? The head of the family who does not know what the income is does not know how much may be used for this and that purpose, how much for rent, how much for fuel, for food, clothing, and other things, but who thoughtlessly spends all upon one thing and goes without another, would be considered at least a 'poor manager.' Yet many treat our Father's interest in just that manner. Is it not infinitely better to lay aside a small sum and to know that so much belongs to the Lord, to know how much can be given, and to know how and to what it may be given? One who tries it will be surprised to see how much such systematic giving can accomplish, how much, also, we will have that we may give outside this regular giving. The most delightful time in my life has been when I could give a 'thank offering' unto the Lord. I would not go back to my old way of giving, for I think, though I may be wrong, that I have been blessed spiritually and materially because I have thus given to the Lord."—Selected.

Quarterly Meetings.

Asheville Dis't—4th Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	Sept	3 4
Bethel	"	3 4
Marshall circuit, Walnut Creek	"	8 9
Hot Springs ct., Antioch	"	10 11
Ivey circuit, Barnards ville	"	13 14
Bald Creek circuit, Bald Creek	"	15 16
Burnsville circuit, Burnsville	"	17 18
Swannanoa circuit, Swannanoa	"	4 25
Hendersonville station	Oct	1 2
Hendersonville ct. Hillgirt	"	3 4
Cane Creek ct., Tweed's Ch	"	8 9
Old Fort circuit, Parson's Church	"	15 26
Weaverville circuit	"	22 23
Weaverville station	"	29 30
Central	Nov.	5 6
Haywood Street	"	5 6

Charlotte Dist—4th Round.

J. E. Thompson, P. E., Charlotte, N. C.

Pineville, Pineville	Aug	27 28
Dilworth	"	28 29
Trinity	aept	4 5
Hoskins	"	4 5
Morven, Bethel	"	10 11
Brevard	"	18 19
Chadwick	"	18 19
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Weddington, Weddington	Oct	1 2
Matthews, Matthews	"	2 3
Clear Creek, Zion	"	8
Tryon street	"	9 10
Calvary	"	9 10
Lilesville, Forestville	"	15 16
Wadesboro station	"	16 17
Ansonville Mt. Vernon	"	22 23
Polkton, Polkton	"	23 24
Waxhaw, Waxhaw	"	29 30
Derita, Pleasant Grove	Nov.	5 6

Franklin Dis't—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	July	23 24
Franklin circuit at Iotla	Aug	6 7
Webster ct. at Cullowhee	"	13 4
Macon cir. at Mount Zion	"	20 21
Glenville circuit at Norton	"	27 28
Whittier circuit at Shoal Creek	Sept.	3 4
Dillsboro, Sylva & Dillsboro	"	10 11
Andrews circuit, Andrews	"	17 18
Bryson City circuit, Bryson City	"	24 25
Murphy Station	Oct.	1 2
Robbinsville circuit, Robbinsville	"	8 9
Hiwassee circuit at Martin's Creek	"	15 16
Hayesville circuit at Hayesville	"	22 23

Morganton Dis't—4th Round

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Aug.	13 14
Cliffside circuit, at Oak Grove	"	20 21
Henrietta and Caroleen	"	21 22
Marion station	"	27 28
Connelly Springs ct., Ruth, College	Sept	3 4
Table Rock ct at Mt Grove	"	10 11
North Catawba ct, Green Mt'n	"	17 18
Morganton circuit Mt Pleasant	"	18 19
Forest City ct, Salem	"	23 24
Rutherfordton station	"	25 26
Green River circuit, Bethlehem	Oct	1 2
Elk Park, Elk Park	"	8 9
Spruce Pine ct Valley View	"	15 16
Bakersville station, Bakersville	"	16 17
Broad River ct., Tanner's Grove	"	22 23
Thermal City ct Pisgah	"	29 30
McDowell circuit, Nebo	Nov.	5 6

Mount Airy Dis't—4th Round

J. A. Cook, P. E., Mount Airy, N. C.

Jonesville circuit at Jonesville	Aug.	27 28
Elkin station	"	28 29
Sparta ct, Potato Creek	Sept	3 4
Laurel Springs ct Chestnut Hill	"	10 11
N Wilkesboro ct., Miller's Creek	"	17 18
Wilkesboro ct. Wilkesboro	"	18 19
Rockford ct. at Stony Knoll	"	24 25
Mount Airy station	"	25 26
Creston ct. Thomas Chapel	Oct.	1 2
Watauga ct., Henson's Chapel	"	2 3
Boone ct Fairview	"	8 9
Heaton circuit at Methodist Ch'p	"	15 16
Jefferson ct. Jeffers n	"	16 17
Yadkinville ct., at Center	"	22 23
Stokes ct at Antioch	"	29 30
Pilot Mountain ct at Pinnacle	"	30 31
Mount Airy circuit at Green Hill	Nov	5 6

SPECIAL MEETINGS.

Sparta Circuit.

Bryan's school house, Tues. night, Aug 30
Sparta, Wednesday night, August 31
Shiloh Thursday, 11 a m, September 1
Cox's chapel, Friday, 11 a m Sept. 2

Laurel Springs Circuit.

Mount Zion, Tuesday, 11 a. m., Sept 6
Laurel Springs, Wednesday, 11 a m. Sept 7
Transon, Thursday, 11 a. m Sept 8
Cox's Academy Friday 11 a. m Sept 9.
Healing Springs Sunday night, Sept 11.

Creston Circuit.

Clifton, Wednesday night, Sept 28
Big Laurel, Thursday, 11 a. m., Sept 29
Creston, Thursday night, Sept 29
Southerland's Friday, 11 a. m., Sept 30

Boone Circuit.

Boone, Tuesday night, Oct. 4
Blowing Rock, Wednesday night, Oct. 5
White Springs, Thursday 11 a. m Oct 6
Hopewell, Friday, 3 p. m. Oct 7
Blackburn's Chapel, Sunday night, Oct 9

Jefferson Circuit

Cranberry, Tuesday, 11 a. m., Oct 11
Pine Swamp, Wednesday, 11 a. m Oct 12
Bethany Wednesday night, Oct 12.
Orion, Thursday, 11 a. m., Oct. 13

Pilot Mountain Circuit

Mount Hermon, Tuesday 11 a m. Oct 25
Westfield Wednesday 11 a m Oct 26
Pilot Mountain Thursday night Oct 27
Chestnut Ridge Friday 11 a m Oct 28

Mount Airy Circuit

Oak Grove Wednesday 11 a m Nov 2
Bulah Thursday 11 a m Nov 3
Mount Zion Friday 11 a m Nov 4

Statesville Dis't—4th Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit at Littlejohn's	Aug.	20 1
Lenoir station	"	21 22
Mooresville station	Sept.	3 4
Mount Zion station	"	4 5
Mooresville circuit, Centenary	"	10 11
Troutman circuit, Wesley Chapel	"	11 12
Caldwell circuit, Rocky Mount	"	17 18
Granite Falls station	"	18 19
Statesville circuit, Chapel Hill	"	24 25
Statesville, First Church	"	25 26
Statesville, West End	"	25 26
Clarksbury circuit	Oct.	1 2
Iredell circuit	"	8 9
Maiden circuit, May's Chapel	"	15 16
Newton circuit, Friendship	"	16 17
Hickory station	"	16 17
Alexander circuit	"	22 23
Stony Point circuit	"	29 30
Catawba circuit	"	30 31

Shelby District—4th Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Aug.	21 22
Bessemer City ct Bessemer	"	27 28
West End and Ozark, Gastonia	"	28 9
Mount Holly ct. at Mt. Island	Sep	3 4
McAdensville station	"	4 5
ElBethel station	"	10 11
King's Mountain station	"	1 12
Bellwood circuit at Kadesh	"	17 18
Polkville circuit	"	18 19
Southfork circuit at Wesley Chap	"	24 5
Lincolnton circuit at Marvin	Oct.	1 2
Lincolnton station	"	2 3
Lowesville ct. at Salem	"	8 9
Rock Springs circuit	"	9 10
Stanley Creek circuit at Stanley	"	15 16
Cherryville circuit	"	22 23
Lowell circuit at Lowell	"	29 30
Gastonia, Main Street	Oct. 30	Nov. 1
Shelby circuit	"	5 6

Salisbury Dist—4th Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Forest Hill	Aug	20 21
Concord, Epworth	"	21 22
Concord circuit, Bogees	"	27 28
Concord, Central	"	28 29
Albemarle circuit, Century	Sept	3 4
Albemarle station	"	5 6
Salisbury, Main Street	"	10 11
Salisbury, First Church	"	11 12
Big Lick circuit, Big Lick	"	17 18
Salisbury circuit, Providence	"	24 25
Spencer station	"	25 26
Linwood circuit, Linwood	Oct.	1 2
Lexington station	"	2 3
Lexington Mission	"	3
New London circuit, New London	"	8 9
Gold Hill circuit, Wesley Chapel	"	9 10
Jacks n Hill circuit, Macedonia	"	11 12
Norwood station	"	15 16
Cottonville ct., Cedar Grove	"	16 17
Tabor & Vance Mill, Tabor	"	2 23
East Salisbury station	"	23 24
China Grove circuit, China Grove	"	29 30
Woodleaf circuit, Woodleaf	"	30 31
Mt. Pleasant ct, Cold Springs	Nov.	5 6
Salem station	"	6 7

Winston Dis't—4th Round.

D. Atkins, P. E., Winston-Salem, N. C.

Southside and Salem	Aug.	27 28
Walkertown	"	28 29
Stoneville & Mayodan, Price	Sept.	3 4
Leaksville and Spray	"	3 4
Stokesdale, Eden	"	10 11
Summerfield, Glencoe	"	17 18
Kernersville, Zion	"	24 25
Thomasville	"	25
Forsyth, Marvin	Oct.	1 2
Burkhead	"	2
Grace	"	2
Davidson, Olivet	"	8 9
Centenary	"	9
Lewisville, Union	"	15 16
Danbury, Hermon	"	22 23
Madison, Madison	"	23 24
Davie, Oak Grove	"	29 30
Mocksville	"	30
Cooleemee	"	30
Farmington, Smith Grove	Nov.	5 6
Advance	"	6

Waynesville Dis.—4th Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Sulphur Springs at Acton	"	20 21
Clyde at Long's Chapel	Sept	3 4
Canton at Canton	"	10 11
Mills River at Shaw's Creek	"	17 18
Transylvania at Pine Grove	"	24 25
Brevard	"	25 26
Waynesville	Oct.	8 9
Crab Tree at Fine's Creek	"	15 16
Spring Creek	"	22 23
Leicester at Camp Academy	"	29 30
Jonathan Creek at Shady Grove	Nov.	5 6

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Programme For Week of Prayer, October 10-16, 1904.

Let earnest prayer be made that members, workers, and officers of the Woman's Home Mission Society may receive anointing for service during this season. Also ask for large gifts of money for the general work

All moneys collected during the Week of Prayer are devoted to current expenses of the general work. No sum from this collection can be used to enroll names on the Memorial Roll, Preachers' Wives' Loan Fund, Educational or City Mission Endowment Funds, or for local enterprises. Money collected this week may be counted as part payment on the dollar extra per member which the Board is urging from each auxiliary.

MONDAY, OCTOBER 10.

Topic: The United States as a Mission Field. Reference Book: "Under Our Flag" (Guernsey).

Hymns.

Prayer.

Scripture: True Worshipers. (John iv. 23, 24.)

Papers: (1) Immigration.
(2) City Problems.
(3) Our Mountain and Mining Populations.

Prayer. (Pray definitely. Pray that the Church may realize the great need of diligence in this field, so white unto the harvest.)

Take collection, enroll new members, and secure subscribers for Our Homes.

TUESDAY, OCTOBER 11.

Topic: Need and Opportunity of Mission Work in the South.

References: "Problems of the Present South," by Edgar Gardner Murphey. Dr. Lambuth's paper, "The Problems of the Home Field," in the August issue of Our Homes

Hymn.

Prayer.

Scripture: Definite Prayer. (Mark x. 51; Luke xviii. 41)

Papers: (1) Our Factory Populations and Child Labor Laws (2) Our Negro Problem and How it Shall be Solved. (3) How Shall we Meet the Growing City Slums?

Prayer. (Pray that each member of the society may be thoroughly quickened to a sense of personal responsibility.)

Take collection, secure new members and subscribers to Our Homes.

WEDNESDAY, OCTOBER. 12.

Topic: The Connectional Work of the Society.

References: Eighteenth Annual Report; Our Homes; "Life of Lucinda B. Helm."

Hymn.

Prayer.

Scripture: The Power of United Prayer. (Matt. xviii. 19, 20)

Papers: (1) Christian Education the Need of the Mountains What Have we Done to Secure it? (2) What Results May we Expect from Our Work among Foreigners? (3) What have we Done for the Rescue of Fallen Women? (4) Our Parsonages and Supplies. (5) How Shall We Secure Necessary Funds for our Connectional Work?

Prayer. (Pray for each phase of Home Mission work, and that souls may be converted through each department)

Take collection, secure new members and subscribers for Our Homes.

THURSDAY, OCTOBER 13.

Topic: The Need and Opportunity for Mission Work in Our Own Locality.

Prayer.

Hymn.

Scripture: The Boldness of God's Friends. (Luke xi. 5-8.)

Papers: (1) The Character of the Work Which Lies Within the Province of the Auxiliary. (2) How Far Shall the Parsonage be Furnished and Cared for. (3) How can the Pastor be Aided in Building Up the Membership and Spiritual Interests of the Church?

Prayer. (Pray that Auxiliaries may be helpful to pastors in every phase of local work.)

Take collection, enroll new members, and secure subscribers to Our Homes.

FRIDAY, OCTOBER 14.

Topic: What Does the Woman's Home Mission Society Need to Enable it to Meet its Responsibility?

Hymn.

Prayer.

Scripture: The Key to the Pocket. (Mal iii. 8-10)

Papers: (1) Money. What Shall I Render unto the Lord for all His Benefits? (2) Trained Workers. Need and Value of Trained Workers as Deaconesses, Missionaries, and Teachers. (3) An Enthusiastic Membership, Inspired and Educated by Home Mission Literature.

Prayer. (Pray for workers who are willing to be trained; ask Him for gold and silver for the work, and pray earnestly that our women may be constrained to enter this work by a holy enthusiasm)

Take collection, secure new members and subscribers to Our Homes.

SATURDAY, OCTOBER 15.

Topic: How can an Individual Member Promote the Life and Work of the Auxiliary?

Prayer.

Hymn.

Scripture: Working Orders of the Woman's Home Mission Society. (2 Cor. vi. 1-10)

Papers: (1) Personal Consecration and its Practical Exercise. (2) The Responsibility of each Member for the Attendance, the Orderly Conduct and the Interest of the Monthly Meeting (3) The Need of Personal Study of Home Mission Literature.

Prayer. (Pray that members, workers, and officers may receive anointing for service at this hour)

SUNDAY, OCTOBER 16.

Let this be a day when the burden of prayer shall be that He will send forth laborers into his harvest.

Morning service. Request the pastor to preach a sermon in the interest of the work.

Evening service. Where pastors are willing, hold a public service.

Anthem.

Hymn.

Prayer.

Scriptnre lesson: Matthew ix. 37, 38.

Hymn.

Address: The Work of the Woman's Home Mission Society.

Prayer.

Take collection, enroll new members, and secure subscribers to Our Homes.

Benediction

John Miller's Experience with Dr. D. M. Bye's Combination Oil Cure for Cancer—Would have been in his grave.

Lurd, West Va, July 5, 1904.

Dr. D. M. Bye Co., Indianapolis, Ind.

DEAR SIRS—My face is still well and never bothers me any more, but hadn't it been for you I would nave been in my grave years ago. I live in hopes of hearing from you again I still live in the same place; my postoffice is just the same—Lurd, W. Va. I'll close for this time. From your friend, JOHN MILLER.

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GREENSBORO DIS'T—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Uwharrie Oak Grove	Oct.	1	2
Asheboro circuit, White Chapel	"		7
Enterprise Concord	"	8	9
Ramseur, Ramseur	"	9	10
High Point, Washington street	"		16
High Point, South Main street	"		16
West Randolph, Hopewell	"	22	23
Randolph, Mount Vernon	"	23	24
Wentworth, Reidsville	"		27
Reidsville, Main St	"		27
Reidsville, Ware's Chapel	"		27
Ruffin, Reidsville	"		28
Greensboro circuit, Muir's Chapel	"	29	30
Greensboro, Centenary	"		31
Greensboro, West Market	Nov.		1
Greensboro, Walnut St	"		2
Greensboro, Spring Garden St	"		3
Pleasant Garden, P. Garden	"		5
Liberty, Liberty	"	5	6

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119 COURT SQUARE, GREENSBORO, N. C.

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Louis Fleischmann, the millionaire banker, of New York, died at his home in that city last Sunday morning.

The Farm and Garden.

Introducing New Blood in Poultry.

Does it pay to introduce new blood in your flocks? In answer, I will say it pays, and pays well. How many farmers' wives take off a goodly number of chicks and inside of three weeks, how they have dwindled down. I will say that fully two-thirds of them died of nothing but weak constitutions, and I warrant if you will make it a rule to get new blood every year, you will raise three chicks to your one now. About February 1st I set two hens with twelve eggs each. One of my new neighbors had some nice looking Plymouth Rocks, so I thought I would try a setting of her eggs. Out of the twelve eggs three failed to hatch, three died after being pipped in the shell, six hatched and one died in the nest after hatching, and since taking off I lost another, leaving me four chicks to date. I have found out since that they keep the same old roosters year in and year out. Another hen, out of twelve other eggs, hatched eleven fine heavy bone chicks and every one of them is alive and growing nicely. I want every farmers' wife that reads this, and thinks it not worth while, to test it. Go to some one who adds no new stock, set two hens at the same time, one with your neighbor's eggs and one with your own, then you will be convinced.—Mrs. W. E. James, Claremont, Illinois.

State Aid to Road-Building.

The road improvement law in Massachusetts requires the State roads to be fairly apportioned among the different counties. This provision, together with the smallness of the sum annually appropriated, has made necessary what the State Highway Commission calls "a fragmentary distribution of State highways." The amount of road to be built in one locality was limited at first to the maximum of two miles. The present road map of the State, therefore, shows these roads only as spots apparently scattered over the State, although the intention is, of course, to join them ultimately into systematic lines. The effect of this distribution has been to give the whole people of the state some knowledge of the value of improved highways, and this knowledge has manifested itself in annually increased appropriations of State funds for this purpose.

The State Aid law of New Jersey allowed the application of the State's contribution to any section of road not less than a mile in length where the local property owners were ready to contribute ten per cent. of the total cost. This law has had much the same effect as that of Massachussetts, and has so disseminated a knowledge of the value of road improvement throughout the state that the appropriations for State aid have steadiiy increased, and the people in many localities, who were formerly opposed to any State action, are clamoring for the State's assistance.

The State of Connecticut has followed the same plan as that of New Jersey, and the State of Rhode Island has limited its construction to half mile samples, one in each of the different towns.

When writing advertisers please mention this paper.

Selecting Seed Corn.

Now is the time to be thinking about seed corn. I hope our readers will not put off the selection of seed corn until the winter time comes on and the ears are all in the crib. The best time to select seed corn is in the field. Go out there now before the corn is cut and see how the stalks are, how many ears are to the stalk, and see if that is a strong and vigorously growing and prolific stalk of corn. If we wait until the corn is in the crib and select the ear, we will ordinarily get a ear that is produced from a single bearing stalk, and we will then see that the purpose of heredity or "that like produces like" will go on actively in its plan of producing corn one ear to the stalk, a little larger, perhaps, than the stalk bearing two ears, but less kernels to the stalk and less yield to the acre. It does not take much work to go into the field and select a prolific stalk, and save the seed from this stalk for the next year's planting. From corn selected at the college farm we find that a good vigorous stalk of corn, bearing two ears to the stalk, will produce about one and a half times to one and three-fourths times as much corn as a stalk bearing a single ear of corn, though that ear is larger. The stalk bearing three ears will produce almost three times as much as the one ear bearing stalk. The stalks producing five and six and seven ears are not so prolific as the stalks producing two and three and four ears. The breeding of corn is so much in its infancy now that it is impossible to say just what is the ideal number of ears per stalk. We know that among our live stock a brood sow bearing nine or ten or eleven pigs is more profitable than one bearing sixteen or twenty pigs to the litter and, doubtless the same thing is true of plant life. It is reasonable to suppose that two or three well developed ears to the stalk will yield more corn in the end than the more prolific ear-bearing stalks; and we are convinced also that the stalks with one ear is less productive than the stalk with two or three or four ears, in just the same way as illustrated, previously using the brood sow bearing three or four pigs to the litter is not so profitable as one bearing eight or ten or a dozen. Let us go in the fields then and select the corn; let us look to the stalk and to the ear, or, in other words, to the whole corn plant. The largest quantity of feed per acre is what is desired, stover and corn combined This is simple and practical. Our farmers can practice it and every farm will improve by it. Can we not hope that the readers of this will not only begin to practice the selecting of seed corn, but also much of the other kinds of crops of the farm.—C. W. Burkett.

MARRIAGES.

WILSON—GRIFFITH.—On Sept. 12th, by Rev. W. F. Elliott, at the residence of Mr. J. D Allison, Jonathan, N C, Mr. J. Baxter Willson and Miss Hattie Griffith

ALLISON — HOWELL. — By the same, on Sept. 15th, at the residence of the bride's father, Mr. Albert Howell, Dellwood, N. C., Mr. John D. Allison and Miss Mary Howell.

JUSTICE — PALMER. — By the same, on Sept. 20th, at the residence of the bride's father, Mr G. L Palmer, Cataloochee, N C., Mr Wm E. Justice and Miss Pauline Palmer.

FRICK—EAGLE.—On September the 8th, 1904, at 10 o'clock, a m, at the home of the bride, Mr. Jonas J. Frick and Miss Emma D. Eagle were happily united in matrimony. The rite was performed by the writer. After which we partook of a wedding dinner at the same place Later in the day we proceeded to the home of the bridegroom to enjoy a wedding supper and a pleasant afternoon. Thus we celebrated this Christian wedding J. J. Eads.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

LANDRETH.—That hospitable Christian home of brother and sister Cyrus E Landreth, near Holt's Chapel, Greensboro, N. C, was made inexpressibly sad and lonely Thursday, August 4th, 1904, by reason of death entering there and claiming a "shining mark" in the person of their sweet little daughter, Edith Lucile, at the age of about two years Edith Lucile was a bright, sweet little girl, unusually interesting and intelligent, the baby girl of a large number of brothers and sisters, by reason of which the heartstrings of the entire household were entwined about her, and when that "green monster death" fastened his iron coils about her, which baffled all medical skill and untiring efforts of sympathizing friends and loved ones, to loose her from death's resistless grasp, and spare the child, it was like the bitterness of the wormwood and the gall to part with her and suffer her to go to Him who has said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." When the pulsing heart ceased its muffled beating on that night of deep, dark distress, fond parents and affectionate brothers and sisters sat down in the midst of their grief and desolation "with emptied arms and treasures lost," and watched the object of their heart's affection in the cold obstruction of death, with no light beaming from these once beautiful bright eyes, with no roseate hue upon her cheeks, with no quick ear to catch the voice of tenderest affection, with her once ruby lips white and cold, with her graceful form stiffened into rigidity, with her curly locks pillowed low, and with her beautiful hands that had never committed a bad deed now folded to rest, "asleep in Jesus."

When the angel of death came and conveyed her sweet soul away beyond the swelling flood, and beyond their fond embrace, and beyond their voice sweetly calling her, and beyond their vision, their appealing hands reached out after sweet little Edith Lucile, and although they could not accompany her on such a voyage, their hearts went with her to the portals of eternal bliss, and now when they think of Edith Lucile home at last with little Henry, they think of heaven and they long to be there. She cannot come back to them; but, thank God, they can go to her.

The day following the precious remains were carried to Holt's Chapel, where on the Sabbath before she sat in Sunday school, from which place the funeral exercises were conducted by the writer in the presence of a large audience of sympathizing friends and neighbors, after which Edith Lucile was laid at rest beside "the narrow house" where her sweet little brother Henry sleeps, who went on home to God more than 18 years ago. As a mother comforteth her own children, may the good Lord comfort the bereaved ones.

J A. Bowles.

Resolutions of Respect.

Whereas, Our Heavenly Father, in his all wise providence, has been pleased to remove from our midst our esteemed friend and co-laborer, sister Sallie Booe, who was from early childbood a consistent and faithful member of our church and Sunday-school, and was for a number of years one of the most loyal and faithful teachers our Sunday school has ever had; therefore,

Resolved, 1. That we bow in humble submission to the will of Him who is too wise to err and too kind to needlessly inflict pain or sorrow upon any of his creatures, but makes all things work together for good to them that love him.

2. That we are sorely bereaved by her death, and shall greatly miss her genial presence, wise counsel and helpful service in our church work, and that we will endeavor to emulate her virtues and profit by her Christly example.

3. That we hereby tender to the bereaved family our heartfelt sympathy and condolence, and humbly pray that God may bind up each broken heart, and solace and sustain them by his rich grace.

4. That a copy of these resolutions be sent to the bereaved family.

5 That these resolutions be spread on the minutes of the Sunday school.

6. That a copy be sent to the North Carolina Christian Advocate for publication.

W. H. Jordan,
T. S. Waggoner,
T. A. Crews,
A. Cobbler,
Lillie Carmichael,
Committee.

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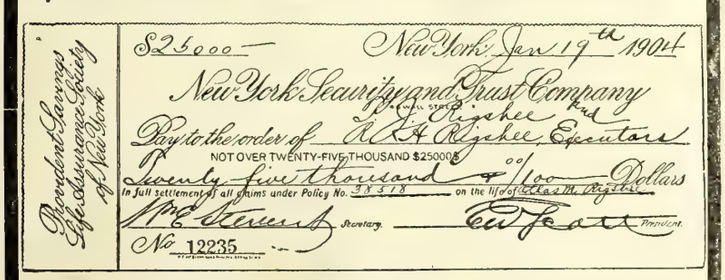
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Gentlemen—We bee to acknowledge receipt of the Company's check No. 12 235, for Twenty-five Thousand Dollars ($25,000) in full settlement of claim under policy covering the life of Atlas M. Riggsbee, for which we thank you.

Yours very truly, (Signed) T. J. & R. H. RIGSBEE.

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Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. **G. A. GRIMSLEY, Secretary.**

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Durham	34 10	28 40	23 30
Gastonia	36 10	30 10	24 65
Goldsboro	37 10	31 40	26 25
Greensboro	34 10	28 40	23 30
Henderson	34 10	28 40	23 30
Hendersonville	33 35	27 85	22 95
Hickory	34 10	28 40	23 30
Marion	34 10	28 40	23 30
Morganton	34 10	28 40	3 30
Mt Airy	37 00	30 85	25 0
Newton	34 1	28 40	23 30
Raleigh	35 60	29 90	24 80
Rutherfordton	35 55	29 60	24 20
Salisbury	34 10	28 40	23 30
Sanford	37 60	31 90	26 25
Selma	37 0	31 40	26 25
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Wilkesboro	40 00	33 40	25 10
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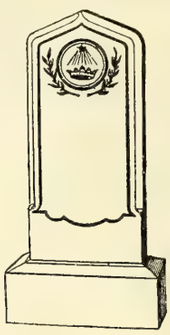
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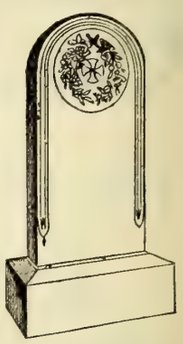
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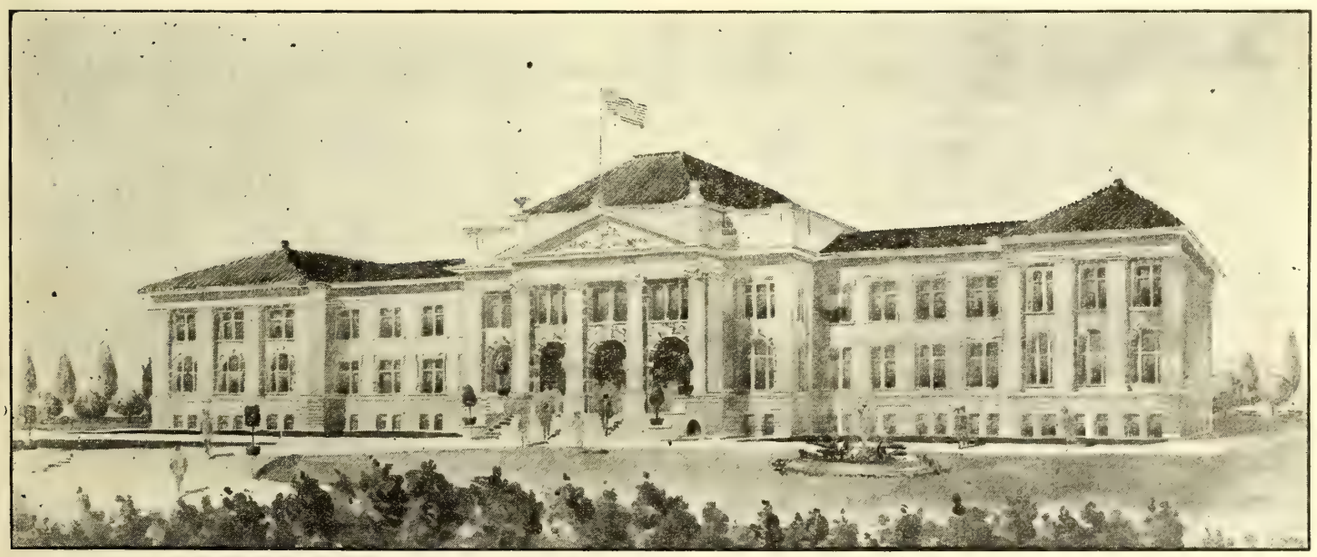
REV. H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance

ESTABLISHED 1855. GREENSBORO, N. C., OCTOBER 5, 1904. VOL. XLIX., NO. 40.

Agricultural Education.

The time has come for the emancipation of the farmer. There has been a sentiment long cherished that the agriculturist occupies the unique position of being both at the foundation and the apex of the economic and social superstructure of our Commonwealth. Notwithstanding this, there has been a tendency on the part of our young men to escape the drudgery and dirt as well as the imaginary odium attached to the life of the farmer. This came largely as the result of a system of farming which at best promised a man little more than a life of slavish toil with little or no remuneration, dooming him to the dreary task of barely "making a living."

Times are changing because conditions are changing. The trend of life is not henceforth to be altogether from the country and away from the highest ideal of a happy life in the country home Our cities are to build up and the country is to build up with them. The agriculturist, henceforth, is to be in the forefront of advancing industries. North Carolina is not to be a whit behind in this glorious procession, as this fine agricultural building in the great plant of our A. & M College testifies. We take great pleasure in giving our readers a peep at this great building of which every citizen of the State should be proud.



The Agricultural Building at the A. & M. College, Raleigh, N. C.

This building has been designed to meet the true wants of agricultural education. It will far surpass anything of the kind in the south, and, in fact, it will be one of the most complete agricultural buildings in the country. The dimensions are :208 feet long, 74 feet thick, and three stories high ; to be built of gray pressed brick, and covered with gray tile roofing. A modern building in every respect.

The first floor is combined with the basement. One half of this, consisting of 4800 square feet of floor space, will be devoted to butter making, cheese making, and the other phases of dairying. The other half of this floor will be devoted to live stock judging and farm butchering room, it being the intention of the College to teach the students stock judging, slaughtering of animals, cutting up of meats and curing the same, the making of sausage, and the handling of all meat products

On the middle floor will be the class rooms, offices of the department, and a laboratory for the study of farm machinery, where machines will be taken to pieces and set up in order to give the students thorough instruction in the handling of the same. On this floor will also be a large laboratory for the study of soils in all their phases and the study of agronomy and plant production.

The third floor will be devoted to botany, physiology, zoology, bacteriology, and veterinary science.

Each room and laboratory has been especially planned for its particular use, and the building from basement to roof has been planned and adjusted by the latest and most modern ideals in agricultural education.

NOTE AND COMMENT.

THAT was a strange decision of the court in the case of Chief of Police Westbrook of Albany, Ga, for assault upon Rev. L. G. Broughton. The court is reported to have found Westbook guilty of the charge of assault, and the decision is as follows: "We find Chief Westbrook guilty of this charge, but in our opinion the peculiar circumstances justified him as a man in pursuing the course he did." While we think Rev. Mr Broughton's methods are not commendable, we regard this finding of the court as calculated to encourage men to take the law into their own hands, a course which is never justifiable, no matter what the offense may be.

* * * *

The International Peace Conference

Over two hundred members from abroad were in attendance on the Conference which was held recently in St. Louis. This conference could not have been held at a more important time, and we sincerely hope that it may be the means of greatly advancing the cause of universal peace. Fifteen different countries, including Austria, Belgium, Denmark, England, France, Germany, Hungary, Italy, the Netherlands, Norway, Portugal, Romania, Sweden and Switzerland were represented.

Two very important actions were taken: "First, it asked the great Powers to intervene between Russia and Japan to facilitate the restoration of peace. Second, it set forth the need of another International Conference similar to the one held at The Hague. It is well known that The Hague Conference left a number of questions open, and expressed the hope that other conferences might be called to consider them. The desirability of including a definition of rights and duties of neutrals in The Hague convention was one of these questions. Another concerned the types and calibers of rifles and naval guns. Then there is the great question of limiting armies, navies and war budgets, the question of declaring private property inviolable in naval warfare, and that concerning the bombardment of ports, towns and villages. The revision of the Geneva convention is also desired. It is pointed out that there is work enough provided in these great problems for a series of international peace conventions. Hence, the Interparliamentary Conference desires to see established a permanent international congress with periodic sessions to handle them and such other similar proposals as may be made. It is believed that such a congress as suggested would be a valuable instrument for promoting world peace."

* * * *

A Noted Visitor

For some two weeks or more the Archbishop of Canterbury has been a distinguished guest of our nation. The position he occupies as the spiritual adviser and ecclesiastical official of King Edward's court, entitles him to be accorded the place of a distinguished guest. But, apart from this, the character of the man—his pre-eminent good sense and consecration—entitle him to more than ordinary respect. Dr. Spencer, editor of the Central Christian Advocate, of Kansas City, says of him:

"Archbishop Davidson is a most engaging personality. He began a curate among the poor, and it can be honestly said that among them his heart still dwells. He is a man of wide sympathies, such a man as John Wesley would have loved. He wanted to assist in the opening of Spurgeon's Tabernacle; custom did prevent that, but when Spurgeon died custom could not prevent his following the body afoot to the grave and there pronouncing the benediction He is said to despise the flummery with which ecclesiastics surround themselves What a jolt he will have when he observes some bishops over in this Republic affecting even knee-breeches and shovel hats. He leads a very simple but very busy life. He is the ninety-fifth archbishop of Canterbury, dating from A. D. 597. His station is next the throne. His salary is very large, but it is given away in propagating the gospel."

* * * *

The International Sunday Rest Congress

One of the most notable gatherings during the St. Louis Exposition, will be the International Sunday Rest Congress, which will embrace October 11-14. There is no live issue of the social and religious problems of our time which can possibly take precedence over this. Both Church and State, where vital religion has any sort of permanent influence, feel that this bulwark of our religious and civil institutions is imperilled by the spirit of the times, and that the public safety demands some united effort to check this spirit. The principles to be discussed in this Congress are as follows:

" '1. We hold the Sabbath or weekly rest day to have been founded by the Creator in the beginning; embodied in a commandment of the Decalogue; recognized and confirmed by the Lord Jesus Christ; and finally to have appeared in the Lord's Day of the Christian Church.

" 'We aim to promote among Christians the sense of its divine purpose, and to secure its conscientious observance, hoping thereby to overcome the influences which now threaten to destroy this blessed rest-day.

" '2. While the State cannot and should not enforce or interfere with the religious observance of Sunday, yet the weekly rest-day exists also as a civil institution, maintained by law and custom and vitally related to the well-being of individuals and of society, and to the stability of free institutions.

" 'We aim to promote among all classes such a true understanding of its value to their families and to the State as will lead them to resist whatever tends to deprive them of it, and to sustain the just laws which protect their right to it.

" 'For this congress, which will be held at St. Louis, October 11-14, 1904, we invite the sympathy and co-operation and, if practicable, the attendance of all who are desirous of promoting the proper observance of Sunday on either or both grounds named above.'

"Labor unions, trade associations, manufacturers' societies, no less than churches and other religious bodies, have been invited to send delegates. It is to be hoped that this urgent matter will receive due attention throughout the land. Ministers should time their visits to the Fair so as to participaie in this congress. The weal or woe of the Republic is in no little degree at stake in the final outcome of this problem. Ample information concerning the congress can be had from the secretary, Rev Edward Thomson, LL.D., Hall of Congresses, World's Fair, St. Louis, Mo"

* * * *

Ministerial Support

Among the matters which will claim special attention of church officials and members throughout the Conference for the next few weeks, that of the pastor's salary is by no means the least. Many a self-sacrificing preacher will go on patiently and earnestly looking after the Conference Collections and all other interests, and then submit in silence to the repudiation of a large proportion of his own small allowance by the board of stewards. The tendency now is to act with more conscience in this matter; nevertheless, many charges are still so poorly organized and so accustomed to delinquency that some of our faithful men are likely to suffer.

Dr. R. N. Price, of the Holston Conference, exhorts and reasons on this subject better than we can, and so we reproduce a portion of his contribution to the last issue of the Midland Methodist:

"I do not wish to meddle; but as I am not directly interested in the collections, I think I can afford to exhort a little anent the salaries of the preachers and the benevolences. If the preachers will exert themselves persevetingly, they will, in most cases, be able to report the benevolent collections in full. But I regard the preacher's salary as paramount. This is not a benevolence; it is a debt; and honest laymen, if properly approached, will see that this debt is paid in full. Brethren of the laity, lay this debt on your conscience. It is a small debt. If paid, it is, at best, a scanty living for the preacher and those dependent on him. It is a very easy thing to leave it unpaid; but this negligence will entail embarrassment upon the preacher, and perhaps subject him to suspicion. He has, perhaps, made debts upon the belief that he will get his salary in full. If he does not pay them, his creditors will probably not make due allowances for him, his name will be cast out as evil, his influence for good will be impaired, the Church will suffer in reputation, and souls will remain unsaved that would otherwise be saved. I knew a man with a large family, who discharged his duties faithfully on a circuit, received only seventy five dollars from the stewards, and left the circuit with debts behind him. On that circuit men spoke of him as an unjust man, and yet I knew him to be a most saintly man. There are people who will have to account in the day of judgment for the sufferings of that man and his family, and especially for the damage to his reputation through their negligence or downright dishonesty.

"Good name in man and woman, dear my Lord,
Is the immediate jewel of their souls;
Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

"Perhaps you do not like the preacher, and therefore excuse yourself from paying your assessment. Do you refuse to

pay your merchant because you do not like him? Do you refuse to pay the farmer for the produce you have bought from him because you do not like him? Do you refuse to pay your lawyer because you do not like him? I presume not. And is not your obligation to your preacher just as binding? What if ministerial support is voluntary? Are you merely law honest? Do you pay only debts that can be collected by law? Is this your kind of Christianity? Do you expect to enter eternal life with that kind of religion? The preacher's salary is the leading claim. Pay that first of all. Be just first, and liberal afterwards. A man that can't pay his debts has no money for benevolences. A man that defrauds his preacher and puts his money into the missionary coffers is making an offering to God that will not be acceptable and rewardable. It is not only necessary to lift up holy hands in prayer, but it is equally necessary to carry your charities in hands that are not stained with fraud and cruelty.

"God is very jealous of his servants, especially his ministerial servants. You can't snub them and starve them without his notice. Your happiness and that of your family depends much on your doing your duty toward those who labor among you in work and doctrine. The prosperity of your church depends largely upon the manner in which the preachers are dealt with. Everything has to be paid for. No good deed will go unrewarded. This proposition extends to a cup of cold water. No sin in an individual or in a church escapes the notice and vengeance of a righteous God. All wrong is bad luck. All right is a germ of infallible prosperity."

Town That Talked Boy.

To all outward seeming, it was just a plain, everyday, sleepy little village. One might have remarked in passing that the academy which crowned the hill at the back of the town was of modern design, and that the churches, of which there were but two, were handsomer than village churches are wont to be; but otherwise there was nothing to indicate that Lewisville differed in any appreciable degree from any one of the thousand or so poky little towns that one is called upon to pass through in an ordinary lifetime. Yet it was distinguished by a mark so striking that one could not have his attention called to it without wondering whether it had not already been observed as far as, I may say, heaven.

The other day I dropped into its quiet lap for a week's rest. One of the first questions a friend asked me after the greeting was: "Have you heard of Jim's good fortune?"

The reader will suppose that Jim was my friend's son, or his brother, perhaps, but he was neither. He was simply one of the Lewisville boys.

I had not heard of Jim's good fortune.

"Why, he has been appointed General Freight Agent of the X. & Y. Railroad, and of course everybody in town is delighted." And my friend's eyes beamed with pride.

I remembered Jim—a sturdy, plain-mannered, ambitious boy, who got a place in the village depot a few years ago and started life with the earnestness of a child trying to lift a hundredweight, and I dropped in to see his father. Who would not go out of his way to get a glimpse of a man whose son has just achieved success?

"Yes," said the old man, "Jim has done well, if I do say it myself; but his brother Dick is following him a close second, and little Ned, who was just out of his kilts when you were here last, has made as good a start as any of them. Yes, I admit I'm proud of those boys."

"But, by the way," he went on, "has anybody told you about Ben? You know Ben's father is a large mill owner, and has money to burn. You wouldn't believe it, but when that boy comes home from school at the end of the term he puts on his overalls and goes into that mill—he is preparing to be a mill manager—and works by the side of those operatives the whole blessed summer through, just as if he was not worth a dollar. And, what is more, those operatives think there's nobody in the world like him. Yes, sir, everybody in this town is proud of Ben."

And I went to see Ben's mother. The gleam of pride in the eyes of a father is worth seeing, but it makes one hungry for something better; one wants to see the gleam of pride in the eyes of a mother.

"There he is now," she said, as a tall, manly fellow in greasy overalls strode rapidly through the hall. "You will hardly recognize him, he is so dirty. I used to make him take off his overalls and bathe before he left the mill; but he has only a few minutes for lunch, and I thought it was cruel to insist on his spending most of the time getting ready."

She followed her boy to the dining room, and when she returned said quietly: "I always go and sit by him while he is eating his lunch."

"Do you remember Willie J.?" she asked presently. "He is at college now, and is doing splendidly."

"Willie J.?" I asked, astonished. "Who could have sent that poor boy to college?"

"Why, his brother. You don't know what a wonderful man that brother of his has turned out to be."

Together we went over the story of his life. I wish I had time to tell it. A drunken brute had wasted the life of his wife until little remained but a bundle of quivering nerves "Come with me, mother," said the boy, "and brother and I will take care of you." And the poor, illiterate youth brought his mother and little brother to Lewisville and began the struggle for life. That was hardly ten years ago. Today that young man, who never had an opportunity for a day's schooling in his life, supports his mother in comfort and pays his brother's way at college.

"And everybody is so proud of those boys," said my friend.

If the reader should ever light upon a place where everybody one meets talks horse, where the life of the community is bound up in the bundle of life with its horses, where men set their heads and hearts and purses upon a horse, and where every horse grows up with the distinct understanding that he has no right to be an ordinary horse, he will probably guess that he is in a horse breeding town But if he should one day drop into a place where everybody he meets talks boy, where the life of the community is bound up in the bundle of life with its boys, where men set their heads and hearts upon their children, and are tempted, I have no doubt, slyly to bet on them, and where every boy grows up with the distinct understanding that he has no right to be an ordinary boy, there is no room for guessing—that's Lewisville.—Edward Leigh Pell, D.D., in Christian Endeavor World.

Russia and the War.

After Liaoyang one can see no hope for Russia St. Petersburg in its bitter shame talks of continuing the war next year, and the year after, and the year after that, if necessary. But what can it avail? Given two nations at war, one the superior of the other in military skill and fighting power, and what hope for success can the other have? Its only hope is to make numbers and wealth compensate for inefficiency and a lower fighting capacity. But the disparity in wealth and numbers between Russia and Japan is not so great as it appears on paper. It is true that Russia is large and Japan is small, but we must remember that Japan has a larger population than the United States had during the Civil War. Japan is not a rich country, but Russia is mortgaged to the roof-tree, and every defeat makes it more difficult for her to raise a new foreign loan

The war may run into next year, but no longer. Russia cannot stand the drain and the strain. Internally and externally the Russian Empire is being strained as it never was; it is laboring like a huge ship in an angry sea. Every defeat makes Pole and Finn take heart of grace; every Russian bayonet that falls into the hands of Japan is one less Russian bayonet between Poland and her long cherished dream of freedom. Russia is propped on her bayonets; bayonets stand between her and revolution. Russia no more dare denude the empire of her troops than a hunter who has climbed a tree to escape a savage bear dare cut down the tree because above him is a nest of hornets. It is impossible for Russia to send a million men to Manchuria. I doubt if she will find it advisable to put half that number in the field, in view of the situation at home and the necessity of guarding her European frontiers.

To explain their astounding series of defeats the Russians assert that they have always been outnumbered, and that the Japanese commanders hold life so cheaply that they wantonly sacrifice their men. The first of these assertions is correct, as the Japanese probably, at the present time, have 300,000 troops in Manchuria opposed to not more than 200,000 Russians. But as the Russians have fought behind entrenchments, which the Japanese have been compelled to take at the point of the bayonet, the advantage has not been so entirely on the side of Japan; and even in actual numbers the disparity is not so great as it would appear, as, roughly speaking, almost one-third of the total Japanese forces has been engaged in the operations in front of Port Arthur. The impression so industriously fostered by Russia that the Japanese have no regard for life and that their commanders ruthlessly send their men to destruction is not substantiated by facts. An official statement furnished by the Japan s Legation, covering the military operations from March 28 to August 1, shows that the total casualties have been 12 055, which cannot be regarded as excessive in view of the number of men engaged and the desperate nature of their work. This statement does not include the losses before Port Arthur or the naval casualties.—A. Maurice Low in the October-December Forum.

Our Correspondents.

Asheville Dist. Epworth League Conference.

This Conference met in Haywood Street Church, Asheville, N C, Tuesday evening, Sept. 2, and continued through Wednesday and Thursday, there being forty six delegates in attendance. All of the preachers of the Asheville District were present except Rev. J. T. Peeler, of Weaverville circuit, Rev J. D. Gibson, of Cove Creek circuit, and Rev. C. H Neal, of Old Fort circuit Let these brethren render their reason for failure.

Our president (Rev. A. T. Bell) is perhaps one of the best League workers in the conference and his suggestions were timely and helpful

The country League was thoroughly discused, all the troubles of leadership, distance and other hindrances being ably answered; this will doubtless lead to the formation of Leagues in several country circuits.

The feature of the Conference was the address of our Presiding Elder, Rev. R. H. Parker, on the pastors relation to the League. He expressed the thought that ours was the age when it required heroism to carry on the church work, and when men must be broad-minded and deeply consecrated to avoid failure where so much was required as was at this time demanded of the pastor

The paper of Rev. G W Crutchfield on the City League and its opportunity and hindrances was most helpful, and led to the formation of a union of the Asheville Leagues

This was followed by a paper from our secretary, Mrs H A Dunham, which gave full information as to best methods used by Haywood Street Junior League.

Later in the Conference Miss Grace Vandiver, of Weavervill League, read a paper on the Literary Department that fully set forth the good of this department and gave timely suggestions as to methods. These three papers were of such high order that the conference voted that they be furnished the Epworth Era for publication.

The preaching was of a very high order, and deeply spiritual—being done by Litaker, Plyler and Siler. On Wednesday evening we enjoyed a splendid entertainment by the City League and on Thursday evening was held a consecration service that was a spiritual feast led by Rev. J. W. Moore.

The present results of the Conference are—first a better organization of district work—and second a plan of League rallies all over the district

L. B ABERNETHY,
Assistant Sec.

Wilkesboro Circuit.

DEAR BRO. BLAIR:—A few days ago we closed a twe week's meeting in our church at Wilkesboro, which was attended with fine results. There were more than twenty conversions and the church was greatly blessed, many Christians receiving new spiritual impulses and reconsecrating themselves to the service of the Master

Rev. J. A. Cook, our presiding elder, was with us for nine days, and though he was on the point of physical breakdown by reason of excessive work, preached with great power and with the accompaniment of the Holy Spirit. His sermons were on fundamental gospel themes and were of the kind that produce abiding results.

By a glance at the presiding elder's appointments in the ADVOCATE, it will be seen that Brother Cook is overdoing himself in an earnest effort to bring up the work of Mt. Airy District. That he will succeed, goes without saying

There are great possibilities for our Methodism in Wilkesboro, and such meetings as the one just closed, go far in their permanent development.

Sincerely your brother,
RICHARD L. OWNBY.

Trinity College Notes.

Monday, October 3rd, will be observed as a holiday, the day having been designated as Benefactor's Day An announcement of all gifts to the College during the past year will be made. The institution has been the receipient of a great many gifts since last Benefactor's Day. It has been the custom to invite some distinguished speaker to deliver an address on this occasion. Hon. T. J. Jarvis will deliver the address this year. These exercises have been of very great interest and the one this year is looked forward to with very great pleasure. The Glee Club will furnish music for the occasion. The exercises will be held in Craven Memorial Hall, beginning at 8 o'clock.

The Debating Council is making arrangements for the Inter-Collegiate bebates for the year. At least one of the Debates will be held in Durham.

The committee on public lectures has arranged to have at least one public lecture each month. These lectures are given in Craven Memorial Hall and the public is invited to attend. The first lecturer will be delivered by President Kilgo.

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Roll of the Conference Dead.

DDAR BRO. BLAIR:—The first on your short Roll is a very precious name to me. Bro. J. Tillet was my first presiding elder in 1856. He fasted every Friday, and traveled the Danville District on a little two-wheel vehicle.

Are there not a few mistakes in your Roll? There was no conference in Pittsboro in 1853. When and where did S. D. Peeler join? There was no conference in Greensboro in 1858. W C Gannon joined there in 1856. Did not C. W. King join in Raleigh in 1853?

A. D. BETTS.

The Bible Cause.

There are now just five weeks before we go to Conference. And of course this means a great deal to every Methodist preacher in the conference.

We sincerely trust that every congregation has been given the right opportunity to respond to the collection on Bible Cause. If this has not been done do not fail yet brethren to give them a chance. God forbid that any of us should come to conference with a consciousness that we have been recreant to this most sacred obligation.

G. G. HARLEY,
Chairman Board.

Davidson College now has 230 students, the largest attendance in its history. Improvements are constantly being made there and the instution is generally prosperous.

News of the Week.

Col. W. C. P. Breckenridge, of Kentucky, is reported ill at his home at Lexington, Ky.

A monument marking the birth place of James Knox Polk, eleventh president of the United States, was unveiled near Pineville, N. C., on the 26th, ult. in the presence of a large concourse of people.

The Japanese government has decided to float another domestic loan of $40,000,000 on conditions similar to the last issue. Price will be 92 and the interest 5 per cent. Business conditions indicate a heavy subscription.

It is reported in the State papers that the enrollment at the Univertity has now reached the highest notch of any prevous September in the history of the University. There are more than six hundred students on the Hill and many more will reach there between now and the beginning of the spring term.

Mr Arthur Wayland Cooke, one of the most prominent among the younger members of the legal fraternity of Greensboro, will be married on October 12th to Miss Maria Owen Elmore, the daughter of Mr. and Mrs. Floyd Elmore, of Augusta, Ga., and will be "at home" to friends, in Greensboro after November 15th

A press dispatch from Worcester, Mass., on Sept. 30, says: George Frisbie Hoar, senior United States Senator from Massachusetts, died at his home in this city at 1:35 this morning. The end followed a period of unconsciousness that had concontinued since early Tuesday and came so gently that only the attending physicians were aware of the exact moment of dissolution.

Messrs. Lee H Battle and J. F. Cobb have bought an interest in the insurance business of O. W. Carr & Co. The new firm will be incorporated under the name of the O. W. Carr

Company. Those already with the company and who have aided in establishing the business will continue with the new firm and it is expected that the new enterprise by reason of the experienced and capable people already with it and the energetic, progressive business men who have become interested in it will be highly successful.—Greensboro Telegram.

A press dispatch on the 30th says: There continues to be a dearth of news from the armies in the far East. Reports from Russian sources tell of terrible ravages by disease in the Japanese armies. The Liao river is said to have been dammed abreast of Liao Yang, in order that a flooded country may protect the left flank of the Japanese army threatening Mukden. In St. Petersburg it seems to be the expectation that General Kuropatkin will not make a stubborn fight for the possession of Mukden. Vladivostock has heard that the Port Arthur garrison is confident of being able to hold out at least three months longer. Another stroke of ill fortune has befallen the Russian navy in an accident to the cruiser Oleg, which was ordered to be ready about this time for sea with other ships of the Baltic squadron. Repairs to the Oleg will detain her for six weeks.

A special from Trinidad, Cal., Sept. 30th, says: A terrific flood has struck the city of Trinidad and the whole valley along the Las Animas river, devastating a wide section and causing a loss which will reach $1,000 000. So far as known there was no loss of life but several are reported missing. Every bridge in the city of Trinidad is out, and the telephone and telegraphic service completely suspended. More than 30 city blocks in the residence and business portions were from two to three feet under water along the river.

The flood was caused by a heavy rain which has been falling for two days. At 8 o'clock last night the storm assumed cloudburst proportions and at 2 o'clock this morning Las Animas river Went over its banks. At 3:30 it was impossible to get within a block of the river bed at any point, and Commercial street was flooded for three blocks in the heart of the business district.

Telegraphing from New Chwang September 29, The Daily Mail's correspondent says: "The main force of the Russian army has retired to the north of Mukden. Strong bodies of troops have been thrown out to defend both flanks and the Southern approaches to the city have been carefully mined. The indications are that no serious attempt will be made to hold Mukden."

Dr. J. C. Kilgo dedicated Macedonia church, of the Brooklyn and Macedonia charge, Raleigh last Sunday, Rev. N. L. Senbolt is the pastor.



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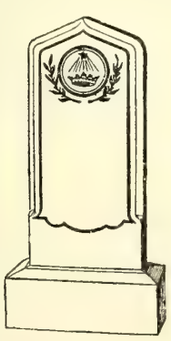


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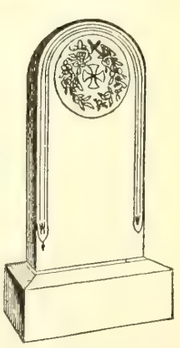
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'Tis But a Little Faded Flower.

'Tis but a little faded flower,
But oh, how fondly dear!
'Twill bring me back one golden hour
Through many a weary year.
I may not to the world impart
The secret of its power,
But treasured in my inmost heart,
I keep my faded flower

Where is the heart that does not keep,
Within its inmost core,
Some fond remembrance, hidden deep,
Of days that are no more?
Who hath not saved some trifling thing
More prized than jewels rare—
A faded flower, a broken ring,
A tress of golden hair?

—Ellen Clementine Howarth.

Hearts that Hunger for Appreciation.

We want appreciation and the expression of it in our intercourse with friends and acquaintances When a man has done us a kindness, let us not be ashamed of speaking of it. If a man does us a wrong, we talk of it fast enough. Why should we not be equally ready to speak of benefits received? Hearts hunger for appreciation, and there are men and women in the world for whom the whole aspect of things would change, whose sky, from being dull and gray, would blaze out into crimson and gold if we would but tell them what we feel.

In her "Life and Letters of Browning," Mrs. Sutherland Orr writes: "Carlyle had never rendered him (i. e., Browning) that service, easy as it appears, which one man of letters most justly values from another—that of proclaiming the admiration which he privately expresses for his work. The fact was incomprehensible to Browning—it was so foreign to his nature, and he commented on it with a touch, though merely a touch, of bitterness when repeating to a friend some almost extravagant eulogium which in earlier days had been uttered tete-a tete. 'If only,' he said, 'these words had been repeated in public, what good they might have done me!'"

Carlyle has multitudes of imitators. It is not that we do not feel; it is that we do not say what we feel. And so thousands of people—writers, preachers, friends—go through life discouraged and depressed, thinking they and their work are unappreciated, when they might go on their way singing if we only told them what was in our hearts. Appreciation and the expression of it will change the world's estimate for many who are living in the cold today, and will make perpetual summer in their souls.—Rev. J. D. Jones.

Life, Death and Love.

A woman lay with closed eyes and quiet breath waiting to welcome an angel whose presence seemed to overshadow the white curtained room. A man knelt beside the bed, the woman's hand pressed close in his against his cheek, while his lips moved as if in prayer.

In the room were Life, Death and Love

"What have you given her?" questioned Death of Life.

"I brought her my best gifts" answered Life; "youth, health, beauty, joy and Love."

"Has Love brought her good gifts?" again asked Death.

Said Love, with wistful eyes: "I brought her brave, bright hours, sunshine, and laughter, happiness and glory in living, and then a heavy cross. The sunshine she shed all about her, even with the fading of Life's glory; the cross hidden deep in her soul cast out self, and made a new radiance and beauty there."

"Let her come to me," said Death. "Life had much to give, but peace and rest are not for Life to bestow. Love would give all, but must reckon with the human heart. I will crown, and glorify, and bless her."

Life fled from the quiet room with a sigh, and one whispered, tender word; but Love lingered, brave even in the full presence of Death.

"What of him?" said Love, pointing to the kneeling figure.

"He made the cross?" Death asked.

"Yes," said Love, weeping.

"We must teach him," said Death, "what he could not learn from Life."—L. M. S., in the Outlook.

Eben Holden's Lesson.

"Wal," said Uncle Eb, very thoughtfully, "I 'member one year, the day before Chris'mus, my father gin me 2 shillin'. I walked all the way t' Salem with it. I went in a big store when I come t' the city. See s' many things couldn't make up my mind t' buy nuthin'. I stud there feelin' uv a pair o' skates. They wuz grand—all shiny with new straps an' buckles, I did want 'em awful, but I didn't have enough money. Purty soon I see a leetle bit uv a girl in a red jacket lookin' at a lot o' dolls. She was ragged an' there were holes in her shoes an' she did look awful poor an' sickly. She'd go up an' put her hand on one o' them doll's dresses and whisper:

"'Some day,' she'd day, 'some day.'

"Then she'd go to another an' fuss a minit with its clothes an' whisper, 'Some day.' Purty soon she as't if they had any doll with a blue dress on fer 3 pennies.

"'No,' says a woman, says she, 'the lowest price fer a doll with a dress on is 1 shillin'.'

"The little gal she jes looked ef she was goin' t' cry. Her lips trembled.

"'Some day I'm goin' t' hev one,' said she.

"I couldn't stan' it, an' so I slipped up an' bought one an' put it in her arms I never'll forgit the look that come into her face then. Wall, she went away an' set down all by herself, an' it come cold, an' that night they found her asleep in a dark alley. She was holdin' the little doll with a blue dress on. The girl was half dead with the cold, an' there was one thing about it all that made her famous. She hed took off her red jacket an' wrapped it round the little doll."

"It's one of those good old stories," said I. "Of course she died and went to heaven."

"No," said he, quickly, "she lived an' went there. Ye don't hev t' die to go to heaven. Ye 've crossed the boundary when ye begin t' love somebody more 'n ye do yerself, if it ain't nobody better'n a rag doll."—Irving Rocheller.

A Boy's Wild Ride for Life.

With family around expecting him to die, and a son riding for life 18 miles to get Dr. King's New Discovery for Consumption, Coughs and Colds, W. H. Brown, of Leesville, Ind., endured death's agonies from asthma; but this wonderful medicine gave instant relief and soon cured him. He writes: "I now sleep soundly every night." Like marvelous cures of Consumption, Pneumonia, Bronchitis, Coughs, Colds and Grip prove its matchless merit for all Throat and Lung troubles. Guaranteed bottles 50c and $1.00. Trial bottles free at all druggists.

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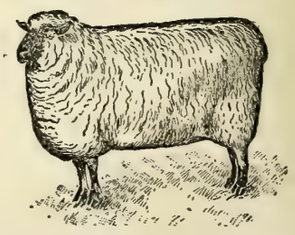
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Our Little Folks.

A Joke on a Little Pig.

Strange as it may seem, there was once a little boy who was at the same time a little pig His father and his mother were ashamed of him, and never liked to take him with them when they went visiting. The boy didn't look like a pig—oh, not in the least!—because his mother kept him ever so clean, and his hair was soft and curly.

When he was asleep, one would never have dreamed that he was a pig; and sometimes, when his mother tucked him in bed at night, the tears came as she thought how badly her only child acted when awake.

That boy wanted the best of everything—the biggest orange, the largest piece of pie, the most candy—in fact, he acted exactly like a pig, though, as he grew older, he reminded one of a polite pig, if there ever was such an animal. When he was a little fellow, he used to squeal and fight if he couldn't have what he wanted; but his father cured him of that before he was 3 years old.

The little boy was 7 when his aunt, Augusta Arlington, gave a house party and invited all the relatives. Aunt Augusta Arlington lived in the country, and the boy was delighted when the invitation came, until his mother shook her head, and told him she guessed that her family had better stay at home. He knew why she didn't want to go, and he promised his mother that he would try to be unselfish if she would only trust him. So they went to the house party.

The very first night at Aunt Augusta Arlington's the little boy was tempted. On the supper table was a plate of cake exactly in front of him. The boy liked cake. He liked it so well he could scarcely eat his bread and butter, thinking how much he wanted the largest piece. Finally, after he had thought and thought about it, the boy noticed that the largest piece of cake on the plate was the one nearest to him. Then he rejoiced, because his mother had taught him that, when anything was passed, he must take the nearest piece.

Only one thing troubled the boy. Possibly the cake might not be passed to him first. As it happened, Aunt Augusta Arlington saw the boy looking wistfully at the cake and told him to help himself and pass the plate. Although the boy's mother was looking at him from across the table, he determined to take the biggest piece and tell her afterward that he had to because it was the nearest to him. It was a queer-shaped piece of cake, curiously large at one end and small at the other. It was really two pieces close together, but the boy didn't notice that until it was too late. Such a happy smile lighted the mother's face when she saw her boy take the tiniest piece of cake on the plate! Of course she didn't know that it was a mistake; and in a moment, when the boy recovered from his surprise, he smiled back at his mother.

Some way that tiny piece of cake tasted unusually good. The boy ate it slowly. It was so pleasant to have pleased his mother, even though he did it by mistake! The little boy decided that it was nicer than having the biggest piece of anything.

Before the party was over, Aunt Augusta Arlington called her nieces and nephews a flock of little lambs She said there wasn't a single pig among them—Frances Margaret Fox, in Sunday-School Times.

Grandpa's Stories.

Johnnie's gandpa lives on a ranch near Santa Cruz, in California, and here the little boy always spends his vacations. Johnnie thinks it is the best place for fun in the world; and so do his schoolmates, when he returns to the city and tells them all about it. He rides Prince Tom, grandpa's old saddle horse, all over the hills, he catches beautiful little trout in the creek, climbs trees and swings in the branches, besides all the fun of going to the beach and bathing in the surf or digging in the wet sea sand and building forts aud tunnels.

But of all these delights, there is none of them so nice, Johnnie thinks, as listening to grandpa's old stories; and though he has heard them so many times that he knows them all by heart, yet they are al ways new. There are the sheep story and the maple sugar story and the boat story and the little oxen story and the smimming story and the panther story and many others; for grandpa was a very lively little boy eighty years ago, just the kind of a boy to make a great many things happen.

"Tell me about the wolves, grandpa," Johnnie will say, and then grandpa will begin; "It was a wild, new country where I lived. Everybody lived in strong log houses, and the woods were all around—thick, deep forests of oak and hickory and maple and lots of underbrush, just the sort of place where wolves like to live. And they used to come so close to the house that we could hear them howling all night. One night they broke into our corral and killed some of our young cattle. I was the oldest of the family. There were three boys of us, and each one had his own chores to do night and morning One of mine was to go for the cows. In the winter, when the snow was two feet deep, it was no easy matter. The cows would often wander away a mile or two from home. Daisy was the leader, and I would walk through the great, silent woods listening for her bell, keeping a sharp lookout for the wolves, whose howling I could hear in the distance. But as soon as I found old Daisy, we would come home in a hurry. I would wind both hands in her tail, she would start on the run and jump, and away we would go, over logs and rocks and through the bushes, with all the other cows following us and the howl of the wolves nearer and nearer."

"Did they chase you, grandpa?"

"I never looked back to see; but they were so near that it would almost make my hair stand up with fright, and we never would stop till we were safe within the strong log fence around the corral. That was long ago, and those years have passed away," added grandpa. And he breathed a little sigh and looked thoughtful.

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All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

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After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been

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SICK HEADACHE

and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated.

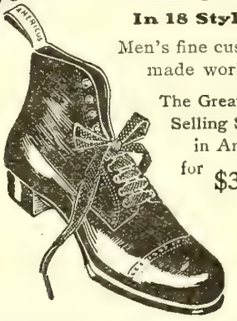
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The Change *of* Date.

A note from Rev. H. L. Atkins, presiding elder of the Shelby district, confirms the report already published that Bishop Duncan has authorized the postponement of our Conference one day. Instead of convening on Wednesday, November the 9th, it will meet on Thursday, November 10th. This is official. The change will allow all the preachers and others expecting to attend at the opening session, ample time to cast their votes at their accustomed voting places, and get to the seat of the Conference in time for committee work, &c. The time is short, there being but five weeks now till the date of meeting. There is much to be done, and preachers and official members, especially stewards, will have much to do. We suggest to every member reading this note that they may save much extra work by being careful to look up the stewards and make settlement of all dues. Also see the pastor and be sure that he has in hand your contribution on the Conference Collections, and your renewal for the CHRISTIAN ADVOCATE. What we do must be done quickly.

Rev. Jno. F. Triplett Dead

Rev. John F. Triplett, late of the Western North Caralina Conference, and recently transferred to Missouri, died at Pueblo, Colo., on last Wednesday evening, September 28 Brother Triplett had been in declining health for a number of years. In the years 1902 and 1903 he was a resident of this city, being pastor of Proximity station in 1902 and of Stokes circuit in 1903. At the close of last year, he transferred to Missouri and was stationed at Arcadia, Mo , where, during the latter part of the present year, his health broke down completely.

Brother Triplett was a consecrated man, and loved the Master's work, struggling hard to keep up even when too much weakened by disease to do any work. He began the itinerant life in Missouri some twelve or fourteen years ago, and married in that state. He leaves a wife and three children. He was the son of Rev. T. L. Triplett, of the Western North Carolina Conference, now on the list of Superannuates, and residing at Mooresville. He has a brother, Rev. Thos. L Triplett, now stationed at Poplar Bluff, Mo., also Rev. L. H. Triplett, of the Western North Carolina Conference.

We hope to have a full memoir of this good man, specially prepared for a later issue.

The Figures Discouraging.

For some time we have been of the opinion that the church goers in our towns and cities represent a rather small minority of the population. Whether the disparity is as great or greater now than formerly, we are not in a position to determine We doubt, however, if the proportion of church goers has ever been as large in comparison with the whole population as some seem to think. For tunately the influence of the church and the gospel is not confined to church going and church services. There is a vast influence of the church and of Christianity, making for the salvation of the world, outside of the church services, and this is perhaps not fully estimated. However, it is plain that one of the perils of Christianity today is the strong trend even among those nominally Christian, toward a Continental Sabbath and the habitual neglect of God's house. We must not forsake "the assembling of ourselves together, as the manner of some is," because this is the divinely ordained method of keeping the nations from forgetting God.

We were moved to make this observation by the following note which appeared in the Winston Republican of last week:

"Some weeks since The Republican stated, and without fear of contradition, that out of our 20,000 population less than 5,000 attended church on Sunday. This is not a very creditable showing for a Christian community filled with places of worship. And of these 20,000 souls there are very few, if any, if questioned, but who have hope and expectation of going to heaven when their brief span of life is over. But this is not all. Our figures seem to have created some interest and a friend sized up the mid-week prayer meetings last week, and the actual count of the attendance at the white churches in Winston-Salem, South Side and Centerville will surprise you—just 350! And what is true here is doubtless the same in every town and city in North Carolina. Comment is unnecessary. It is business, pleasure and general indifference against needful preparation for eternity. The choice is voluntary."

Benefactors Day at Trinity College.

Monday, Oct. 3, was celebrated at Trinity College as Benefactor's Day. The college exercises were suspended and the address for the day was delivered in Craven Memorial Hall by Hon. T. J. Jarvis, of Greenville. The exercises were of unusual interest. Among the announcements by President Kilgo, of recent benefactions, was that of $6,000.00 annually to be given by J. B. Duke, of New York, and Mr. B. N. Duke, of Durham. Also that these gentlemen propose to give a permanent endowment of $50,000 00 to this department on condition that it be duplicated. Various other benefactions were also announced as having been received by the college during the past year, amounting in all to a little more than $130,000 00. The report as given to the press says:

"The college is now in the most flourishing condition in its history and when the women's college is added will be one of the finest educational institutions in the south and one that every citizen in the state should feel proud of. The enrollment is now larger than ever before and the prospects are very bright for the already large number to be increased."

Opening of Greensboro Female College.

Next Wednesday Oct. 12th will be a red letter day for Greensboro Methodism, and all Methodism throughout the State will feel the thrill. On that day, the work of the College will be resumed in the newly reconstructed buildings, and it is expected that more students will matriculate than at the beginning of any former year in the history of the institution. A large force of workmen is still employed and the great building will assume a much more modern appearance. It is our purpose to give our readers a view of this when finished so as to get desirable photographs.

The date of opening was first announced for Oct. 5th, but it was seen that the heating apparatus could not be quite ready and therefore the date was postponed for one week. This will guarantee to the students good comfortable quarters, and will enable the college to open in much more satisfactory shape. The faculty is gathering and getting in shape for work. The Director of the Music Department came in last week and has made quite a pleasing impression.

District Meeting of Woman's Foreign Missionary Society.

The district meeting of the Woman's Foreign Missionary Society of Greensboro district will be held in West Market Street church this city, on Saturday, Oct. 8th. This meeting will be one of more than ordinary interest as Miss Richardson, one of the visiting missionaries from the China mission, will be in attendance. The meeting will be composed of representatives of all the Auxiliaries in the Greensboro district.

EDITORIAL NOTES.

The General Missionary Committee of the Methodist Episcopal Church will hold its annual session beginning on Wednesday, November 9th, in Tremont Street church, Boston.

Trinity College is arranging for regular monthly lectures to the students on popular themes, to be delivered in Craven Memorial Hall. The first lecture will be delivered by Dr. Jno. C. Kilgo, president of the College.

Rev. C. F. Sherrill, presiding elder of the Waynesville district, writes that the district will likely make the best report in its history. He says: "Over half of the salaries were enlarged this year. Church and parsonage building has not been neglected. It is thought that there will be no black spot against the Waynesville district on the missionary map. Some gracious revivals have been held. No braver men carry the gospel trumpet in any section of the country than the pastors of the Waynesville district. It has been a harmonious and successful year."

There appeared in the Charlotte Observer of last Monday quite an extensive report of a very able sermon delivered on the previous Sunday morning, by Rev. Dr. T. F. Marr, from his pulpit at Tryon Street Church. The subject was Christian Imperialism, and his text was taken from Eph. 4:9-10. Dr. Marr is held in high esteem as a preacher by the Charlotte people.

Revs. W. H. Willis, of Marion, and W. M. Curtis, of Advance, and little Miss Lucy Curtis, made us a pleasant call on Saturday. Brother Willis was returning from Winston-Salem, where since Monday he had been assisting Rev. W. M. Biles in a meeting at Southside. Brother Curtis was on his way to Thomasville, where he was booked for service with Bro Campbell on Sunday morning and evening.

An exchange quotes Dr. Goucher, of the Baltimore Woman's College, as saying at Silver Bay during the Young People's Missionary Conference, that in two decades the money in the hands of church members of the United States will become doubled, subject to the administration of the young church membership of today. There are 5,000,000 of young people in the various religious organizations of the Protestant Church in the United States now.

The Charlotte Observer and the Charlotte Evening Chronicle will publish full reports of the Conference proceedings. Either of these papers will be sent to any address by mail, or delivered to any one in Charlotte during conference for twenty-five cents for the conference week. The reports for both papers will be furnished by Miss Mamie Bays, and subscriptions may be sent to her at any time between now and conference, or given to her, or handed in at the office when the delegates arrive in Charlotte.

We note with sorrow the death of Mrs. Sarah C. Jones, widow of the late Rufus K. Jones, of Wake County, and mother of Mrs. M. A. Smith, of Wadesboro. Mrs. Jones died at the home of her daughter, Mrs. Mason, in Raleigh, on last Thursday morning. Before her marriage, Mrs. Jones was Miss Sallie Meritt, and was a daughter of Mr. and Mrs. William Meritt, of Chatham County. She was a sister of Mr. H. A. Meritt, of Mount Airy. A host of friends will sympathize with the breaved.

Training for Young Farmers.

The popular course for young farmers in the North Carolina A. & M. College, Raleigh, N. C., known as the short course in dairying and agriculture, opens this year January 4th, 1905, and continues for ten weeks, closing March 10th, 1905.

On account of many improvements in the line of work introduced, the work will be far more interesting and important than before. A new course in farm engineering that will

be given in connection with the other studies will add much to the importance of the work. This study will embrace rural architecture, and farm machinery, and special stress will be placed upon designing barns, houses, silos, etc.

Another course that will be added is that of Farm Management, which will include a discussion of the management of the farm in various details.

A third new course that will be offered will be the cotton course which will include cotton growing, judging, breeding, and soil management in all of its phases. It is believed that the cotton course will be especially important to the young farmers in our State, and it should receive the attendance of every young cotton farmer that can get away from home during the winter months.

No entrance examination is required in these Winter Courses and no tuition is charged at all. Practical courses are hereby open to all who desire to better themselves in the various lines of agriculture. The total cost for ten weeks including board, room, light and fuel, etc, is but $30 00. Young men contemplating attending should send in their application at once to C. W. Burkett, Professor of Agriculture, West Raleigh, N. C., as all students are registered in advance of the opening date.

A Message.

Through the courtesy of his brethren of the church press, the Epworth League Secretary and Editor has the privilege of addressing the pastors and League workers in this general and effective way. The League has greatly improved and prospered during the past year. The statistics of the Annual Conferences have yet to be compiled, but we are confident that they will show that the League has fully held its own Great advance has been made in our plans and great improvements in all our League literature. The Reading Courses for Senior, Intermediate and Junior Leagues have been carefully and successfully selected. The League Bible Circle Studies, which are pronounced by competent critics to be the best work yet done for the young people of the churches, enters its second year greatly enlarged in its scope and improved. The Epworth Era, now printing a splendid magazine edition of twenty four and thirty pages, is growing in favor and circulation as never before. The editor's motto: "A paper equal to the best, and a successful competitor of the popular magazines of the day," is meeting with a response from every quarter. This note is written to ask all our people, young and old, to send to us for samples of this literature, as well as for samples of the Epworth Era. They will be mailed to you without cost, post free. The League has entered upon a new and prophetic era of activity and success. Our wish is to interest all our people in its plans and fellowships. It has brought to the church a new impulse of life and testimony. Let us hear from you. A postal card will secure samples of all helps and booklets, and a sample copy of the Epworth Era. Faithfully.

H. M. DuBose, Gen. Sec'y.
Nashville, Tenn.

Mr. H. B. Craven a graduate of Trinity College, has been elected superintendent of the New Bern graded school to succeed Prof. Harding who goes to Charlotte.—Charlotte News.

North Carolina Methodism.

Rev. W. H. Willis, of Marion, who has been assisting Pastor Biles in a meeting at Salem M. E. church, returned home today. The services this week resulted in about twenty professions.—Twin City Sentinal.

Rev. W. M. Curtis reports a meeting at Mock's School house, near Advance, with twenty eight professions and ten accessions to the church. A church has been organized at that place and a house of worship is under way.

Rev. T. B. Johnson, of the Pleasant Garden Circuit, called on Thursday last. He and family have recently returned from Macon County, where they had the sad misfortune to lose their little daughter Mabel, notice of which we gave some two weeks ago.

The many friends of Mr. and Mrs. Parker Holmes will rejoice to learn that their little son Elison, who has not been expected to live for some time, has taken a change for the better, and is now on the road to recovery.—Hickory Press.

A letter from Rev. B. F. Hargett, of the Boone Circuit gives fine report for that charge. More than one hundred members have been added to the church on that charge the present year, among them many of the most substantial people of Watauga County.

Rev. W. L. Hutchens, of the Mount Airy Circuit, writes: "Our meeting at Oak Grove closed last Thursday night. We had about twelve conversions and five accessions to the church. I am now at New Hebron in a meeting. Good congregations at the two services held."

Rev J. C. Troy, who is probably one of the most successful representatives the famous Obelisk Flour Company has in the South, was in Salisbury today. Mr. Troy's health forced him to desist from ministerial work temporarially and he has greatly improved in health.—Salisbury Sun.

On account of illness Rev. J. H. Bennett, pastor of the Lowell Methodist church, has been compelled to go to his home at Waynesville. He hopes to return to his work within two or three weeks. Arrangements for services at his churches during his absence will be made by Rev. J. H. Bradley of McAdenville.—Gastonia Gazett.

We note with regret that Mrs. Mary M. Gray, mother of Messrs James A. Gray, of Winston, and R T Gray, of Raleigh, passed away at her home in Winston on last Wednesday evening. Mrs. Gray was about 86 years of age and her long life has been one of beautiful Christian devotion and usefulness

Rev. J. W. Ingle, pastor of the West End Methodist, church received a heavy pounding at the hands of his congregation last night. The members of his congregation composed largely of operatives of the Tenton and Loray Mills, gathered at his house, bringing with them a full supply of provisions and other most acceptable articles.—Gastonia Cor. Charlotte Observer.

The parsonage of the Trinity Methodist church on East Third street, was sold yesterday to Mr. C. B. Bryant, the consideration being $3,000. The house was purchased as an investment. Rev. and Mrs J. A. B Fry have not announced their future intentions, though it is probable that they will board. The deed for the sale is recorded in the name of the trustees of Trinity Methodist church.—Charlotte Observer.

A Correspondent of the Charlotte Observer writing from Bennettsville, S. C., says:

It has been decided, on the second Sabbath of December to have Bishop A. Coke Smith, of the Methodist church, to dedicate the new $16,000 Methodist church in this town. That being the only time that he could be secured—as he was en route to the South Carolina annual conference, which will be held in Darlington.

The Trinity Park School at Durham has had the best opening in its history There have been matriculated already between 160 and 170 students and others are expected in the next few days. All the rooms in the dormitories are taken and all available rooms in the immediate neighborhood of the school have been procured by the authorities and are being occupied by students. —Exchange.

The Charlotte Observer, Sept. 30th, says:

Prof. H. P. Harding will arrive tomorrow from Newbern, and will assume his duties as principle of the North graded school and teacher of the tenth grade Monday. Prof. J. A. Bivins will leave Monday for Durham to become headmaster of Trinity Park High School.

Rev. J. E. Thompson, presiding elder of the Charlotte district, preached in Central Methodist Church last Sunday night and presided at quarterly conference last Monday morning—the last conference of the year. Messrs Davis Armfield and B. F. Houston were added to the board of stewards and Mr. W. H. Phifer was re-elected superintendent of the Sunday school.—Monroe Enquior.

We regret to note the continued serious illness of Rev. J. F. Smoot at the residence of his son, Dr J. F. Smooth, on Grove street. Mr. Smoot has not been able to leave his bed for some time. He has been superannuated for several years. For many years he faithfully preached the gospel in the Methodist Church, and has many friends in the bounds of the W. N. C. Conference. We hope he may soon greatly improve.—Concord Times.

The Ladies' Aid Society of the Methodist Church at Webster have made quite an improvement on the parsonage. The rooms have been beautifully papered and painted, new porches made, a picket fence built, and the well covered. Mrs. V. L. Marsh, the pastor's wife, superintended the work, and much credit is due her on her good taste and faithful work. Love's Chapel Church contributed some on the work.—Jackson County Journal.

Large congregations hear Rev. E. C Gleen at each service at Main Street Methodist church. The revival is on in earnest, and those who have failed to be present are missing some good, practical sermons. The song service, also, is an enjoyable feature of the meeting. There have been several conversions, and other good results are noted. Pastor Wagg was fortunate in securing the services of such an able evangelist. Rev. Glenn will go to Charlotte to conduct a revival after his work is completed here.—Cor. Charlotte Observer, Oct. 3.

W. A. Lambeth, son of Mr. Frank S. Lambeth, left this morning for Harvard University, where he will take a course in the divinity school. —Rev Walter Holcomb is expected here the last of October to conduct a meeting in the Methodist church. This will be a union meeting—all denominations in the town will join in the meeting.—Next Sunday morning Rev. Mr. Curtis, of Advance, will preach in the Methodist church here, and at night he will conduct a special Epworth League service.—Thomasville Cor. Charlotte Observer.

The Morning Telegram, of this city, on last Friday morning gave out the following:

The Centenary church building and site has been sold to Messrs. W. A. Fields and C. C. Hudson. This is the church now being used by the congregation The sale was made by a committee composed of Messrs. B. E. Jones, John Hodgin, and W. A. Fields Messrs. Hudson and Fields will convert the place into resident flats which they will rent. The property will remain as it is until January 1st, when it is expected that the new Centenary church will be completed.

The revival services at Main street Methodist Church commenced last Sunday morning. They are being conducted by the Rev. E. C. Glenn, of the Western North Carolina Conference. Mr. Glenn stated in his opening sermon that he was in no sense of the word a modern evangelist but an old fashioned Methodist preacher believing with all his heart in the old time religion. He is preaching twice a day with great power, the plain simple gospel and we are glad to state that all denominations are joining in the meeting and are speaking in the highest terms of the work being done by Brother Glenn. There is every indication that the meeting will ripen into a glorious revival.—Webster's Weekly.

The following item from the Charlotte Observer, of the 29th will interest many of our readers:

Mr. B. S. Watson, of Charlotte, was married yesterday evening in Salisbury to Miss Edith Coburne, of that city. The ceremony took place at 7:30 o'clock at the home of the bride's parents, the father of the bride officiated, Immediately after the ceremony Mr. and Mrs. Watson left for St. Louis. Upon their return they will be at home at No. 9, West Fifth street extension.

The bride is the youngest daughter of Rev. Mr. Coburne, a Methodist minister, and was a favorite in a large circle of friends. The groom, a native of Salisbury, who has made Charlotte his home for six months, is a popular railroad man, running on the Southern between Charlotte and Savannah.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

The Quiet Hour.

"O, I know the Hand that is guiding me
Thro' the shadow to the light;
And I know that all betiding me
Is meted out aright.
I know that the thorny path I tread
Is ruled with a golden line;
And I know that the darker life's tangled thread,
The brighter the rich design"
—The Land of Faith.

The Fruits of the Holy Spirit

REV. THEODORE L. CUYLER, D. D.

A bountiful crop of weeds will always grow spontaneously on any neglected piece of ground. In like manner sin is spontaneous in the carnal heart. The apostle Paul calls the roll of a very ugly brood of what he styles "the works of the flesh" in the fifth chapter of his letter to the Galatians. But wheat and corn must be sown and orchards must be planted. Wherefore, in vivid contrast to the spontaneous products of unregenerate hearts, he specifies certain most beautiful and precious "fruits of the Holy Spirit."

While many talk confidently about man's self-reforming power, yet God's word and human experience make it certain that when men have tried to reach the highest, noblest, purest spiritual life without the aid of God's spirit, they have lamentably failed. Bible religion is a growth, a development; and it requires a root. That root is of divine origin. The root of the best characters and the best lives is a new spiritual principle implanted by the Holy Ghost. That is the meaning of regeneration. This root is as invisible to the eye as the root of an apple tree; but the tree is visible with its beautiful blossoms in May and its bountiful fruitage in October. The inward life of the tree overhangs the boughs with innumerable apples which the sun crimsons with its warm blush, and then the "good tree" presents to its owner its "good fruit" as its consummated season's work.

There is a striking analogy between an orchard and the true Christian church—which is not a monopoly of any single denomination. It is made up of "the faithful in Christ Jesus." Christians are simply converted sinners. They have turned to God under the drawing influence of the wondrous divine love; and the Holy Spirit is the author of their regeneration.

The attempt to take the supernatural out of our religion would be as fatal as the attempt to remove from the skies the light and the life giving warmth of the sun. God's word meets every minister as he enters his pulpit; and every teacher or parent who desires the conversion of a child with the emphatic declaration—"With the Holy Spirit everything, without the Spirit nothing!" Every true Christian is "born of the Spirit" He is created anew in Christ Jesus. To the carnal heart sinning is as natural as breathing; the incontestable evidence that the heart is renewed and under a new Master is that it bears the fruits of the Spirit.

Let us go around this goodly tree of Christian character and shake down a few of these apples of gold. The first one specified by the apostle is love. It well deserves the pre-eminence. The very essence of Bible piety is to love the Lord our God with all the heart and soul and our neighbors as ourselves. Our religion ought to be saturated with love; it ought to breathe out in our everyday talk as freely as in our prayers; it ought to ennoble a Christian's business transactions; it ought to write his ballot and sweeten his citizenship; it ought to own his purse and be felt in the grasp of his hand He that thus loveth is born of God.

The next grace is joy; and this is as different a thing from mere jollity as the steady sunlight is from the brief flash of the lightning. I have never seen this grace gleam out more brightly than when carried at the prow through a midnight tempest of adversities. A genuine child of Jesus Christ can sing in the dark and "rejoice in tribulation." Can a skeptic or a worldling do that?

Peace is the third in the catalogue of the Holy Spirit's fruits. This is the sweet serenity of a pardoned and accepted soul that has found the "rest" which Christ promiseth. When wicked and wayward selfishness has grounded arms in the citadel of the heart and surrendered its will as well as its affections, Jesus says to us, "My peace I give unto you." Worries about the transient things and the temporal things ought to be no more disturbing than the rufflings of a light breeze on the surface of the great deep sea.

Long suffering and gentleness are mentioned as twin graces. The literal meaning of the first word is the power of holding still under provocation. It is the rare and beautiful grace of forbearance. Christ Jesus was its loftiest embodiment when he breathed out on the cross that divinest prayer of magnanimity and patience, "Father, forgive them; for they know not what they do."

Goodness is philanthropy—the unselfish love of our fellow men, whatever their caste, color or condition. It is Christianity on foot—with a Bible in one hand and a loaf of bread in the other—food for hungry souls and bodies too. It is not the religion that suns itself on the warm side of a well-endowed church, but the practical Christlikeness that seeks out the lost, going down in the diving bell of practical mission work to bring up pearls for Christ's crown out of the slimy depths of ignorance and vice.

But this article is too brief to dwell on all the fruits of the Spirit in a consecrated life. There is faith that joins the soul to Jesus and overcomes the world; and there is meekness that chooses an humble place, esteeming others before itself. By no means least comes temperance, which means self-control for our own sake, and self-denial for the sake of those who might be tempted to their own destruction. Righteous law may prohibit the open haunts of temptation as slaughter-houses for body and soul; but Bible-temperance goes deeper yet, when it forbids the use of that ensnaring beverage which bites like a serpent and stings like a viper. When professed Christianity puts the bottle out of its own house it is better able to break the bottle of the dram shop.

What a glorious catalogue of fruits we have been beholding on the well-laden tree of a godly life! What an evidence of the power of Calvary's atoning blood and the gospel of redeeming love! What a proof of the vital and indispensable need of the Holy Spirit in subduing the power of Satan and of sin in the heart, and of producing the genuine and enduring graces that beautify and bless humanity! And what a tremendous argument for fervent and importunate prayer for the outpourings of the Holy Spirit.

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The Epworth League.

Topic for Oct. 9.

The Growing Life.

(Mark 4: 26 29.)

The charm of growing things for our Lord, as for every great teacher, is evident in the series of parables by the sea. (Matt. 13: 1 53; Mark 4: 26-29) Four of the eight draw their analogies from the seed and its processes. Our last week's parable ended with the seed in good ground, producing its abundant harvest. Good seed and good ground are assumed in this of the seed growing secretly. The inner process, rather than the outward result, however, is contemplated. The parables have to do with one thing at a time.

I. The Gospel in the Heart the Seed of an Expanding Life.

1. Expansion is another name for growth. Substances of various sorts are incorporated by the growing thing through the processes of life, which give vitality to what was nonvital, thus increasing the living mass —transferring across the line that demarks the inorganic material from the enlarging life. There is no life without this process of growth. Where the assimilation of new material is less than the waste, the process of disintegration has already commenced. However slowly, life is being overcome of death The gospel word having become a factor in the heart, most surely becomes the germ of a growing spiritual life.

2. The process of the seed's growth in the heart is the assimilation of the entire personal being. The difference between maturity and infancy is partly in the kind of spiritual life, but it is chiefly in the extent to which one's nature is affected by the spiritual life. The retention of the gospel word in conditions of faith will result in its becoming compre hensive and finally including the whole personality—body, soul, and spirit—in the new man in Christ Jesus.

3. It is a process of outward influences by which one's surroundings become affected by the new life in Christ. Love in the heart begets gentleness in outward demeanor; faith induces an other worldliness which determines one's attitude toward things material; habitual commerce with the Spirit is the source of a heavenly disposition that is perceptible by all and that sets a valua tion upon things according to their lasting worth.

4. The parable has a wider application to the growth of the kingdom of God in the world: probably this is its chief meaning, but not to the exclusion of, rather necessarily including, the individual. Jesus gathered about himself but a little flock. Then he instructed in these "mysteries of the kingdom of God." They were to be a seed of the kingdom, a little leaven in the vast mass of human life, assimilating to the ideal of the kingdom all human society and institutions. Not only is the kingdom to extend into all the world by the conversion of men and women, but by the conversion of society as such to the Christian mode of life and moral ideals.

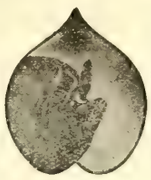
II. No Cessation of Heart Growth Where There is Faith.

1. Faith was the original condition of receiving the word. The parable of the four kinds of soil taught us that it was within our will to give character to the soil. To have faith in God is not possible, it is true, apart from the gracious help of the Spirit; but it is also true that he who wills may have this help. It is by faith that the word becomes a factor in the human heart initiating that expansive life of the Spirit of which we have been thinking. Without faith the word profits nothing.

2. The growth of the seed is according to the laws of its own nature. (1) It is to a certain extent independent of the farmer's care. He sleeps and rises night and day, awaiting the operation of nature's forces by which the tender blade becomes the mature fruit. He now has little to do with it. So there is a spiritual growth that is not hastened or retarded by our own powers. Maturity comes at the end of a process; we cannot hasten it. We have but to wait and hold on. It is a lesson to the impatient, a warning to those who suppose that they may leap into the final stages of Christian experience or by some strenuous exertion force the process of growth. (2) The growth of the seed is a secret process that is not understood by the farmer. It goes on with equal effectiveness, though he does not know how. The way of the spiritual life is a mystery comparable with the phenomena of nature. Knowledge of ourselves and the way of the Spirit is important for many reasons, but faith assures the growth of the seed; how, we know not. The impatient tempter is rebuked by the former consideration; the inquisitive, by this. We are in need of the lesson of dependence upon God. Faith arises out of, and never ceases to be, dependence upon the Source of all life. In these days, when so much is made of various organizations and devices for self improvement and the advancement of the kingdom of God, the lesson is most timely by which we are taught to wait upon the Lord. Sometimes the strenuous side of religion needs to be emphasized, but that of abiding in the Lord and awaiting his will is not less in order.

3. The growth is incessant. Independent of our own natural powers it goes on night and day, just as the grain matures whether the farmer wakes or sleeps; independent of our analysis and self-knowledge, it goes on we know not how. Here is help for the discouraged; for those who are too fond of feeling their own pulse in order to observe the symptoms of spiritual disorder; for those who are oppressed by conflicts with evil; for those who are dissatisfied because their observation does not reveal progress. The spiritual life is in danger of too great self-consciousness. One may be too greatly concerned about God's work in his own heart and too little eager to do God's will and to know God. He may be morbidly given to looking within, and thus lose the faith that looks to God alone. Sleep and rise; go about the ordinary duties of life; do not perplex yourself with theories of sanctification nor endeavor to ascertain your own place in a finely graduated scale of spiritual development. Trust in God, and the seed of the new life will grow —Epworth Era.

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Important Notice.

Mrs. R. R. Alley, Secretary of Greensboro District, announces that her district meeting will be held in West Market Street church, Greensboro, Saturday, October 15. The presence of Miss Helen Richardson, one of the China missionaries of the Woman's Board, will add peculiar interest to this meeting. It is expected that a delegate be sent from every adult and Golden Link society, and the Lady Manager and a delegate from every Light Bearer band. It is also desired that a lady representative from every pastoral charge in the district be present, and the co-operation of the different pastors is earnestly requested in effecting this. Visitors from other districts will be cordially welcomed. All who expect to attend will please send their names to Mrs. R. R. Alley, West Gaston St., Greensboro, at once. A committee will meet the evening trains on October 14th, and the morning trains on October 15th Those who may so desire are invited to remain over Sunday, when Miss Richardson will deliver an address in West Market Street church.

Minutes of the Shelby District Meeting.

At Kadesh on the evening of September 15th, the Shelby District Missionary Conference convened, the opening service being a sermon preached by Rev. E. N. Crowder.

On the morning of the 16th the devotional exercises conducted by Rev. A. G. Gantt was followed by a formal organization of the conference.

Rev. H. L. Atkins, presiding elder of the Shelby district, was present and presided; Miss Esther Falls was elected Secretary and Mrs. R. E. Ware, Assistant Secretary.

The organization being perfected, the address of welcome was ably delivered by Mr. Claudius Gantt, the response given by Miss Esther Falls.

The formal discussion of missionary work was introduced by a lecture on White Fields by Rev. W. H. Willis.

In his portrayal of the work being done and that yet to be done, we could see the need of a more widespread enthusiasm on the great subject of missions. Though there remains much to be done, yet a few statistics will show that we are not on a standstill: We have 178 men and women in the foreign fields, 103 traveling preachers, 341 churches, and 14,243 members.

We are led to believe that the missionary tide is rising. The arc-lights of mission work may be seen in many regions of the dark lands and which are generated by the power house in our own home-land.

With Brother Willis' aid we had an interesting map study of Shelby district missionary work which was very encouraging to us.

At the conclusion of this excellent lecture, the children very impressively rendered a beautiful song.

During the afternoon session reports from the different organizations were called for.

The adult societies responded as follows: Mrs. R. E. Ware gave an excellent report from Shelby station; King's Mountain was reported by Rev. H. L. Atkins; Lincolnton station by Miss Mary McDaniel; Palm Tree by Mrs. Minnie Lee; Kadesh by Mrs. F. W. Campbell.

These reports were followed by an excellent paper by Mrs. Sallie Jones on "How to run a missionary society in a country church."

At the closing of this paper we were charmed at the rendition of a duet and chorus led by Misses Lucy and Tillie Baber, preceding an interesting article on "The financial side of W. F. M. S.," by Miss Lula Wilson.

Reports from Golden Links were called for, and one response given—that of Miss Tillie Baber, Kadesh.

At this time Miss Sallie Nowlin, District Secretary, presented to the conference several kinds of literature bearing on missionary work, and several subscriptions were received for Go Forward and Little Worker.

We were then favored with an article, A Young Woman's Attitude to Missions, by Miss Emma Short, after which an excellent reading, A Legend of Service, was beautifully given by Miss Cloe Harrelson This was followed by a call for Lightbearers' reports and was responded to by Mrs. R. E. Ware, of Shelby station; King's Mountain and Gastonia, by Rev. H. L. Atkins; and Miss Nowlin from Kadesh Earnest Workers.

Another very entertaining feature of the program was a recitation, The Little Widows, so well delivered by little Miss Nellie Dixon.

Organization of new missionary societies was proposed by District Secretary, and was heartily endorsed by delegates from several charges with promises to organize at an early date.

The first day's program was closed with a song very sweetly rendered by the children, and announcement of evening service to be conducted by Rev. W. H. Willis.

The devotional exercise on Saturday morning was conducted by Rev. E. W. Dixon.

Rev. H. L. Atkins having been called away, Miss Sallie Nowlin occupied the president's chair.

"Do Missions Pay," was ably discussed by Rev. G. P. McGhee.

This being the last item for discussion, a motion was made and prevailed that a similar missionary meeting be held next year, and that the district secretary be one of a committee of three to arrange for a time, place, and program for such a meeting.

The conference adjourned voting thanks to the choir for such excellent service during the session; and to the people of the vicinity for their unlimited hospitality towards the delegates and friends of the conference.

We parted feeling that it had been both a pleasant and profitable meeting.

REV. H. L. ATKINS, Pres.
MISS SALLIE NOWLIN, Dis. Sec.
MISS ESTHER FALLS, Con. Sec.

Quarterly Meetings.

ASHEVILLE DIS'T—4th Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	Sept	3 4
Bethel	"	3 4
Marshall circuit, Walnut Creek	"	8 9
Hot Springs ct., Antioch	"	10 11
Ivey circuit, Barnardsville	"	13 14
Bald Creek circuit, Bald Creek	"	15 16
Burnsville circuit, Burnsville	"	17 18
Swannanoa circuit, Swannanoa	"	4 25
Hendersonville station	Oct	1 2
Hendersonville ct, Hilgirt	"	3 4
Cane Creek ct., Tweed's ch	"	8 9
Old Fort circuit, Parson's Church	"	15 26
Weaverville circuit	"	22 23
Weaverville station	"	29 30
Central	Nov,	5 6
Haywood Street	"	5 6

CHARLOTTE DIST—4th Round.

J. E. Thompson, P. E., Charlotte, N. C.

Pineville, Pineville	Aug	27 28
Dilworth	"	28 29
Trinity	aept	4 5
Hoskins	"	4 5
Morven, Bethel	"	10 11
Brevard	"	18 19
Chadwick	"	18 19
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Weddington, Weddington	Oct	1 2
Matthews, Matthews	"	2 3
Clear Creek, Zion	"	8
Tryon street	"	9 10
Calvary	"	9 10
Lilesville, Forestville	"	15 16
Wadesboro station	"	16 17
Ansonville Mt. Vernon	"	22 23
Polkton, Polkton	"	23 24
Waxhaw, Waxhaw	"	29 30
Derita, Pleasant Grove	Nov	5 6

FRANKLIN DIS'T—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Murphy Station	Oct.	1 2
Robbinsville circuit, Robbinsville	"	8 9
Buwassee circuit at Martin's Creek	"	15 16
Hayesville circuit at Hayesville	"	22 23

MORGANTON DIS'T—4th Round

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Aug.	18 14
Cliffside circuit, at Oak Grove	"	20 21
Henrietta and Caroleen	"	21 22
Marion station	"	27 28
Connelly Springs ct., Ruth. College	Sept	3 4
Table Rock ct at Mt Grove	"	10 11
North Catawba ct, Green Mt'n	"	17 18
Morganton circuit Mt Pleasant	"	18 19
Forest City ct., Salem	"	23 24
Rutherfordton station	"	25 26
Green River circuit, Bethlehem	Oct	1 2
Elk Park, Elk Park	"	8 9
Spruce Pine ct Valley View	"	15 16
Bakersville station, Bakersville	"	16 17
Broad River ct., Tanner's Grove	"	22 23
Thermal City ct Pisgah	"	29 30
McDowell circuit, Nebo	Nov.	5 6

STATESVILLE DIS'T—4th Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit at Littlejohn's	Aug.	20 21
Lenoir station	"	21 22
Mooresville station	Sept.	3 4
Mount Zion station	"	4 5
Mooresville circuit, Centenary	"	10 11
Troutman circuit, Wesley Chapel	"	11 12
Caldwell circuit, Rocky Mount	"	17 18
Granite Falls station	"	18 19
Statesville circuit, Chapel Hill	"	24 25
Statesville, First Church	"	25 26
Statesville, West End	"	25 26
Clarksbury circuit	Oct.	1 2
Iredell circuit	"	8 9
Maiden circuit, May's Chapel	"	15 16
Newton circuit, Friendship	"	16 17
Hickory station	"	16 17
Alexander circuit	"	22 23
Stony Point circuit	"	29 30
Catawba circuit	"	30 31

SHELBY DISTRICT—4th Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Aug.	21 22
Bessemer City st Bessemer	"	27 28
West End and Ozark, Gastonia	"	28 29
Mount Holly ct., at Mt. Island	Sep	3 4
McAdensville station	"	4 5
ElBethel station	"	10 11
King's Mountain station	"	1 12
Bellwood circuit at Kadesh	"	17 18
Polkville circuit	"	18 19
Southfork circuit at Wesley Chap	"	24 5
Lincolnton circuit at Marvin	Oct.	1 2
Lincolnton station	"	2 3
Lowesville ct. at Salem	"	8 9
Rock Springs circuit	"	9 10
Stanley Creek circuit at Stanley	"	15 16
Cherryville circuit	"	22 23
Lowell circuit at Lowell	"	29 30
Gastonia, Main Street	Oct. 30	Nov. 1
Shelby circuit	"	5 6

SALISBURY DIST—4th Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Forest Hill	Aug	20 21
Concord, Epworth	"	21 22
Concord circuit, Bogees	"	27 28
Concord, Central	"	28 29
Albemarle circuit, Century	Sept	3 4
Albemarle station	"	5 6
Salisbury, Main Street	"	10 11
Salisbury, First Church	"	11 12
Big Lick circuit, Big Lick	"	17 18
Salisbury circuit, Providence	"	24 25
Spencer station	"	25 26
Linwood circuit, Linwood	Oct.	1 2
Lexington station	"	2 3
Lexington Mission	"	3
New London circuit, New London	"	8 9
Gold Hill circuit, Wesley Chapel	"	9 10
Jacks n Hill circuit, Macedonia	"	11 12
Norwood station	"	15 16
Cottonville ct., Cedar Grove	"	16 17
Tabor & Vance Mill, Tabor	"	2 23
East Salisbury station	"	23 24
China Grove circuit, China Grove	"	29 30
Woodleaf circuit, Woodleaf	"	30 31
Mt. Pleasant ct., Cold Springs	Nov.	5 6
Salem station	"	6 7

WINSTON DIS'T—4th Round.

D. Atkins, P. E., Winston-Salem, N. C.

Southside and Salem	Aug.	27 28
Walkertown	"	28 29
Stoneville & Mayodan, Price	Sept.	3 4
Leaksville and Spray	"	3 4
Stokesdale, Eden	"	10 11
Summerfield, Glencoe	"	17 18
Kernersville, Zion	"	24 25
Thomasville	"	25
Forsyth, Marvin	Oct.	1 2
Burkhead	"	2
Grace	"	2
Davidson, Olivet	"	8 9
Centenary	"	9
Lewisville, Union	"	15 16
Danbury, Hermon	"	22 23
Madison, Madison	"	23 24
Davie, Oak Grove	"	29 30
Mocksville	"	30
Cooleemee	"	30
Farmington, Smith Grove	Nov.	5 6
Advance	"	6

WAYNESVILLE DIS.—4th Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Sulphur Springs at Acton	"	20 21
Clyde at Long's Chapel	Sept	3 4
Canton at Canton	"	10 11
Mills River at Shaw's Creek	"	17 18
Transylvania at Pine Grove	"	24 25
Brevard	"	25 26
Waynesville	Oct.	8 9
Crab Tree at Fine's Creek	"	15 16
Spring Creek	"	22 23
Leicester at Camp Academy	"	29 30
Jonathan Creek at Shady Grove	Nov.	5 6

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Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

The Japanese Schools.

To those of us who have been accustomed to thinking of the vast importance of a world wide gospel the Japanese schools of our Pacific coast will appeal in a peculiar sense.

Interested as the world is today in Japanese progress, and sympathetic toward that spiritual race as all English speaking people are, we can not fail to take deep interest in the probabilities of their conversion to Christianity.

This week's number of The Independent has a most readable article from the pen of a Japanese student in this country. This writer of the article strengthens one's belief that Confucianism, Shintoism and Buddhism are practically dead, and that the Japanese are ready to take hold of the truths of Christ's religion.

Mr. Hinohara, the Japanese student now at Trinity College, is firm in the belief that his country is ripe for the admission of Christianity through all her length and breadth. He is not disturbed by the existence of a wide spread agnostic ism. A period of doubt often precedes a robust faith.

Rome was the readier for Paul because belief in the old gods had waned till religion in that city was a myth just as faith in Pan and Mars had ceased to be ought but fables.

Says Mr. Hinohara: "I was told before leaving Japan that if I could go no further than San Francisco I should not come to America at all. It is very necessary that the Japanese coming into California should be cared for by Christian people as they might get a a bad impression of your country and that would hurt the cause of Christianity.

"I stayed in San Francisco only three days and then boarded in a house run by the Y M. C. A. where a great many Japanese boys were staying, but even they see a great deal of the vice in that city.

"Yes, I know Mr. Yanagihara. (I do not like the use of the w. People sometimes spell my name with w but I like the h better, this was Mr. Hinohara still talking) "Mr. Yanagihara thought of coming to study at Trinity also but decided to stay on the Pacific coast and work there a while.

"I have written to him asking him to see after my neice who is married and has lately come to California"

I give these bits from a conversation with Mr. Hinohara because such things bring our work nearer home to us. They give it a new vitality and any one of us will be more likely to be interested in these Japanese schools after knowing a man who had been converted under a woman's teaching, and who comes to us now a fine product of Christian culture.

Already are two of our students in the west preparing to go back to Japan as missionaries to their people. Who shall count the abundance of the harvest which may result from such beginning?

Let me quote from Mr. Yanagihara's report to the Board:

"We need in San Francisco a boarding house or home, as it is clear our headquarters must be there. There are many thousand Japanese in the city—it is the "Golden Gate" of the Japanese dreams, but, alas! the most unexpected, most demoniacal influences are entertaining them. Who will rescue them except our gospel power? I do not wonder that other denominations have the headquarters of their Japanese missions in this city, and that their equipment is complete. I believe, though, that the Southern Methodist church has more reason for a good equipment than any other. According to Japanese America, a newspaper in San Francisco, there were 2,900 immigrants from Japan to the 'Golden Gate' in 1 03. These figures do not include those who come down from Seattle. Among these 2,900 immigrants, 1,172 came from those prefecturers where the Southern Methodist church is at work. Our Hiroshima Girl's School and Kobe Kwansei Gakuin are found in these districts. It would be a wise economy to be prepared to meet these Japanese who come from our mission fields with such conditions as will make them become christians. If not we may lose at this side those who are gained at the opposite side."

A Notre Dame Lady's Appeal

To all knowing suff rers of rheumatism, whether muscular or of the joints, sciatica, lumbagcs, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 125, Notre Dame, Ind

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How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free.

MACBETH, Pittsburgh.

GREENSBORO DIS'T—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Uwharrie, Oak Grove	Oct.	1 2
Asheboro circuit, White Chapel	"	7
Enterprise Concord	"	8 9
Ramseur, Ramseur	"	9 10
High Point, Washington street	"	16
High Point, South Main street	"	16
West Randolph, Hopewell	"	22 23
Randolph, Mount Vernon	"	23 24
Wentworth, Reidsville	"	27
Reidsville, Main St	"	27
Reidsville, Ware's Chapel	"	27
Ruffin, Reidsville	"	28
Greensboro circuit, Muir's Chapel	"	29 30
Greensboro, Centenary	"	31
Greensboro, West Market	Nov.	1
Greensboro, Walnut St	"	2
Greensboro, Spring Garden St	"	3
Pleasant Garden, P. Garden	"	5
Liberty, Liberty	"	5 6

MOUNT AIRY DIS'T—4th Round

J. A. Cook, P. E., Mount Airy, N. C.

Jonesville circuit at Jonesville	Aug.	27 28
Elkin station	"	28 29
Sparta ct., Potato Creek	Sept	3 4
Laurel Springs ct. Chestnut Hill	"	10 11
N Wilkesboro ct., Miller's Creek	"	17 18
Wilkesboro ct. Wilkesboro	"	18 19
Rockford ct. at Stony Knoll	"	24 25
Mount Airy station	"	25 26
Creston ct. Thomas Chapel	Oct.	1 2
Watauga ct., Henson's Chapel	"	2 3
Boone ct. Fairview	"	8 9
Heaton circuit at Methodist Ch	"	15 16
Jefferson ct. Jeffers n	"	16 17
Yadkinville ct., at Center	"	22 23
Stokes ct. at Antioch	"	29 30
Pilot Mountain ct at Pinnacle	"	30 31
Mount Airy circuit at Green Hill	Nov	5 6

SPECIAL MEETINGS.

Boone Circuit.

Boone, Tuesday night, Oct. 4.
Blowing Rock, Wednesday night, Oct. 5
White Springs, Thursday 11 a. m Oct 6
Hopewell, Friday, 3 p m. Oct 7
Blackburn's Chapel, Sunday night, Oct 9

Jefferson Circuit.

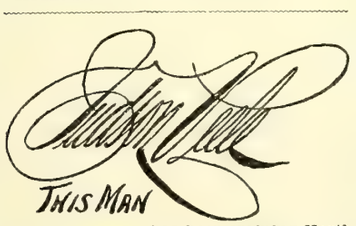
Cranberry, Tuesday, 11 a. m., Oct 11
Pine Swamp, Wednesday, 11 a. m Oct 12
Bethany Wednesday night, Oct 12.
Orion, Thursday, 11 a. m., Oct. 13

Pilot Mountain Circuit

Mount Hermon, Tuesday 11 a m. Oct 25
Westfield Wednesday 11 a m Oct 26
Pilot Mountain Thursday night Oct 27
Chestnut Ridge Friday 11 a m Oct 28

Mount Airy Circuit

Oak Grove Wednesday 11 a m Nov 2
Beulah Thursday 11 a m Nov 3
Mount Zion Friday 11 a m Nov 4



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An . . . Infant's Catechism

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The Farm and Garden.

Road-Building Hints.

If a road goes over a hill when it might go around, the labor and expense put upon it are absolutely wasted, and the sooner its direction is changed the better. If a road is not rounded up and surface drained, it should be, not only for present use as an earth road, but as a preliminary to macadamizing. If it is not underdrained in all wet spots, this should be the first work done. Nothing, indeed, will pay better for present use than putting in tile or stone drains.

In laying out a road, straightness should always be sacrificed to obtain a comparatively level surface. Although this is one of the most important principles connected with road building, it is one of the most frequently violated. There is no objection to an absolutely straight road, but graceful and natural curves conforming to the lay of the land add beauty to the landscape, besides enhancing the value of property.

Fall Plowing.

Fall plowing has so many advantages that it is strange it is not more generally practiced. The turning of the sod in the autumn, of course, causes decomposition, which increases the amount of plantfood for the next summer's crop. Then, fall plowing is one of the very best methods of combating the numerous worm enemies of the vegetable world. The surface of fall plowed fields appears dry in the spring, but beneath this crust they will usually be found to contain more moisture than those not plowed until spring. This is because the winter rains can better penetrate the loosened subsoil. The loosening of the soil by spring plowing admits the air, which means a loss of soil moisture, so that during a dry summer there is often not enough to support the crop.

Of course, fall plowing cannot be recommended for all soils and localities, especially where there is an excess of rain during the winter months.—M. L D., in Farm and Fireside.

Change in Agriculture.

Perhaps no field of human endeavor in the South has made greater improvement during the past decade than agriculture. We believe this is especially true in North Carolina. New and improved and intelligent methods have been adopted, and farmers are coming to learn the folly of cultivating lands which will not produce anything. Formerly it was not an uncommon thing to see great acres of poor land which would not much more than "make seed," cultivated year after year with no visible change except the land became poorer and poorer every year. During the past few years farmers have changed their methods and now for the most part they try to have all their lands manured or fertilized so that every acre will produce something. While there is yet room for much improvement in this particular, the present plan of work is hopeful and encouraging. Mr. N. Biggs of Scotland Neck, some years ago commenced to fertilize heavily a three-acre lot of bottom land on the suburbs of the town and has been successful in bringing it to a very high state of cultivation. He makes twenty-five barrels to the acre and plants a very prolific kind of corn. A few years ago he commenced to advertise his corn and people throughout the State have bought seed corn from him in liberal quantities. Besides improving their variety of corn, the farmers who have bought seed from Mr Biggs have learned the value of heavy manuring. Naturally when they buy his corn which makes for him twenty-five barrels to the acre, they try to make as large yield as they can and so manure or fertilize with that end in view. This has shown the wisdom of heavy manuring, and so Mr. Biggs has done good in his example as well as improved the variety of corn. Nothing pays a farmer so well as high manuring, and proper cultivation.—Scotland Neck Commonwealth.

Packing Apples.

Right before us is the task of picking and packing another big crop of apples. In recent years I have learned just how to do it to the best advantage. I used to spend twice as much effort and labor on this job than was required. The great majority of apple growers could save a great deal of trouble and expense in apple packing if they would but learn how to do it right. Most of them imagine that the apples have to be put in piles in the orchard to "sweat." No greater mistake was ever made in this line. This plan involves a large addition of labor, makes the work more tedious and disagreeable, and at the same time results in a positive injury to the appearence of the fruit in the barrel. From an experience gathered from picking a large number of barrels of apples during the past few years, I know positively that the apples which come out of cold storage in best shape, and will stand up best and longest afterward, are those that were put directly into the barrels as picked from the trees All our apples are barreled up, headed up and nailed up within half an hour after they are gathered from the tree, and usually in cold storage within a day or two after they are barreled. The apples are not allowed to touch the ground. With a proper sorting-table standing within easy reach from the nearest two or three trees, one man can fill the barrels and another head and nail them about as fast as three or four, or perhaps half a dozen, men can strip them off the trees and empty them on the sorting-table. All this means quick business, and nothing is as tiresome and time-taking for any one as the job of picking and sorting the fruit from a big heap on the ground. In the latter case every apple has to be handled over. With a sorting table, the man tending it simply handles the poor apples and the few with the small branches left on, and lets all the good fruit roll by him into the barrel. This style of handling apples also insures honest sorting and packing. The apples go into the barrel just as they come. There is no chance for filling a lot of trash into the center of the barrel. The trash all goes to the ground, to be gathered up later for cider or the pigs. If those among my friends who have many apples to pick and pack this fall will adopt this style of handling them, they will save enough to pay for the Farm and Fireside for many years, and never go back to the old way of doing this work.—Farm and Fireside.

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"I AM THE RESURRECTION AND THE LIFE."—JESUS.

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The above applies also to Tributes of Respect.

Resolutions of Respect.

Whereas, it hath pleased our heavenly Father to remove from our midst by the hand of death our sister and co-worker, Eula Anders Jenkins, and whereas, she was a loyal and devoted member of the Ladies Aid and Foreign Missionary societies. Be it resolved:

1st. That we bow in willing submission to the supreme will and decree of our all-wise God, who doeth all things well.

2nd. That in the death of our sister we recognize a loss irreparable in the home, in the church, and in the societies which were ever dear in her service and devotion.

3rd That we extend our heartfelt sympathy to the grief stricken husband, father and mother, and other relatives, pointing them to the loving favor of our Savior whose property it is to succor and to show mercy.

4th That we file a copy of these resolutions with our records, that we furnish a copy to the relatives, and that we send copies to the Advocate and our local papers for publication

Mrs. B. T. Morris.
Mrs. M. H. Shuford.
Mrs. J. K Dixon.
Mrs. J. H. Separk.

In Memoriam.

Mrs. Mary Ashworth died at her home at Fair View, N. C., Aug. 8, 1904, aged eighty-four years. Her funeral was preached from the last chapter of Proverbs, descriptive of a godly woman, and never words applied more aptly. Her moral worth and life of unselfish service were universally recognized. How appropriate these words:

"We bent today o'er a coffined form,
And our tears fell softly down;
We looked our last on the aged face,
With its look of peace, its patient grace,
And hair like a silver crown.

We touched our own to the clayey hands,
From life's long labor at rest;
And among the blossoms, white and sweet,
We noted a bunch of golden wheat,
Clasped close to the silent breast.

The blossoms whispered of fadeless bliss,
Of a land where fall no tears;
The ripe wheat told of toil and care,
The patient waiting, the trusting prayer,
The garnered good of the years."

A DAUGHTRR IN LAW.

MEARS.—Little Blanche McPherson Mears, infant daughter of Clyde and Munsey Mears, was born Oct 31, 1902, and fell asleep in Jesus Saturday morning, April 16th, 1904.

She was a sweet and beautiful little girl—the very joy of her devoted parents. She was growing so fast, having learned to walk, talk and be delightful company to her fond mother. In early infancy she was consecrated to God in holy baptism, and for some time she had been a most happy little member of the Light Bearers Society, of which her mother is president. Little Blanche was being faithfully trained for the Master's use here, but her services were more needed above—for "of such is the kingdom of heaven."

It was so hard to give her up, for she was perfectly enshrined in the hearts of her dear parents, and we all loved her so much. She is now safe forever—in out of the storm, off the troubled sea of life, safe "in the haven of rest."

Since the Savior has translated this precious treasure may the hearts of the parents be there also. May their every day service in this life be inspired with the assurance that, if faithful to the Master, they shall meet their darling baby again. While they tarry here she awaits them there.

May riches of grace save, console and keep them till that day.

JNO W. MOORE.

The Midland Methodist will please copy.

What Is Life?

In the last analysis nobody knows, but we do know that it is under strict law. Abuse that law even slightly, pain refults. Irregular living means derangement of the organs, resulting in Constipation, Headache or Liver trouble. Dr King's New Life Pills quickly readjusts this. It's gentle, yet thorough. Only 25c at all druggists

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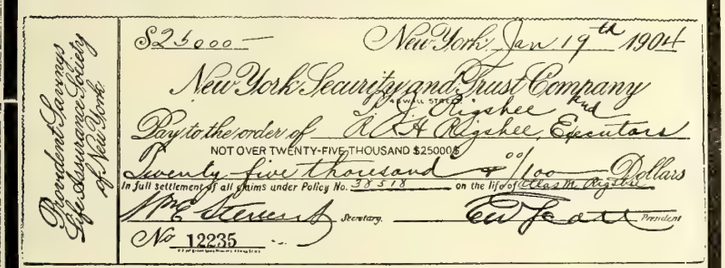
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(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. **G. A. GRIMSLEY, Secretary.**

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Gastonia	36 10	30 10	24 65
Goldsboro	37 10	31 40	26 25
Greensboro	34 10	28 40	23 30
Henderson	34 10	28 40	23 30
Hendersonville	33 35	27 85	22 95
Hickory	34 10	28 40	23 30
Marion	34 10	28 40	23 30
Morganton	34 10	28 40	23 30
Mt Airy	37 00	30 85	25 10
Newton	34 10	28 40	23 30
Raleigh	35 60	29 90	24 80
Rutherfordton	35 55	29 60	24 20
Salisbury	34 10	28 40	23 30
Sanford	37 60	31 90	26 25
Selma	37 0	31 40	26 25
Statesville (via Knoxville)	34 10	28 40	23 30
Wilkesboro	40 10	33 40	25 10
Winston-Salem	35 85	29 85	24 40

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VITÆ-ORE is a natural, hard, adamantine rock like substance—mineral—Ore—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct, mineral spring. It requires twenty years for oxidization by exposure to the air when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur, and free magnesium three properties which are most essential for the restoration of health in the human system, and one package—one ounce—of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water drank fresh from the springs. It is a geological discovery, in which there is nothing added to or taken from. It is the marvel of the century for curing diseases as as thousands testify, and as no one, answering this, writing for a package, will deny after using. Vitæ Ore has cured more chronic obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctors' prescriptions which it is possible to procure.

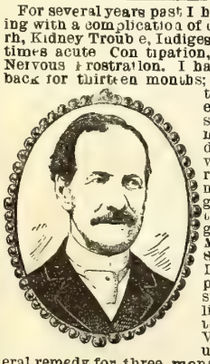
Vitæ-Ore will do the same for you as it has for hundreds of readers of the N. C. Christian Advocate, if you will give it a trial. Send for a trial package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it would hesitate to try **Vitæ-Ore** on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic obstinate cases. We mean just what we say in this announcement and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention the N. C. Christian Advocate, so we may know that you are entitled to this liberal offer.

A SERMON FOR DOUBTERS.

Preached by the Rev. John F. Balis, of Douglasville, Ga., From his own Personal Experience with this Remarkable Mineral Discovery.

You Who Need, Read and Heed.

For several years past I have been suffering with a complication of diseases—Catarrh, Kidney Trouble, Indigestion, and sometimes acute Constipation, Lumbago and Nervous Prostration. I had pains in my back for thirteen months; my nervous system was shattered; I could not sleep well at night; what I ate did not agree with me; was all run down, so much so that my good brethren of the North Georgia Conference, M. E. Church, South, said that I must rest and placed me on the superannuated list. It was then that I learned of Vitæ Ore. After using this mineral remedy for three months I can sleep like a child; my food is properly digested; my nervous system very much improved; my back has not hurt me for two months past; Catarrh is nearly gone; Constipation a thing of the past, and my general health is better than in many years. I had tried physicians and numerous remedies, but found only temporary relief after months of trial. Under a good God I attribute my present portion of health to Vitæ-Ore and I speak its praise, because it is the bridge which is carrying me safely over to the land of complete health. To all who are afflicted I say, take Vitæ-Ore, regain your lost health, and go on your way rejoicing along life's journey.



REV JNO F BALIS,
Douglasville, Ga.,
(Of the North Georgia Annual Conference, M. E. Church, South)

MAKE NATURE YOUR DOCTOR.

WHAT CATARRH IS:

Many of the troubles and disorders which Vitæ-Ore is advertised to cure may be traced to a catarrhal condition of some part of the body. Most people connect the word catarrh only with a disorder of the head or throat, but such inference is not correct.

Catarrh, as defined by Webster, is an inflammatory affection of any mucous membrane, any condition in which there are congestion, swelling, morbid action or any alteration in the quantity and quality of mucous secreted. It can consequently be present in any part of the body where there is a mucous membrane, the head, nose, throat, stomach intestines bowels, bladder, kidneys and generative organs and as a clot of dust will impair the workings of the finest watch so a catarrhal condition of any organ will enfeeble its power, prevent the proper functional activity and capacity, and result in a complication of ills of many names and symptoms, treated in many different ways but no cure is possible unless the Catarrhal condition, the primary cause, is checked and removed.

To successfully treat catarrh of any part it is necessary to use medicaments which possess the power of allaying inflammation arresting morbid action and of purifying diseased mucous.

Vitæ-Ore will positively cure Catarrh of any organ or part of the body, used for the different conditions in the several ways prescribed in our printed directions. It is a natural astringent presenting qualities as such which it seems impossible to duplicate in any manufactured or artificial product and immediately allays all catarrhal conditions and places each organ in a natural normal, healthy condition, so as to faithfully perform its individual function and restores the entire system to a state of entire and perfect health.

Its action is certain, and results sure. It can be relied upon to reach every case more promptly and effectively than any treatment, combination of remedies or doctor's prescription that can be procured and cure completely as well as permanently. Patients afflicted with catarrh of any part should not delay treatment, as delay means a spread of the disease to other parts, a most aggravated condition from month to month and more difficulty in effecting a cure. Vitæ-Ore has cured thousands upon thousands of cases, as the multitude of testimonials in our indexes shows many of them in which the patient was at such a stage that hope was given up regarding them from the shadow of the grave.

A MESSAGE FOR EVERY WOMAN.

Read What Mrs. Walker Tells of Her Terrible Suffering.

Cured Sound and Hale in Three Weeks' Time.

When I sent for a trial package of Vitæ-Ore I was suffering almost death. One doctor told me I was old age approaching, although I am only thirty-five years old; another said it was caused by a fall which I experienced some time ago, and still another, pronounced it female weakness. I suffered terribly for months with pains in my bowels and limbs, and menses running on was very profuse and irregular. At one period I could not sleep for three nights in succession, and had to sit up in bed on account of the terrible pain. I do not see how I endured the misery. I began to take Vitæ-Ore one morning, and at night, after taking but three doses I rested much more than usual and slept some. When I had taken it for the days my pain and misery were all gone. Now, after only three weeks' use of the medicine I feel as well as I ever did in my life. I have had no trouble whatever this month. I can pick cotton and ride about on the roads, feeling better every day. I wish I could tell every suffering woman what Vitæ-Ore has done for me. I thank the Lord every day that I can live and feel well, so that I can tell others what they can do to cure their sufferings.



MRS LAURA N WALKER,
P. O. Box 21. Arbuckle, Okla.

A Certain and Never Failing Cure for

Rheumatism, Bright's Disease and Dropsy, La Grippe, Blood Poisoning, Sores and Ulcers, Malarial Fever, Nervous Prostration and Anæmia, Liver, Kidney and Bladder Troubles, Catarrh of any part, Female Complaints, Stomach and Bowel Disorders, General Debility.

NOT A PENNY UNLESS BENEFITED!

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS,

Theo. Noel Co. E. P. Department, Vitæ-Ore Build'g, **Chicago.**

NORTH CAROLINA

Christian Advocate.

REV. H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance

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The Preacher's Dilemma.

THE subject recently discussed touching the matter of specializing, lies on the border of another problem which has grown wondrously in recent years, and much of it is the result of the rapidly multiplying special organizations now connected with church work. We refer to the tendency to transform the pulpit on Sunday morning into a bulletin board for the publication of various meetings to follow during the week. Many a preacher is overwhelmed on Sunday morning. His heart is burdened with anxiety as to the effect of the morning service. He is to face a great congregation, many of whom are hungry for the word of life, and, in the very nature of things, he wishes that the message which he has prepared shall not be eclipsed by any minor matter. Meantime, notice after notice is tacked on until he feels that the sermon will be inevitably squeezed into a mere fragment of the time alotted for the service, if not entirely obscured by the multitude of things to come before. The poor fellow squirms under the stress of the dilemma. He does not want to offend any man or woman, or any number of those who attend upon his ministry; yet in his conscience he feels alarmed lest he may grieve the Holy Spirit.

These things ought not so to be. We all see that there is something wrong, but so far it seems that neither preacher nor people know just what to do in order that the abuse may be remedied. It is right that there should be various departments of church work, and we make no contention against the multiplying of organizations as long as they can be operated in perfect harmony with each other, and the work of one department is not allowed to infringe upon another. There is a remedy for the abuse of which we now write and we trust that all congregations will adopt it. Let some member of the congregation be constituted the bulletin board. Let him, at the proper time and in distinct, concise statement, announce all meetings; and, in city congregations, let the weekly bulletin be distributed to the congregation as they depart in the vestibule, or be placed in the brackets where envelopes, &c., are deposited.

We take great pleasure in quoting the following from a recent contribution of Bishop Morrison on The Sunday Morning Service:

To My Younger Fellow Itinerants:—This is the hour of hours with the Methodist pastor. Toward this he has "drawn all the studies" of the week. To this he has given his best thought, and to it his people look for special edification. At this hour the pastor should have least to confuse or disturb him. Let him be seen in the morning Sunday school; and, if need be, make the opening prayer; but under no circumstances should he spend the hour before preaching in teaching a class. To do this, he must come to his pulpit at a discount, the electric force reduced, the nerves and voice taxed, and the powers which should be at his command at this all important hour partially expended.

The general announcements constitute another unfortunate waste of voice and energy. Nothing more successfully forestalls and destroys interest in a sermon than long drawn out announcements—ten or fifteen minutes announcing, pressing, stressing and insisting: "We must have a full meeting of the board." "We want all to be present at the Wednesday night prayer meeting." "We call special attention to the Pink Tea at the residence of Brother Jones, 1127, Up To Date avenue." "The ice cream supper by the ladies' aid society in the church parlors will be a most delightful occasion. All are invited and expected," etc. I have known a pastor to spend a quarter of an hour or more, dinning these platitudinous proclamations into the minds of his auditors, until they were weary and willing for him to quit and rest, without further vocal effort, until the next Sunday morning.

The half hour just previous to preaching is the time when the preacher should be quiet and alone. And yet this is the time when the announcements coming are legion. "Please read this announcement distinctly, and make a little talk on this point, and specially stress that item." "Don't fail to emphasize the new society, just organized. Call for a full attendance, as we wish to procure a number of new names on the roll." "This popular lecturer, or lecturess, is to be in town next Thursday. Please urge the people to attend and not miss the intellectual treat." And thus it goes, until the poor bewildered soul has his hands so full of papers, and his head so full of jumbled instructions, that his sermon has gone out of his mental vision, with grave doubts as to its return. Save yourself from such a dilemma. Let a man from your membership be selected, with good voice and address, and appointed to make the announcements; and let all such papers and requests be handed over to him. He will do that work well, and give you a happy relief from such unnecessary tax at so important an hour. Let your people hear your voice on Sunday morning only in the service and sermon. Be assured it is unwise to allow your talk to become too common. Beware lest they hear you too often! A pastor may fall into the habit of talking, like Pollock's priest prayed, "by the quantity"—talking at all times and upon all things until the very commonness of his talk will produce indifference in his hearers.

At the hour for service let your people be anxious to hear you. Let your words be well chosen, the thought clear, and the enunciation distinct. Let every word in hymn, prayer, lesson and sermon be distinctly heard by every one in the audience.

NOTE AND COMMENT.

The Guilford County Commissioners took important action last week looking to the establishment of a workhouse for the county. The same action was taken recently by the Commissioners of Mecklenburg County. This is a step in the right direction and should be followed by every county in the State especially those counties having a large city population. These places become the herding place of trifling loafers and a workhouse will serve a good purpose in furnishing a practical method of dealing with vagrants.

* * * *

Sane Sentiments on War

In an able editorial on the subject, the editor of the Baltimore Southern Metho dist says:

Surely, the prevalence of war is not a mark of a truer civilization. The wholesale killing and maiming of human beings by the tens of thousands in battle, and the destruction of tens of thousands more by disease, the untold sufferings of other multitudes of defenseless women and chil dren and infirm people in the track of the armies, the want and bereavement of uncounted homes, the impoverishment of nations, the demoralization of whole peoples caused by a great war, are sufficient to justify the horror now being expressed by almost the whole world against it.

"War is hell," said one who knew what war is. The profession of slaughtering men by wholesale in the most scientifically effective manner, even when truly necessary, should be regarded as a dreadful profession, and, in comparison, far less to be chosen or applauded than those whose object is to save the lives or the souls of men. The signs of the times point to the time when at last "the nations shall learn war no more." That, and not the modern scheme to increase armies and navies, is the consummation to be sought in the world's development in civilization. The greatest real glory will come to the people who lead the way to this great accomplishment. Dishonor will attach itself at last to the resort to force. The duello between the nations must receive the stamp of disgrace and punishment, as it has received it already between individuals.

* * * *

The Baltimore and Richmond Christian Advocate, refering to the recent peace Conference at St Louis and its action on the question of international mediation, says:

"The Interparliamentary Conference, shocked by the horrors of the war that is being waged in the Far East between civilized States, and deploring that the powers signatory of the convention of The Hague have been unable to have recourse to the clauses thereof, which direct them to tender their mediation immediately upon the outbreak of hostilities, asks the powers signatory of the convention of The Hague to intervene, either jointly or separately, with the belligerents in order to facilitate the restoration of peace, or instruct the Interparliamentary Bureau to bring the present resolution to the knowledge of said powers."

It was suggested that the United States should take the lead in this attempt at mediation. Surely, something should be done to put an end, if possible, to the terrific conflict waging in the East. The late battles have been attended with an almost unparalleled sacrifice of human life. The battle of Gettysburg during the Civil War was considered one of the bloodiest on record, but it has been exceeded in this respect by the fighting around Liao Yang. Japan, we believe, would consent to refer the final adjustment of the questions between her and Russia to the arbitrations of the great powers. Russia declares her purpose to prosecute the war till she recovers her lost prestige. But what right has she, in the face of the protest of the civilized world, to persist in this murderous warfare for the sake of bolstering up her military reputation or gratifying her national pride?

It is a gratifying fact that the attention of the civilized world is being turned towards the policy of peace. Apart from the inhumanity of war, it is found to be disastrous to every great public interest. The destruction of human life is accompanied with the disturbance of commercial and industrial enterprise, with demoralization and financial loss, from which it requires years to recover. Men are beginning to see that just and peaceful arbitration should be substituted for mere brute force in the settlement of national disputes; that slaughtering men by the thousands determines no principles, and serves no legitimate and rational end

The leaven of the Gospel is being diffused among the nations, and Christianity is gradually but surely bringing about an anti-war sentiment and spirit that shall ultimately put an end to all unhappy and inhuman strife among the peoples of the earth.

* * * *

For Conference Lobbyists and Logrollers

The Midland Methodist is entitled to the floor on the subject of conference logrolling as follows:

A spirit of congregationalism should not be allowed a foothold in our midst. Wealthy churches have no right to make private arrangements with "giraffes, or anybody else, and leave the Bishop in charge the poor privilege of perfunctory acquiescence. Our Bishops should smash such congregational calls and exercise their constitutional prerogatives. Sometimes they do, be it said to their praise. Sometimes they do not. Of course outsiders are incompetent to judge, specifically, as they know little or nothing of the facts. But the principle is wrong, and needs to be altogether discouraged.

Conference lobbyists and committees after particular men are out of harmony with the same spirt. We see nothing specially wrong in petitioning a pastor's return to a charge, if it is done in the right way. But the selection of a specific new man and the inauguration of logrolling methods to get him are, it seems to us, out of place. The Bishop and his cabinet know all of the facts better than any congregation can possibly know them, better than any one Presiding Elder can possibly know them. It is more than likely that the one man selected cannot be secured. Then follows embarrassment to the man who goes. If one congregation has a right to pick its man, every congregation has the same right. There your trouble begins. Very often those who make the selection find out afterward that they made a mistake. Concrete instances strew the records. It is better to be loyal to itinerant principles.

The preacher who seeks to pick his own appointment is not better than the calling congregation. Besides, he is much more indelicate. Every demand of modesty is against such a procedure. That particular congregation may not want him; he may not be suited to the conditions; he may not know the whole state of the case. The very fact that he seeks, even by an indirect method, to arrange the matter beforehand is against him. It is not in harmony with our system. Suppose some other brother wants the same place. If one man has a right to pick his appointment, every other man has. Then comes a mixture.

No one that we know of believes that the Bishop and his cabinet are infallible. Like all other mortals, these men are liable to the mistakes common to humanity.

But interference on the part of others will certainly not inject an element of infallibility. The person who refers sarcastically to the "inspiration" of appointing powers should bear in mind that suiting his caprice would not bring heaven nearer to earth. The layman who grows disgusted at the disregard or defeat of his plans should think a moment or two on his own omniscience. A mistake is not diabolism. The itinerancy has wrought wondrously for the world, and will yet bring about other transformations. A spirit of fidelity to Methodist polity will help everybody and everywhere.

CONTRIBUTED.

Man and God.

BY REV. N. H. D. WILSON.

In the eighth Psalm, David bursts out: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" And truly one who sweeps with reverent eye the bright and beautiful panorama of the skies, must join with the psalmist in his humility before God, in his gratitude for the amazing condescension of the Eternal, and in the noble consciousness of the gratness of one made a "little lower than God." (R. V.)

Even if we were denied the fact which astronomy teaches, this were true. For he who set these myriad lights ablaze, who ordered their goings, who calleth them by name, who holdeth them in his hand,—he is truly wonderful, and great and excellent are his works. But how past uttering grows the sense of amazed wonder and reverent gratitude, when we consider the heavens in the light of the truths now accepted concerning the size, character, distribution and movements of the circling spheres.

Let the solitary observer, to understand his littleness, stand in awe beside Niagara as it hurls itself headlong. What is he? Let him look over the sheer precipices or upward to the lofty heights of the rockies. How little! But the giant cataract or the towering mountain, is scarcely a rough-

ness upon the face of this great globe which God has sent twirling a thousand miles an hour and flying a thousand miles a minute in space. What is man in contrast with the habitable globe? And that globe, is so say the learned, only a speck, a mote in the universe of God.

In the Solar System there are eight planets, two smaller but four larger, much larger, than the earth. Jupiter, the brilliant star, is more than three hundred times as large as the earth All these, with their moons and with more than 200 minor planets, are circling around the Sun. Before the majesty of the Sun, man may well stand appalled. 328,000 times the mass and more than a million times the size of our earth, giving forth heat beyond all comprehension, holding in its grasp of gravity the earth as it whirls about it at a distance of 90½ million miles and Neptune thirty times as far, who can comprehend, who can even get a faint idea of its power and magnitude? Yet it is one of many of God's creatures which we see as we "consider the heavens, the work of his fingers."

Each night to all the inhabitants of the earth there are probably 6000 visible stars, but these are but the outposts of a vast army The telescope has discovered millions and celestial photography millions more, until no man can even approximately fix the number nor their extent in space. There are perhaps a hundred million or perchance millions of millions Yet the astronomer Newcomb says: "Our sun is simply one of these stars, and does not, so far as we know, differ from its fellows in any essential characteristic, and, "Each star may, for aught we know, have planets revolving around it, but their distance is so immense that the largest planet will remain invisible with the most powerful telescopes man can ever hope to construct." These all are the work of thy fingers. "What is man that thou art mindful of him? or the son of man that thou visitest him?" Of the force involved in these burning, flying, mysterious systems of worlds, an archangel may scarcely, if at all, conceive. Yet they are the work of his fingers, the lesser works of his infinite power. Then the immensity of the space in which he hath set them. Again quoting the sober language of the astronomer: "Suppose that a walker through the celestial spaces could start out from the sun, taking steps 3,000 miles long, or equal to the distance from Liverpool to New York, and making 120 steps a minute. This speed would carry him around the earth in about four seconds; he would walk from the sun to the earth in four hours, and in five days he would reach the orbit of Neptune Yet if he should start for the nearest star. he would not reach it in a hundred years," and: "In going from the sun to the nearest star, we would be simply taking one step into the universe."

That he who hath made multiplied millions of worlds or systems of worlds, cast them into the illimitable vast of space, ordained their circuits and fixed their movements, who holdeth them in his hand, that he should remember, visit, redeem by the gift of his Son, the alien and rebellious inhabitant of this little earth, what love! what condescension! what grace! That he did this calls for gratitude, for love, for service. "O Lord, our Lord, how excellent is thy name in all the earth."

Church Machinery.

G. W. CRUTCHFIELD.

We are living in a mechanical age. In agriculture, science, politics and religion, machinery is the word to characterize our age.

Since the discovery of the great material forces, the inventions of man for the utilization of these forces have been varied and wonderful.

The invention of machinery to meet the many demands of agriculture,etc., and as labor saving contrivances is beyond our conception, the pathway of material progress is strewn with cumbrous and superseded machinery. "The survival of the fittest" is the governing maxim of the mechanical world. The governing principle is the greatest power and efficiency with the simplist and least machinery. Hence the many discarded inventions of the past. The mechanic is "going on unto perfection."

I remember an old "ground hog" reaper that stood in my grand father's stable lot when I was a boy. I remember how I used to "walk round about it" and think how "fearfully and wonderfully made" it was. How great has been the progress since that day! How many more silent sentinels then on which speak the crude ideas of the inventors of the past. All honor to them, they served their day, and served as stepping stones to something better. They "obtained a good report" but it was ordained that they should not without the later inventions "be made perfect." They have their honorable place in contributing to the final perfection

I came upon a son once who was altering a gate that his father had made, which had stood perhaps a quarter of a century; he remarked "our fathers had no sense" He was an unworthy son. He did not have sense enough to see that he was profiting by his father's experience. I am certain had he stood in his father's shoes he could not have made half so good a gate.

The work of invention goes on, and will go on so long as there is need and genius to meet it There will be more machinery, better machinery and discarded machinery in abundance as time moves on. And no one has little enough sense to cry out "too much machinery." Every farmer welcomes every piece of machinery that saves labor and increases his productive power, and so with the manufacturer and others.

What has all this to do with church machinery. Much every way. The greatest power in this world is the dynamite of God—the Holy Spirit. The most urgent demands with which we have to do, and that we are called upon to meet, are those which arise out of our relation to God and our immortality.

The agencies through which the Holy Spirit operates are manifold. The application of this mighty power through these various agencies to the needs of humanity has hardly begun to be realized. The presence and power of the Holy Spirit may be said really to have just been rediscovered something over one hundred years ago. He was in the world (exerting a meager because unrecognized power) just as steam and electricity were in the world, before their usefulness was discovered, but He was not received, and the Church was not awake to the marvelous agencies, within her, through which the Holy Spirit proposes to operate in bringing the world to Christ, neither is she yet awake, but she is being aroused.

The discovery of Mr. Wesley and others was "God with us" through the converting, sanctifying and witnessing power of the Holy Spirit. This conception of the work of the Holy Spirit while primarily necessary and vital was too wholly subjective. It exhausts itself in experience. This was not true with Mr. Wesley nor with many others,but it is true with many who profess to be his followers. God forbid that I should decry for one moment the absolute necessity and value of the conscious Christian experience referred to above, but such a narrowed conception of the work of the Holy Spirit means the defeat of the very purpose for which He was given. "Ye shall receive power after that the Holy Ghost has come upon you and ye shall be witnesses unto me, etc." This is the Holy Spirit in the great mission of the Church, which is to bring Christ in all of his teachings to meet the needs of humanity in all the world.

This must be the interpertation of witnessing for Christ in the light of the history of the Church in the Acts of the Apostles. Service, usefulness is the purpose of the life of God in the soul. The multiplied and multiplying organizations and societies are simply the responses of human ingenuity seeking to utilize (perhaps, alas, sometimes to substitute) this mighty force through human instrumentalities for the evangelization and blessing of the world.

That much of our church machinery is crude and ill advised, I suppose no one is inclined to deny. This is just as true with reference to church machinery as with machinery for material purposes, but let us charitably believe that it is the church seeking perfection in the adaptation of human agencies for the accomplishment of the will of her divine Lord. The same maxim should prevail with reference to church machinery as in other machinery. "The survival of the fittest" and the same law of economy should govern, viz, the greatest power and efficiency with the simplest and least machinery possible.

In another paper I wish to discuss this subject with reference to our own church machinery.

Bear in mind that your happiness or your misery is very much of your own making. You cannot create spiritual sunlight any more than you can create the morning star; but you can put your soul where Christ is shining. Keep a clean conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come. —T. L. Cuyler.

If you do not rush into troubles and mistakes, you will not have to take much time in studying how to get out or explain.

Youth is manhood's ladder to usefulness and preferment.

Our Correspondents.

The Repentance That Saves.

BY REV. W. A. BETTS

The ordinary effect of a deep conviction is a serious desire and effort to escape from the guilt, pollution, and fearful consequences of one's sin. The way is by A Scriptual Repentance, involving (1) "a broken and a contrite heart" on account of one's actual transgressions, and sinwardness (proneness to err) as well. And the contrition or penitent grief is based not upon a dread of the impending punishment, but upon the painful consciousness of having wronged the loving Heavenly Father. "Against thee, thee most of all, have I sinned, and done this evil in thy sight," is the bitter wail of the guilt laden psalmist So, too, the prodigal felt: "I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."

There is likewise in true repentance (2) a heartfelt hatred of sin that creates disgust for all forms of evil, even unto an abhorrence of that which appears to be such. There is realized a positive distaste for worldly pleasure and indulgence in sinful gratification of any sort.

It goes without saying that a genuine repentance is ever marked by (3) utter separation from sin and its enticements Any willing indulgence in things known to be forbidden, or neglect of duties incumbent, is certain evidence of an impenitent spirit, and cannot comport with the scriptural requirement to put away the filthiness of the flesh and spirit Entire forsaking of sin is necessary, whether pertaining to the thoughts, utterance, or conduct.

Moreover, careful avoidance of any liability to err is studiously cultivated One may not dally with temptation. Indeed, a repentant person "burns the bridges behind him," lest opportunity to retreat induce it. He will watch as well as pray.

(4) Unreserved acknowledgment, or confession, of sin is a pre eminent characteristic of repentance. It is perfectly natural for one who has heartily renounced all sin to make a well-defined declaration of the fact, and gladly, in public, though in a modest manner. Undue reticence on the subject sometimes arouses suspicion of insincerity, while open confession is usually reassuring.

There is an invariable accompaniment of repentance found in (5) an honest effort at making amends. It is commonly called "restitution," and, in addition to certain specific acts of repairing injuries done, seeks expression in a continual effort to do good, whereby to overbalance past wrongs done and redeem misspent time. It is an inspiration to well-doing.

Piedmont, S. C.

From Minco, I. T.

DEAR BRO. BLAIR:—A Tar Heel who reads the ADVOCATE every week "way out here in this wild country" would say a few words through her columns with your permission.

Wesley said "the world is my parish." Here the world seems to be spread out as a sheet around one, dotted here and there with little lawns and crossed by the lines of Railroads and it affords a great "parish" in which to work God has blessed the efforts of his humble servant, the writer of this, who came here the 1 th of June. "The harvest is ripe; the reapers are few." I have held two meeting and added to the church 42 members. Am beginning my third and last meeting in a town of 1000 inhabitants where we have a church membership of 25, there being one man in this number three young ladies and 21 married women The outcome I will tell you later. In this, the Duncan district of the Indian Mission Conference, we have organized 23 churches and gained in membership 1,188 this year. No conference perhaps, in Southern Methodism affords a better field for well-trained men. The Indians are not savage or wild and the "new comers" are not bad, but the Indians are ignorant and indolent and the "new comers" are here for gain, having got in most cases far from the church, the Sabbath being a day of sport and some less work than the other six. Almost every man is profane but drunkness is seldom seen. Padlocks are never seen. Cribs, graineries and meat houses are never locked. Women stay alone out on the praries in little cabins when their "men" are away. Women live alone or stay alone in the towns, sleeping with windows and doors open, the screens being closed. I may say here the flies are so bad that all windows and outside doors are screened. I know a pretty little woman, 32 years old, cultured and refined, who took her little boy to the train and then drove back home through the country 12 miles, between 2 and 4 o'clock in the night, two weeks ago The women seem to consider themselves perfectly safe anywhere at any time. This, as you may imagine, seems very queer to one from the East.

The wheat crop here was good. Cotton is fair and the corn crop great I have seen corn here 16 feet high with the ears 10 feet from the ground. This country has a great future and of course a great future for our church if we do our duty. Pray for us and send us more men

CLAUDE GREY.

Minco, I. T.

Whisky Tax and Education.

DEAR BRO. BLAIR:—It is a matter of very great and painful astonishment to think, that at this late day of the world, after so much prayer and labor have been put forth on the part of so many devoted veterans of different ages and consecrated talents, men who went forth with many tears, and sowing precious seeds of the gospel, then went to their precious home, their reward in the better land, awaiting the coming of their comrades to meet them in that home of the good where sorrow never is known, and parting is no more. But to think that at the very dawn of the next century, the church for which they labored so faithfully is joining with a wayward, guilty, wicked world, to educate their precious children on the taxes collected from legalized drunkard factories, while our towns are being built and our streets are paved with the blood of souls, as estimated and assessed by millionaires on the hard earnings of the poor of our country but who are the bone and sinews of the land. Thousands of these poor victems to the temptations to strong drink are drawn off, robbed and murdered in order to save the rich man's money, thus giving him the power to more oppress the helpless, and bring deeper gloom upon the world. Election after election comes and goes, many frivolous matters are looked into at an enormous cost, without any real advantage to our country while this matter of demoralization, as found deeply embedded in our government, in the shape of licensed, legalized, (and would you say moralized?) system of bossism in the form of the whisky traffic, which has the acknowledged leadership and control of every gross form of wickedness existing in the land under its power. May every voter be able to see the weight of his influence in the election and vote to the welfare of our nation.

C. M. ANDERSON.

Is "The Negro a Beast?"

By the kindness of a friend who knows I try to keep posted on the negro problem, I have received a very inflammatory circular soliciting patronage for a 400 page book, sold for $1.75 and endorsed by professedly learned divines to prove that "The Negro Is Not A Decendent of Adam and Eve. Therefore not a Human, but a

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Beast." This is the second work of the kind emanating from the South since the emancipation of our late slaves, to prove from the Bible that the Negro has no soul and is only fit for a servant, and offers quite a number of strong testimonials from northern and Western States, and of the clergy. These arguments are as reasonable as "That Man Sprang from the Monkey." Vanity, selfishness, and infidelity make men say and do anything, and find educated persons to approve and advance their views, for three rersons, in addition to those prompting the origionators. (1) Men, like inferior animals, follow leaders into wrong doing. (2) The fools are not all dead And the most fools are the educated fools. If this kind of infidelity be true, what do the white people of any country want with servants for help, who are irresponsible, destructive, and aliens by birth and education to associate with their offspring and be entrusted with responsibilities? If such authors are to be accredited—blot out the Bible! Collect no more missionary money! Spend all present collections for Christian civilization to import cannibals or other heathen from the isles of the Seas for servants and laborers. Give free reign to passion, lust and pride, partake freely of any and all intoxicants, opiates, narcotics, etc. "Eat, drink and be merry to day, for tomorrow we die."

According to the circular this book is a good seller, has a good run, where it is well known—others of a religious character go begging or lie on the shelves of the publishers. So much for our civilization.

JNO. F. FORD.

Statesville, N. C.

Trinity College Notes.

The J. O. U. A. M. of Durham, West Durham, and East Durham have appointed a Committee to make arrangements for presenting flags and Bibles to both Trinity College and Trinity Park School. It is proposed to have several prominent members and officials of the organization to speak on the occasion. As soon as the programme and day of presentation are decided upon an announcement will be made

The Debate Council has arranged to have an Inter-Collegiate debate with Randolph-Macon College. This debate will be held in Ashland, Va., sometime in the spring. Other debates will be arranged.

President Kilgo is away from the College for a few days. On Thursday he delivered the address at the laying of the cornerstone of a school building at Elizbeth City. After delivering other addresses in the Eastern part of the State, he will go to Richmond, Va., to fill engagements. He will return to Durham the first of the week.

S. B. Underwood Jr. and A. R. McPhail have been appointed Assistant Librarians.

A college debate will be held Saturday evening October 15th One speaker from each of the three upper classes has been selected to represent the two societies.

Monroe Circuit.

Protracted meetings have been held and members received into the church on profession of faith as follows:

1. Unionville, July 24-30, 12
2. Center, July 31-Aug. 3, 5.

Bro. J. W. Bradley was with us in above meetings and did excellent work.

3. Oak Grove, Aug 7-15, 2
4. Bethlehem, Aug. 14-23, 27
5. Trinity, Aug. 21 26, none
6. Mt. Carmel, Aug. 28-Sep. 3, 14
7. Mt. Prospect, Sept. 11-20, 35
8. Smyrna, Sept. 18-27, 11

106

Received on profession before meetings 17

Total on profession during the year 123

Received by certificate 16

Total to date. 139

The church is greatly revived and is in excellent spiritual condition. To God be all the glory. We expect all the finances in full.

F. W. BRADLEY, P. C.

Alexander Circuit.

We are closing a successful year's work on this charge. There have been between thirty and forty members added. The meetings at Rocky Spring, Carson's Chapel, and Liberty were good. Rev. A. R. Surratt assisted at Rocky Spring; Rev. B. F. Fincher at Liberty: at the other points, the pastor did all the preaching. The financial reports will be the best in the history of the charge, as it now stands. We thank God and move onward. I presented the claims of the ADVOCATE at Liberty yesterday and secured four new subscribers without much effort.

E. J. POE, P. C.

Taylorsville, N. C., Oct. 3, 1904.

Andrew's Circuit.

DEAR BRO. BLAIR:—We have just closed a two week's meeting at Andrews which resulted in about 30 professions. Have received 7 into the church, and others yet to join. Several will join the Baptist church. Think the membership of the church was very much helped. Bro. Woosely, Bro. Jordan, Bro. Hyde and Bro Deats did most excellent preaching during the meeting; don't think I ever heard better preaching as a whole. I expect to begin another meeting Thursday. Pray for me Respectfully.

J. A. SRONCE, P. C.

Andrew's N. C., Oct. 3, 1604.

News of the Week.

The Centennial Graded School at Raleigh has been closed for two weeks on account of diphtheria.

Postmaster General Henry C. Payne died last week at Washington. He was buried with appropriate honors in Milwaukee last Sunday.

Dundee, Scotland, Oct. 9.—A whaler returned from Davis Strait, brings news of the safety of Captain Amundsen's arctic expedition, which left Christiana June 17, 1903.

There will be a convention of cotton growers at the state capital Wednesday night, the 19th inst., at 8 o'clock to discuss the cotton situation and to hear the report of the delegates to the St. Louis convention, which was held at the World's Fair September 26th.—T. B Parker in Raleigh Post.

The British steamer Sishan, from Hong Kong, has been seized by the Japanese off New Chwang. The Sishan carried a cargo of cattle and flour, intended for Port Arthur. The Sishan is a steel screw steamer of 1,315 tons, and is owned by Thomas W. Richardson, of London.

Rev. A. B. Simpson, the evangeliet, raised nearly $70,000 in cash and pledges at the Tabernacle in New York City on Sunday, Oct 9, where he preached his annual missionary sermon, the annual event of the 23rd annual convention of the Christian and Missionary Alliance. The donations ranged in amounts from 25 cents to $5,000.

A Rome dispatch of Oct. 7 says: The pope has placed 4,000,000 francs ($800,000) of which Cardinal Satolli collected $200,000 during his recent visit to America, in the hands of Cardinal Mario Mocenni, as the nucleus of a fund for the support of the French clergy in the event of the abolition of the concordat.

Five men were drowned in Pensacola Bay Oct. 8, by the capsizing of a sail boat, in which they were returning from Pensacola to the navy yard. The dead: Otto Bunz, water tender, United States Navy; Richard Lewis, machinist at navy yard; H. D. Hartv, fireman, 2nd class; W. G. Foster, fireman, 2nd class; N. McGinnis, oiler.

Secretary Hester's cotton statement, issued Oct. 7, shows for the seven days of October an increase over last year of 143,000 and an increase over the same period year before last of 107,000. For the 37 days of the season that have elapsed the aggregate is ahead of the same days last year 755,000, and ahead the same days year before last 213,000.

The International Peace Congress, on the 5th inst, adopted resolutions calling upon Russia and Japan to end the present war and upon the signatory powers of The Hague convention to press upon the governments of Russia and Japan the importance of putting an end to the strife. Dr. W. Evans Darby, of England, presented the resolutions for the committee on questions for the day.

It is settled that Chairman Cortelyou is to succeed Postmaster General Payne, the only question being whether his appointment will be made before the election or not. The indications now are that he will not be chosen until after the election, and that Acting Assistant Postmaster General Wynne will discharge the duties of the office until that time.

A dispatch from Fort Worth, Texas, under date of Oct. 6th, says that the rise in the Pecos river reached there yesterday. The river is two miles wide. Thousands of acres of cotton are under water. Farmers on both sides of the river have abandoned their homes and have taken to the hills. The immense flume at Barstow has been washed away. Live stock and crop losses are heavy and many farm houses have been wrecked.

Charity and Children says: The fever situation remains much as it was a week ago. There are 20 cases at the infirmary, one having been discharged on Monday. In all, 23 have been dlscharged Three are convalescent, while two are quite ill, though not in a dangerous condition. Three of the larger boys are in the infirmary. They are doing fairly well. The addition of two trained nurses to our local force has greatly improved the situation, affording immense relief to the faithful attendants who have stood at their post of duty for many weeks. We are thankful to report the conditions certainly no worse, and, we hope, a little more favorable than when we went to press a week ago.

[There were two interments Tuesday of last week.]

The Family Circle.

The Mother's Reward.

A mother in the household is called to a service of self-sacrifice. She has given of her life in the birth of her children. While they are young she gives constantly of her time, thought and strength to their needs. She bears patiently their complaints and even injuries. As they grow older she carries a heart burden for them and never ceases to be solicitous for their welfare. There is no love so pure and devoted as the disciplined love of a mother. Many women dislike motherhood on account of its confinement and self-sacrifices. It has, however, its peculiar blessing and reward. A mother has a blessing of God in herself. She is made perfect in moral and spiritual beauty by her self-sacrificing service. She might have become naturally a vain, hard, proud queen of society but has gained humility, patience, gentleness and other graces that make her a saint. Why do all children rise up to praise their mothers as the best women in the world! Motherhood has clothed her with peculiar grace. No one can receive, or expect to receive, such reverential and devoted love as a mother. All her brooding, watchful, self-denying love comes back to her and her memory is precious. There is peculiar tenderness in the esteem and love of children as they begin to realize and appreciate what a mother has done in life for them. Her love is rewarded in kind, in good measure, pressed down and running over.—The Watchman

The Curse of Flannels.

At the age of six, I found my self — infelix! — removed to a town possessing a bleak climate and many woolen manufactories. It was the custom of the house mothers to buy flannel by the piece direct from the factory, red flannel, hot, thick, felled like a Laplander, and the invention of Lucifer. Out of this flannel was cut a garment, a continuous, all-embracing garment, of neuter gender, in which every child in that town might have been observed flaming Mephistophelian-like after the morning bath. A pattern was given to our mother. The hair shirt—I laugh when I read! By definition the hair shirt must have possessed geographical limits of attack, but my flannels left no pore untickled, untortured; they heated the flesh until scarlet fever paled into a mere pleasantry, and they soured the milk of amiability within me forever. The rotation of the seasons reduced itself to terms of red flannel. In the autumn, when the happy fowls and foliage alike moulted, shed the superfluous, when bracing October set the body in a glow, I alone of living things must be done up in flannel!

And spring, that season of vernal bourgeoning, was the time when I, too, like any other seedkin, slipped free of all stuffy incasings, and could sprout and spring in air and sun, clad in blessed, blessed muslin I shall never forget the corroding bitterness induced by flannels. At times they absolutely reduced me to fisticuffs with my religion, so that filial piety, the ordaining of the seasons, and the very catechism itself hung in the balance of the conflict. I believe I can hardly overestimate the spiritual detriment done me by my flannels.—Winifred Kirkland, in the September Atlantic.

A Sunday Afternoon Storm.

I wish to give your readers the benefit of an incident, for the truth of which I can vouch, showing God's faithfulness to bless those who "remember the Sabbath day to keep it holy."

The gentleman of whom I would speak owned a tobacco plantation in Eastern Virginia. On a certain Sabbath day the tobacco was precisely at the point of growth when even a genteel shower would prove its ruin; and on this crop, throughout all that region, the planters mainly depend for their income.

As they rode home from church in the morning, the planters watched with anxious eye an ominous cloud on the western horizoa

"That means a storm, sure," said one.

"And a storm means ruin to the tobacco," grumbled another.

"I am not going to let mine be ruined if I can help it," declared a third. "I shall turn the hands into the fields as soon as they have had their dinner and get it under cover ahead of the storm."

"So will I!"

"And I," "and I," "and I," was echoed along the line of horsemen.

"And you, Captain P——?" one asked, noticing his silence.

He replied: "I will trust to Providence, and let my hands remain in their cabins as usnal on the Sabbath. If the tobacco is ruined, I suppose there will be some way to get along without it."

The cloud moved steadily, though slowly, towards the zenith, as if to give full warning ahd opportunity to save the tobacco, and in the early afternoon. on all the plantations for miles around, the hands were in the fields working as if it were any other day in the week. Captain P—— alone remained in the house, his hands all in their cabins and Sabbath clothing.

To say he was not anxious would be to declare him more than human. As the clouds rolled darkly upward he walked the long veranda back and forth in stern self-possession. When the lightning began to play and the thunder rolled menacingly he seemed at last to give up the struggle, to resign himself to inevitable loss Getting out his Bible he sat down to his usual Sabbath evening reading.

Well, the truth is wonderful oftener than we think. The storm which had seemed so near and so certain never came. The cloud took a sudden turn and followed the river instead. Not a drop of rain touched the uncut tobacco crop of the faithful Sabbath keeper. He had the finest crop he had ever had, and the only fine crop in all the region round, for the rest had been cut a little short of maturity. This is not a fairy tale. You may call it chance if you will, but the Lord of the Sabbath hath said: "Them that honor me I will honor," and, glory be unto His name, He can and does keep His word.—A. E. Wilson in Presbyterian Journal.

A Boy's Wild Ride for Life.

With family around expecting him to die, and a son riding for life 18 miles to get Dr. King's New Discovery for Consumption, Coughs and Colds, W. H. Brown, of Leesville, Ind., endured death's agonies from asthma; but this wonderful medicine gave instant relief and soon cured him. He writes: "I now sleep soundly every night." Like marvelous cures of Consumption, Pneumonia, Bronchitis, Coughs, Colds and Grip prove its matchless merit for all Throat and Lung troubles. Guaranteed bottles 50c and $1.00. Trial bottles free at all druggists.

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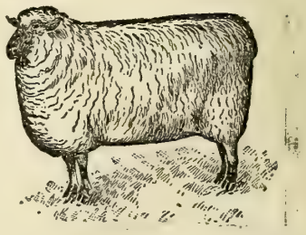
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Our Little Folks.

A Child Brightens the Car.

An old man carrying a large lunch basket, an umbrella, and a brown-eyed baby girl got on the elevated train at Forty seventh street. There was only one vacant seat. But it was enough.

Under no consideration would the frightened baby leave the shelter of grandfather's neck. She clung there until she became used to the rattle and roar of the train, and then slowly wiggled down into his lap and surveyed the passengers.

The old man, his eyes twinkling, poked her in the ribs. A smile trembled on the corners of her lips, and the brown eyes danced under the brown curls. With a gurgle of content she again clambered up to his neck. The passengers began to be amused.

There was the usual fat and bland old German woman, the well-groomed business man absorbed in his paper, the young person chewing chocolate creams and reading a novel, the prim old lady in the black dress, a tired-looking working girl, and an effaced, unshaven man with a faded coat.

The baby now claimed their undivided attention. Each one tried to look unconscious and bored. She climbed into the lunch basket and out again, then began an assault upon the old man's straggling beard The business man put down his paper.

With a little cry of defiance she next slid to the floor and ran to the knees of the working girl. With a blush and a new light in her tired eyes the girl stroked the baby's curls. The girl munching creams offered one. The man in the faded coat shifted his seat and looked out of the window. The old German woman shook her head ponderously.

And now "grandpa" was neglected. Each one of the passengers was made the subject of inspection, rigid and accurate, though brief. Classed in the category of the little imp of mischief dancing in the brown eyes, the working girl was the favorite.

But not for long. An appealing glance toward "grandpa" caught a solemn wink, and with a cry of delight the little legs flew straight to the old man's. They were closed. Baby began to be frightened. "Please," she whispered. Still they were closed. A tear began to gather, but before it could roll down, the curls, the tiny dress, and the trembling lips were all gathered in one swoop to "grand's" shoulder and buried in his beard.

Adams street was reached, and the passengers began to leave, but all took one backward look and went out with smiling faces.-Chicago Tribune.

Aunt Mary's Diary.

The hall door opened, and before Edith could close it an inquisitive breath of the crisp evening air stole into the cozy sitting-room Aunt Mary laid her book on the table.

"Did you have a good meeting, Edith?" she asked.

"Oh, I don't know; rather good, perhaps. But the new minister isn't a bit like Mr. Foss. I suppose he knows enough, has a college education, and all that, but his pronunciation isn't always correct, and that's enough to spoil any sermon."

"He may not pronounce all his words as you do, dear; still, he may have equally good authority. Wasn't his address good, and weren't you made better by it?"

"I don't even remember what he said," and Edith laid her gloves on the table.

As soon as Edith had carried away her wraps, Aunt Mary drew the little wicker rocker up beside her.

"Let me see, dear," she said, slowly, as Edith took the proffered chair; "you've been to one afternoon tea this week, the lecture on Shakespeare, a missionary meeting, and this evening service."

"Yes auntie; but what of it? That isn't much. You don't think I'm neglecting my work?"

"No, dear; but I've a little report I'd like to read, if you're willing."

Aunt Mary reached across the table to her writing desk, and took out her brown-covered diary.

"Monday. Edith attended an afternoon tea at Emma Dunlap's. Missed much of the social pleasure because the table decorations were not in harmony with the hangings and the tint or the dining room walls.

"Wednesday. Lecture on Shakespeare was given at the Second Parish Church. Edith and I attended. The subject was 'Accidents in Romeo and Juliet.' I spent a very enjoyable evening; learned many new facts. Edith was disappointed; didn't get much benefit from the lecture. Objected to the speaker's voice; said it was pitched too high.

"Friday. The monthly missionary meeting was held at Mrs. Benson's. Had an excellent report of the state convention by the local delegate. Felt a greater determination to do more in the line of the Master's service. Edith complained that the speaker was confined too much to her notes; said the report would have been more impressive had it not been written."

Aunt Mary reached for her pencil. "I've another entry to make of this evening's service," she said.

"Please don't, auntie," said Edith, pleadingly. "I—I—didn't know before what was the matter—why, I haven't been getting more good out of my opportunities. It—it's because I meet them all in a spirit of criticism. I'm always on the watch for something to criticise, and so lose the good I otherwise would get. If you'll not make this evening's entry I'll see that those in the future are less painful for me to hear."—Forward, Wesleyan Christian Advocate.

Better Than Spanking.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this Mrs M. Summers, Box 185, Notre Dame, Ind., will send her home treatment to any mother She asks no money Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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As the Archbishop Sees It.

The Archbishop of Canterbury, now on a visit to this country, speaking before a joint session of the House of Bishops and House of Deputies of the Episcopal Church, in the city of Boston last week, is quoted as saying:

"We can thank God for strong progress, for an often high note of moral earnestness, and here in America at least, for an eager output of intellectual force. And we are prone to be pleased and even satisfied. But it would be vain to ignore the warning voices which tell us on either side of the sea of a certain decadence in the definitely religious life of the ordinary home—a falling off; that is, in the very force which gave its distinctive inspiration and its distinctive power to so much of our grandsires' life. If that be true, and in spite of all explanatory qualifications, nobody will, I think, say it is wholly false, it surely behooves every gathering of churchmen to consider well what they can do to safeguard the men and women, and above all, the children of America and of England from a peril whose gravity it is impossible to over-estimate, because it affects the very foundation of our Christian life."

There is no doubt that the archbishop struck the key-note of reform for the people on this side of the sea. We are not as strong in the moral and religious tone of the home life as we were fifty years ago, and the social conditions of the country are more hostile to the maintainance of the purity of the home. For this reason we have double cause for the fear that, without a great awakening, the very foundations of religion may be swept away.

The great enemy of home religion is modern society, and if the archbishop can induce the people of his persuasion to institute a crusade against worldliness, we will have taken one long step in the pathway of reform. All the churches should overhaul the machinery intended to promote the cause of religion in the home, and none need to do this more than the Episcopal Church. Presbyterians, Methodists and Baptists used to form a great bulwark against the spirit of worldliness, and were noted for the promotion of religious habits in the home. But they have yielded to the invasion of the world, and we fear that the altar fires in those churches are almost as dead as in the Episcopal church, and whoever studies the question must agree that these fires went out when wealth increased and society began to make her demands.

Almost every day, the society columns of our daily papers give heart-sickening accounts of social fetes in the homes of Methodist Stewards, and Presbyterian Elders and Baptist Deacons, where progressive euchre is led and punch is served by the same noble dames who the Sabbath before led the ladies meeting at their churches. Such people should read for their edification, the first chapter of the Prophecy of Isaiah. The Lord looks upon all such as abomination, and his curse rests upon such homes Is it any wonder that children in such homes go astray—that many of them startle society by a capacity for crime scarcely paralleled in any age?

The burning question today is that of securing real, genuine piety in the home life, and the administration of discipline will be essential if such a happy state is ever brought to pass. There will be little gained, however, as long as ministers of one denomination make it a point to welcome into their fold the moral garbage of another. How can proper discipline be secured for the church till all denominations are agreed to co-operate?

Lenoir and Davenport College.

The editor had the pleasure of a day and night with the cultured people of Lenoir last week, being the guest of Dr. Weaver, president of Davenport College. This community has long enjoyed the special distinction of being one of the most cultured and refined in Western North Carolina, and is an ideal place for such an institution as Davenport College.

We were glad to observe the great improvements which have been made and that are in progress at Davenport, and the fine student body now in attendance. There were added many improvements last year, and the new wing, now in course of erection, will almost double the capacity of the institution. The faculty and students seem to be dwelling together as one happy family and there is every reason to believe that the work done is first class in every respect.

Our visit was one of business as well as pleasure, and it was a delight to us to realize with what evident pleasure the subscribers to the ADVOCATE gave their renewals. With possibly one or two exceptions it was the most successful canvass we have ever made. We have a large list at Lenoir and all that we were able to find responded with a renewal and almost all with expressions of appreciation of the paper. Brother Mann, the pastor, although only in charge since early in June, seems to know where to find his people, and greatly assisted us in the work. We were glad to find him in good favor and greatly interested in the work.

Sunday morning we had the pleasure of preaching to the people in the old home church, at Cedar Valley. It is hard to give expression to the emotions a man feels preaching to the companions of his youth, within a stone's cast of the spot where, in boyhood, he surrendered his life to the service of Christ, and first felt the thrill of the joy unspeakable. Within a few yards distance, also, in the peaceful plat, lay the dust of ancestors for three generations. It is good for one, occasionally, to go back to the spot where the mute mounds, the hills and trees, and all the voices of nature recall the days of childhood. It makes him feel like entering anew into all the covenants of fidelity to God and His service.

Ex-Senator Ransom Dead.

Last Saturday morning at 1 o'clock, ex-Senator M. W. Ransom died just as he completed his seventy eighth year. He was born October 8th, 1826, and has been a power in the State since he first entered the career of politics. He become Attorney-General of the State in 1852, in the 26th year of his age. He represented his State in the Senate from 1872 to 1895, and was Minister to Mexico during Cleveland's second administration.

General Ransom was one of the most eloquent men of his generation, and his public speeches were listened to with eagerness by all the people. He did not speak often in the Senate, but he was a very influential man in that body.

For some years past, he has devoted himself to cotton farming, and he proved himself as great a success as a planter, as he had in the field of politics. He was a man of great ability, and the most distinguished citizen of North Carolina.

EDITORIAL NOTES.

The Merritt-Johnson Co , appear in a new ad. this week. Look them up. For clever dealing they are unsurpassed.

The little son of Rev. Parker Holmes, of Hickory, has been very ill for some time, but we are glad to report that he is now convalescent.

The fall term of the State Normal and Industrial College for women opened last Thursday with about 500 pupils. This year has the prospect of being one of the best in the history of the institution.

Signor Carlo Mora, professor of Music in Greensboro Female College, has been elected organist of West Market Street church in this city. He succeeds Mrs John S. Michaux, who has filled that position admirably for several years past.

Be sure to look up the advertisement of the Cannon & Fetzer Co., of Concord, N. C. This firm is well-known for satisfactory dealing. Preachers in need of suits for conference will find them among the most satisfactory mail order merchants.

We are in receipt of the following: "Mrs. D A. Owen requests the honor of your presence at the marriage of her daughter, Lillian, to Mr. William C. Womble, Tuesday, October the eighteenth, high noon, nineteen hundred and four, at her home, 424 East Washington Street, Greensboro, North Carolina."

Rev. E. C. Glenn is engaged this week in a meeting in Calvary Church at Charlotte. It is gratifying to note the great success the brethren are having in many places who have engaged with Brother Glenn to conduct revival work for them. We trust Brother Surratt and his people at Calvary may enjoy a sweeping revival as a result of this meeting.

Mr. Chas. W. Tillett, of Charlotte, was the recipient last week of a beautiful solid silver tea set, from the bar of Roberson county. The present was given as a testimonial of their appreciation of his services in defending them last spring upon a charge of contempt. It is needless to say that the gift was most highly appreciated.

The Central Carolina Fair is in progress in this city at this time, and, of course, there is an unusual number of visitors present. Secretary Cook expected to make the fair clean in all respects At this writing, we cannot say whether he has realized his expectations or not. We hope he has.

Dr. A. J. McKelway, who has been for some time editor of the Charlotte News, has resigned, and has been succeeded by Mr. J. D. Eggleston, Jr., formerly superintendent of the graded schools of Asheville. Dr. McKelway has accepted a position as one of the Secretaries of the National Child Labor Committee. He is a vigorous handler of the King's English, and his virile pen will be missed from the News.

Elizabeth College, Charlotte, N. C., opened this fall with an increased attendance over previous years. This is an encouraging sign for higher education as Elizabeth College has its A. B. degree on a par with the Southern Universities for men. The Conservatory of Music is maintained and run on the plan of the Leipzig, Germany Conservatory under the able management of Harry Zehm. The Conservatory is a separate building in connection with the college, and is attracting wide attention on account of the high grade of work done there. All the departments of the Institution are headed by specialists who have enjoyed university training.

The services at West Market Street church, this city, on last Sunday were of unusual interest. Prof Mora, the new director of music at Greensboro Female College, appeared for the first time as organist and director of music for the services. He is a master of the pipe organ, and the congregation was greatly pleased with the music. The sermons of Dr. Turrentine, both morning and evening, were inspiring. There was a warm spiritual atmosphere, and at the conclusion of the evening sermon there was one profession. We are glad to note the constant evidence of spiritual life in this great congregation, and the tendency under the faithful ministry of Dr. Turrentine to keep in the normal state wherein, at all services, some definite results are expected.

The College Opens--Four More Rooms Furnished.

The fact that Greensboro Female College begins its fifty-seventh session today, after passing through many seemingly unsurmountable difficulties, gives great pleasure to its

many friends throughout the State.

A few months ago it looked almost impossible to open this fall, but the generosity of many, and the untiring work of the board of trustees, has made it possible to have a large portion of the building ready for occupancy.

While the work has been carried forward rapidly, nothing has been done carelessly. Everything has been done in a substantial way, with an eye to the future as well as to the present needs.

There is not a more convenient, substantial building in the Gate City today than Greensboro Female College.

The furniture is new, and in keeping with the building, and we are glad to announce that all the rooms have been furnished, through the generosity of the friends of the institution. Among others are four rooms, furnished throughout by Mrs Julian S. Carr, of Durham, and named in honor of the great mission fields of the church—China, Japan, Brazil and Cuba. No doubt the presence of these rooms will stimulate the missionary spirit which has always been prominent in the college.

The College offers to the parents of North Carolina a refined Christian home, for their daughters while attending college, possessing all the sanitary conveniences and comforts which health and comfort may demand. In this it is superior to the old building which lacked in bath rooms and other features which have been provided in the new building There are many indications that the school will receive the generous patronage which it so richly merits.

Pastors' Salaries in Full.

D. ATKINS.

We have not yet reached the ideal and only proper way to pay the pastors every week, or every month, or at most every quarter in every charge. It is gratifying to know that many charges are doing this. As it is, however, there will be in many charges accumulated arrearages to be settled at the close or within the last weeks of the year. One thing every steward ought to make up his mind to whatever else may happen, the pastor's salary must be paid, and all the members should by all means support him in this determination.

That is all that is necessary. It is not a question of ability in any case. If the stewards determine it shall be done, it will be done. It is pitiful and purile to see a charge of five hundred members, for instance, laboring and groaning and twisting and growling over paying a preacher say $500, and after all repudiate 10 per cent. of it, with the implied conclusion that the thing cannot be done. It is disrespectful to our people to intimate that they are not able to do this. It is not a question of ability. The imputation will not admit of discussion. To mention it is to refute it.

It is a question, first of all, of determination. Then a question of method. It is a question of how much we appreciate the kingdom and the work of redemption. The people are not poor, they are not covetous. They spend their money for things they desire and appreciate, and they have it to spend. If they consider the gospel and the kingdom as more valuable than anything else they will not be scant with their gifts. If they look upon it as a side issue they will throw it their remnants. If they do not esteem very highly the kingdom the ministry is partly to blame.

This year let the Western North Carolina Conference pay every dollar of every pastor's salary. Let it pay all the assessments for the Conference, and certainly the pastor's salaries If the stewards make up their minds to do it, they can bring it to pass.

In order to do this they must disseminate the spirit of paying up. If the stewards are doubtful or indifferent the people will not try. The stewards are the officers whose business it is to encourage and inspire the membership. They should have frequent conferences with one another to discuss, not whether it can be done, but how to do it, how to reach every member, how to influence the indifferent and finally how to make up for the inevitable losses. And when the canvass has exhausted itself and there is still a deficit, there will be enough who do care to join hands to make up all deficits This is often done where they do pay up. It is many times better for a dozen or two men to assume a deficit than for the pastor to bear it all.

This has been a bountiful year. There is plenty everywhere. It is a good year to make the experiment of paying in full. By this means we may manifest our gratitude to the Giver of every good gift. It is not alone that the pastor needs it. That is true in nearly every case and the deficit often means impoverishment which the people feel. The chief reason is that it is the Lord's, and we owe it to him. We should bring the tithe—the tenth—into the Lord's treasury. No one should think he has given too much until he has gone beyond the tenth. There is time enough yet to bring everything up in full. Let it be done this year.

Western N. C. Conference Brotherhood.

DEAR BRETHREN:—As a member of the Committee appointed at the last meeting of the Brotherhood, at High Point, to consider the advisability of our going into "The Methodist Benevolent Association of the M. E. Church, South," located at Nashville, Tenn., I have procured from that association literature giving all the information concerning it, and have sent the same to each member of our Brotherhood.

Let me call your attention to Class No. 2, which corresponds to our Brotherhood.

Now, after thoroughly canvassing the subject in your own mind, if you think it best to merge our Brotherhood into that, sit down and write me to that effect so that I may have the concensus of opinion to present to the Brotherhood at our next session at Charlotte I have taken this method of procuring this information because of the impossibility of reaching a clear and candid agreement at our annual convocations amid the rush in which we try to hold our meetings. After a somewhat careful study of the situation I am of the opinion that it will be best for us to go into the Methodist Benevolent and Fraternal Association.

Preserve the Application Blank accompanying until the vote is taken. As soon as I hear from all, I will publish the result in the Advocate, and will then give instructions how we will have to proceed in the transfer, should such be determined upon.

Yours very truly,

H. F. CHREITZBERG,
Secretary.

North Carolina Methodism.

Rev. W. L. Hutchins is off for a visit of a few days with his relatives in Yadkin county.—Mt. Airy News.

Rev. J. E. Gay, pastor of the Spencer Methodist church, is spending this week taking in the St. Louis Exposition.—Salisbury Globe.

The fourth quarterly conference for the Clarksbury circuit was held at Clarksbury last Saturday and Sunday. Dr Weaver dispatched business in a way that showed he was the right man in the right place. He preached an able sermon on Sunday from the text, "If ye love me keep my commandments."—Harmony cor. Statesville Landmark.

The series of services which began at West End Methodist church Sunday will continue through next Sunday, closing with the night service. The attendance throughout this meeting has been large and great interest has been manifested. From 20 to 25 converts are reported each day. Rev. W K Houk, of Morganton, is conducting the meeting and is doing much good.—Statesville Landmark.

Rev. J. W Ingle is taking a much needed rest at Waynesville. He went Monday morning His churches at West End and Ozark voted their pastor a two weeks' vacation and gave him the money for his entire expenses, for which he desired that we record here an expression of his profound and most appreciative gratitude for the generous goodness of his congregations. Mr. J. W. Puckett will fill Mr. Ingle's appointments during his absence at Waynesville.—Gastonia Gazette.

Prof. J. A Bivins, the new headmaster of Trinity Park School, has arrived from Charlotte, and is getting things in ship shape at the school. Trinity Park School has a faculty of 7 teachers and an enrollment of about 200 students. The school is beautifully located in the rear and to the right of the college proper. The fully equipped college gymnasium and library are used by the high school pupils, giving it superior advantages in these departments to any high school in the State. With these other advantages and with Professor Bivins at its head, it seems that Trinity Park School is destined to become one of the best institutions of its kind in the South. The October number of the Park School Gazette, the publication of the high school, is just out, and it makes a pretty good showing for the first issue of the year. The leading article is an obituary of the late Mr. Joseph Francis Bivins, headmaster of the school.—Trinity cor. Charlotte Observer.

The regular weekly meeting of the board of stewards of Central Methodist church was well attended last night. Two sentiments were unanimously and enthusiastically expressed: One, that the church, as usual, must present a clean sheet financially at the annual conference which meets in Charlotte next month. The second, that the new church must be finished at once. In connection with the work on the church Contractor Westall stated today that the slate for the roof of the main auditorium had been shipped and that arrangements have been made to begin placing this slate next Monday. The masons are busy with the stone and brick work in the main tower and rear walls and these portions of the structure will be finished within a few days. The congregation is greatly encouraged over the rapid progress being made and earnestly and eagerly look forward to the early completion of the building, which is designed to be one of the handsomest in the State.—Asheville Gazette-News.

Reidsville Station.

Dear Bro. Blair:—We closed a most successful revival in our church Wednesday evening October 5th, after having continued eleven days. Rev. E. C. Glenn did the preaching, as only he could do it. We had truly a great meeting. Decidedly the best the town has had for years, and some say the best it has ever had.

I received into the church by baptism and church formula fifty-five last Sunday, and there will probably be fifteen or twenty more to follow. Several have joined other churches. There were at least two hundred conversions and reclamations. To God be all the glory. The indications now are that I will go to conference with a good report along all lines, Bishop! Success to you in your work. Long live the Advocate.

T. E. WAGG, Pastor.

Greensboro Female College.

Greensboro Female College opens today; girls are coming in on every train; and the indications are bright for a good opening. The hearts of the Methodists of North Carolina swell with grateful emotion as they see their cherished desires about to be realized.

But a great deal of work remains to be done, and much money is still needed for the completion of the College. Generous donations have been made by people all over the State, but much of this has been uncollected as yet. This appeal is made to every person who has subscribed to any of the funds of the College: please pay your subscription or as much of it as possible at once, even if it is necessary to make sacrifices to do so. The amount is needed and needed badly. "Come to the help of the Lord against the mighty."

Ex-Chancery Clerk Cured of Cancer—Six Others Cured, Also—Strong Endorsement for the Combination Oil Cure

Williamsburg, Miss., June 8, 1904.
Dr. D. M. Bye Co., Indianapolis, Ind.

My Dear Sirs—Thanks to you and your most wonderful treatment, I have been cured for more than 18 months, and have recommended your treatment to six others, who had cancers of from one to ten years' standing, and all are cured and are today praising the name of Dr. D. M. Bye and his wonderful medicine. Oh, that the afflicted everywhere would try it and be convinced. I would just love to travel and tell it to every one who has cancer, were I able to do so, of my own accord—to tell them what you have done for me and others of our county. I can hardly rest satisfied when so many need your medicines. Do you know, so many people look upon your advertisements as one of the quack nostrums that are afloat over the land, and will not try it for fear of being duped? I can get you testimonials from all who have been cured here. I was the old Chancery Clerk of this county at the time I took your treatment. In any way I can serve you, my benefactors, command me.

R NORWOOD,
Ex-Chancery Clerk.

All forms of cancer and tumor cured by soothing, balmy oils. Doctors, lawyers and ministers endorse it. Write for free book to the Home Office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

The Quiet Hour.

The Beginning of a Christian Life.

When the vision of Christ burst on me I saw but one element of his nature. I simply saw divine love caring for weakness and sinfulness and want. It did not at first open the whole horizon to me, but it produced in my mind a most ecstatic sense of wonder and praise. Afterwards it produced in me a deep calm and courage, of the nature of trust. Mistakes and shortcomings did not mar the great faith, which was not in myself but in my Christ All I knew of the Savior was a little circle of undeveloped ideas, which are ample enough to fill the universe to those who have a full knowledge of them With the exception of a limited view of the divine nature which I had received I knew nothing but the ordinary dogmatic statements of theology. If now I were to be asked what I thought to be the state of mind, or the ideas, with which members sought to come into the church, I could not express it very well in brief, but I could say that one, from his consciousness of his own inperfections and sinfulness, would naturally be led to long for God's help. Then I should expect that there would come that inspiration by which the Lord Jesus Christ is revealed to men as the manifestation of God, and by which sinful, weak, stumbling souls who are "out of the way" are borne with gentle succor and loving help into a better way, or are led to take some steps toward it. Such, it seems to me, is the beginning of a Christian life. It is exhaled out of one's sense of his own personal infirmities and sinfulness, and out of that view which enables him to feel, "God has a personal interest in me because I am a sinner and is attempting to bring me, by his love and grace, into a higher life."—Henry Ward Beecher.

A Consecrated Life.

Who can estimate the good accomplished in such a life, es pecially when, in God's mercy, it is continued many years? None but the Omniscient Mind can follow the lines of moral influence and power. The Christian throws the pebble of prayer into the ocean of divine pro vidence and the influence is felt in every direction, widening and deepening along the course of eternal ages. Our mission is not to trace out results, but, rather, to create and put in mo tion influences. We spin the threads of life, but God weaves them and in designs of his own. By simple faith we must do our work and then leave the results with him. We may have only "five loaves and two fishes," but under the quickening and directing power of the divine Spirit these are sufficient to feed the multitude, with many baskets of fragments remaining. Causes are constantly creating changes in the material world, but in all the changes there is no loss—not a particle of matter is wasted. Through the power of heat a quantity of water is converted into steam, and this passes be yond the reach of human vision and even the power of hu man knowledge. So the power of divine grace, acting upon the human soul, generates influences which radiate through the wide expanse of God's spiritual kingdom, but in ways unknown to finite minds. Wonderful beyond the power of human life. Eternity will not be long enough to trace all the threads in this marvelous web What inspiration dwells in this marvelous thought! What a wonderful motive it presents to the people of God to purer devotion and more complete consecration in his exalted service! —Leander Hall, in Examiner.

Love's Chapter--I. Cor. xiii

Drummond says that this chapter is a noble eulogy on Love, and one of the most wonderful and original accounts extant.

It is the brightest gem in literature; earth contains no more sparkling diamond or larger pearl than this.

Orange-like, it contains liths within the rind. What are they. Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guile lessness, sincerity. Love is the bond of perfection.

Like a queen, Love looks most graceful among her many attendants. Like a vine, Love climbs the trellis of our faith, blooms on earth, fruits in heaven.

Like an oasis in the desert, it refreshes the eye, gladdens the heart, and stands in striking contrast to the barrenness around it. Like the Saviour on the cross, it remains pure, although surrounded with every evil.

Love first bloomed in heaven, but God in his Son reserved the richest fruit for earth; though a native of the skies, it has become climatized, hence heaven's fruit will be richer because of earth's bloom.

All the spiritual gifts, like the angels, bow their head in homage All graces, like the stars, withdraw in modest beauty at the rising of this sun.

Heavenly aspirations come to us, as we rest our head, like John, on Love's bosom.

Love's music chimes in harmony with the notes around the throne. Discords are heard on earth, not because Love fails, but because sin has struck a foreign note, and jarred the sound of praise.

Christ had his favorite three in human form. Paul has his favorite three in divine graces, but on the mount, in open vision, Paul sees Love glorified.

The love of this chapter, incarnated in human life, will brighten the eye, beautify the face, soften the voice, and prepare us for the presence of the King —Selected

A Short Life.

A short life need not be at all one of but small influence. A short story or sermon has frequently more effect than the more lengthy. It is only speaking from a human standpoint to say that a life is prematurely closed which covers but a portion of the time allotted by the Psalmist. Our Lord's public ministry occupied but three short years, yet at their close he declared "finished" that most stupendous work, the redemption of the world. Great achievements are permitted a few, but boundless opportunities of influence are imposed on all, for we are living epistles known and read of all men, and our living preaches more eloquently than our words. If, therefore, to live is for Christ to shine in us, our lives are but the working out of the divine plan; and when in accordance with that plan we are called away, who shall say that the "Well done!" leaves room for doubt as to the completion of the task assigned?—Thomas Leiper Hodge.

Fearful Odds Against Him.

Bedridden, alone and destitute. Such, in brief was the condition of an old soldier by name of J. J. Havens, Versailles, O. For years he was troubled with Kindey disease, and neither doctors nor medicines gave him relief. At length he tried Electric Bitters. It put him on his feet in short order and now he testifies: "I am on the road to complete recovery." Best on earth for Liver and Kidney troubles and all forms of Stomach and Bowel Complaints. Only 50c. Guaranteed by all druggists.

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DR. BYE, [illegible] Broadway, Kansas City, Mo.

Not Fatal.

No Matter What Doctors Say—We Know That Heart Trouble in Many Cases Can Be Cured.

There are seven main features of heart disease, viz.: (1) Weakness or Debility; (2) Rheumatism or Neuralgia; (3) Valvular Disorder; (4) Dilation; (5) Enlargement; (6) Fatty Degeneration; (7) Dropsy.

Documentary evidence will prove thousands of so-called "incurables" have been absolutely cured by Dr. Miles' New Heart Cure.

Patients often have no idea their disease is heart trouble, but ascribe it to Indigestion, Liver Complaint, etc.

Here are some of the symptoms: Shortness of breath after exercise. Smothering Spells. Pain in Chest, left Shoulder and arm. Discomfort in Lying on one side. Fainting Spells. Nervous Cough. Swelling of Feet and Ankles. Paleness of Face and Lips. Palpitation. Nightmare. Irregular Pulse.

"I have great faith in Dr. Miles' New Heart Cure, and speak of its merits whenever opportunity presents. I can now go up and down stairs with ease, where three weeks ago I could hardly walk one block." One year later.—"I am still in good health; the Heart Cure did so much for me, that I find it a far greater medicine than you claimed it to be."—S. D. YOUNG, D. D., 697 North Pine St., Natchez, Miss.

Money back if first bottle fails to benefit.

FREE Write us and we will mail you a Free Trial Package of Dr. Miles' Anti-Pain Pills, the New, Scientific Remedy for Pain. Also Symptom Blank for our Specialist to diagnose your case and tell you what is wrong and how to right it, Absolutely Free. Address: DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

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The Epworth League.

Topic for Oct. 16.

The Two Foundations.

(Matt. 7: 24-29.)

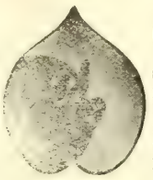
I. Two Houses Different Only in Foundation.

1 It is not implied in this parable, with which our Lord's Sermon on the Mount concludes, that there is no difference at all between the outward appearance of the two characters, but the point of contrast is the moral basis of each—the obedient and the disobedient. It is not possible to determine from the outward appearance of two new houses what manner of construction is in them or what sort of foundations they rest upon. These are left for time to reveal. The fruits of the evil life and of the good will be developed in the course of the seasons. But there is much in the conduct of men that cannot be taken for an indication of what their real character is. This is due to (1) the power of coventionality in social life. Men become what the prevalent fashions demand. They affect the fads of dress, pronunciation, interest that are in vogue, and rarely is one found willing to be conspicuous by varying from the fashions. This needs not be aught of evil, save as the fashions are themselves evil; but to be dominated by fashion indicates a lack of personal force. But external resemblance between characters that are radically different will be found. (2) It is not only in the way of silly [illegible] that this principle works. The high moral standards of Jesus are constantly creating an external decency and morality of society. No one questions whether the Sermon on the Mount measures the flood tide of moral excellence, and a degree of conformity with its teachings be comes the soc al law. There are in all communities where Christianity has long prevailed numbers of m and women who are conscientic law-abiding, dutiful, respectabl and these are the majority—who not religious. Sometimes th church goers. There is not the outward to disting from the average di The difference is

2. The essenti character is c foundation ard mayb the hea of Je out th h

our topic text we must keep constantly before us its meaning or correspondence in the "likes" of our Lord's teaching. The foundation, if upon rock, is obedience to the words of Jesus; disobedience is likened to the building of a house upon sand.

1. A life that undertakes to build character without obedience is not a true life, because constantly involved in moral compromises. If the teaching of Jesus have come to one, they are inevitably recognized as morally binding. No man can guiltlessly content himself with a moral standard beneath the highest. The constant demand of the gospel is that we be perfect as our Father in heaven is perfect. One may fall far short of realizing this ideal; but, if honestly striving, he is building upon the rock; if willingly living below his highest conceptions, he is building upon the sand; he is false to himself; his life is not a true life and cannot be such as he deliberately permits a low standard of righteousness to determine his choices. Another reason for the falseness of the disobedient life is that it entails the constant making of excuses. One easily absolves himself of blame for his moral failures, but by doing so present ease of conscience is being gained at expense of genuineness, and the fou dation of shifting sa the basis of things are than th salv



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PHONE 163.

Woman's Foreign Mission Society.

Conducted by Mrs. L. W. Crawford, Greensboro, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

The Greensboro District Meeting.

Attention is again called to the District Meeting to be held in West Market St. Church, Greensboro, Saturday, Oct. 15. Not only are delegates from every organized society expected, but it is hoped that each pastor will see that a representa- of his pastoral charge, here be on it an or- for not, is present. ing programme has which Miss inent be- e

ing, to the utmost of ability, their part in making them successful. The resolutions on Extension of Work, the working basis for the new year, were published in these columns some time ago, in order that each society might plan its new work intelligently, and in harmony there with.

Among the things resolved to be done was the organization of a Golden Link society in every church, where it might be at all practicable. That so few have as yet been organized is a great disappointment. Are you and I, my sister, wholly blameless in this matter? An earnest worker recently gave this bit of experience. "The burden of organizing the young people of my church lay for a long time on my heart. I was imid and distrustful of myself, the prospects were far ging. I took the however,

ous gift to the Hiroshima Girls' School. A noble woman who had already given me a thousand dollars for that enterprise sent me a check for two thousand and states that a similar sum will be forthcoming in a few weeks This will be five thousand dollars from one beneficent heart From many thousand Japanese hearts will go out thanks to the great and gracious woman who has made so much possible for them."

Not many women in our own Conference can put gifts like these into the Lord's treasury, but how few there are of whom the Master can say, "she hath done what she could"!

Quarterly Meetings.

Asheville Dis't—4th Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	Sept	3 4
Bethel	"	3 4
Marshall circuit, Walnut Creek	"	8 9
Hot Springs ct., Antioch	"	10 11
Ivey circuit, Barnardsville	"	13 14
Bald Creek circuit, Bald Creek	"	15 16
Burnsville circuit, Burnsville	"	17 18
Swannanoa circuit, Swannanoa	"	4 25
Hendersonville station	Oct	1 2
Hendersonville ct, Hilgirt	"	3 4
Cane Creek ct., Tweed's Ch	"	8 9
Old Fort circuit, Parson's Church	"	15 26
Weaverville circuit	"	22 23
Weaverville station	"	29 30
Central	Nov,	5 6
Haywood Street	"	5 6

Charlotte Dist—4th Round.

...son, P. E., Charlotte, N. C.

	Aug	27 28
	"	28 29
	Sept.	4 5
	"	4 5
	"	10 11
	"	18 19
		18 19
		24 25
		25 26
		1 2
		2 3
		8
		9 10
		9 10
		15 16
		16 17
		22 23
		23 24
		29 30
		5 6

Morganton Dis't—4th Round

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Aug.	13 14
Cliffside circuit, at Oak Grove	"	20 21
Henrietta and Caroleen	"	21 22
Marion station	"	27 28
Connelly Springs ct., Ruth. College	Sept	3 4
Table Rock ct at Mt. Grove	"	10 11
North Catawba ct, Green Mt'n	"	17 18
Morganton circuit Mt Pleasant	"	18 19
Forest City ct . Salem	"	23 24
Rutherfordton station	"	25 26
Green River circuit, Bethlehem	Oct	1 2
Elk Park, Elk Park	"	8 9
Spruce Pine ct Valley View	"	15 16
Bakersville station, Bakersville	"	16 17
Broad River ct., Tanner's Grove	"	22 23
Thermal City ct Pisgah	"	29 30
McDowell circuit, Pebo	Nov.	5 6

Statesville Dis't—4th Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit at Littlejohn's	Aug.	20 21
Lenoir station	"	21 22
Mooresville station	Sept.	3 4
Mount Zion station	"	4 5
Mooresville circuit, Centenary	"	10 11
Troutman circuit, Wesley Chapel	"	11 12
Caldwell circuit, Rocky Mount	"	17 18
Granite Falls station	"	18 19
Statesville circuit, Chapel Hill	"	24 25
Statesville, First Church	"	25 26
Statesville, West End	"	25 26
Clarksbury circuit	Oct.	1 2
Iredell circuit	"	8 9
Maiden circuit, May's Chapel	"	15 16
Newton circuit, Friendship	"	16 17
Hickory station	"	16 17
Alexander circuit	"	22 23
Stony Point circuit	"	29 30
Catawba circuit	"	30 31

Shelby District—4th Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Aug.	21 22
Bessemer City ct Bessemer	"	27 28
West End and Ozark, Gastonia	"	28 29
Mount Holly ct. at Mt. Island	Sep	3 4
McAdensville station	"	4 5
ElBethel station	"	10 11
King's Mountain station	"	1 12
Bellwood circuit at Kadesh	"	17 18
Polkville circuit	"	18 19
Southfork circuit at Wesley Chap.	"	24 5
Lincolnton circuit at Marvin	Oct.	1 2
Lincolnton station	"	2 3
Lowesville ct. at Salem	"	8 9
Rock Springs circuit	"	9 10
Stanley Creek circuit at Stanley	"	15 16
Cherryville circuit	"	22 23
Lowell circuit at Lowell	"	29 30
Gastonia, Main Street	Oct. 30	Nov. 1
Shelby circuit	"	5 6

Salisbury Dist—4th Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Forest Hill	Aug.	20 21
Concord, Epworth	"	21
Concord circuit, Bogees	"	27 28
Concord, Central	"	28 29
Albemarle circuit, Century	Sept	3 4
Albemarle station	"	5 6
Salisbury, Main Street	"	10 11
Salisbury, First Church	"	11 12
Big Lick circuit, Big Lick	"	17 18
Salisbury circuit, Providence	"	24 25
Spencer station	"	25 26
Linwood circuit, Linwood	Oct.	1 2
Lexington station	"	2 3
Lexington Mission	"	3
New London circuit, New London	"	8 9
Gold Hill circuit, Wesley Chapel	"	9 10
Jacks n Hill circuit, Macedonia	"	11 12
Norwood station	"	15 16
Cottonville ct., Cedar Grove	"	16 17
Tabor & Vance Mill, Tabor	"	2 23
East Salisbury station	"	23 24
China Grove circuit, China Grove	"	29 30
Woodleaf circuit, Woodleaf	"	30 31
Pleasant ct , Cold Springs	Nov.	5 6
n station	"	6 7

...on Dis't—4th Round.

...., Winston-Salem, N. C.

	Aug.	27 28
	"	28 29
Price	Sept.	3 4
	"	3 4
	"	10 11
	"	17 18
	"	24 25
		25
	Oct.	1 2
	"	2
	"	2
	"	8 9
		9
		15 16
		22 23
		23 24
		30
		30

Woman's Home Mission Society.

Conducted by Mrs. F. L. Townsend, Mt. Airy, N. C.

Brevard Industrial School

We learn with pleasure of the good opening of the Brevard Industrial School. There are 22 girls in the home, which with the teachers, are all that can be accommodated until the rooms on the 4th floor are furnished.

There are 17 dressers and 17 washstands needed, and pillows and bedclothes for 17 beds (They have the bedsteads, springs and mattresses)

If the auxiliaries of the Home Mission Society will get up boxes of bedclothes (barrels are better for packing,) and even churches and aid societies where there are no auxiliaries can do much in helping on this good work, and thus in helping others get a blessing themselves.

Let all Methodists consider the needs of this worthy cause and lend a helping hand, and we will soon have the building finished and paid for. Now this means you, please do something. Since last report :

From Aberdeen circuit,
N. C. Conference, $50.00

All contributions of money to be sent to

Mrs. F. E. Ross,
Greensboro, N. C.

All barrels of supplies to be shipped to Prof. E. E. Bishop, Brevard, N. C.

"Somebody Forgets."

A little boy, living in the most poverty-stricken section of a great city, found his way into a mission Sunday-school and became a Christian. One day not long after, some one tried to shake the childs faith by asking him some puzzling questions: "If God really loves you, why doesn't he take better care of you? Why doesn't He tell somebody to send you a pair of shoes, or else coal enough so that you can keep warm this winter"

The boy thought a moment and then said, as the tears rushed to his eyes: "I guess he does tell somebody, and somebody forgets."

The sadest thing about the answer is its truth. God is not unmindful of His little ones, whether they are in want of fire or wood or advice or sympathy. He calls us to supply the things that are needed. He tells us that every act of kindness or helpfulness done to the least or lowest of His creatures He will count as done to Him. But not all of His purposes are carried out; often because we choose our own pleasure rather than His will, often because somebody forgets.

Somebody forgets! That is one of the reasons for the pinch-faces we see sometimes, and which haunt us for days after; for half clad, shivering bodies and for cheerless homes. That is one of the reasons why there are children in this land of ours who have never heard Christ's name except in curses. It is the explanation for more than half the sin and sorrow of this world. Is it not high time for each of us to ask the question: "Am I among those who forget?"—Central Methodist.

Reform of Convicts.

It will surprise many to learn that there are twenty-four thousand convicts who have worn or are wearing Mrs. Ballington Booth's badge, indicating membership in the Volunteer Prisoners' League, which pledges them to endeavor to reform. The remarkable story of this stupendous work is given in an illustrated article, covering a double page in the issue of Leslie's Weekly. Recently Mrs. Booth, with 700 convicts in Sing Sing prison, celebrated the eighth anniversary of the beginning of this Voulnteer Prisoners' League, of which she was the founder, and is the present head. The celebration was in many respects one of the most remarkable and significant that has ever occurred. It demonstrated the strong influence which this noble woman exerts over men, some of whom have become the most hardened criminals in the land. Before the speaking and singing were over, many of the 700 prisoners were in tears, some of them sobbing aloud.—Exchange

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

The Methodist church people are preparing to put in place a furnace to make their auditorium comfortable during the winter. The Sunday-school room already has a nice coal stove ready for use, and class-room No. 2 has installed a convenient and ornamental oil stove. The other class-rooms will be provided for.—Leaksville Gazette.

What Will Cure A Bad Catarrh

A Noted Doctor of Atlanta is Curing This Disease by a New Home Treatment.

SENDS IT FREE TO ANY ONE WITHOUT EXPECTING PAYMENT.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to the Doctor Blosser Company, 59 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

A news special from Huntsville, Ala , of recent date, says: Rev. Frank P. Culver, pastor of the First Methodist church and member of the late grand jury that indicted 16 alleged lynchers, was the principal witness, for the State, in the trial of James Mitchell, aged 70 years, charged with arson at the jail. The witness stated that Mitchell was apparently the leader of the mob and when Mr. Culver asked the crowd not to burn the jail Mitchell said to him, "Damn the jail, we're going to burn it and get the nigger." Mr. Culver stated on the stand that he attempted to make a speech to the crowd the night of the lynching and was assaulted and struck with an iron pipe, Mitchell's son saying to him, "You are a preacher and have no business here."

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Ft. Worth, Texas.	Nashville, Tenn.
Columbia, S. C.	Little Rock, Ark.
Ft Scott Kas.	Montgomery. Ala.
Galveston, Texas	Oklahoma City, O. T.

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The Farm and Garden.

Setting out an Orchard.

J. S. Daniels, Talladega, Ala.—I want to set out an orchard. Will you please tell me where I can get good peach trees for planting; also, something about fertilizers to be used, etc. When is the correct time to put out young trees?

Answer—There must be quite a number of nursery men in your own state who make a specialty of supplying peach and other fruit trees for planting I can not advertise them in a published reply to an inquiry. Any time from date of first killing frost in the fall until March 1st will do for setting out the trees—and even later than March 1st. The best months are December, January and February. I presume a majority of the fruit trees in the south are "set out" during the month of February. For the first three years, or until the trees commence to bloom, nothing is better as a fertilizer than good stable manure, well rotted. It may be mixed with soil around the tree, or simply spread on top the ground close around the tree. In the absence of stable manure, the next best and most convenient fertilizer is cotton meal, one or two pounds per tree, applied in two concentric circles and two feet from the tree and worked into the ground shallow. If the seasons are good you may make one or two intercultural applications of one pound of meal each at three and six weeks after the leaves put out.

The second year any standard well ammoniated complete fertilizer will answer, such as would do for cotton, applying three pounds per tree. For the third and subsequent years a special mixture of 300 pounds of high grade acid phosphate, 100 pounds of muriate of potash and 100 pounds of cotton meal, may be applied at the rate of 5 pounds to each tree, to be scattered over the surface of the early plowed ground in February and worked in with a harrow or pronged hoe.—Atlanta Constitution.

Wood Ashes.

Wood ashes are valuable chiefly for the potash they contain, which varies in unleached ashes from 2 to 8 per cent. being more in the hard wood ashes, like oak and hickory, and less in the soft woods as pine, etc. As the potash in ashes is very soluble in water exposure to rain or to leaching, soon results in the removal of the potash, so that leached ashes have but little value beyond the lime they contain. In addition to the potash, ashes contain 30 to 40 per cent. of lime, which has a beneficial physical effect on the soil. The potash in wood ashes is one of the most desirable forms and is suitable for all crops.

As far as experiments have gone results are to the effect that a pound of actual potash in any of the above materials is of practically equal value, so far as increasing growth in plants is concerned. In other words, four tons of kainit, which contain about one thousand pounds of potash, will be required to produce the same amount of growth in crops as one ton of muriate of potash carrying one thousand pounds of potash. Where the four tons of kainit costs the same as the one ton of muriate, by the use of the latter freight, hauling and handling of three tons of material is saved. For general crops, then, that source of potash should be selected which will furnish the potash for the least money. There are some important exceptions to this rule. For cotton on land that is subject to rust it is better to use kainit, as this material has a tendency to reduce, and in some cases, to entirely prevent rust. High grade sulphate of potash is the better source of this material for tobacco as the chlorides in the muriate of potash and kainit injure the burning pality of tobacco. High grade sulphate gives a better quality of tobacco than the other materials, though it has no advantages over tobacco stems and wood ashes as a source of potash for this crop.

In like manner a good many experiments have shown that sulphate of potash produces a smoother and firmer Irish potato than kainit or muriate, though the latter materials, where equal amounts of potash are used, will give just as much in the way of yield.—B. W. Kilgore.

MARRIAGES.

WATSON—GRAY.—On Sept. 28, 1904, Mr. Wallace L. Watson to Miss Bertha V. Gray, at 7:30 p. m., at the home of the bride's father, Dr. C. Gray, Rev. T. B. Johnson officiating.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

Resolutions of Respect.

Whereas, God in his providence has removed from our midst our sister and co-worker, Mrs. Alice E Bass; resolved:

1st. That the Methodist Church at Stanley Creek sustains in the death of Mrs. Bass the loss of a true and faithful member.

2nd. That the Sunday school has been called upon to give up one of its most faithful and efficient teachers.

3rd. That the class of which she was a teacher and of which we, this committee, are members, has sustained in her death the loss of not only a faithful teacher, but also a sympathetic friend of each member.

4th. That a copy of this resolution be spread on the minutes of our Sunday school, that a copy be sent to our Conference Organ for publication, and that a copy be sent to the family of our deceased sister.

Clara Thompson,
Margaret Howell,
Maggie Harmon,
Committee.

Whereas, it has pleased our heavenly Father, in His unerring wisdom, to remove from our midst our beloved friend and brother, William Turner, and exalt him to the eternal reward of a most faithful life.

And whereas, Brother Turner's valuable influence, wise counsels, and faithful services were impartially bestowed, and felt in every branch of our church work; therefore, be it resolved by the Ladies' Societies of Haywood Street Methodist Church:

1. That we are deeply sensible of the great loss we have sustained in the decease of our brother.

2. That we will cherish his memory, and hold in sacred remembrance his consistent life, and will endeavor to emulate his good and kindly deeds, and will hope to be with him again in the Better Land.

3. That we tender our earnest and heartfelt sympathy to our dearly beloved President, and her family, and implore God's special favor and benediction upon them all.

4 That these resolution be spread on the minutes of our societies and copies sent to the North Carolina Christian Advocate and the Asheville daily papers (Signed)

Mrs J. M. Campbell,
Mrs A. Ramseur,
Mrs. H A. Dunham,
Committee.

Asheville, N. C., Sept. 28th, 1904.

Dangerous Colds Heavy Coughs
SPEEDILY CURED BY
ALLEN'S LUNG BALSAM

In Memoriam.

Alma Obeth, infant daughter of Rev. and Mrs. J. W. Clegg, died at the parsonage of the Polkville circuit, at Polkville, N. C., Sept. 16, 1904. She was 9 months and 20 days old, and had been a strong, healthy baby till within less than two days before the end came. The fond parents did not think the condition of the baby serious till just a few hours before she died. But what seemed at first a slight sickness developed into a case of that dread disease meningitis, and soon caused the little life to ebb out. The remains were buried in the cemetery at Rehoboth Church four miles from Polkville.

This is a sad bereavement for Bro. and Sister Clegg; but they know the way to the source of all comfort. Thither will they go, and thither will they lead the older children in the home, whose young hearts are shadowed with their first grief.

This happy Christian home will have a tinge of sadness which it has not known before, but this sad memory will ever bring with it a consciousness of the Divine presence, and of the nearness and reality of the heavenly world which could not be so fully realized without affliction.

May God comfort his children in this bereavement.

H. L. ATKINS.

Shelby, N. C.

Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil, Petropolis, August 11
Virginia, Lynchburg November 9
North Alabama, Talladega, November 23
Alabama, Selma, December 7
South Carolina, Darlington December 14
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee, Gallatin, October 5
Western North Carolina, Charlotte, Nov. 9
North Georgia, Marietta November 23
South Georgia, McRae, November 30
Mississippi, Gulfport, December 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, August 25
Korean Mission, Seoul, September 15
China Mission, Shanghai, October 6
North Mississippi, Kosciusko, December 14

FOURTH DISTRICT—BISHOP HENDRIX.

Denver, Rye, Colorado, August 18
Western Rosedale, Kansas, August 25
Missouri, Columbia, August 31
Southwest Missouri, Springfield, Sept. 14
St Louis DeSoto September 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell Texas, October 27
Memphis, Jackson Tennessee, November 16
Arkansas, Prairie Grove, November 23
White River, Augusta, November 30
Little Rock, Texarkana, December 7

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, November 30
Florida, Orlando, December 7
N W Mexican Mission, Nogales, Mex., Jan 12
Central Mexico Mission, Mexico City, Jan 19
Mexican Border Mission, Aljende, Jan 26
Cuban Mission, —— , February 16

SEVENTH DISTRICT—BISHOP MORRISON.

Montana Stevensville, August 25,
East Columbia, Oakesdale, Wash. Sept 1
Columbia, Harrisburg, Ore., September 22
Pacific, Sacramento, Cal., September 28
Los Angeles Phoenix, Ariz., October 13
Louisiana, Lake Charles, La., December 7

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N M, Sept 15
Indian Mission S. McAlester, I T, October 26
West Texas, Cuero, November 9
Northwest Texas, Mineral Wells, Nov 16
North Texas, Bonham November 23
Texas Marshall November 30

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington August 31
West Virginia Fairmount, September 7
Illinois Patoka September 15
Louisville, Franklin, September 28
Holston, Abingdon, Va., October 12

What Is Life?

In the last analysis nobody knows, but we do know that it is under strict law. Abuse that law even slightly, pain refults. Irregular living means derangement of the organs, resulting in Constipation, Headache or Liver trouble. Dr. King's New Life Pills quickly readjusts this. It's gentle, yet thorough. Only 25c at all druggists.

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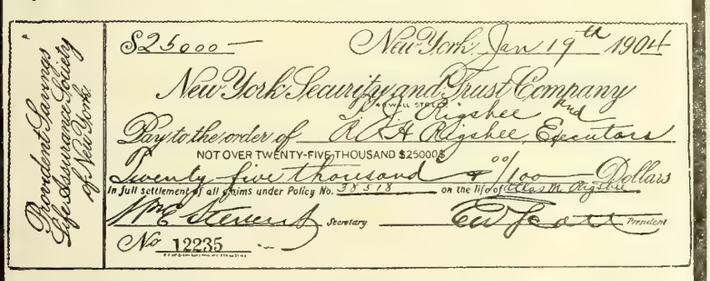
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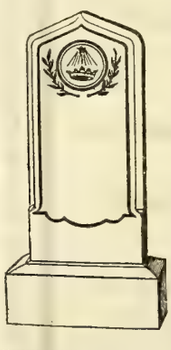
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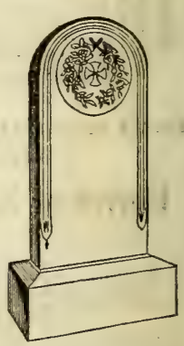
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ESTABLISHED 1855. GREENSBORO, N. C., OCTOBER 19, 1904. VOL. XLIX., NO. 42.

The Itinerant's Anchorage.

THE Methodist itineracy has been the marvel of the last century. Men from the outside have always predicted that it would break down. Nevertheless, it has been going on for a century and a half, and there is little indication that the great church organized around this system is inclined to abandon it. The people like it, and Methodist preachers would not be content with any other system. It is the best evidence of the Apostolic succession of Methodist preachers that they have the apostolic spirit and are willing to be sent, and that thus they accept the voice of the church as the voice of God. Under proper limitations and restrictions, the properly constituted authorities of the church may rightly claim divine authority and direction, and their acts are to be accepted as the exponent of the divine will.

If we allow ourselves to form a lower conception of the itineracy than that of being a providential system for carrying out the divine will, we shall always be at sea, and we can never have the happy consciousness of being truly embassadors for Christ. What a thrill of conscious power there is in one who, like Moses, can say with confidence: "I Am hath sent me unto you!" Difficulties to be encountered only enhance the joy of such an one as he goes forward with the work committed to him of God.

* * * * *

But some say that the itineracy is a system easily perverted and abused; that there are sometimes, if not frequently, time-serving men in authority, and that, for this reason, we are not to accept our appointments as of God. They say that ofttimes these appointments are man-made; that those having charge of this responsible work have allowed personal likes and dislikes to figure in the matter of decision as to who shall go here or there. Therefore they decide that the appointments are not of God, but are simply the dictation of selfish men.

It is enough to say in reply to this that the human element is always a factor where decision is to be made, and, therefore, a place can always be found the objection. John Wesley was branded as a Pope in his day and denounced as a tyrant in the exercise of his authority in making appointments, but there are few to-day who are willing to believe that he was not always dominated by the highest purposes of a consecrated man. Moreover, if we are consecrated men, more depends upon subjective conditions than upon any condition outside of self, and if we are conscious of the divine call, and aflame with the holy purpose to go forth with joy to publish the glad tidings of salvation, it will be difficult for any pope or ecclesiastical tyrant, if there be such, to put us in the wrong field. The chief concern of every itinerant is not so much the consecration of those who do the appointing as his own consecration. To be sure we would not like to feel that those who send us forth are not in vital relation with the Gr[illegible]d of the Church, and there is, we believe, little ground for fear on this score. Our Bishops have always maintained the lofty character of men called and consecrated of God for such high and holy service, and they have seldom been counseled by men who were not, like them, above suspicion of moral or spiritual delinquency. How, then, if we are truly and sincerely given wholly to the service of God in this great work can we allow ourselves to believe or cherish for a moment the thought that our appointments are not of God?

God works through men. Men are the instruments and agents of His will, and the church and her ministry are too great to be made the plaything of a tyrannical time-server. It is as true now as it ever was that God can make even the wrath of men to praise him, and the loyal itinerant has his anchorage in the conviction that he is both called of God and sent of Him. The preacher who has lost faith in this is unmoored, and ready to drift away in paths of uncertainty.

* * * * *

This is a subject, however, in which preacher and layman have common interest. The people want to feel that they are ministered to by a man not only called, but sent out by the Holy Spirit. The men of Israel were satisfied for the time being when Moses came before them with the declaration that "I Am—Jehovah—had sent him." But they would have grown weary of a constant reiteration of the high-sounding claim of authority without some visible demonstration. So in addition to the proclamation of this authority he did those works before them and among them which testified that his claim to a divine commission was not a bare assumption. So of the ministry of this present time. No matter who sends us nor by whose authority we go forth, the people justly expect us to demonstrate by our ministry that we are sent of God. "The works that I do shall he do also," must in some way find its interpretation in the very life of a minister, as he moves among those to whom he is sent. He may not be able to stand beside the grave and call the dead body back into life; but when, through his ministry, dead souls are brought to life, the people will know that he is both called and sent of God, and in the midst of vast opportunity for soul-winning, and the religious transformation of whole communities, how dare we go to any field of labor whining about the mistakes of the appointing power, or making flippant remarks calculated to destroy public confidence in a system which has been so signally blessed of God?

* * * * *

When Mr. Wesley and his fellow-laborers came together at the Foundry in London for the first conference, they began with fervent religious exercises. The historian says: "On the day before the conference commenced, besides the ordinary preaching services, a love-feast was held, and during the day the Lord's Supper was administered to the whole London Society." Thus a whole day was spent in prayer and preparation. We need not be surprised, therefore, that at the end they could agree in adopting this: "Act in all things not according to your own will, but as a son in the gospel. As such it is your part to employ your time in that manner that we direct. . . . Above all, if you labor with us in our Lord's vineyard, it is needful you should do that part of the work which we direct at those times and places which we judge most for his glory."

CONTRIBUTIONS.

THE PECULIARITIES AND EFFICIENCY OF THE METHODIST FORM OF GOVERNMENT.

D. ATKINS.

The church as an organization is not exactly commensurate with the spiritual body of Christ, composed of all true believers. It is nevertheless of divine origin and authority. It is of divine purpose that we have such an organization. This organization is not an end but a means, not a field but a force, not to be built up and extended for its own sake, but to be gathered, enlarged, and organized as an army to execute the purpose and will of the heavenly King. The ultimate and organic principles which give it life and form and movement are in the great commission, "Go ye into all the world and preach the gospel to —evangelize, make disciples of—every creature," teach all nations and baptize them into Christ. The eleven apostles to whom this work was committed were the church. There was then very little form and organization, but they had the life, and life is organic, and gives form and function, parts and powers, according to the purpose and the needs of the life process.

As the eleven went forth on their God-given mission, the exigencies of their work soon made apparent the necessity for additional offices and agencies as the Holy Spirit directed, and thus the polity or method of the church took shape. It would be interesting to trace each form of government to its origin, and show how civil environments, ecclesiastical precedents, type of national life, etc., gave color and shape as, widely separated, each division projected for itself what seemed most efficient to the great end.

But space allotted will not allow neither is it pertinent to this discussion. The more congenial task is to show how the organization known as the Methodist church came into existence as an effect of the forces of an earnest spiritual grasp of the original commission, and to show the adaptation and efficiency of its various functions.

It is a common place of history that John Wesley in the beginning had no intention of organizing a separate church. But John Wesley came into a clearness of vision and fullness of life altogether out of harmony with his times and his ecclesiastical environments. It was as new wine in old bottles. The Church of England had at that time departed almost wholly from the spirit of the great commission. And the life which John Wesley possessed must manifest itself through a fitting organism, hence the inauguration and development of a policy in many respects entirely new and really more apostolic in its efficacy than any hitherto existing, because the life behind it was more nearly apostolic than any the world had seen since the third century. The command was "go" and "preach",—make disciples. The resistless impulse of every Christly life is to go and preach, to tell the story and win men to this life. Wesley caught the world-wide view. "The world is my parish." He was first of all a preacher. Preaching absorbed him. His converts were preachers. He sent them forth to preach. The first steps of a new polity were such as to regulate and perpetuate and multiply preaching. The Methodist church is a preaching church. The call of the great commission rings in the heart of all Methodism and shapes and colors the life of the whole church.

It becomes personal in the mind of a large number who are in accord with our fixed belief in a call to the ministry, feel their call and obey. We have never lacked for a full ministry. We do not set the educational standard so far above the needs of the people as to cut off in that direction, and at the same time our requirements are such as to keep the number within bounds and at the same time give efficiency to our ministry. Our policy as to the ministry is tersely expressed in that we never have a church without a pastor or a preacher without a charge. This can be said of no other denomination.

Wesley has been called an autocrat because he sent his preachers out according to his judgment. The Methodist church is called autocratic because by our system every preacher is subject to the appointment of the Bishop. To some this seems to rob the ministry of its independence and manliness, but it really develops more of the spirit of heroism and manliness than any other system could. The preachers enter the conference with full knowledge of what it involves. They can retire from the ranks at will without blame. It is their choice to go to their fields of labor, and to preach the gospel according to this form of government. They do not appreciate the condolence of any one for the hardships endured. Their souls are on fire with the message of life to men, and they cherish the system which gives this message to the poor and rich alike and to all. They do not work for wages. Questions of compensation are out of the question. All they expect is that they who preach the gospel shall live of the gospel. There is no sublimer spectacle than that of thousands of men surrendering their lives to be divided by the power which they themselves have created and installed, and going, they knew not where, with no thought or care but to spend and be spent preaching the gospel.

This same enthusiasm for the great commission makes the Methodist church intensely and organically Missionary. Still, the world is our parish. Whatever machinery is necessary to adapt ourselves to world-wide missions, naturally comes into its place. It may seriously be doubted whether there is another denomination of our financial standing which is doing more proportionately for the salvation of the world than we.

Again, John Wesley was a scholar, a university man, a prolific writer, a devotee of education. This was necessary to one who cared for the masses as did he, and who had so intelligent a conception of how to reach and raise the masses. Our mission has always been to the poor as well as the rich, and educational work is among the foremost of our enterprises. By virtue of our origin and the spirit that moves us we are in the forefront in Sunday-school work. And from the beginning was inaugurated a system of oversight in the class leaders which is peculiar. We have not kept this up as well as some other things; for one reason that pastors are much more numerous and do much which formerly the class leader did, and the Sunday-school with its classes in a measure takes the place. And yet many look upon the decadence of the class meeting as an evidence of spiritual decline.

Methodism is peculiar in the name of our assemblies. Among others there are conventions, assemblies, synods, associations. With us everything is a conference. The General Conference is the legislative body. It meets once in four years; is composed of delegates elected by the annual conferences and is by far the most important of all our conferences.

The Annual Conference is not legislative but executive. Its chief business is with the character of the ministers, and the appointments of ministers to their respective fields. It is the agency by which the various general interests of the church are conserved. Our church schools are all under the care of the annual conference. The sessions of the annual conference are interesting occasions, perhaps not quite so profitable as they might be if less time were given to the routine, and more to the great living questions of the day. The tendency is in that direction. A Bishop presides at the annual conference.

The District Conference was not original in Methodism. It was introduced into our economy in 1866. It is mainly a conference of inquiry and reports. Recently the licensing of preachers has been made one of its functions, which gives it a very important place in our economy. A Bishop, or in his absence the presiding elder, is the legal chairman. It would be just as well to make the presiding elder the sole chairman. There are possibilities in the district conference not yet realized.

The Quarterly Conference is one of the original functions of the church. The pastoral charge rather than the church is the unit, and this is the conference for the unit. Its chief work is election of the officers of the charge, supervision of the Sunday-schools, and the finances. For a long time every preacher was licensed by this conference, and it is doubtful whether anything has been gained by the change.

The orders of the Methodist church are Bishop, Elder and Deacon. Our authorities generally designate the Bishopric as an office and not an order. The definition of "order" is difficult and not clear. If it is an office for life, or confers on one certain powers and functions which he holds essentially and which he cannot lose, then the Bishopric is an order, for he is endowed with the power and authority to ordain ministers, and holds this authority essentially. If it is but an office at any time he could be deprived of these prerogatives, as a presiding elder can be unmade. There is no difference between the elder and the deacon except that the elder has authority to administer the Lord's Supper. The Bishop also performs an office. It is his duty to preside in the General, Annual and District Conferences, to appoint each preacher to his work, to decide points of law, and see that all the regulations of the church are duly observed. The Presiding Elder is an elder appointed by the Bishop to preside over a district. It is his duty to hold quarterly conferences, and to preach and oversee the work within his district.

A tree is known by its fruits. Methodism within a little more than one hundred years has taken rank among the largest Christian bodies of the world and practically covers the whole world. It is now very prosperous and the outlook was never more promising.

"But you are not always bothered with poor light, are you?" inquired the complaint clerk at the gas office.

"O, no, not always," replied the quiet citizen.

"Ah, I thought so; it's only at certain times that you notice it, eh?"

"Yes, only after dark."

OUR COUNTRY CHURCHES.

J. W. CLEGG.

Some one has said that "God made the country and man made the town." A truer statement would be, God made the country and the country made the town; or, perhaps truer still, God made the country and, through the men of the country, also made the town. The town is the condensation of the country community, the combined product of the social instinct and business necessity. They are each necessary for the other. The country exchanges with the town the products of the soil for the products of the mills. The town furnishes the country with things; the country supplies the town with men. From the town the country receives its means of intelligence, its ideals in art, and its commercial advantages; from the country the town gets mainly its business men, its physicians, its statesmen. In short, the country supplies the agencies, and the town dispenses the blessings of civilization.

The country church has laid the foundations and guarantees the efficiency and perpetuity of our civil institutions. Our racial, labor and municipal problems find in the country church, as nowhere else, the promise and potency of their ultimate solution. All these, as effects, have their cause in the narrowness, prejudice and selfishness of unregenerate human nature. The wisest method of dealing with evil effects is to remove their causes. When our country communities shall have become more thoroughly imbued with the leaven of the gospel—the spirit of self-control, the spirit of brotherhood and of altruistic effort and sacrifice, and when men from such communities shall have assumed leadership in the nation's business and political life, then a common ground will assuredly be discovered upon which to base a satjsfactory solution of all these distressing problems.

Of the two prevailing types of religion, the intellectual, or religion of creed, and the emotional, or religion of experience, the latter is dominant in the country and finds its fullest expression in the various branches of world-wide Methodism. Since character has its deepest and strongest roots in man's moral nature, the superiority of the emotional type of religion over the intellectual is readily seen in the fact that the latter consists essentially in the acceptance of truth and conformity to ceremonial, while the former necessarily presupposes a conscious regeneration and purity of heart. The followers of John Wesley have learned that the emotional in religion is one with the consciousness of religion, and that the consciousness of religion is one with the experience of religion; seeing that the realm of experience is psychologically co-extensive with the realm of consciousness.

Methodist church polity rests upon a two-fold basis—a divine command and the obligations of a universal brotherhood. "Go," and as ye go, "preach," are the authoritative words of the former, and "we, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves," is the apostolic expression of the latter. In consequence, the circuit is the ideal pastorate and the station (one church) is distinctly unmethodistic. Methodism is connectional, but the station is disconnected at an important point. Ours is an itineracy, but many of our pastors do not itinerate. John Wesley's idea is being carried out by the Wesleyan Methodist church [of England] in which all pastoral charges are circuits, in cities as well as in the country, many of them having two or more pastors. We have been too anxious to imitate other denominations in this respect, just as Israel desired to pattern after other nations in asking for a king. To be altogether true to our polity no pastorate should have less than two churches, or societies, and it would be wise if none had more than four. It is immensely more to the advantage of a weak church to be associated with a strong one than to have a separate pastor of inferior ability with a missionary appropriation. "Better is a neighbor that is near than a brother far off." Next door helpfulness is preferable to long distance benevolence.

Although our country churches are the more consistent exponents of our doctrines and polity and have achieved wonderful triumphs for civilization and the kingdom of Christ, yet as a rule they are far from having attained the ideal. In order to realize their immense possibilities for still greater usefulness, an increase of intelligence and consecration is essential. Our country people are making decided progress in the attainment of knowledge, but advancement in religion does not keep pace with that of secular intelligence. It is amazing how few religious periodicals in proportion to the many subscriptions to secular papers are taken by our members in the country. Methodist people need to know more about their church, its doctrines and polity, its achievements, movements, and spirit. The pastor is shut off by limited opportunity and his ordination vows from being a bureau of intelligence for his flock. This great and vital need must be filled by the Sunday-school, the Epworth League and the denominational press. And intelligence fosters consecration. Emotion in religion without consecration is about as one-sided and weak as consecration without emotion. But consecration wedded to emotion presents an invincible combination. A people possessing such a religion can certainly vanish all the powers of darkness and take the world for Christ—and they will.

THE MISSION STUDY CLASS IN THE FOURTH DEPARTMENT OF THE EPWORTH LEAGUE.

JOHN W. SHACKFORD.

The fundamental work of the Fourth Department is educational. A quickened missionary spirit must come through a knowledge of the facts as they are, through a realization of the living, throbbing issues of to-day; through a vision of the Christ in the forefront of missionary endeavor, and by means of a great faith in Him as the living One, ever leading on His followers to world conquest. While the Bible is the world's greatest missionary book, and while its principles are of universal application, we need also to know modern missionary facts and conditions. The Bible itself becomes more vital when it is read in the light of present-day demonstrations of the Spirit. The missionary movement becomes a living movement when we realize that the Acts of the Apostles are being continued in our own day, while in the world-wide opportunity and need we hear the Master saying, "Go." If we are to come into fullest sympathy with His loving purpose, we must not be ignorant of the burden that still rests upon His heart, of the needs of those whom He is still seeking to save, and of the noble efforts of the men and women who are truly representing their Lord in this work.

The Study Class is the most effective means for the missionary education of the members of the League. It promotes thoroughness, stimulates interest and kindles missionary ardor. The Fourth Vice-President and his committee should seek to develop competent missionary leadership through the promotion of a systematic study of missions. The aim should be to make the whole League missionary in spirit, and the place to kindle the missionary fire is in the Study Class group. Every Chapter should organize at least one Class. If others cannot be enlisted let the committee constitute the class.

The official Epworth League Mission Study Book for the year 1904-6 is "Sunrise in the Sunrise Kingdom," by Rev. John H. DeForrest, D.D.

Dr. Charles Cuthbert Hall says of "Sunrise in the Sunrise Kingdom": "Dr. DeForrest has accomplished a work as delicate as it is important. To deal with a great subject in a simple way is a mark of power. The simplicity of this book is one of its strong points. It will be understood without difficulty. But those who read it with discernment will read between the lines the wideness of the author's range of observation, the reality of his love for his subject, and his anxious longing that the forces now stirring Japanese society to its depths may, under the control and inspiration of the Divine Spirit, lead to the reconstruction of the national life upon the basis of evangelical faith."

There will be special supervision of the mission study work from the central missionary office, and an effort will be made this year to keep in touch with the study class teachers. The following suggestions are offered to Chapters desiring to organize classes:

1. October 30th is Mission Study Rally Day. Make the meeting on this day as strong and as attractive as possible. Present the reasons for the systematic study of missions and the plans for the study course of the year. Members should be enlisted for the Class at this meeting, and, if possible, the Class organized at once.

2. The Era of October 13th will be a Mission Study number. Sample copies of this issue will be sent free to any address.

3. Special helps for leaders will be furnished to all classes enrolled. The helps are full of suggestions, and make it comparatively easy for an experienced leader to conduct a successful class. Arrangements have also been made to provide fresh missionary letters, one for each lesson, to all Study Classes enrolled.

The Mission Study Text-Books are sold at 50 cents in cloth and 35 cents in paper. All orders for "Sunrise in the Sunrise Kingdom" should be directed to Smith & Lamar, Agents, Nashville, Tenn.

Application for enrollment cards, report cards, special helps, and correspondence regarding mission study should be addressed to Mr. John W. Shackford, Methodist Mission Rooms, Nashville, Tenn.

SMILES.

The savage Igorrotes at St. Louis have given up dog meat and are clamoring for chicken. Some Methodist missionary has been working to good advantage.—Washington Post.

Aunt Salena—"But I can't see how war's going to raise the price o' wheat."

Uncle Silas—"You can't? Why, don't you s'pose all them war correspondents have got to be fed?"

Our Correspondents.

Our Washington Letter.

Summer has past into history and now fall is upon us. Few places are more attractive than Washington at this particular season of the year when her numerous parks are so beautifully adorned with a great profusion of variagated folliage, especially since the weather has been all that could be desired by Natures loving humanity. The Capital City has also taken on new activity from a business standpoint since the return of a very large portion of our population from their annual vacation. This is equally true in reference to the attendence at the various services of the churches. Here plans are being promulgated for an aggressive campaign against vice and for the ameliaration of mankind. Mount Vernon, the mother Southern Methodist church of this city, has just made possible the organization of North Washington church with nearly one hundred adherents. While the great majority of the most active workers go from Mt. Vernon, many additions will be secured from the immediate vicinity which is a new and desirable portion of the city. At present some of the departing members will be greatly missed from the mother church, but out of so large a membership of 900 there is no lack of plenty of active material. The maganitude of a congregation does not always indicate the amount of good and effectual work accomplished for the master's cause, but it is its willingness to do something. The adage "the more we give the more we have to give" seems to be particularly true as to this church, for within about one dozen years she has kept up a large membership, kept out of debt and supplied members and means to establish a church in each of the four points of the compass in this city which are now self supporting. The pruning of a tree is greatly to its advantage, although it does not always seem so at the time and some times the same rule holds good in religious matters

The Mt. Vernon league has recently had a very interesting entertainment, given under the auspices of our new third vice president, Dr. C P. Clark and his associates. This was the first of the season but others are to follow. These occasions are quite enjoyable and serve a noble purpose in unifying the young people of the church.

During the past month the league lost a consecrated young woman and zealous worker in the cause of the church and humanity in the person of Miss Hattie B Petty. The deceased's father, Mr. J. T. Petty, was formerly superintendent of Mt. Vernon Sunday-school and prominently identified with Southern Methodists. For many years he was the popular City Auditor.

Mr. A. Sidney Jones, formerly of Cary, N. C., but now in Government service here, and Miss Louise Kemp, daughter of Mr. John W. Carlton, of Durham, were married on the 12th instant, aud are now residing at 10, Seaton street, of this city. Mr. Jones has been superintendent of the Junior League of Mt. Vernon since its organization and his work with the little folks has been a decided success. The service rendered in this capacity has been a great pleasure to him and equally beneficial to the children.

Our Baltimore conference organ, The Baltimore Southern Methodist, is growing in interest and usefulness and now has a bona fide circulation of more than 5000 subscribers.

W. F. T.

Caroleen.

Bro. Blair:—When the story of Methodism in the North State is fully told and her achievements faithfully recorded, the reader and hearer will find that the tide of real progress rose higher in 1904 than during any year before. The eventful in Christian living and giving, in Church and character building, in genuine revivals, and in education in earnest, of this year will impress and inspire those who come after us as no page of Methodist history has ever stirred Wesleyan generations.

If you are at any loss to account for the seeming silence of the Caroleen and Henrietta Methodist streams, I can give you immediate relief by reminding you that the pastor, Bro. Richardson is one of our most modest, as well as most valuable men. Modesty and value, hand in hand, always admired and ever in demand. Bro. Richardson's worth is known to his Lord and to those whom he serves, but to himself charmingly unknown.

He is serving this charge a second pastoral term, and his welcome has been beautifully cordial, and the love of his people for him a beautiful growth.

I regard his pastorate here an eminent success in every regard. I am his near neighbor and hear him preach every Sabbath when my health is strong enough to attend church. He is one of our these S. preachers, safe, sound, sensible. The sensible way displayed in the selection of his excellent wife—a pastors help-meet who helps in word, in deed, in noble womanly character. Their worthy daughters, Merrie and Mamie, hold honored positions as teachers in college and graded school. Of course Bishop Duncan will know to return Bro. Richardson and family here, or know not to expect a job in these mills. From my view point as a superanuate the Morganton district is in fine shape in every particular throughout its length and breadth. Bro. West, able, earnest, practical and prudent, has made a truly model presiding elder and we expect him to abide. I have never known a pastor to make a more heroic and faithful effort to raise the collections ordered by his conference than Bro. Richardson is now making, and if he fails to secure every dollar the fault will not lodge with him. This affair is most peculiar. These are mill people and most of them liberal. But the mills have had to stop much of the time because of low water and close times, and the operatives have not earned wages sufficient to meet expenses. If the collections are not all up it will be because these good people and their good pastor cannot meet the emergency. However, we will hope and work until the last ditch is reached. If in any ditch this charge has to strike that last will be the one.

The home of Bro. Tanner, the president and secretary of this great mill system, is here. And he is one of the most liberal and princely Methodists we have. To know him is to greatly admire and love him. The meeting in the Methodist church here recently closed, was a gracious success—about 30 clear converts and 17 added to the Methodist church. Some went to the Baptist and others to Protestant folds.

Bro. Richardson did most of the preaching and right earnestly did he labor. Brothers Bryant and Goode of contiguous fields were present part of the time and preached capital sermons. The Advocate too preaches here in many homes, and has steadily grown in favor with all its readers during the year. My health is still poor and my faith in the Master still abiding. I expect to remain on this roll till I go on the roll up yonder.

S. M. Davis.

Oct. 6, 1904.

Green River Charge.

Dear Advocate:—Bro. West was on hand at our 4th quarterly conference. He did some good preaching and took up the largest missionary collection ever taken on this charge at one time. Sunday evening he preached a most excellent sermon about the Church and our duty and relation to it from Psalms 137: 6, 7. It was perhaps by far the strongest sermon he has preached for us this year, and they have all been good. The collection amounted to over $40.00.

He makes a very efficient presiding officer, and the work of the church is moving up under his ministration. Somehow he helps the pastor to larger success in raising finances than any other presiding officer we have had the pleasure of serving under, and we have had some good ones. There is a great deal in knowing how to do a thing.

With Divine and human help we have succeeded in bringing up all our conference and missionary collections in full for the past four years, and with a slight margin once or twice; but this time we hope to come up with a good big overplus.

We look for fuller reports all around on finauces than in any previous year.

We recently held a meeting at Collinsville resulting in 10 professions, although your printers made me say we had 6 at Manes Chapel; yet there has been only 37 professions so far as I know, and 10 additions to the charge this year.

Our number of professions and additions were far greater on the charge last year and year before than this; yet in other respects perhaps the charge has developed more this year than either of the two preceding ones.

The charge is evidently in much better condition both materially, financially and spiritually than hitherto.

Work is progressing on our church building at Tryon, and we hope to have it ready to use in comfort this winter.

A subscription has been started to build a new church at, or for Bethlehem. It is to be hoped it will be located in Mill Spring instead of a mile away at the old site. Bro. J. D. Carpenter led off on the subscription with $100.00, build at which place we may. Near $300.00 has already been pledged, and one of our strongest members, J. T. Waldrop, is yet to hand in his subscription, which may not stop short of $200.00 or $250.00.

We are also looking forward to the building a church on Buffalo, not very far from Chimney Rock, "the famous," from whose towering altitude and picturesque gigantic proportions, a view, sublime and beautiful indeed, may be had of the surrounding country, within a mile or so of whose foot nestle the beautiful, curious picturesque "pools," known as the "bottomless," whose walls are perpendicular, descending into the hard granite, and almost as circular and smooth as if they had been bored and planed. Evidently they have been during the centuries past by the surging, dashing water of the precipitous stream on which they are found.

Rev. E. C. Noblett, who lives on Buffalo, and through whose influence we have a church organization here, hopes to begin work on this church in another year, as he has a saw mill, timber, and land on which to build.

We yet have two or three meetings to hold, in which we hope and pray that much good may be accomplished. Pray for the good work.

W. H. Perry, P. C.

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Trinity College Notes.

The first issue of the Archive under the new management is out. This magazine is issued under the auspices of the Senior Class. The present management deserves great credit for keeping the publication up to the high standard set for it by the preceeding classes. The staff for this year is: Editor, Julian Blanchard, Hertford; Manager, M. E. Newsom, Jr., Littleton; Assistant Editor, Angier B. Duke, Durham. The managers of the different departments

are; Literary Department, A. G. Moore, Faison; Editor's Table, N. S. Ogburn, Monroe; Y. M. C. A., C. T. Hancock, Straits; Literary Notes, Alice Charles Craft, Wilmington; At Home and Abroad, J. A. Long, Jr., Roxboro.

Arrangements have been made to have an inter-society debate December 17. Preliminary contests will be held in each society to select speakers for the debate. The question is Resolved, "That the franchise laws of the Southern States should not by their terms or method of execution provide means for discrimination between the races, but that they should exclude from the right of suffrage all persons of both races who cannot read and write."

A college debate will be held in the Y. M. C. A. Hall Saturday evening, October 15. The question is Resolved, "That the legal system should be so altered as to substitute trial by judges instead of the prevailing method of trial by jury." The speakers are: Affirmative, W. G. Jerome, H. E. Spence, K. C. Sidbury, E. R. Franklin; Negative, Holland Holton, C. Q. Stewart, W. J. Justice, O. I. Hinson.

NEWS NOTES.

Mr. J. A. Sharpe, of Reidsville, has accepted a position as local editor of the Statesville Landmark.

Mrs. Bynum, wife of Mr. Z. T. Bynum, of Winston-Salem, died at their home in Winston last week.

Rain has not fallen in the southern Tennessee region for many weeks, and the Hiwassee river is said to be the lowest in its history.

Capt. W. D. Sprague, a long time prominent in business circles in Western North Carolina, died at Waynesville last Thursday morning.

J. M. Culp, the fourth vice president of the Southern Railway, has been elected to the office of third vice president. His headquarters will be located in Washington. Mr. Culp has been in the railway service since the 70s.

Eight hundred and thirty-three rural libraries have been established in North Carolina since 1901. These libraries contain in the aggregate about eighty thousand volumes of well selected books.

The High Point Metalic Bed Company suffered great loss by fire on the night of the 14th inst. The whole plant and all its stock and belongings were entirely consumed. There was insurance amounting to about $40,000.

The Secretary of State last week issued a certificate of incorporation to the Bellevue Manufacturing Company of Hillsboro, Orange county, to operate mills for the manufacture of cotton, woolen, silk and other fabrics. Total authorized capital stock, $125,000.

Mr. Pegram A. Bryant, who has for some years been the local editor of The Statesville Landmark, has resigned that position and formed a connection with The Textile Excelsior, of Charlotte. He is a younger brother of Mr. H. E. C. Bryant, of The Observer, and has been under the best newspaper training.

A special from Salisbury on the 13th says: Formal announcement was made here yesterday that the Salisbury Globe, hitherto a weekly paper owned by Labor Commissioner H. B. Varner, will chaneg to a daily publication beginning within about three weeks, and that the name of the new paper will be the Salisbury Evening Globe. Mr. Varner, who is himself a successful newspaper man, has associated with him Mr. Carl Hammer, of Schenectady, N. Y., who has had a wide journalistic experience and who will assume the editorship of the paper.

A press correspondent, writing from Salisbury on the 15th, says: Mr. C. L. Whitney, of New York, president of the Whitney Reduction Company, and the company's secretary, Mr. F. L. Stephenson, have given notice that they will be here during the coming week, together with a company of surveyors and contractors, to make full preparation for active work, and also to ascertain just what material and other requirements will be needed for the completion of the great plant which has been in contemplation at the "Narrows" on the Yadkin, for some years. It is estimated that the work will cost no less than $5,000,000 and that enough power will be available to run one-half of the machinery of North Carolina.

A greater cataract than either the Niagara or Zambesi falls has been discovered in South America. Horacio Anasagarti, Commissioner of Mines from the Republic of Argentina to the World's Fair, fully confirms the statement that the Iguazu is the greatest waterfall in the world. He says: "I have recently been in a position to corroborate with my own eyes the marvelous character of the falls of Iguazu. The Iguazu falls are in the Iguazu river, the boundary between Brazil and Argentina. The falls are 60 feet higher than the Niagara, nearly three times greater in width, and its volume of water is 60 per cent. larger. The Iguazu river is twice as big as the Niagara river and hurries to the sea with incredible swiftness and tumbling 28,000,000 cubic feet of water per minute over a precipice 210 feet high. The falls are 13,123 feet wide, 210 feet high.

BUY AND HELP.

I have for sale the following second hand books, property of preachers' widows who need what money they can get for them.

1 Set "Whedon's Commentary." 13 vols., good as new, used only 2 years, $9.

1 Set Matthew Henry's Commentary, good as new, 6 vols., $6.

1 Set Biblical Museum, 8 vols., almost good as new, $5.

1 Set Wesley's Sermons, 4 vols,, sheep binding, $2.

1 Set Wesley's Sermons 2 vols., cloth binding, $1.60.

The Revival and the Pastor by Peck, 60cts.

Letters on Baptism, 35cts.

10 Volumes of Spurgeon's Sermons, new, bought this year, $5.

1 Life and Times of Jessie Lee, 60cts.

1 Clews to Holy Writ, 50cts.

Real Bargains.

D. H. TUTTLE.
Elizabeth City, N. C.

Church Dedication.

Please announce that our new church, Mt. Vernon, on the South Fork circuit, will be dedicated on the 5th Sunday in October. Rev. E. L. Bain, of Gastonia, will preach the sermon.

W. M. BORING.
October 15th, 1904.

Are you in debt in any way?

IS your home or other property mortgaged? If so, upon this mortgage or indebtedness you are now probably paying six per cent interest per annum. Should you die, this indebtedness would have to be paid either by your wife or administrator of your estate. If it were the former, could she do it? If it were the latter, would not your estate have to be sacrificed at forced sale? Or would all you have paid on the mortgage be lost? These questions are asked merely for the purpose of presenting to you a solemn fact. Have you ever thought of it seriously?

Suppose the holder of the mortgage should come to you and propose to increase the rate of interest to 7½ or 8 per cent., with the understanding that if you died before the debt was paid he would voluntarily cancel mortgage and give your home to your wife free of all encumbrances, or cancel all indebtedness against your estate and leave your administrator with an estate clear of debt, WOULD YOU ACCEPT SUCH PROPOSITION? If so, fill out the attached coupon and mail to **Box 867, Greensboro, N. C.,** when all particulars will be mailed to you.

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BENEFACTOR'S DAY AT TRINITY COLLEGE.

ABSTRACT OF THE ADDRESS OF HON. THOS. J. JARVIS

On Benefactors' Day at Trinity College October 3, 1904.

To be a benefactor is a noble thing, and yet it is a nobility in which all might enter if they would. The size and form of the benefaction do not alone determine its value. The ability and the spirit of the benefactor enter into the act. The widow's mite and the rich man's princely gift—each has its place, does its work, has its reward. The authorities of this institution have done well and wisely in setting apart a day to be given to studying, to thinking, to talking, to reading about benefactors in general and about those who have contributed so well to this institution in particular. I am glad to be with you here today and to participate in these exercises. I trust that this day—a Benefactors' Day—will continue to exist and become a part of the life and history of this institution. I doubt if in any day you young gentlemen spend in this college there shall begin so much to grow into your life that which you will carry about with you into the duties of life as in the day that each year you spend in these exercises. Hence, I say, I trust it will ever be kept alive, to commemorate those who helped to build this institution and that it shall become a part of the life and history of the institution. I had the honor and the pleasure of delivering the address at the laying of the corner stone of the first building erected upon these beautiful grounds. That was a little less than fourteen years ago. I read that address over a few days ago. There is nothing in it I would modify, but much I would repeat here this evening if time allowed. Then I appealed to the humble Methodists of the state, to the well-to-do Methodists of the state, to the rich Methodists of the state, to bring their contributions to the erection and equipment of suitable buildings here, and I appeal to the Methodists of North Carolina everywhere to help use these buildings, and, gathering around this institution, here upon this beautiful spot, let us erect a college that will be an honor to the state and a glory to the Methodism of North Carolina.

I come after an absence of fourteen years and I see that marvelous changes have been wrought. These beautiful grounds were then but an old field. There was not a building upon them. The only semblance of a building was the walls of the Main Building that were just out of the ground, and round them were heaps of material. There was a splendid audience there. They had the address in the open air and departed to their homes. I come now and I see these grounds have been beautified. Upon them stand more than twenty buildings dedicated to the work of educating the sons and daughters of North Carolina. I find more than four hundred of the young men of North Carolina—those who presently are to assume the responsibilities of citizenship and the duties of citizenship—here being prepared for their work. I find more than thirty gentlemen—professors, teachers, officers, engaged in the work of instruction and administration. It is a marvelous change, I say, to have taken place here within so short a time. I come, young gentlemen, I come trustees, I come citizens of North Carolina and the adjoining states, to rejoice with you in the great presperity that has come to this institution. Ah, more! I come to pay my tribute to the men who have contributed to it. I come as a citizen of North Carolina, I come as an American citizen, I come with all the earnestness that is within me—I come to join you and every other honest, upright, thinking individual in our state, —I say I have come to thank the men who have contributed of their means to bring all of these things to pass which have taken place since I was here before.

The question of benefactions and benefactors, as I said in the beginning, is one in which all may take a part if they will, and while we rejoice and pay honor and tribute to the men who have given so largely of their means, we should not forget those who have contributed smaller sums, nor should we forget those who stood by this institution in its darker days. I had the honor once of being a trustee of Trinity College. I was a trustee of the college in its dark days, when it was oppressed with bebt, when its patronage was small, and, while we rejoice now in its prosperity, we should not forget the Cravens, the Carrs, the Odells, the Grays, and other patriotic Methodists who stood by Trinity in its dark days. To remember them is only to show a still higher appreciation of those we speak of now. The gentlemen who have contributed of their means to the building up of Trinity College and bringing it to its present high state of prosperity have put in motion forces that shall live on and on until time shall be no more. The hundreds of young men who come to this institution every year, who receive its training, participate in its college work and go out into the world to lift up humanity, to bless society, to raise the state to be glorious in the nation—I say the men who have builded this institution here have put in motion forces that shall go on and on blessing humanity, lifting up society, and making the people better through all the ages. Monuments builded of granite crumble, monuments builded of brass corrode, but the Dukes have builded here a munument which neither time nor corrosion shall touch. They have builded here a monument that shall live in the hearts and in the memories and in the affections of the thousands of young men who go out from these walls so long as time shall last.

Young gentlemen, I desire to say a word peculiarly to you. I am certainly very much oblidged to Dr. Kilgo for the kind words he spoke of me. I only wish that I was in fact and in truth worthy of them, but still it is no presumption for me to say that I have had at least a small measure of success in life, and I will be pardoned for saying that I have been a hard worker through all my life. I scarcely ever have seen the day when I could sit down and say that I had nothing to do, so when I speak to you this evening a word, I desire that you shall remember that it comes from one who has had some opportunity from experience and observation. I assume that every student of Trinity College is here because he wants to learn how to be something, and how to do something. I want to say to you that your days at Trinity College are simply days of preparation. The best soldier when the conflict comes is the best drilled soildier. These are our days for drilling, for training. The human mind is a curious piece of machinery. Now just what mind is nobody knows. Writers of mental philosophy will undertake to tell us what it is. Still nobody has told us yet. If I were to fall here dead upon this rostrum in the presence of this audience something would have gone out of me—something that is invisible, intangible. Some call it mind; some soul. The nearest approach I have come to learning what it is is what the Bible told me. "And the Lord God formed man of the dust of the ground' and breathed into his nostrils the breath of life; and man became a living soul." Yet, although the soul is indescribable, intangible, invisible, it can be trained and it needs training, and that's what you are here for. It is the drill day with you. Now let me tell you, I have not come here to make any thing but a plain practical address, because I desire to leave with you young men some thoughts that will be helpful to you. The best man when the conflicts of life come is the best trained man. The mind that can weigh and balance and see in all the conflicts of life will ordinarilly arrive at the safest and wisest conclusion. I want to urge that while you are here at Trinity you shall not be neglectful of this opportunity you have of getting the heart trained, of getting the mind trained, so that when the time comes to go away from here you will be able to enter duty as trained soldiers, as drilled soilders. And success in life will largely depend upon the way you discharge your duties here. And when you assume the responsibilities of life I would have you carry one motto and one guiding star; I would have you follow that constantly and forever. That's entitled Dignity of Service. This story is told in the history of the blind king of Bohemia. During his reign war came upon his country. He determined to go into camp and to share the hardships of camp life with his army. News came to him that his soldiers were being driven back, that defeat was staring him in the face, that his army was on the retreat. Orders were given to saddle his horse; he commanded that the reins be tied to the saddle of the guide, then the command

(CONCLUDED ON PAGE SEVEN.)

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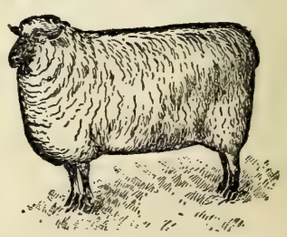
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Benefactor's Day at Trinity.

(Concluded.)

was given to ride to the front. As the blind king went to the front he carried in his hand the kingly standard, and as the standard unfurled they saw written there "I serve." It kindled enthusiasm in the army and they followed the king bearing the standard "I serve" and went on to the fight and into it and under that standard they swept the field and victory perched upon the banners. I would have you, young gentlemen, when you go into the duties of life, go there to serve. If fortune bring you great wealth, do as the benefactors of this institution, make that fortune serve humanity. If you become professional men, if you enter the law, have but one idea, and that is that "I serve." If you become a physician have the idea of service. If you become a politician, have but the simple thought of service to your country, and the man that goes into life with the determination to serve humanity, God, and his country, can never be anything but a successful man.

I want to repeat, that if you want to be successful, be servants. Service is always honorable, and no man's life can be a failure who gives that life to service. No matter what department of life you enter, let us remember that great responsibilities rest upon us. I would have you, young gentlemen, not be content with simple success. Remember that you are trained here at this institution to achieve the highest success. This institution is not yet grown. There is still a growth for it. When you leave its walls and go out into the busy bustle of life, be loyal to this institution. I said in the beginning that since I was here fourteen years ago these buildings have been erected, all these professors have been gathered here and these hundreds of young men have been gathered, yet I am here to say that the institution, the buildings, the work, have simply begun. We need more buildings here; we need more professors here; we need more young men here. There is a great work yet for it to do, and I repeat the appeal I made here fourteen years ago, to the well-to-do, to the rich, to all who are willing, to all who are able everywhere in North Carolina, to send their sons here and let us increase the opportunities and the power of this institution for good. The Methodists of North Carolina ought not to leave a few men to do the work of building here a great institution. Instead of twenty odd buildings we need more than fifty. Instead of thirty-three professors we need sixty-three—because North Carolina needs it, the Southern people need it, the United States needs it. There are hundreds of young men all over this country of yours now deprived of the benefits of education who ought to be here. The Methodists of North Carolina can build here, and, splendid as this institution is, by their liberality it can be made doubly so.

I had on more than one occasion the opportunity to ascend the Amazon River, standing upon the deck of a great steamer. The river is so broad that as we entered it we could see the shore on neither side—it is three hundred miles wide. The thought came to me as we went up the river, "Where is the source of all the water in this river?" I learned that all along the east slope of the Andes is a spring here and a spring there, and bubbling up from the earth they supply the water of this mighty river. They are so small in the beginning that with a stamp of the foot you could put them out, and yet, coming together from every direction along the east slope of the Andes Mountains, they make a river so magnificent that all the navies of the world could be floated upon it and fight a battle, and then not be in sight of each other. The Methodists of North Carolina, if they have the spirit to do for this institution what they may do, if they will but take the spirit of those who have given already, if they will but catch that spirit, imitating the spirit of their Master as well as that of these benefactors and send littles here from the mountains and from the seashores, all gathered together may be able and sufficient to build here a great institution of learning that shall be the greatest honor to the Southern Methodist Church in all this great country of ours. And I take it that every student when he goes away from here will go to help in this great work. Young gentlemen, be benefactors. Serve your country, serve your college, serve your God, serve humanity. Do not be content with just medium success, but go for the very best there is in life. To accomplish the grandest results, to do the most work for your country and your God and humanity.

As one enters the beautiful bay of Rio de Janeiro, on the left we see Sugar Loaf Mountain. There it is different from what it is in our country. There the mountains make right down to the ocean, and as you enter the harbor, at the water's edge rises Sugar Loaf mountain and towers thousands of feet high. As one wends his way up the broad harbor and enters the city he sees a great bay stretching out for fifteen miles, and all around it are great towering mountains, three thousand feet high. There is a road running from the very heart of the city, gradually ascending to the very top of the mountain. A party on one occasion a few years ago undertook to go from the city up to the summit. They were lifted at first up the inclined plane on the top of the Serra. Then they started on the long tramp. Presently they came to the reservoir. That was a thousand feet high above the level of the sea. There were beautiful gardens, everblossoming flowers, magnificent scenery up there, out yonder the ocean, here beneath the city. Some said this is beautiful enough for me; I'll go no further; I am content. Others said: No, I am told that beyond there are still more magnificent scenes, and part of the company struggled on and came to Pineras, and there were great overhanging, arching trees, and beneath them refreshment tables and rich viands and refreshments served there, and all around them it was beautiful and glorious. This was two thousand feet high and magnificent scenery; as far as the eye could sweep there were mountains piled still higher—the bay stretching away from yonder shore. Many said, I will stay here and be content with this magnificent scenery and refreshments. Part said, No! higher up are grander scenes. They came to the Devil's Bridge. Here on one side were mountains and on the other a chasm extended fifteen hundred feet below. Many said, I'll not risk it. A few went on. They reached the summit, three thousand feet above sea level. There were the great swelling Organ mountains with fingers pointing to the heavens. As they stood taking in that magnificent scene, as far as the eye could look toward the east, there was the great swelling ocean, there was the city, there were the mountains. While they stood there simply entranced with that beautiful scenery the sun set. There is no twilight in the tropics; suddenly the moon rose and threw a silver sheen over the city and the bay, and the southern cross appeared in the heavens. So grand and beautiful was the scene that one almost felt that all he had to do was to reach out and touch the southern cross and swing over from earth to heaven.

Young gentlemen, when you have left this institution, some of you will say I know enough, I have arrived at the reservoir, the world is beautiful enough, I have accomplished enough, I have graduated, I know it all, I care not for any more, and sit down and do nothing. Young gentlemen, On! On! Up the ascent of life! There is yet more to be learned—yet grander scenes! Presently you will come to Pineras. You will have accumulated wealth, you will be rated with the comforts of life and say, I have accomplished enough in life, I'll rest. I want to say to you, On and On! there are still grander scenes. The more accomplished in life for God and humanity and country, the more there is in it to take out of it. And presently you will come to the difficulties of life—to the Devil's Point. Don't let these difficulties hinder you from growing and doing and working and striving to accomplish all in life that can be accomplished. I sincerely trust that trustees and faculty and students of Trinity College, in the providence of God, may each one arrive at the very summit of the height of life.

A Notre Dame Lady's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 185, Notre Dame, Ind

A Boy's Wild Ride for Life.

With family around expecting him to die, and a son riding for life 18 miles to get Dr. King's New Discovery for Consumption, Coughs and Colds, W. H. Brown, of Leesville, Ind., endured death's agonies from asthma; but this wonderful medicine gave instant relief and soon cured him. He writes: "I now sleep soundly every night." Like marvelous cures of Consumption, Pneumonia, Bronchitis, Coughs, Colds and Grip prove its matchless merit for all Throat and Lung troubles. Guaranteed bottles 50c and $1 00. Trial bottles free at all druggists.

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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to

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ATTENTION, PASTORS.

Please make up a list of all your official members who are not subscribers to the ADVOCATE and send to this office. We want to send them sample copies. Do this now or you will forget it.

ERRORS IN DATES.

In a recent issue of the ADVOCATE Rev. A. D. Betts raises a question as to the accuracy of certain dates in our minutes in the list of the dead. On investigation we find from the General minutes that the Conference at which Rev. S. D. Peeler joined was held at Pittsboro, in November, 1854. We find also that Rev. W. C. Gannon was admitted on trial at the Conference held at Greensboro, November 12-20, 1856. We do not know how these errors got into the list, but we are sure our painstaking Secretary will appreciate all suggestions that will help to make the minutes accurate.

MISS HELEN RICHARDSON.

For some time the Woman's Foreign Missionary Society of West Market Street church, this city, has been supporting Miss Helen Richardson, one of our representatives in the China mission. Miss Richardson is at home now on leave after fourteen years in China, and, on invitation, came last week to spend a few days with us attending the Greensboro District Meeting on Saturday, and making an address at West Market Street church on Sunday morning, and at Spring Garden Street church in the afternoon.

The address in the morning was delivered to an immense congregation, filling the entire auditorium, and was heard with great interest. Miss Richardson said that she had come to present Jesus, and quoted John 14:6 as the basis of her remarks. The day was observed by the congregation as Children's Day, and many little children were present and listened with rapt attention to the words of the speaker. She is a woman of very pleasing manner, and her visit and work in Greensboro have been greatly enjoyed.

OUR FEMALE COLLEGES.

Last week there appeared in our editorial columns a note about the curriculum of Elizabeth College, of Charlotte, in which it was claimed that this institution has its A. B. degree on a par with the Southern universities. A complaint is lodged against us for this, and we must be allowed to explain that the note was furnished us by the advertising syndicate which recently sent us an advertising order for the College, with request that we insert complimentary. The schools and colleges advertising with us frequently make such requests, and we carelessly allow them to go in as regular editorial notes, without anything to show that they are not original editorial matter. We will try to be more careful in the future and mark all such notices as advertising matter when they make specific claims that we are not willing to be held responsible for.

We know nothing of the case in point. We have always been informed in a general way that Elizabeth College stands well among our Southern colleges for women, but as to the claim set forth in the note referred to we know nothing except as claimed by the college, as we presume this note was authorized by the College authorities. As to the Female Colleges of the South, it is well known that Randolph-Macon Woman's College is the only one South of Baltimore that is classified with the highest grade colleges of the country. The Woman's College, of Baltimore, is also in the same rating. It is a matter of just pride among Methodists that these two institutions represent the two great bodies of Methodists in this country.

LET ALL FALL IN LINE.

It is the purpose of the manager of the ADVOCATE to bring up everything on our subscription list to date, and, as far as possible, one year in advance. In order to accomplish this he has gone to extra expense and trouble to furnish each pastor with a memorandum book containing the lists for the charge, and it has been urged that this year, as never before, the work be carefully looked after. We also wish to add before Conference at least an average of ten new subscribers from each pastoral charge, which will give us an increase of about two thousand circulation. In order to accomplish this we have made the liberal offer to mark up all new subscribers to January 1st, 1906, for the price of one year, $1.50; also to mark up all old subscribers to the same date, provided they pay up all dues to date and $1.50 in addition.

We are glad to report quite an increase as the result of this, and a goodly number have taken advantage of the renewal offer. A few pastors have already nearly completed the list of ten new subscribers, but some have made no response.

The time is slipping away, and we urge all to give attention to this. Where the preacher in charge makes up the lists and sends in the names, we begin to send the paper at once, and charge the amount to the preacher, to be settled at Conference. Preachers must not send any on this that they are not willing to vouch for, as we shall expect the settlement absolutely at Conference.

Now a word to the subscriber. You are interested in the success of your Conference paper. Can you not tell your neighbor, who is not taking the paper, about our special offer and get him interested? Try to secure one new subscriber, and that will help the good work, and be but little trouble to you. We make the urgent request that each one of our subscribers who loves the ADVOCATE and wishes to see it made more useful, try to secure us one new subscriber next week, or at least one new one before Conference.

We close this appeal with the request that each pastor furnish us at once a list of all his official members, who do not take the paper, with their post offices so we can mail each one a sample copy. Please let us have them. A postal card will do.

THE POWER OF A SIMPLE LIFE.

The captive maid in Syria is a remarkable illustration of the power of a simple, unassuming life of faith. As is often the case in Bible history, a really great character is set before us in an incidental allusion—a mere glimpse, as it were, in passing. At first one would expect that such a character as Naaman, "captain of the host of the King of Syria, . . a great man with his master, and honorable," would overshadow every other character in the story. Was he not entitled to such pre-eminence, "because by him the Lord had given deliverance to Syria?" "He was also a mighty man in valor." Nevertheless, with all the pomp and glitter with which he is announced in the beginning of our story, he is scarce seen till another appears, so far superior in all that goes to make up the qualities of a great and enduring character, that we lose interest in the one whom we at first thought entitled to be the prime hero of a thrilling story.

It is often thus. The qualities that make heroes and heroines are not necessarily found in military chieftains, or in men and women whom wealth and social position have exalted. Kingly honors may be accorded to a charlatan, and queenly prerogatives may be exercised by a shrew; but neither royal birth, nor wealth, nor social position can purchase for one the qualities of head and heart which make him worthy of the highest esteem while living, and of an imperishable memorial when dead. It was Mary's character, dominated by the spirit of an undying love for the Master, and expressed in symbol by the anointing oil, which gave her an imperishable memorial in gospel story. She lives thus in gospel story because she was capable of doing an unselfish thing, which, after all, is the only great thing.

The greatness of the little maid, overshadowing all the pomp and display of greatness exhibited by the Syrian captain, was manifest in her unselfishness. How mighty must have been the impulse of love which prompted her to rise above the resentment of a great wrong committed against her in her enforced captivity! How simple, yet how wondrous that love and faith which prompted her, on hearing of Naaman's afflictions, to say to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." Can we think of Naaman, of the King of Syria, or even of the prophet of Samaria as exhibiting more clearly the marks of true greatness, or a sublimer faith than this obscure maid? She is indeed the overshadowing character in this matchless story.

A FINE STUDENT BODY.

On Tuesday morning we had the pleasure of conducting the opening exercises at Greensboro Female College. We felt at once that Methodist education in the State is debtor to the flames, if by these we have tested the loyalty of our people and brought them into larger sympathy with us in our efforts to provide for our girls the best opportunity for education under the influence of Christian ideals. It is even so. We are stronger than we were a year ago. While the problems were not all solved we are nearer to a final solution and the atmosphere is greatly clarified.

We found a larger student body than we had a year ago, composed of much of the best material of Methodism in the State, comfortably housed, and taking hold of the work with evident enthusiasm. The workmen are still engaged on the unoccupied portion of the building, and when completed this will truly be a plant of which every Methodist in the State may feel proud.

Mrs. Robertson and the new faculty are working together like old comrades and the outlook is cheering. All those who have made pledges to aid the work of reconstruction should make it a point, if need be by sacrifice, to come to help of the building committee now by arranging to turn in the amount at once. There is a great future for Greensboro Female College, if we are true to the men who, by great sacrifice, are struggling to finish the work of reconstruction.

NOTES AND PERSONALS.

THE postoffice address of Rev. John R. Brooks, D.D., is Reidsville, N. C.

A NOTE from a member of the faculty of Trinity College says that the enrollment both in the College and in Trinity Park School exceeds that of all last year.

REV. T. A. Sykes, of Siler City circuit, North Carolina Conference, was in the city last week and gave a cheerful report of the work in his charge. We greatly enjoyed his visit to the ADVOCATE office.

THE International Committee of the Young Men's Christian Association announces the Day and Week of Prayer for Young Men, November 13-19. The exercises will begin on Sunday, November 13th.

REV. Dr. W. W. Bays, of Charlotte, spent last Saturday in the city and made the ADVOCATE office a pleasant call. He went to Thomasville Saturday evening, where, on Sunday, he preached for Brother C. M. Campbell, and lectured on Monday night.

WE regret to note that Rev. T. J. Gattis, of Charlotte, a superannuate of the North Carolina Conference, suffered painful injuries last week by an accidental fall through a trap door in the office of C. H. Robinson & Co. We sincerely hope his injuries may not prove serious.

THE marriage of Mr. John D. Hatchett, of Concord, N. C., to Miss Lida B. Smith, daughter of Rev. and Mrs. Thos. W. Smith, is announced to take place at the home of the bride's parents in Concord on to-morrow evening. The ceremony is to be per-

formed by the father of the bride. We offer congratulations in advance.

At the annual meeting of the American Board of Foreign Missions of the Congregational Church, last week, it was announced that there is an increase in the amounts of gifts from individuals and churches, but a marked falling off in legacies. The receipts for the year were $703,601, and the increase of gifts from individuals and churches was $5,531 over the figures of the previous year. The receipts from legacies fell to $100,000, the lowest in seventeen years, and nearly $40,000 less than the average during the last ten years.

The First Presbytery of the Associate Reformed Presbyterian Church, in session at Steele Creek church, Mecklenburg county, last week, voted against the proposition to unite with the United Presbyterian Church. The proposition failed by a small majority, 35 voting for and 37 against the overture. Of the ministers, 21 voted for union and 9 against it; while of the elders, 14 voted for and 28 against the proposition. As the differences are almost entirely sectional we presume the pending Presidential campaign did not help the movement.

North Carolina Methodism.

Rev. J. J. Renn is holding a meeting at Oakdale Mills, near Jamestown, this week.

Rev. M. H. Tuttle, of the North Carolina Conference, was visiting relatives about Lenoir last week.

The Locust correspondent of the Stanly Enterprise says: "The Methodists have organized their church here with about twelve members. They will soon begin operations towards building."

Rev. and Mrs. E. D. Fox entertained at the Methodist parsonage on last night quite a crowd of young and old people at a scuppernong feast, which was a very enjoyable affair and was enjoyed very much by all.—Stanley cor. Charlotte Observer.

Rev. J A. Bowles recently closed a tent meeting near the Finishing Mills, on North Elm Street, which continued about two weeks. Quite a number made a profession. The attendance was large at nearly all the services, and the crowds were very quiet and orderly.

The Concord Times on last Friday said: "The series of meetings at Central Methodist church continue. Mr. McLarty preaches every night at 7:15. A ladies' prayer-meeting is held every afternoon at 3:30. Saturday afternoon at the same hour there will be a children's service."

Mr. John A. Hodgin, a prominent member of Centenary church, Greensboro, had the misfortune last week to lose his barn, together with feed and a number of cattle and hogs. The fire was caused by sparks from a traction engine which was being used to cut feed. The loss is estimated at $5,000.00, with $1,000.00 insurance.

The Statesville Landmark last week said: "The meeting at West End Methodist church closed Sunday night. It had been in progress just a week and from 125 to 150 conversions have been reported, 30 or 40 of whom united with the church. Rev. W. K. Houk, who conducted the meeting, left yesterday for his home at Morganton."

Rev. J. J. Renn, of the Greensboro circuit, has had some very successful meetings. The one recently closed at Friendship continued ten days and was really a great revival, perhaps the best meeting enjoyed by that church in many years. There were many professions and the church was greatly revived. Nineteen were received into the church before the meeting closed with seven candidates yet to receive.

The Twin-City Daily Sentinel on the 14th had the following pleasing note about one of our best and most faithful men: "Rev. Harold Turner, pastor of Burkhead M. E. church, received a pleasant surprise this morning. A dray delivery wagon stopped in front of the parsonage. It was loaded with provisions, contributed by members of the congregation and friends of the popular pastor. Rev. and Mrs. Turner duly appreciate the kindness of their friends."

The Twin-City Sentinel last week had the following item: "Rev. T. H. Pegram has returned from a visit to his sister near Walkertown. He has recovered from his recent attack of illness and says he feels better than for a year or more. Mr. Pegram regrets that he could not be here to make an exhibit at the fair last week. He has an ear of corn that weighs one and a half pounds. Also one dozen sweet potatoes weighing twenty-eight pounds, and a squash fourteen inches in diameter. All of these grew in his garden."

Yesterday a Woman's Foreign Missionary Society was organized in the Methodist church here, with the following officers: Mrs. F. S. Lambeth, president; Mrs. C. M. Campbell, vice-president; Mrs. J. N. Hauss, secretary, and Mrs. J. A. Green, treasurer. This society will direct its work to a special field in Kobe, Japan, which is now in charge of Mr. and Mrs. William Court, missionaries who went from Nashville, Tenn., three years ago; and this society is named "The Trawick-Court Missionary Society," in honor of Mr. Court and his wife, who was a Miss Trawick before marriage.———Dr. W. W. Bays is expected to preach in the Methodist church here next Sunday morning, and will remain over and deliver a lecture in Lambeth Hall Monday night.—Thomasville cor. Charlotte Observer.

Last Sunday was a memorable day in the history of Main Street Methodist church. Fifty-five of the converts of the recent revival were received into the church, thirty-seven of the number by baptism. Of the remaining eighteen, sixteen had already been baptised, and two desired to be baptised by immersion. The candidates for church membership more than filled the altar rail and a second row had to be formed for the convenience of the pastor in administering the sacred rite. The scene when the new members were asked to face the congregation and the old members were invited to come forward and give them the right hand of fellowship recalled a similar event during the pastorate of the lamented Stamey some sixteen or seventeen years ago. No such ingathering into the Methodist fold has taken place since then, the accessions for that Conference year being one hundred. About twenty-five more persons have given Pastor Wagg their names for church membership. The new members are principally Sunday-school pupils, which is a great encouragement to the faithful teachers.—Webster's Weekly.

American Anti-Saloon League Convention.

The annual convention of the American Anti-Saloon League is to be held in Columbus, Ohio, November 16th to 18th inclusive. Delegates are being appointed by the church bodies throughout the entire country, and the indications are that this will be the greatest gathering ever assembled under the auspices of the Anti-Saloon League movement. The program for this meeting contains the names of a number of men of more than national reputation. The Convention proper is to be preceded by a week's Conference of leading temperance workers from all parts of the country.

The Anti-Saloon League does not seek membership in the unit of individuals, but in the unit of organizations. Its object is to bind together all the Christian and reform organizations now existence for a united attack upon the saloon system. This conference is a "School of Methods", in which the best plans of work are brought forth and discussed with a view to aggressive, united action. All persons engaged in the work of saloon suppression are invited to be present and participate in this conference. It opens on Wednesday, November 9th, and will continue up to the opening of the Convention on the morning of November 16th.

MARRIAGES.

BROWNING–WOOTERS.—On September 28th, 1904, by Rev. J. J. Renn, at the residence of Mr. C. H. Wooters, Mr. J. C. Browning and Miss Annie O. Wooters, of McLeansville, N. C.

SINK–BERGMAN.—On October 13th, 1904, by Rev. J. J. Renn, at the residence of Mr. H. Bergman, Mr. John L. Sink, of Greensboro, and Miss Annie L. Bergman, of Pomona, N. C.

MOTT–DAVIS.—At the home of the bride's father, Mr. I. I. Davis, Morganton, N. C., on the 11th day of October, 1904, Mr. Carlton B. Mott and Miss Gertrude Davis, Rev. R. D. Sherrill, officiating.

Conference Notice.

The Class of the Second Year will meet at 9:30 a. m., Wednesday, November 9th, at the place designated in the Conference Directory. Every member of the class is expected to be present at first session of the examining committee.

Geo. D. Herman, Chmn.

King's Mountain, N. C., Oct. 11, 1904.

Important Notice.

Rev. T. F. Marr, pastor of Tryon Street church, Charlotte, and host of the approaching Conference, requests that the presiding elders send to him at once a list of the delegates from their districts, also the names of the applicants for admission on trial.

AN INTERESTING BIT OF HISTORY.

"The Original Four."

About ten years ago in Greensboro, N. C., were made the small beginnings of a business which has grown to be one of the largest in the State and which has stamped the impress of its influence indelibly upon the history of fire insurance in North Carolina. When the first of the Greensboro Fire Insurance Companies was organized the Managers adopted plans and policies differing from those of any other companies operating in the State, and with such success that they derived a greater profit from the business than the older companies, and at the same time were able to reduce the cost of insurance to the public twenty per cent. This was the occasion of a series of pitched battles, or rather combined attacks by the other companies upon the Greensboro companies covering a period of eight years.

It is an interesting fact that every time the combination of opposing companies opened up hostilities anew, as happened on an average every two years, there arose from the "wreck and carnage" a new Greensboro Fire Insurance Company, until there are now four of these companies, all under the same management, with a combined surplus to policyholders of over half-million dollars, and a premium income of over $150,000.00. They are the Southern Stock-Mutual Insurance Company, of which B. D. Heath is President; the Underwriters of Greensboro, of which J. Van Lindley is President; the Home Insurance Company of Greensboro, of which R. L. Holt is President; and the Southern Underwriters of which D. A. Thompkins is President. These constitute "The Original Four", and A. W. McAlister is Secretary and Manager of the four companies.

It is due entirely to the position taken by these companies that rates are twenty-five per cent. lower in North Carolina than in any other Southern State, and in their resistance against increased rates which has resulted in annual saving to the people of the State of over $250,000.00, they were absolutely alone, with out the co-operation of any other company, domestic or foreign.

They have instituted a number of reforms in underwriting, liberal in their character to the insured, which have since been adopted by the South-Eastern Tariff Association. The Greensboro companies were the first to recognize that the hazard of a building in process of construction is no greater than it is after it is occupied, and eliminated the extra charge for permission to complete a building in process of construction.

They were also first to recognize that there is no greater hazard in the temporary vacancy of a dwelling during the absence of the owner occupying it than there is when occupied, and to eliminate the extra charge therefor. The South-Eastern Tariff Association adopted these same regulations several months after they were promulgated by the Greensboro companies.

With such a record as this, property owners will do no more than simple justice, and will promote their own interests at that, when they see to it that their property is insured in these companies, "The Original Four," nowhere else.—Greensboro Telegram.

The Family Circle.

Filling the Measure to the Brim.

"A servant with this clause
Makes drudgery divine,
Who sweeps a room as for thy laws
Makes that and the action fine."

* * * * * *

"They also serve, who only stand and wait."

I have been watching the gradual ripening of the fields, as the summer sun has poured its genial heat upon the grass, the oats, the rye, the buckwheat, and the corn. Day by day they have attained a sturdier growth, and taken on a richer coloring. From my window I see the green ranks of the corn, a royal array, in army with banners, and the rye, that was blue-green a little while ago is a pale gold as the filled ears wait the touch of the reaper. Over the meadow, sweet with fragrance of the buckwheat, it would seem that snow had fallen, so white it is, so stainless, so level is its wide expanse

The grapes on the trellis are purpling and their scent is borne on the breezes, an attar of all the summer's perfume condensed into one delicious odor; the orchards are heavy with their burden of fruit, the hills and valleys, the shining rivers, the little dells where mosses grow, the glen full of shadowy nooks, the creek fringed with cardinal flowers, the pastures bordered with aster and golden rod, the old stone wall wreathed with brier and vine, all tell the same story of nature's completed task, as she fills the measure to the brim, heaps it, presses it down, heaps it again, till it is piled high and brims over.

I am anew impressed with the wonderful productiveness and lavish generosity of nature, with her unstinted bounty, her overflowing abundance. No matter how much she spends, she has plenty in reserve. She is never exhausted, never irretrievably despoiled. Drouth may parch her in one corner of her domain, and famine follow in its wake, but somewhere else a beneficent spring will bless the erstwhile barren soil with new vitality and force. The soil will claim its rest, it will sometimes demand its right to lie fallow, it will insist on a succession of different harvests. These are but incidents and episodes—they do not effect the fact that the great, strong, splendid mother-heart still throbs and pulsates with a dominant vitality, that still her mood is that of Eve, the mother of all living, unworn after thousands and thousands of years, her face yet wearing the loveliness of youth. and every season bringing her some new charm. For nature, like love, is the synonym for giving and for service, and only in giving and in service, is youth kept unstained and unbroken, and life forever made desirable and remunerative.

Analogies are evident. The four seasons of the year typify our passing seasons, and after the period of the sowing, of preparation, of task work for reward, arrives the season of fulfillment, when still we may give and we may serve, but our chief end shall be rather to glorify God, than to do aught for ourselves and our households, save as we glorify him, by our diligence and faithfulness as we walk with them

We may fill to the brim our daily cup with an expressed and unmeasured thankfulness. If ever we are tempted to look on the darker side of our experiences, it is a tonic to enumerate one by one our mercies, beginning with those which are personal, and which belong to the deeper inner experience, then including physical gifts, health of body, freedom from infirmity, ability to carry out plans without hampering restrictions, and proceeding from the center to the circumference, remembering our circumstances of ease, our power of influence, our homes, friends and dear ones. We are often almost embarrassed when we try to reckon the sum of the Lord's great goodness: it is amazing and past our finding out. We understand how such men as William Law found three hours daily not too long a space for prayer, how John Knox and other mighty men of valor often spent the night in their communion with God, and knew not that it had gone till the dawn light shone through the pane. In thankfulness alone we may fill the chalice of our days, till it reaches the overflow.

But our prayers must be more than ascriptions of praise, even more than confessions of our sin, and more than the plea of our want. We are workers with Christ, and with him we may pray for the conversion of the world, for the other sheep whom also he must bring, until all the wanderers are safe in the fold, and his kingdom is acknowledged the world around. Intercessory prayer includes our asking gifts and grace for our friends, by name, without periphery or poetic phrase, petitioning our God for good things and for his Spirit that John and Mary and Louise and Kenneth may enter on the blessed life, and be able to renounce whatever is in opposition to it. Intercessory prayer may have its wider scope than this; it should reach forth and ask the sure and speedy redemption of the globe With the life hidden from the sight of men, and grafted into that of the Son of God, we shall not fail to pray often, earnestly, and with faith for the furtherance of all God's work.

When our Lord was leaving his disciples, he told them that the comforter would come and abide with them. The comforter, working with us, dwelling in us, the Holy Ghost; immanent in temples of clay. Each of us may have the Holy Ghost; each should and must be possessed by him, if our Christ-life is to be a whole, and not a fragmentary thing For this gift of gifts, the consciousness, with us of the Spirit, we should never cease to pray.

"As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when thou dwellest in a human soul,
All heaven's own sweetness is around it thrown."

—Margaret E. Sangster.

Fearful Odds Against Him.

Bedridden, alone and destitute. Such, in brief was the condition of an old soldier by name of J. J. Havens, Versailles, O. For years he was troubled with Kindey disease, and neither doctors nor medicines gave him relief. At length he tried Electric Bitters. It put him on his feet in short order and now he testifies: "I am on the road to complete recovery." Best on earth for Liver and Kidney troubles and all forms of Stomach and Bowel Complaints. Only 50c. Guaranteed by all druggists.



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Suffering

Will Not Help Your Disease, but Will Weaken Your Nerves.

Folks who think it is better to bear pain than soothe it—are wrong.

Old-fashioned doctors used to say it was better, because they had nothing with which to ease pain but dangerous, heart-paralyzing drugs.

But now, that a safe remedy has been found, Dr. Miles' Anti-Pain Pills, it is wrong to suffer, for nothing can be gained but weakened nerves.

A safe rule to remember is: When in pain, take an Anti-Pain Pill.

This will soothe your quivering nerves.

Dr. Miles' Anti-Pain Pills relieve pain by restoring the natural secretions, in which they differ from opium and similar narcotic drugs, which relieve pain by checking the action of the glands.

They are sure and harmless, and are the latest medical treatment for the cure of Headache, Neuralgia, Backache, Rheumatism, Dizziness, Toothache, Stomachache, Menstrual (Monthly) Pains. Also nerve irritations like Sea-Sickness, Car-Sickness, Sleeplessness, Indigestion, etc.

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"I have used Dr. Miles' Anti-Pain Pills for sick, nervous headache, and have received the best results. I heartily recommend their curative properties, for they are successful."—REV. RAY A. WATROS, D. D., Iowa City, Ia.

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Please mention this paper.

Our Little Folks.

Death's Master.

A Christian woman was once dying of internal cancer. She was attended by a Roman Catholic nurse, who was very much astonished at the calm patience and peace of the poor sufferer. A friend of mine called to see her one day. The door was opened by the nurse.

"How is Mrs. Blank today?" inquired my friend.

"She is very ill, sir," was the reply. The nurse then gave the following details: "Last night she was seized with violent pain, and I thought she was dying. I said to her:

"'You are dying; shall I send for a clergyman to prepare you for death?'

"'Oh, no,' she said; 'I want no minister, for I am ready to die at any moment.'

"'But,' I said, 'are you not afraid to die?'

"'No, indeed, not a bit,' she replied.

"'Tell me why you are not afraid to die, when you have not been prepared by your clergyman, nor received the rites of your church.' I said.

"'Because,' she replied, joyously, 'I belong to death's Master. I am a poor sinner saved by grace.'"—Selected

The Elevator Boy.

There was a lean, freckle-faced boy who a year or two ago ran the elevator up and down in an old, shackly office building in Philadelphia. I often went up in it, but certainly I never suspected "Billy" of any noble quality which raised him above other boys, high as was Saul among his brethren.

But one day the old house began to shudder and groan to its foundations, and then one outer wall after another fell amid shouts of dismay from the crowds in the streets. And Billy, as these walls came crashing down, ran his old lift up to the topmost story and back again, crowded with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare, and swayed to and fro. The police tried to drag the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads.

"There's two women up there yet," said Billy stolidly, and he went on up to the top, facing a horrible death each minute, and knowing that he faced it. Presently through the cloud of dust the lift was seen coming jerkily down with three figures on it. As it touched the ground the whole building fell with a crash. The women and the boy came out on the street unhurt, and a roar of triumph rose from the mob. Scores had been saved by the fidelity of the heroic elevator boy.

But it was six o'clock, and Billy slipped quietly away in the dusk and went home to his supper; for your real hero does not care to remain for the shouts and clapping of hands.—Rebecca Harding Davis, in The Interior.

Making it Pleasant for Others.

Dick and Alice were in the garden picking raspberries.

"Dick," said Alice, "wouldn't it be nice to be summer boarders like Margaret Keith and Edith? They've nothing to do, an' they're always dressed up."

"Humph!" said Dick. "I guess they'd like to be over here. There they are now, peeking at us through the fence. Seems to me they're lonesome."

This was a new idea to Alice. She had always supposed that the little Keiths had everything they wished for. Sometimes she had watched them with longing eyes wishing that she could ride in a carriage as they did. But perhaps Dick was right. They might be lonesome. This thought made Alice feel sorry for the little strangers, and anxious to cheer them up a bit.

"Dick," she said, "don't you b'li ve we ought to invite 'em over?"

Dick did not wait to reply. He ran to the gate and held it wide open. "Hello!" he called, "don't you want to come over?"

The Keiths did not require a second invitation. Hand in hand they came, Edith shyly holding back a little.

"I guess we know your names," Dick said pleasantly. "My name's Dick, an' that's my sister Alice."

It did not take the children long to get acquainted. In a few minutes they were chatting away as if they had always known one another.

"You've got a lovely garden," Margaret said admiringly. "I love these dear little walks 'tween the rows of currant bushes."

"So do I," said Edith, helping herself to raspberries.

"We're going to make hay tomorrow," Dick said, hearing the bell ring for tea. "Perhaps you'd like to come with us."

The little Keiths were on hand bright and early the next morning.

What a jolly ride they had in the big hay cart! And how they did enjoy romping in the field! Sometimes they raked the sweet smelling hay, and sometimes they lay half buried in it.

What fun it was, too, to snuggle up alongside of Dick, and have Alice cover them with hay! Then there was the ride on top of the load to the great barn where the men pitched the hay on the mow, and jammed it down with pitchforks.

All through the haying season the children romped together in the fields. And what a change the free out of door life made in Margaret and Edith! Their cheeks, that had been pale and thin, soon became round and rosy with the glow of health.

But the benefits were not all one-sided. Mr. Keith was grateful to Dick and Alice for their kindness, and tried to make things pleasant for them. Sometimes he took them out rowing, and sometimes they went riding in the carriage with Margaret and Edith.

"We never expected they'd take us to ride," Dick and Alice one day said to their mother. And they had not. They had simply wanted to make a nice time for two little strangers who they thought were lonesome.—Selected.

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Goldsboro,	$20 00	Greensboro,	$17 00	Statesville,	$17.00
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Raleigh,	18 50	Salisbury,	17 00	Asheville,	15.40
Durham,	17.00	Charlotte,	18.30	Hendersonville,	15.85

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Woman's Foreign Missionary Society

CONDUCTED BY MRS. L W CRAWFORD, GREENSBORO, N C.

Second Quarterly Report, W. F. M. S., June 1 to August 31, 1904.

DISTRICTS.	Dues.	Pledge.	F Bumpass Mem	Women.	Bible	Thirty.	Circle of	Fund.	Conf. Ex.	ships	Scholar	Total
Asheville,	28 95	39 50			60 00		25 00	3 55				157 00
Charlotte,	54 90	19 32					25 00	2 50				101 72
Franklin,	9 25											9 25
Greensboro,	38 95	54 15	4 50					6 02				103 62
Morganton,	12 60	2 00						1 00				15 60
Mount Airy,	3 75	1 00						25				5 00
Salisbury,	41 55	7 00					25 00	2 25				75 80
Shelby,	34 10	16 75	1 00				2 00	2 50				56 35
Statesville,	23 45	3 50						5 00				31 95
Waynesville,	6 75											6 75
Winston,	17 40	1 30	50					1 50				20 70
Total Adult,	271 65	144 52	6 00	60 00			77 00	24 57				583 74
" Golden Links,	73 42	59 30	60					4 75				138 07
" Light Bearers,	147 95	114 72						3 55				266 22
Grand Total.	493 02	318 54	6 60	60 00			77 00	32 87				988 03

RECEIPTS.		DISBURSEMENTS	
F. Bumpass Mem. on hand,	$ 30	Paid Conference President,	$ 8 75
Conf. Ex Fund on hand,	133 47	" " Cor. Sec,	22 00
Collected for Conf. Expenses,	32 87	" " Juv. Supt,	11 75
" for other purposes,	955 16	" Waynesville Dist. Sec.,	12 50
		" Winston " "	3 00
		" Greensboro " "	2 00
		Expenses Mrs. F. Siler,	12 50
		Printing Blanks,	4 25
		Sent General Treasurer,	948 56
		F. Bumpass Mem. retained,	6 90
		Conf. Ex. Fund "	89 59
	$1121 80		$1121 80

MRS. P. N. PEACOCK, Treasurer.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Pour forth the oil, pour boldly forth,
It will not fail until
Thou failest vessels to provide
Which it may freely fill.

Dig channels for the streams of Love
Where they may broadly run;
And Love has overflowing streams
To fill them every one.

But if at any time thou cease
Such channels to provide,
The very springs of Love for thee
Will soon be parched and dried.

For we must share, if we would keep,
That good thing from above;
Ceasing to give, we cease to have,
Such is the law of Love."
—R. C. Trench.

Self-Denial of Japanese Women.

Sacrifice is very largely a relative term, and an act of abstinence which to one person may mean nothing may constitute to another person—for one reason or another, from taste, temperament, or social environment—a serious deprivation. It is both pathetic and comical to read that in the European part of Tokyo Japanese servant girls are dispensing with the services of the hairdresser and are doing up their own hair in order to contribute the small fees which they would otherwise pay for such service to the funds which are being collected for the care of the wounded in the war, or for the soldiers' families. It should be mentioned, however, that the doing up of the hair in Japan is a much more difficult task than any European coiffure Other Japanese women of the poorer classes are going without fish with their rice every other day, in order by so much to help the soldiers. Many of these women are "heathen." How many Christian women in America would be willing to do this sort of thing to help on the warfare of foreign missions? Doubtless many would do it, but doubtless many are not denying themselves at present in a similar degree.

A Mutton Chop Which Brought $12,000.

We have heard recently of a Scotch woman who lived on oatmeal that she might give to missions A friend gave her a six pence to buy a chop, but she said: "I have been without chops for nine years, I can do without the chop." The friend some time after, being at a dinner where a number af wealthy people were present, told the story of that chop. Many were deeply impressed, and one lady among them spoke up and said: "I never went without a chop for Christ yet. I will give a thousand pounds for missions. Another and another spoke, until around that dinner table the old Scotch woman's six pence worth of mutton chop had grown into $12,000 to send the gospel to the heathen.—Missionary Review of the World.

She Hath Done What She Could.

The following letter was not intended for publication, but we feel that such an example of prayerful interest and loving self-denial should be given wings:

DEAR MRS. CRAWFORD —I am a stranger to you, and a perfect invalid. I always desired to be a missionary had my health permitted I have thought if I were able would like to support a missionary in my stead if I just had the means, but not being able to do either, I have to content myself with just praying for the cause.

Sometime ago I saw an account in the ADVOCATE, also the picture, of Miss Margaret Foster studying medicine in Philadelphia to go as a missionary. I send this dollar for her, unless you see where it is needed worse. It is a small mite but the best I can do (as I am not able to work), after paying at my church, though I have not been able to get to church in over nine years. I enjoy your pieces in the ADVOCATE. Mamma takes that paper.

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Quarterly Meetings.

ASHEVILLE DIS'T—4th Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	Sept	3 4
Bethel	"	3 4
Marshall circuit, Walnut Creek	"	8 9
Hot Springs ct., Antioch	"	10 11
Ivey circuit, Barnardsville	"	13 14
Bald Creek circuit, Bald Creek	"	15 16
Burnsville circuit, Burnsville	"	17 18
Swannanoa circuit, Swannanoa	"	4 25
Hendersonville station	Oct	1 2
Hendersonville ct, Hillgirt	"	3 4
Cane Creek ct., Tweed's ch.	"	8 9
Old Fort circuit, Person's Church	"	15 26
Weaverville circuit	"	22 23
Weaverville station	"	29 30
Central	Nov.	5 6
Haywood Street	"	5 6

CHARLOTTE DIST—4th Round.

J. E. Thompson, P. E., Charlotte, N. C.

Pineville, Pineville	Aug	27 28
Dilworth	"	28 29
Trinity	Sept.	4 5
Hoskins	"	4 5
Morven, Bethel	"	10 11
Brevard	"	18 19
Chadwick	"	18 19
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Weddington, Weddington	Oct	1 2
Matthews, Matthews	"	2 3
Clear Creek, Zion	"	8
Tryon street	"	9 10
Calvary	"	9 10
Lilesville, Forestville	"	15 16
Wadesboro station	"	16 17
Ansonville Mt. Vernon	"	22 23
Polkton, Polkton	"	23 24
Waxhaw, Waxhaw	"	29 30
Derita, Pleasant Grove	Nov.	5 6

FRANKLIN DIS'T—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Murphy Station	Oct.	1 2
Robbinsville circuit, Robbinsville	"	8 9
Hiwassee circuit at Martin's Creek	"	15 16
Hayesville circuit at Hayesville	"	22 23

GREENSBORO DIS'T—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Uwharrie Oak Grove	Oct.	1 2
Asheboro circuit, White Chapel	"	7
Enterprise Concord	"	8 9
Ramseur, Ramseur	"	9 10
High Point, Washington street	"	16
High Point, South Main street	"	16
West Randolph, Hopewell	"	22 23
Randolph, Mount Vernon	"	23 24
Wentworth, Reidsville	"	27
Reidsville, Main St	"	27
Reidsville, Ware's Chapel	"	27
Ruffin, Reidsville	"	28
Greensboro circuit, Muir's Chapel	"	29 30
Greensboro, Centenary	"	31
Greensboro, West Market	Nov	1
Greensboro, Walnut St	"	2
Greensboro, Spring Garden St	"	3
Pleasant Garden, P. Garden	"	5
Liberty, Liberty	"	5 6

MOUNT AIRY DIS'T—4th Round

J. A. Cook, P. E., Mount Airy, N. C.

Jonesville circuit at Jonesville	Aug.	2 28
Elkin station	"	28 29
Sparta ct., Potato Creek	Sept	3 4
Laurel Springs ct. Chestnut Hill	"	10 11
N Wilkesboro ct., Miller's reek	"	17 18
Wilkesboro ct. Wilkesboro	"	18 19
Rockford ct. at Stony Knoll	"	24 25
Mount Airy station	"	25 26
Creston ct. Thomas Chapel	Oct.	1 2
Watauga ct., Henson's Chapel	"	2 3
Boone ct. Fairview	"	8 9
Helton circuit at Methodist Chap	"	15 6
Jefferson ct. Jefferson	"	16 17
Yadkinville ct., at Center	"	22 23
Stokes ct. at Antioch	"	29 30
Pilot Mountain ct at Pinnacle	"	30 31
Mount Airy circuit at Green Hill	Nov	5 6

SPECIAL MEETINGS.

Pilot Mountain Circuit

Mount Hermon, Tuesday 11 a m. Oct 25
Westfield Wednesday 11 a m Oct 26
Pilot Mountain Thursday night Oct 27
Chestnut Ridge Friday 11 a m Oct 28

Mount Airy Circuit

Oak Grove Wednesday 11 a m Nov 2
Beulah Thursday 11 a m Nov 3
Mount Zion Friday 11 a m Nov 4

MORGANTON DIS'T—4th Round

J. H. West, P. E., Rutherford College N. C.

Morganton station	Aug.	13 14
Cliffside circuit, at Oak Grove	"	20 21
Henrietta and Caroleen	"	21 22
Marion station	"	27 28
Connelly Springs ct., Ruth. College	Sept	3 4
Table Rock ct at Mt Grove	"	10 11
North Catawba ct, Green Mt'n	"	17 18
Morganton circuit Mt Pleasant	"	18 19
Forest City ct . Salem	"	23 24
Rutherfordton station	"	25 26
Green River circuit, Bethlehem	Oct	1 2
Elk Park, Elk Park	"	8 9
Spruce Pine ct Valley View	"	15 16
Bakersville station, Bakersville	"	16 17
Broad River ct., Tanner's Grove	"	22 23
Thermal City ct Pisgah	"	29 30
McDowell circuit, Nebo	Nov.	5 6

STATESVILLE DIS'T—4th Round

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit at Littlejohn's	Aug.	20 1
Lenoir station	"	21 22
Mooresville station	Sept.	3 4
Mount Zion station	"	4 5
Mooresville circuit, Centenary	"	10 11
Troutman circuit, Wesley Chapel	"	11 12
Caldwell circuit, Rocky Mount	"	17 18
Granite Falls station	"	18 19
Statesville circuit, Chapel Hill	"	24 25
Statesville, First Church	"	25 26
Statesville, West End	"	25 26
Clarksburg circuit	Oct.	1 2
Iredell circuit	"	8 9
Maiden circuit, May's Chapel	"	15 16
Newton circuit, Friendship	"	16 17
Hickory station	"	16 17
Alexander circuit	"	22 23
Stony Point circuit	"	29 30
Catawba circuit	"	30 31

SHELBY DISTRICT—4th Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Aug.	21 22
Bessemer City ct Bessemer	"	17 18
West End and Ozark, Gastonia	"	18 19
Mount Holly ct. at Mt. Island	Sep	3 4
McAdensville station	"	4 5
ElBethel station	"	10 11
King's Mountain station	"	1 12
Bellwood circuit at Kadesh	"	17 18
Polkville circuit	"	18 19
Southfork circuit at Wesley Chap	"	24 25
Lincolnton circuit at Marvin	Oct.	1 2
Lincolnton station	"	2 3
Lowesville ct. at Salem	"	8 9
Rock Springs circuit	"	9 10
Stanley Creek circuit at Stanley	"	15 16
Cherryville circuit	"	22 23
Lowell circuit at Lowell	"	29 30
Gastonia, Main Street	Oct. 30	Nov. 1
Shelby circuit	"	5 6

SALISBURY DIST—4th Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Forest Hill	Aug	20 21
Concord, Epworth	"	21 22
Concord circuit, Bogees	"	27 28
Concord, Central	"	28 29
Albemarle circuit, Century	Sept	3 4
Albemarle station	"	5 6
Salisbury, Main Street	"	10 11
Salisbury, First Church	"	11 12
Big Lick circuit, Big Lick	"	17 18
Salisbury circuit, Providence	"	24 25
Spencer station	"	25 26
Linwood circuit, Linwood	Oct.	1 2
Lexington station	"	2 3
Lexington Mission	"	3
New London circuit, New London	"	8 9
Gold Hill circuit, Wesley Chapel	"	9 10
Jacks n Hill circuit, Macedonia	"	11 12
Norwood station	"	15 16
Cottonville ct., Cedar Grove	"	16 17
Tabor & Vance Mill, Tabor	"	2 23
East Salisbury station	"	23 24
China Grove circuit, China Grove	"	29 30
Woodleaf circuit, Woodleaf	"	30 31
Mt. Pleasant ct , Cold Springs	Nov.	5 6
Salem station	"	6 7

WINSTON DIS'T—4th Round.

D. Atkins, P. E., Winston-Salem, N. C.

Southside and Salem	Aug.	27 28
Walkertown	"	28 29
Stoneville & Mayodan, Price	Sept.	3 4
Leaksville and Spray	"	3 4
Stokesdale, Eden	"	10 11
Summerfield, Glencoe	"	17 18
Kernersville, Zion	"	24 25
Thomasville	"	25
Forsyth, Marvin	Oct.	1 2
Burkhead	"	2
Grace	"	2
Davidson, Olivet	"	8 9
Centenary	"	9
Lewisville, Union	"	15 16
Danbury, Hermon	"	23 23
Madison, Madison	"	23 24
Davie, Salem	"	29 30
Mocksville	"	30
Cooleemee	"	30
Farmington, Smith Grove	Nov.	5 6
Advance	"	6

WAYNESVILLE DIS.—4th Round.

C.F.Sherrill, P.E., Waynesville, N. C.

Sulphur Springs at Acton	"	20 21
Clyde at Long's Chapel	Sept	3 4
Canton at Canton	"	10 11
Mills River at Shaw's Creek	"	17 18
Transylvania at Pine Grove	"	24 25
Brevard	"	25 26
Waynesville	Oct.	8 9
Crab Tree at Fine's Creek	"	15 16
Spring Creek	"	22 23
Leicester at Camp Academy	"	29 30
Jonathan Creek at Shady Grove	Nov.	5 6

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, MT. AIRY, N. C.

Waynesville Auxiliary.

From one of the late issues of the Waynesville Courier one gathers the fact that the Methodist church of Waynesville gave their pastor, Mr. Abernethy, a vacation of three weeks, and thereupon, the Home Mission Society made up a purse of $55 00 to pay his fare to St. Louis and board there, while he shall see the great Fair in that city.

The Home for Girls.

Most of us have seen accounts of the gift of Mr. Blasingame which looks toward the prevention of wrong living among young girls who are thrown on the world alone and helpless. No better form of philanthropy could be conceived of. It is a much greater thing to be saved from sinning than to be reclaimed after having sinned.

The Vashti Home at Thomasville, Ga., was dedicated a year ago Its purpose is to provide a home for orphan girls and to train them for usefulness in life. One of our deaconesses, Miss Heath, has charge of the Home, and is assisted in her work by Miss Alice Groover.

From a beginning of the house, unfurnished, and four acres of land, the following results have been the outcome of a year's work :

The thirteen rooms have been neatly furnished, household needs supplied, a piano donated, all expenses met, month by month, and there is now a balance in the bank of $100. Each gift has come without solicitation—a free will offering

Of the seventeen girls who are now in the Home, all have been converted and have joined the church, except three, who have lately arrived.

Week of Prayer.

I would be glad if the auxiliaries through their Superintendents of Literature or others, would let me have notes giving news from the week of prayer.

It is unfortunate that some of us find it impossible or unadvisable to hold the prayer meetings. If our women would but show the zeal in attending such occasions that they show where a swell social function is in question the leaders would take heart of grace and go forth to accomplish greater good.

Why can not we be more thoroughly in earnest in this matter of Christ's religion and doing what God requires of us? If we who profess the religion of Jesus Christ were to live for that religion as the new converts in foreign countries often do, what good might we not accomplish?

As it is, too many of us are nominal Christians, we belong to the church because it is the customary thing and not because we expect to live a life different from that of our neighbor who does not profess christianity. Which of us gives more thought to the Master and His work than we do to the make of our clothes, passing customs of social life, and the "keeping up" with our set?

North Carolina Methodism.

Rev. R. B. Hines, of Mt. Airy, has been conducting a very successful revival meeting at Chapel Hill Methodist church for the past ten days. There have been thirty professions of faith up to this time.—Statesville News.

A press correspondent, writing from Spencer, says: The parsonage building which is being erected by the Methodist church here is now nearing completion and the pastor, Rev. J. E. Gay, hopes to occupy the same before the next conference meets. When finished it will be one of the most substantial dwellings in Spencer.

The revival meeting at Brevard Street Methodist Church has reached a wide range, the congregations are very large and much interest is manifested. Mr. Glenn is a forceful speaker. A large number have professed conversion and more than twenty have given their names for membership in Brevard Street Methodist Church, besides a number will join other churches—Charlotte News.

The Asheboro Correspondent of the Charlotte Observer, says: An interesting series of meetings has just closed at the Methodist church. A number of conversions are reported, coming largely from the pupils of the graded school. Rev. W. M. Bagby, of Washington Street Methodist church, High Point, did the preaching, which was highly appreciated by the people generally. He made many friends while here.

The Spencer correspondent of the Charlotte Observer, Oct. 14th, says: Rev. J. E. Gay, pastor of Spencer Methodist church, who returned last week from a visit to the St. Louis Exposition, tonight gave a free lecture on the various interesting features of the great fair. He was heard by an appreciative audience which was highly entertained as well as instructed by the thoughtful discourse. Many who have returned from the exposition has found it well nigh impossible to give an adequate description of the numerous exhibits, but Mr. Gay in his discourse proved that he had made a study of the numerous exhibits.

A very interesting meeting of the Ladies Home Mission Society of Trinity Methodist church was held last night in the Sunday school room, Mrs. J. A. B. Fry presiding. A good collection was taken up for the benefit of home missions. Mrs. C. B. Bryant read a pathetic letter which had been sent Rev. J. A. B. Fry from a missionary in Oklahoma Territory, in which, in spite of dreadful deprivations he and his wife had undergone there, was expresive of religious zeal in the mission cause. The reading of the letter was well received by those present and it aroused interest in the society's work. In the missive it was related that the weather had been at times 30 degrees below zero, that the missionary and his wife had subsisted without meat for 30 days and with only bread and water for four days. He was a man who gave up a book-keeping position in Georgia at $100 a month to enter the mission field. Mrs. B. D. Heath read with fine effect from a booklet entitled "God's Box," and the selections were heard with interest.—Charlotte Observer, 16th.



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The Farm and Garden.

Wheat Culture For the One-Horse Farmer.

Every year we see articles in the agricultural press on the growing of wheat. You must break your land with a disc plow, work it down with cutaway harrow and roller; put in your seed and fertilizer with a drill, etc , of which you admit to be correct, but as you have not the tools in question you think the advice does not apply to your case and you lose interest in the article. At the same time, you know very well that you ought to have two horses or mules instead of one, and you ought to own all of these improved tools which will enable you to do your work so much better and cheaper, and the thing for you to do is to so manage that you will soon be in a position to own them.

* * *

There is a true saying that "thorough preparation is half the cultivation," and this is doubly true when it comes to the wheat crop, for here practically all the cultivation must be done before the seed is sown. To the farmer who has never tried intensive culture for wheat, and who has been accustomed to plow in his seed with a scooter plow, and perhaps harrow the land afterwards, it is hard to understand how any further tillage could be necessary or beneficial. He has never done anything more than this for any of his crops, his principal object seemingly being to get his seed into the ground with the least possible amount of work, leaving the result to the season, the fertilizer and Providence. To such a one I would say, try it and see. Intensive farming is more necessary to you, if anything, than it is to the large farmer, for it offers you the only possible means of getting ahead. It costs you more to cultivate an acre of land than it does the larger farmer; therefore, you must make the acre produce more. But how? You must put more work on it, and more fertilizer: that's all. The work will help you some without the fertilizer, and the fertilizer would no doubt do some good without the extra work, but combine the two and they will double things right up.

* * *

Now to begin with. The best tool you have to break your land with is that much berated scooter plow. First because it will go deeper in the ground than any other plow that one horse can pull; second, because it will pulverize the land better; and third, because it leaves the trash on the surface, where it ought to be when preparing for wheat. Use a good, long four-inch scooter; be sure to have several and keep a good sharp one on your stock. In breaking your land run twice in the same furrow, going as deep as your horse can pull it.

This takes work, I admit, and it may seem to you that you get ahead very slowly, but if you are afraid of work you will always be a one-horse farmer, and never reach the point where you can ride while the tools do the work.

Now when your land is broken sow your fertilizer broadcast—four hundred pounds to six hundred pounds per acre. If you cannot afford so much fertilizer, put it on less ground, do not cut the quantity per acre, for on well prepared land you should use at least four hundred pounds, and six hundred pounds would be better.

* * *

Your fertilizer should analyze about 8 per cent. phosphoric acid, 3 per cent. ammonia and 4 per cent. potash; and you can make it by combining one thousand pounds of acid phosphate, eight hundred and forty pounds cotton-seed meal and one hundred and sixty pounds muriate of potash to make a ton.

Now harrow in the fertilizer with straight tooth harrow, drag down level with plank or log drag and let stand a week. Next, go in with Planet Junior cultivator, with three inch teeth or scooter attached, and work the whole field over thoroughly and drag again. Nearly every one-horse farmer can afford a cultivator, and this tool can be made to help prepare the land as well as cultivate a crop afterwards. It will get over the land rapidly, and this working of the soil will help to make available lots of plant food for your wheat.

* * *

We will now let the land stand another week before sowing our wheat so the fertilizer will have time to become thoroughly incorporated with the soil; there will then be no danger of its injuring the seed. Where both seed and fertilizer are sown at the same time; especially where cotton-seed meal is used in the fertilizer, there is always considerable risk of damaging the seed, and sometimes I have known the stand to be almost entirely destroyed.

Now sow from one to two bushels of some good wheat per acre, according to the size of the grain and the time of planting (October 15th to November 15th is the best time in our locality). The later the sowing the more seed should be used. We have grown the common Blue Stem, Curls' Prolific and Fulcaster, all of which succeeded well in middle and upper Georgia.

You can work in the seed with the same cultivator used in the last preparation. Run so as to double on the land and fill up the furrow. Then drag again, and the job is done.

If you have been accustomed to make ten bushels of wheat per acre in the old way, with this preparation you should make twenty bushels. At least this has been my experience. Try it.—F. J Merriam, Progressive Farmer.

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Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

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MARRIAGES.

SHELL—HENRY.—On Oct. 5th, 1904, in the Methodist church at Lenoir, N C, Junius E Shell and Miss Winifred A Henry, both of Lenoir, Rev. Lee T. Mann officiating.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

CARTER.—Emsley Carter, aged 68 years, who lived on Main St., Salem, died early Sunday morning, Oct. 9. He leaves a wife and four children, all of whom live in Salem except an only daughter, Mrs. Pierce, who lives in Baltimore.

From 1862 to 1865 the deceased was a member of Company H, of the 44th N. C. Regiment. But not only was Bro. Carter loyal to the Confederacy, but also to God. In early manhood he professed faith in Christ and joined the M. E Church, South, at Oak Grove in Randolph county. For a long time he was class-leader and Sunday-school superintendent. Recently he joined the new M. E. Church in Salem.

W. M. BILES.

McDONALD.—J A McDonald was born near Lynchburg, Sumpter Co., S. C., March 27th, 1838, and died at his late residence in Marion September 24th, 1904. He joined the Methodist Church in Marion in 1872, in which communion he remained till his death. He was married to Miss Cordia Malone, to which union were born four children, two sons and two daughters. All these survive him; Mrs. J. Q. Gilkey and Mrs. J. E. Neal, living in Marion, Wm. McDonald in Georgia, and Jno G. McDonald in Tennessee.

Bro. McDonald came of good South Carolina Methodist stock, having been reared in the same community with Bishop A. Coke Smith. He held during his life positions of public trust, the last being that of mayor of the town—in which office he died, respected and honored by a loyal citizenship.

His funeral was held from the Methodist Church, the pastor being assisted by Rev. W B. Morton of the Baptist Church, and his remains were laid to rest in the town cemetery. May the compassionate Savior, whom the bereaved ones serve, sustain them in this their hour of need.

W. H. WILLIS.

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Plan of Episcopal Visitation for the Year 1904-05.

FIRST DISTRICT—BISHOP WILSON.

Conference.
Brazil Petropolis, August 11
Virginia, Lynchburg November 9
North Alabama, Talladega, November 23
Alabama, Selma, December 7
South Carolina, Darlington December 14
Baltimore, Winchester, March 22, 1905.

SECOND DISTRICT—BISHOP DUNCAN.

Tennessee Gallatin, October 5
Western North Carolina, Charlotte, Nov. 9
North Georgia, Marietta November 23
South Georgia McRae, November 30
Mississippi, Gulfport, December 7.

THIRD DISTRICT—BISHOP GALLOWAY.

Japan Mission, Kobe, August 25
Korean Mission, Seoul, September 15
China Mission, Shanghai October 6
North Mississippi, Kosciusko, December 14

FOURTH DISTRICT—BISHOP HENDRIX

Denver, Rye, Colorado, August 18
Western Rosedale, Kansas, August 25
Missouri, Columbia, August 31
Southwest Missouri, Springfield, Sept. 14
St Louis DeSoto September 21.

FIFTH DISTRICT—BISHOP KEY.

German Mission, Castell Texas, October 27
Memphis, Jackson Tennessee, November 16
Arkansas, Prairie Grove, November 23
White River, Augusta, November 30
Little Rock, Texarkana, December 7.

SIXTH DISTRICT—BISHOP CANDLER.

North Carolina, Henderson, November 30
Florida, Orlando, December 7
N W Mexican Mission, Nogales, Mex, Jan 12
Central Mexico Mission, Mexico City, Jan 19
Mexican Border Mission, Allende, Jan 26
Cuban Mission, ——, February 16

SEVENTH DISTRICT—BISHOP MORRISON.

Montana Stevensville, August 25,
East Columbia, Oakesdale, Wash. Sept 1
Columbia, Harrisburg, Ore., September 22
Pacific, Sacramento, Cal., September 28
Los Angeles Phoenix Ariz., October 13
Louisiana, Lake Charles, La., December 7

EIGHTH DISTRICT—BISHOP HOSS.

New Mexico, Albuquerque, N M, Sept 15
Indian Mission S. McAlester, I T, October 26
West Texas, Cuero, November 9
Northwest Texas, Mineral Wells, Nov 16
North Texas, Bonham November 23
Texas Marshall, November 30

NINTH DISTRICT—BISHOP SMITH.

Kentucky, Lexington August 31
West Virginia Fairmount, September 7
Illinois, Patoka September 15
Louisville, Franklin September 28
Holston, Abingdon, Va., October 12

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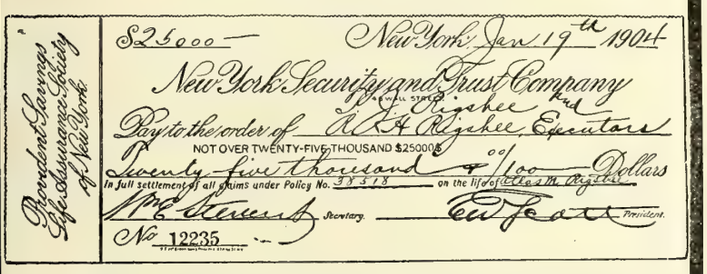
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(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. **G. A. GRIMSLEY, Secretary.**

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Charlotte	36 10	30 10	24 65
Durham	34 10	28 40	23 30
Gastonia	36 10	30 10	24 65
Goldsboro	37 10	31 40	26 25
Greensboro	34 10	28 40	23 30
Henderson	34 10	28 40	23 30
Hendersonville	33 35	27 85	22 95
Hickory	34 10	28 40	23 30
Marion	34 10	28 40	23 30
Morganton	34 10	28 40	23 30
Mt Airy	37 00	30 85	25 10
Newton	34 10	28 40	23 30
Raleigh	35 60	29 90	24 80
Rutherfordton	35 55	29 60	24 20
Salisbury	34 10	28 40	23 30
Sanford	37 60	31 90	26 25
Selma	37 10	31 40	26 25
Statesville (via Knoxville)	34 10	28 40	23 30
Wilkesboro	40 00	33 40	25 10
Winston-Salem	35 85	29 85	24 40

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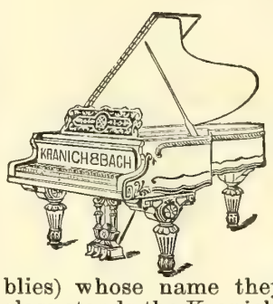
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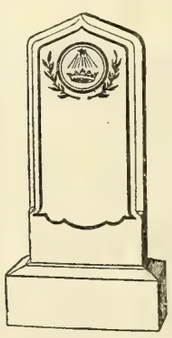
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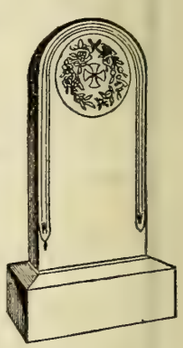
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Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

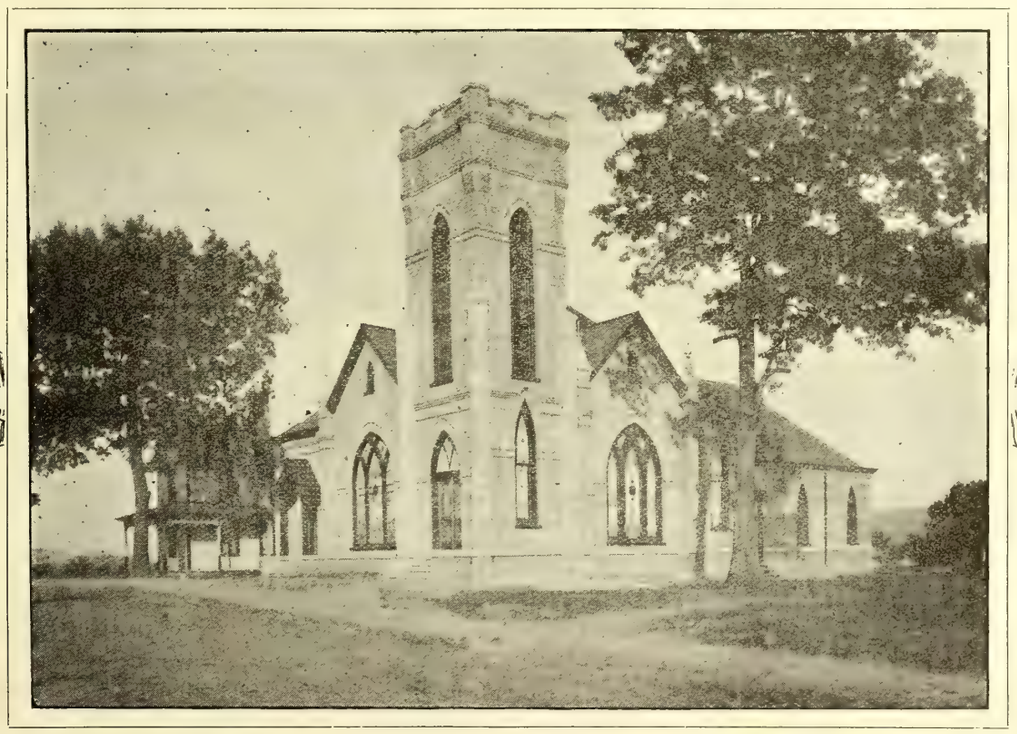
ESTABLISHED 1855. GREENSBORO, N. C., OCTOBER 26, 1904. VOL. XLIX., NO. 43.

Reading Room
Trinity College N C

Brevard M. E. Church, South.

C. P. MOORE.

THE Brevard M. E. Church, South, was organized in the year 1877, at the time of the dedication of the church edifice which has just been replaced by the new brick structure, a cut of which is herewith given. The first pastor, as well as can be ascertained by the data obtainable, was the late Dr. Grant, of the Holston Conference, of which this charge was then a part. The next pastor seems to have been Rev. S. H. Hilliard, now of Hendersonville, N. C., and was a part of the first work to which Bro. Hilliard was assigned. The church was an outgrowth of the old Methodist camp-meeting and congregation at Oak Grove Church, one and one half miles from the present town of Brevard, where the bright fires of the religion of the Lord Jesus Christ have burned unceasingly upon the altar of Methodism for many, many years, and which church is still active and constitutes a very vital part of the Brevard Station of today.



Very imperfect, or in fact almost no records of the life and history of the Brevard Church have been preserved, a fact which is very much to be regretted in the history of any church. From the best information at hand the church seems to have had quite a hard struggle for existence, situated as it was in the midst of unfriendly denominational environments. It fortunately had amongst its communion some very staunch Methodist families, among whom may be mentioned the Gash, Orr, Lankford and Morris families, who proved loyal and faithful under all circumstances, and so year by year God prospered these unfaltering ones, and the church steadily grew in numbers and prestige until today it is the recognized leader of religious sentiment and spirituality in the town.

Among the former pastors, now connected with our Western North Carolina Conference, may be named: Rev. S. H. Hilliard, located; Rev. T. F. Marr, D. D., Rev. E. Myers, Rev. R. H. Penland, Rev. L. A. Falls, Rev. C. M. Pickens, Rev. L. P. Bogle, Rev. G. G. Harley, Rev. A. H. Whisner, superannuated, and C. P. Moore, preacher in charge. Perhaps there are others, but if so there is no authentic record of their charge.

The present new church has a seating capacity in the main auditorium of 300, and an additional capacity of 200 in the Sunday-school annex, which can be thrown open into the main church.

The new structure has cost $6,000.00, of which our people have paid to date $3,500.00. The floor is elevated and the auditorium is seated with quartered oak, curved pews. The windows are all opal art glass, and every window in the main church is a memorial window. The building was begun on the 1st of April, this year. The opening services were held on the last Sabbath in August. Bro. S. H. Hilliard preached the opening sermon at 11 o'clock, a. m., at which time $408.00 was raised in cash, and $550.00 pledged on the outstanding indebtedness, and Dr. Geo. H. Walker, of Paine Institute, Augusta, Ga., preached the evening sermon. It was a great day for Methodism, and our people are very proud and happy in their new house of worship, for which they do not cease to thank and praise the Master, and to remember always that "unless the Lord build the house, they labor in vain that build it."

This paper from now until January 1st, 1906, for $1.50 cash in advance.

CONTRIBUTIONS.

OUR CHURCH MACHINERY.

G. W. CRUTCHFIELD.

NUMBER TWO.

The multiplying machinery of our church through our General Conference, and supplemented by our ingenius, well-meaning and thoroughly sincere Boards (Sunday-school, Epworth League, Woman's, &c.), within their prerogatives, is an uncorrelated mass of splendid machinery that taxes the ingenuity of this sub-operator to know how to operate.

Methodism's boast is that she stands for unity. May her boast never be made vain. As I see the tendency of our organizations it is to divisions. The actions of the Boards are independent of each other, and they are consequently magnifying their separate works to the disparagement of each other, and at the expense of the work as a whole. In some instances they are providing for virtually the same work for the same people. As a result we have our churches divided up into little bands, charged with particular interests without any common bond of sympathy or mutual concern, sometimes, for shame, with jealousies and envyings. This is rather a sweeping charge for a subordinate to make. I am simply chronicling what I have seen and felt. I am bringing no railing accusation. I am profoundly convinced that our Boards are seeking to do the work committed to them, and they are inventing machinery for the utilization of the forces within the church for the accomplishment of their work.

In my humble judgment we need consolidation and economy of machinery. Our Boards need to get together and study the work committed to them with reference to the work of each other, the forces at their command, the unity of the church, and the accomplishment of the work of the church as a whole.

For the purpose of illustration let us take the Sunday-school, Epworth League, Woman's Foreign and Home Missionary Boards. All of these are seeking to enlist the young people in missionary work. The Sunday-school is organized into a missionary society by the law of the church; the Epworth League has its Junior League missionary program and has just now provided for its fourth department of missionary work among the seniors; the Woman's Foreign Missionary Society has long had its juvenile department, and has now provided for the Golden Links among the young people; the Woman's Home Missionary Society also provides for the organization of the children and young people for similar work. All with their reading courses and circles. (It makes my head swim.) Now here is a mass of machinery working for the same end with the same element in the church. If our young people are loyal to all the interests of the church and seek to support all of these institutions they are taxed beyond the point of physical endurance not to say ability. If they are divided up among these several interests there is division to the point of weakness and dissipation, and the unity that should exist among our people in purpose and work is no more.

In either case the pastor, and usually, and more disastrously, his wife, must have the oversight of all this machinery. Shall he operate all of it, or elect which of it he will use; or shall it be left to the churches or to the different parties in the church according to their several preferences to determine which they will support? I submit that all of this tends to disorganization and disloyalty.

Another illustration of hurtful division, I think, is found in the separate societies of our Woman's Foreign and Home Missionary Societies. The missionary interests of the church are one, whether at home or abroad. To separate these interests and seek to provide for them under two separate societies, works injuriously for the work and the workers. The demands of each of these departments in their proper proportion, lie with equal obligation upon the whole church. To separate them means the ignoring of one or the other by most of our churches and the development of our people in one-sidedness, not to say crankiness. When the two societies operate in the same church there is often inefficiency on the part of one or both, and sometimes hurtful jealousies and envyings engendered. Every woman (and man) of the church should be equally interested in both departments. It seems to me it should be possible to consolidate these societies and provide for such a division of their funds as to maintain, respectively, their present status in relation to the work, and so provide for the future that each department shall receive proper proportionate consideration. I believe if we will seek to enlist the women of our church upon this broad plain of co-operation that it will mean much for the unity of the church, the broadening of Christian sympathy and such improvement in the fraternal spirit as shall amount to an inspiration, which will mean unprecedented success for the work as a whole. (The ladies will please pardon this seeming impertinence. I am a life member of the Woman's Foreign Missionary Society, which I suppose will allow the privilege of a suggestion.)

Two woman's societies that it has been my fortune to be associated with have demonstrated the wisdom of the above idea, and the practical settlement of the question: one in Gratz, Ky., the other in Biltmore, N. C. Two churches with a small membership of from sixty to eighty with a woman's society in each with a membership numbering from twenty to thirty. They laugh at impossibilities and do what is to be done. Let me in a few words give the program. There were Aid and Foreign Missionary Societies combined (The Aid might just as well be substituted by the connectional Home Mission Society). They meet weekly. After devotional exercises, which consists in the study of some book of the Bible, a chapter each meeting, voluntarily commented upon and prayer, they inquire about the sick and the stranger, visit and help when needed. They thus keep the pastor in constant touch with every part of his field (for I seldom failed to be present). They enquire about the local needs of the church, have short helpful literary program. Once a month they have the regular program provided by the Woman's Foreign Missionary Society, pay their dues at this or any other meeting through the month that is convenient. Regular weekly minutes are kept. The dues were equally divided between the two societies, half of the members being reported as members of the missionary society, but all feeling that they were members and all contributing for the assessments above the dues (and always paying them and more), and all likewise contributing in the home work.

In a two years' pastorate with one of the churches and four with the other, I do not remember a discordant note. Two more united, faithful, intelligent (in church matters), prosperous and helpful churches I have never served. I attribute it to the blessing of God through these united, consecrated Christian women.

What are the benefits of such a consolidation of interests and co-operation of workers? Positively: There is unity. "United we stand." There is inspiration in numbers. There is wisdom in a multitude of counsel; it gives the advantage of the best leadership in the church in behalf of every interest; it brings information of the work of the church as a whole to all and secures proper consideration of all her interests. Negatively: It prevents one-sidedness; it saves you from the appearance of disloyalty in the enforced neglect of some of these institutions, which we are pledged to support; it avoids jealousies and strife. I think there is sore need of prayerful consultation among our Boards with reference to the interests of the church as a whole with special reference to physical limitations, to say nothing of other limitations.

In the name of the faithful, conscientious and overtaxed contingent in all our churches who wish to be loyal to every interest, I seriously move a convening of an ecumenical conference of our Boards.

It means much to have your church feel in its individual membership that they stand identified with the church for the accomplishment of the work as a whole. Our Boards have it in their power to minister greatly toward this end, and assist loyal pastors and people to keep their vow to support the institutions of the church.

I am respectfully yours for approval or correction.

"CONCERNING THE COLLECTIONS."

W. A. BETTS.

Suffer a word of exhortation concerning the collections ordered by the General and Annual Conferences to be taken in each congretion. A member may be supposed to say:

"The Preacher in Charge, the Presiding Elder and the Bishop are my pastors laboring directly for my benefit, and it is my manifest duty to support them."

But in all fairness must he add:

"And I should faithfully and liberally help the worn out preachers and widows and orphans of our preachers. I also have missionaries that are representing me in the foreign and domestic fields who have unquestioned claim upon my support. The church extension work is clearly one of the right arms of Christian evangelization and must be worthily sustained. Then there are our educational enterprises that no intelligent person fails to see are necessary to our very existence as a Church in this age of the world. These are all paramount obligations and cannot be set aside without certain violation of vows and the betrayal of a most sacred trust."

The various boards, composed of an equal number of laymen and preachers of the General and Annual Conferences having charge of these "institutions of the church", have made a careful estimate of the money needed to carry on the same. The amount they ask each member to contribute for all these purposes

put together is only a little less than one-half as much as each pays to ministerial support—quarterage. If we love our neighbor as we love ourselves, ought we not to pay fully as much for sending the gospel to others as we contribute for having it preached to us and our children? And yet our boards have asked that we give only a little less than half as much.

To discriminate unduly against any of these sacred interests of the kingdom seems, confessedly, unjust and in open violation of each member's solemn agreement to "be subject to the discipline of the church, attend upon its ordinances and support its institutions." The various amounts to be collected are apportioned agreeably to the provisions of the book of discipline unto each church in proportion to the salary paid the preacher-in-charge. The general concensus of judgment is that such is a proper basis of apportionment of these other claims. To the writer it appears that no member is quit of duty, therefore, unless he shall pay unto the Conference Collections, consolidated, nearly half as much as he pays for quarterage. It follows also that no preacher ought to be willing to receive on salary more than his proportionate share of each member's contribution to the church of his Lord. To instance, if the apportionment for the Conference collections is only thirty-five per cent. and a member can or will pay but ten dollars to the church during the year, the amount equitably divided will be seven dollars and forty cents for quarterage and two dollars and sixty cents for the consolidated Conference Collections. And let us hope the returns to the Annual Conference for publication in the minutes will one day be made out accordingly.

We steadfastly believe that Stewards, who are "men of solid piety and both know and love the Methodist doctrines and discipline," will appreciate and approve this spirit of fairness. So, also, will our fairminded members in general. In view of all this some charges adopt the plan of assessment (or secure subscriptions) covering both ministerial support and the Conference collections, and at each Quarterly Conference the amount collected is divided pro rata. Such an arrangement is highly commendable and enables the preacher-in-charge to attend strictly upon the duties of his pulpit and pastoral work. By this plan the Missionary and Educational assessments may be paid nearly if not quite in full by the middle of the year. Two pastorates served by the writer adopted this method and are yet pursuing it with admirable results—everything paid in full. Should a shortage occur it is shared by all alike.

Piedmont, S. C.

OUR GEORGIA LETTER.

GEORGE G. SMITH.

My dearly beloved and now ascended brother, A. J. Jarrell, of the North Georgia Conference, knowing my disposition to write and knowing that I generally wrote a kind of go-as-you-please letter, suggested that I should make my letters more directly religious, and discuss in them matters of every day life which concerned our highest interest. So for some years I have tried to adopt his course and either in my Fireside Sermons or in my letters to say something which would help forward the piety of my readers.

While I feel very young the almanac tells me I am far from it. The man who stands at the close of his sixty-eighth year and who realizes the fact that in a short time he will reach the allotted period of human life, and who is retired from all active work, has but little time left him for indirection if he aims to do anything for the world. I live some three miles from the centre of the city, but the line of residences is continuous from my house to it, and as I am on the most favored highway, I see the world as it sweeps by me. Bicycles, automobiles, surrys, carriages, street cars all dart along as I sit on my broad piazza and look out. With no one to talk to and with eyes aching somewhat from overreading, I have time to cogitate and give you the result of my reflections.

I have been a long time impressed with the fact that one of the most dangerous enemies to a true faith is the man who demands too much from it. Reactions always go too far, and when one has decided in his presumption that God should do certain things, and has brought himself to believe that He will, and the things are not done, the temptation to those who have little faith is to question whether there is any thing to come by it at any time. Thus I knew a very pious brother who had become greatly wrought up by a municipal election. He honestly believed the religion of the city would certainly suffer if a certain Catholic aspirant was elected Chief of Police. He had great faith in God and prayer. So he called us to our knees, and he prayed fervently and believingly that God would prevent what he really believed would be a calamity. His face was bright when he arose from his knees. "He will be defeated; I have the assurance," he said. The next day the Catholic was elected and made one of the best officers Atlanta ever had. A good lady who believed the Bible asked for the life of her child who was very ill. She really believed the child would get well—but it died. A young brother preaching on "Where is your faith," said very vehemently, "I believe we ought to have a thousand conversions this year, and I have faith to believe we will," but not one-twentieth of a thousand have appeared as yet.

Faith is omnipotent when God's promise is back of it, but a faith founded upon our mere fancies or desires is by no means certain of realization. The disciples in the upper chamber were waiting for the promise of the Father. While they were waiting impulsive Peter was anxious to do something which he thought was necessary. He believed twelve ought to be the fixed number of the apostles. There were now but eleven. He decided there must be another and that Jesus should choose him, but he should do it in a certain way. So they cast lots. The result was the election of a man never more heard of. God had not spoken but Peter had. John Wesley wanted to keep George Whitefield from going to Georgia, and he drew a lot. His lot said Whitefield should not go, but he went and to this day all churches are blessed because he did.

When you pray for the Holy Spirit you are certain to have an answer. When you pray for pardon through Jesus' name, you may be sure you are forgiven. You have God's positive promise, but when you pray for rain or snow, money or elections, you are not sure. God is wise and good and refuses our petitions because it is not the best thing for us to have them granted. We may open the Bible and find a verse the very one we need, but we may open it, and find a verse which may if taken apart from all connections drive us to despair. We may pray for rain and it may come. We may pray for rain and the drought may continue. Conviction of sin will always result if we pray for the Holy Spirit and we may be sure that it will, but the conversion of the sinner is another thing. The sinner has a part in that.

Perhaps these cautions are needless but the growth of Lynchism, of Adventism, and other forms of fanaticism show us that they are not. The Word of God is our final tribunal. To that word let us go and when we find a promise there let us take it as ours but let us beware of taking God's matters in our hands and speaking confidently when he has not spoken.

WITH OTHER EDITORS.

We are all willing that other peoples' differences should be settled by arbitration, and that our neighbors should acquiesce in the decisions rendered. But the nations that are conscious of overwhelming strength, as compared with their antagonists, are averse to accepting the counsels or abiding the judgments of any outside parties.—Christian Observer.

This lesson science has taught us. In the world of science we have ceased to think of the impossible; for the impossible of yesterday is the actual of to-day. A hundred years ago the manifold uses of steam were among the things impossible. So of electricity. Only yesterday wireless telegraphy was impossible. Now it is realized and its use is being perfected. Why should we so readily admit these marvels as possible and reserve the realm of morals and religion for the impossible?—Central Christian Advocate.

As for sending children to Catholic schools, especially girls to convents, we know that some people who ought to know better do that. The absolute seclusion of the convent life appeals to many parents. They do not reflect that to condemn a daughter to such a life betrays their lack of confidence in her. They ought to know—for it is now a matter of common knowledge—that the education imparted in convent schools is just as nearly no education as is possible. The reason the Catholic authorities have so much difficulty in getting their own people to patronize their schools—a matter about which they are constantly issuing pastoral letters, encyclicals, etc.—is because their schools are so worthless.—Nashville Christian Advocate.

When church members move to Chicago and other large cities, what becomes of them? A Christian worker of national reputation not long since, in this city, before a public congregation, made the statement that there are in Chicago to-day as many former church members who have come to the city without their church certificates, or who have failed to deposit their certificates if they had them, as there are members in the Chicago churches. However inaccurate this statement may be, it serves to call emphatic attention to that which every city pastor knows to be one of the most serious elements of weakness in our church life. The heart of every city pastor is made to ache by the perpetual discovery of former Methodists who, not having brought their certificates and become anchored to the church in their new home, have drifted away from God, lost their religious experience, left the church or become church tramps. They apparently can be reached, if at all, only after being reclaimed in a revival of religion.—Northwestern Christian Advocate.

Our Correspondents.

A Sad Note from Japan.

Dear Bro. Blair:—It is a painful duty to inform you and your many readers of the bereavement that has come to the Rev. W. A. Wilson and wife by the death of their little son, Robert, six years of age. The little boy died of septic laryngitis and was buried with touching and appropriate religious service on Sunday morning last in the new cemetery for foreigners.

Our presiding elder of the Kobe district, the Rev. Samuel E. Hager, assisted by several brethren American and Japanese, conducted the funeral.

Brother Wilson, who is presiding eider of the Matezama district, and whoes family had been living in Oita in Kinshin, brought them with him to Kobe the seat of our recent Annual Conference, but unfortunately the oldest child was taken ill only three or four days after their arrival in Kobe. She recovered, and then Robert was taken; and now the youngest child, little Dorotha, is ill. It will probably go through the family. The Doctor ordered them all to go to the hospital yesterday morning.

We are praying that the children's lives may be spared.

There is no more faithful missionary than Brother W. A. Wilson. He is doing a fine work.

The spirit of quiet resignation of himself and sister Wilson is beautiful to behold.

Little Robert was a bright boy and had already learned much about Jesus. Two songs he was particularly fond of: "Jesus bids us shine," and "Jesus loves me," the latter in Japanese. We know that he now shines in the light and love of Jesus the loving Savior of all children.

J. C. C. Newton.

Kobe, Japan, Sept. 28, 1904.

Glenville Circuit.

Dear Bro. Blair:—Until this time nothing has been written from this work, and as the year is almost gone we think it nothing but just that the readers of the Advocate should know something of what these people are doing.

The work, we are sorry to say, is not in a very high spiritual condition.

We have not been able to give every church a special meeting

As far as we have been on our last round the churches have settled up in full, our benevolences. We hope to carry up to conference a "clean sheet," on finances.

We have built a parsonage since the first of August. We laid the first stone the fifth day of August, an on the 29th, the Presiding Elder and three of the stewards took dinner with us in the new parsonage. The house is a credit to our people. It has already cost them four hundred dollars. It is not ceiled yet. When completed, the property will be worth six hundred. Bro. Woosley tells our people they will have one among the best circuit parsonages in the district when it is finished.

At the begining of the year we read letters from the various charges telling of kind receptions. We too, had a kind reception but a kinder dismission, if they are so fortunate as to get rid of their present pastor.

On the evening of the 21st, inst. while at the wood-pile chopping wood we heard the rumbling of wheels and the sound of merry voices, at a distance, this we are acustomed to, as quite a number of picnic crowds have passed since we've been here, but when within a hundred yards of the house we saw flying in the air fascinators of various colors and hats, black.

The people were in two-horse wagons, on horse-back and afoot. They stopped in a grove near the parsonage and hitched, then began to take from the wagons various articles; soon they were in the dining-room and kitchen making deposits. From baskets were taken and placed upon the dining table, viands that were very tempting to the apetite of one who had just come in from diging potatoes. When, after some while, we became composed and began to look round we found, besides what was on the table, flower in different places, coffee, sugar, jellies, honey, fruits etc. Besides all this the wardrobe of our little Bonti was partly furnished.

Success to the Advocate.

A. G. Loftin P. C.

Franklin District.

Ddar Bro. Blair:—I am not much for writing but feel like a few lines would not be out of place. We have had some good revivals on the district but not as extensive nor as many as we anticipated. Bros. Postell, Tate, Sronce, Myers, Jordan, and others have enjoyed with their people some good meetings. As stated before by Bro. Jacobs an old debt of some years standing has been lifted from the parsonage at Bryson City. Bro. Sronce and his people have bought another lot as large as the one owned, and on which the parsonage is built, also built a good barn, painted the parsonage on the outside and papered the inside. These were much needed and are very handsome improvements. Bro. Tate and his people have added two new rooms to the Murphy parsonage, painted the outside, papered the inside and changed things so wonderfully. Bro. Tate has done a faithful year's work at Mnrphy. The Hiawassee circuit has bought a small house with good lot at Belview. Bro. Loftin and his people have built a good four, room parsonage at Glenville, will nearly complete it this year without debt. Bro. Jordan is getting material for a parsonage at Sylva, then all of the charges will have a parsonage. At the fourth quarterly conference a committee was appointed to add another story to the Whittier parsonage. They held a meeting and decided to make this improvement. Bro. Myers is building a good church at Hayesville, with other material improvements. I think we will have good financial reports. We have made some improvements on the district parsonage. Bro. Winecoff is preparing to build a new church at Wallace school-house. I am delighted with this nice weather and the fall views of the mountains. It will not be long until our annual gathering which will be of more interest to me than usual.

Fraternally,

J. E. Woosley.

Good Health to the Children

Children especially are fond of dainties, and the housekeeper must look carefully to their food.

As good cake can be made only with good eggs, so also a cake that is healthful as well as dainty must be raised with a pure and perfect baking powder.

Royal Baking Powder is indispensable in the preparation of the highest quality of food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., and what is more important, renders the food wholesome and agreeable to young and old.

ROYAL BAKING POWDER CO., NEW YORK.

Caldwell Circuit.

Dear Bro. Blair:—As there has been nothing writen from this charge for some time perhaps a few items from it may be of interest to some of the readers of the Advocate. This has been a pleasant, and we trust, a profitable year with us. The Lord has blessed the efforts of his people for good in this charge. We have held quite a number of protracted meetings. The old time religious fire has been kindled in many hearts. Several professions of religion and some 25 or 30 members have been received into our church. The last meeting we held, which was at Colliers church, I believe was the best one we have had yet. There were many hearts made glad, members of the church were very much strengthened and about 25 professions and reclamations, and 15 accessions to the church. At Ebenezer a splendid new church is nearing completion. The brethren there have done well. At Hudson, a growing town on the C. & N. W. Rail Road, we have secured a fine lot and subscription is being taken to build a good church at that point. One good man has been licensed to preach and another young man who bids fair to be very useful, and who now does good work in the church, is preparing for the ministry. It has not been my pleasure to serve, in general a more loyal people than are to be found in this charge. I love them, but I do not claim that all are what they should be in every thing. I wish we had a larger circulation of our paper among them. We hope to come to conference with full reports or at least in advance of what they were last year. P. L. Terrell, P, C.

Granite Fall N. C.

From Kings Mountain.

November 1900 Kings Mountain was made a station with Rev. George D. Hermon pastor. After a careful correction and revision of our roll, we found ourselves with one hundred and ten members.

Under the faithful persistant, and efficient pastorate of brother Herman with the gracious influence of his accomplished wife, our church in Kings Mountain has insreased in numbers and spiritual power.

We now have more than three hundred and twenty five members, in spite of heavy losses by death and removals.

Three hundred having been received into the church during these four years, also nearly three thousand dollars ($3000) have been added to our church property.

The church heare now holds property and notes to the amount of more than five thousand dollars.

Every department of the church, the woman's foreign missionary society, the Light Bearers society, the Sunday-school and the meetings for prayer prosper.

Surely the glory of God has appeared unto us and to our children and he has blessed and established the work of our hands.

Resolved, therefore that we the official members of this church do hereby record our most hearty appreciation for the marked success and usefulness of brother and sister Hermon, and give expression to our sincere regrets that in loyalty to our church, we can retain them in our midst no longer, and that this resolution embodies the sentiment of our entire

congregation with perhaps not a single exception.

W. J. McKoy,
R. H. Garrett,
H. T. Fulton,
G. F. King,
D. A. Fulton,
P. R. Long,
I. B. Goforth,
J. L. Mauney.

Forest City Circuit.

Dear Advocate:—We are just closing a most pleasant and successful year's work on the Forest City charge. We have had more than one hundred and fifty conversions and reclamations. Will be able to report at Conference 60 or 70 additions to the church on profession of faith and otherwise.

We have held one meeting at each church with glorious results—blessed manifestations of Divine favor and power exhibited at each service in the salvation of precious souls.

We are now in the midst of revival services in Forest City. Pray for us that our hopes and desires may be realized in the quickening and salvation of every soul in our town.

We expect to bring both renewals and new subscribers to Conference.

Fraternally yours,
W. O. Goode.

Resolutions of Appreciation.

Whereas, Rev. J. R. Scroggs has completed four years of service as Presiding Elder of the Greensboro District, and cannot be returned to us next year, therefore be it resolved by the 4th quartrly conference, in session at Concord church, Enterprise circuit,

1st. That we wish to place on record this expression of our appreciation of him as a man, as a preacher of the gospel, and presiding officer.

2nd. That we will ever cherish his pure, godly life as an inspiration to nobler living, and we cordially commend him to his field of future labor, praying Heavens choicest blessings upon him wherever he may be called to serve.

3rd. That these resolutions be recorded in our minutes, and a copy be furnished the N. C. Christian Advocate for publication. Signed:

R. B. Clark,
W. H. Marley,
W. R. Craven.
Committee.

Trinity College Notes.

The first lecture of the series arranged by the Faculty Lecture Committee will be delivered this evening in the Y. M. C. A. Hall by President Kilgo. The subject of the lecture will be "A Generation of Great Men." It is the plan of the committee to have at least one lecture each month. To all those the general public is cordially invited.

Thursday was given as a holiday to enable the students to attend the State Fair at Raleigh. A large number of the students took advantage of the opportunity.

Mr. A. C. McIntosh of the Law Department has moved his family to Durham.

Col. G. W. Flowers, of Taylorsville, a member of the Board of Trustees of Trinity College, has moved to Durham.

President Kilgo has an engagement to preach in Wilson next Sunday.

The Y. M. C. A. has arranged a number of special courses to be given under the auspices of this organization. Each Monday evening Prof. Durham conducts a conference on personal work.

Each Sunday afternoon Dr. W. I. Cranford conducts a conference on Harmony of the Gospels.

Prof. Meritt is conducting a course of study in the Acts and Epistles.

A mission study class will also be conducted by a competent leader, probably Mr. Hinohara.

Report for Brevard Industrial School.

Contributions to Brevard School, received since last report in cash and subscriptions:

Dr. C. W. Banner,	$1.00
Mr. A. G. Kirkman,	5.00
Miss Bertha Wheeler,	5.00
Mr. C. B. Clegg,	5.00
Mr. J. J. Stone,	5.00
Prof. Alderman,	1.00
Miss Tucker, of Baltimore Conf.,	26.50
Franklin Home Miss. Soc.,	25.00

Friends, remember this worthy cause and send something to help it.

Cash donations to be sent to Mrs. F. E. Ross, Greensboro, N. C.

Barrels of supplies to be sent to Prof. E. E. Bishop, Brevard, N. C.

Louis D. Duval.

The numerous friends of this most excellent Methodist gentleman will rejoice with us of Caroleen and Henrietta to know that his health is returning. He is the very efficient and popular superintendent of this large cotton mill system, and an iminently model Sunday-school teacher. His brother, Rev. George Duval, prominent in the North Georgre Conference, will make him a visit in a few days. S. M. Davis.

NEWS NOTES.

The gin house of W. A. Gabriel, of Catawba county, was destroyed by fire last week. Loss $3,000.00.

Col. and Mrs. E. J. Parrish and daughter have sailed from Tokio and are now on their way to America and Durham. Several years ago Colonel Parrish went to Japan as agent for the American Tobacco Company.

A special from Lincolnton on the 23, says that fire destroyed the entire planit of W. W. Motz. The shop was used for manufacturing building material, furniture etc. Loss about $7,000.-00 with no insurance.

Bishop Isom C. Clinton, of the African M. E. Zion Church, died at Lancaster S. C., last week, aged 74 years. He had been over 50 years in the ministry, having preached when a slave, before the civil war.

The State Literary and Historical association has adopted a resolution for the formation of history clubs in each county in the State, and for the publication and preservation of the most meritorious historical and literary papers written by members of these clubs.

A movement has begun in Raleigh which has the ardent support of the State officers, for the erection of a statue of the late United States Senator, Matt W. Ransom, the purpose being to place this in the capitol square in which there is already a statue of the late Z. B. Vance. It is stated that the funds could be quickly raised for this purpose.

The North Carolina Colonial Dames will begin the work this week of removing the old house in which President Andrew Johnston was born into the Pullen Park Raleigh where it will be put in thorough state of preservation and used as a repository for relics. The house is now in a tumble-down condition on its original site on Cabarrus street.

The North Carolina Real Estate Dealers Association met in annual session and inaugurated a movement whereby they will induce farmers from the northwest to locate in North Carolina. 50,000 copies of a handsome journal illustrating the resources and advantages offered by Raleigh are to be published in English, German and Sweedish languages. Col. J. S. Cunningham is re-elected president of the Association.

The last issue of Charity and Children, published at the Thomasville Orphanage, says: There is no prospect in the near future of our getting rid of the typhoid fever. The orphanage has never suffered such a scourge in all its history. We have much to be grateful for, however. The Lord has been gracious in sparing the lives of so many. The nursing is well nigh perfect, and to this, under the blessing of God, is to be attributed the marvelous record so far in the progress of the fever. We are constantly apprehensive, however, of a violent turn in the tpye of the disease, that will baffle human skill and tenderness. Let the brethren continue to pray that our children may live.

Recently Messrs. Fraser, Woodruffe, Dix and Hinshaw, of the new North Carolina Granite Corporation, operators of the Mt. Airy and Stone Mountain quarries, were in Washington, and while there took one order for 60 carloads of granite to be used in the new Pennsylvania Railroad tunel in Washington, for immediate delivery, and also bid on the stone for the new National Museum, to be erected by the United States Government. Mr. Hinshaw has received official notification that the government had awarded the North Carolina Granite Corporation a portion of this contract, amounting to more than $107,000. The government official sent to Mt. Airy to examine the quarries expressed himself as being highly pleased with the quality of the granite found there. The new company, which has already gone to work in earnest, proposes to increase the capacity of the Mt. Airy quarries to six thousand carloads a year. It is certain that the two properties combined make the largest light color granite property in the world.

Christmas GIFT

Sounds early, doesn't it? but Christmas will be here before you realize it.

We will give a piano as a Christmas present to some one, who doesn't own an upright piano.

An opportunity requires you to register your name at our warerooms, 211-215 North Tryon street, Charlotte, N. C., or mail us your name and address with four cents in stamps for return of number, and we will register your name for you.

Only one member of a family allowed to register; and no one who has an upright piano in the famiiy.

If you purchase a piano from us before December 25th and you should hold the duplicate number drawn, we will take back the piano you have bought, refund the money paid, and deliver gift piano. Remember, piano is absolutely free—only question asked: "Have you an upright piano in your home?"

Registration begins October 15th, and closes December 22nd.

Watch further announcements.

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California Letter.

DEAR BRO. BLAIR:—As I have promised some of my friends to write my views in regard to this country to the ADVOCATE, by your permission I will now try to meet my promise.

This is one of the finest countries I have ever seen; but the most wicked I have seen. If people in the South desire above all things to make money, then they may think of the far West; but if they value the morals of their children, then I should advise due thought before leaving their Southland. The Sabbath here is no more than any other day, except that the saloons do the biggest business on that day. Everything is wide open. It is common to see from seven to ten thousand people in the park on Sunday night attending the Sunday evening concerts, the expense of which is mostly met by the saloons. Of course all other forms of wickedness are on a level with this. Think of a man standing on the sidewalk in front of a bawdy house crying aloud for customers for his hellish place, and not an officer to interfere! I am told that about 3 per cent. of the people here attend church; of this statement I am not sure. I have studied this question and have arrived at the following conclusion. Two things are responsible for the low state of morals:

First; the chief object of the majority of the people is to make money. And wherever this spirit prevails, sin and corruption predominate.

Second. The lack of Christian education. This State can justly boast of the finest public schools to be found anywhere in our great country; but with all this, it is a question if the blessing is as great as most people think.

The people are highly educated and refined—have everything that a high civilization and education can furnish; but they as a rule have no respect for God, the church, or Christianity. The question arises, why this condition of things? To one on the ground and who has given the question careful thought, the answer is easy.

Nearly all the young people are educated in state schools, where the Bible and religion have been wholly eliminated, and how can you expect anything else? Schools are often under the control of men and women who are straight out infidels. The state schools are so good and cheap, preparing the boy or girl in the public school for any university in the country, that church schools, as a rule, can scarcely live, and many of these are so influenced by other schools that they are not much better than the public schools as a place to build up character.

I was counted by some as a crank for Christian education while in North Carolina; but were I back there I should love to "stump" the country in the interest of Christian education. At the risk of being criticised I shall say that it will be a sad day for the South when the tide of education turns from the religious schools to the public schools.

Education without Christianity is a positive curse. The old Greek adage: "Educate a man physically and he is a brute; educate him mentally and he is a demon; but educate him physically, mentally and morally and he is what God designed him to be, just a little lower than the angels," is as true as the gospel.

Let me say to those engaged in Christian education in the South, you are doing a work that means too much for time to define. It will take eternity to measure it. I am sorry that many of you can have but a partial conception of the question you are wrestling with. You have never seen the opposite side as I have. Christian education is the question of the age. It is the only safeguard to humanity in its tendency to forget God and the immortal nature.

I read the ADVOCATE with increased interest because in it I see the record of the champions of Christian education. A Methodist preacher said to me the other day that he had two sons. One he sent back east and educated; he is a Christian, and states that the Christian influence in the school saved him from infidelity. The other boy he could not send back, but educated him here where there is no Bible, no religious influence; in fact, everything tending toward sin. He has no use for the church, God or religion. This illustrates the question I am trying to present.

Many worse things could happen to a family than to be reared in the South. I am trying in my weakness and ignorance to preach the plain gospel of Christ—just as I did in North Carolina—and shall as long as I remain on the Pacific coast. But my heart often craves the congenial and Christian association of the dear people of North Carolina.

We have as true people in our church as I ever saw; but they are so few. This is said to be one of the best protestant congregations in the city. When I think of the packed house at Lenoir, then think of the few here, it seems a waste of time; yet, after all, where is there a place which needs the gospel more than here?

We are now completing one of the most artistic churches in the city. We hope to dedicate it before Conference, but may not be able to get the pews in by that time.

As to the effect of the climate upon Mrs. Thompson's health, so far we are not much encouraged. She is very poorly, indeed. May I ask an interest in your prayers?

Your brother,

C. C. THOMPSON.

The Japan Mission Conference.

Another annual session of our conference has been held, Bishop Galloway presiding. This is his third visit and his morning lectures on Christ, the Great Teacher, his preaching and his brotherly social intercourse were so helpful to all that the conference unanimously passed a resolution expressing the desire for his coming again. This was over his protest.

There were the very best of harmony amongst us. The reports from the field showed this to be the most prosperous year we have ever had, more converts, better collections. This is remarkable when we consider the existence of war. Most of our Christians are poor and their financial burdens have been increased on account of the war with Russia. No matter how poor, all gladly make their contribution for the war.

Our Mission Schools, too, are very prosperous—never more so. The general outlook for the whole field is bright.

Southern Methodism has a great mission in Japan. The territory embraces many populous centers where manufactures and commerce are thriving immensely. Besides, Methodism has a special message to deliver, the spreading of "scriptural holiness through the lands."

The distressing feature of the conference was the fewness of the Japanese preachers and the insufficient force of missionaries for this great field. It was very painful to see the meagreness of the means to meet the ever increasing demands of the field. If any ever doubted hitherto, doubt is now impossible to wit, that Japan is now the most important mission field in the whole world. It would be simple blindness to the over-rulings of God's Providence if the Lord's people were not to see that now is the time to strike quick and powerful gospel blows and speed the day of Japan's conversion to Christ.

Japan is to be the leader of these nations in the Far East, China, Korea and Manchuria.

With the news of the great victory of Liaoyang ringing in our ears and the fall of Port Arthur impending shall we fail to see that Christ's church is being challenged to win great victories of salvation in the name of her Divine Lord? Emptied of sin and self and empowered by the Holy Spirit, Japan can be won for Christ and that right early.

C. C. NEWTON.

Kobe, Japan, Sept. 7, 1904.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

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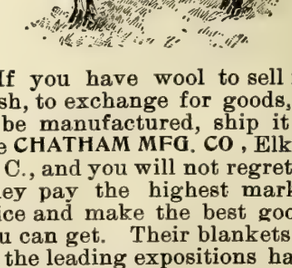
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The Quiet Hour.

The Help of Headwinds.

REV. THEODORE L. CUYLER, D. D.

Human life is a voyage, but our heavenly father does not give us the control of the weather. If He did, we should be apt to choose nothing but smooth seas, fair winds, full cargoes, and secure harbors. God is wiser than we are, and he no more consults us than I consult my grass-plot as to when I shall use mower, or my grapevines whether I shall prune away the surplus branches.

On a certain night we are told that Christ Jesus directed his disciples to cross the lake of Galilee. He knew that a storm was coming, but he did not tell them. They found it out for themselves before they had gone very far; and Peter, who was an "old hand" on that lake, had never known a rougher night or an angrier sea. The wind is right in their teeth, and the waves hammer the bow of their fishing-smack like iron sledges. With all their sturdy pulls at the oars, they make but little headway. They are learning some lessons that night; and so are some of my readers who are now passing through storms of trouble and are enveloped by the darkness of a mysterious Providence. They are learning the blessings of headwinds, and what spiritual help they bring to us.

Prosperity very often breeds self conceit both in a Christian, in a church and in a nation. We take to ourselves the credit. When we are "hard up" we are apt to call upon God for what we need; when we have got it we are equally apt to set it down to our own skill or our seamanship. Prosperous churches congratulate themselves on the eloquence and popularity of their pastor, on the inflow of people to their new pews and of money into their contribution boxes. When the children of Israel had things to their liking, they forgot God and turned idolaters; when calamities overtook them, they were driven back to God, and cried lustily for his delivering arm. One of the subtlest forms of sin is self-direction. We ignore God and set up a will and choose a way of our own. He is too wise and too loving to allow this, and he often sends a stiff gale into our faces for our chastisement and correction. Whom he loveth he chasteneth; the self-willed and the rebellious are left to go on the rocks.

Headwinds strengthen the sinews and develop strong characters. Many of our Americans who have attained to the highest work of honor and usefulness were "seasoned" in their youth by sharp adversity. As Joseph was prepared by a pit and a prison for the premiership of Egypt, so Abraham Lincoln was educated for his high calling by severe study of a few books in a log cabin, and by eating the tonic bread of a laborious poverty. If he had been born in the brown-stone mansion of a great city and reared in luxury, his biography would have read very differently, and perhaps history might never have heard of him. Probably the best part of George Washington's training for his destiny was his rough experiences in the frontier wilderness. ¶I seriously doubt whether the luxurious style of life in some of the highly endowed and fashionable present-day universities turns out as stalwart a type of intellectual manhood as was produced in the plain, uncarpeted rooms of the old-fashioned, primitive looking colleges. Silver spoons and soft raiment are not the regimen for heroes. Smooth seas and gentle breezes never make a sailor.

The same truth applies to the spiritual experiences of God's people. The great purpose of our heavenly father in this school-life on earth is to develop a vigorous godly character. "Count it all joy, my brethren," said the Apostle James, "when ye fall into manifold trials, knowing that the trying of your faith worketh patience." Afflictions often come upon bad people for their sins; but God sometimes sends affliction upon good people to make them still better. That hard rowing in the night-storm on Galilee proved the disciples' pluck and gave new fibre to their sinews. They were learning to "endure hardness," and were rehearsing their subsequent experiences in the teeth of persecuting Sanhedrins and bloodthirsty Herods.

Adversity brings out the graces and the beauties of the noblest Christian character. As a fine mansion is often concealed in rich summer foliage, but stands out in its architectural beauty when wintry winds have stripped the trees bare, so we find that many Christians show their graces to better advantage when God has let loose the tempests on them. The furnace of affliction is heated up for gold—not for gravel stones. Then, too, the seasons of trial make us more watchful. In smooth weather the sailor may swing in his hammock; but a piping gale brings all hands on deck, and sharpens the eye of the "look-out" at the bow. David never fell during his seasons of severe trouble; it was the warm sunny days of prosperity that brought out the adders. Noah weathered through the deluge of water nobly; it was the deluge of wine that drowned him! Ah, brethren, I suspect that when in another world we examine the chart of our voyagings, we shall discover that the headwinds—trying at the time—gave us the most headway towards heaven.

The crowning blessing of all such adverse experiences is that they teach us our utter dependence on God. The poor prodigal forgot his father when he was among the harlots; but he began to think of him when he got down to the husks. Danger sends us to our knees. The hour of our extremity is the hour of God's opportunity. When the disciples were at the very crisis of the storm, lo! the welcome form of Jesus appears on the waves, and the welcome voice of Jesus is heard through the tempest: "It is I: be of good cheer; be not afraid!" As soon as he sets foot on the boat, the tornado hushes into a calm. Dear friends, you may find that it is a blessed wind that brings Christ to you. Welcome him into your vessel. No craft ever foundered with Christ on board. No struggling soul, no afflicted Christian, no sorely-tried church has ever gone down when once the Son of God has come to their relief. The fiercest headwinds and the angriest waves obey his voice; and so will he bring you at last into your desired haven.

"As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous winds obey thy will
When thou sayest to them: 'Be still'
Wondrous Sovereign of the sea,
Jesus, Savior, pilot me!"

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I have for sale the following second hand books, property of preachers' widows who need what money they can get for them.

1 Set "Whedon's Commentary." 13 vols., good as new, used only 2 years, $9.

1 Set Matthew Henry's Commentary, good as new, 6 vols., $6.

1 Set Biblical Museum, 8 vols., almost good as new, $5.

1 Set Wesley's Sermons, 4 vols., sheep binding, $2.

1 Set Wesley's Sermons 2 vols., cloth binding, $1.60.

The Revival and the Pastor by Peck, 60cts.

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If the date on your label is past you owe from that date. Be sure not to forget, while making settlements, to hand the preacher the amount to date and $1.50 to advance your label to January 1, 1906. This offer will not extend longer than till the meeting of our Annual Conference.

CHARLOTTE MAKING READY.

We spent a day in Charlotte last week and found the city on the alert preparing to entertain the Western North Carolina Conference. The new annex at Tryon Street church is complete and will furnish ample accommodation for all the work of the Conference, including committees, boards, &c. The directory, showing the homes of preachsrs and delegates, together with full information about the Conference, will be mailed in a few days.

While in the city the following firms gave us advertising orders, and we hope our readers will be sure to look them up and spend some time looking through their stock while in the city:

J. B. Ivey & Co., Dry Goods.
Gilreath & Co., Shoes.
C. H. Robinson & Co., Bibles, Books, &c.
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"GREENSBORO, 1808-1904."

This book, by James W. Albright, is a volume of 134 pages, and brim-full of interest to all Greensboro people, and to all others who feel interested in the history and growth of the city. The book contains facts, figures, traditions and reminiscences that will be read with interest, and that will be valuable to many for reference. Mr. Albright has the advantage of having been born in the place when it was only a village, and of having witnessed the growth of the place from that time until it has assumed the proportions of a bustling city. He has done the public quite a valuable service in compiling this book, and we trust his labor will be rewarded by a large demand for the same. Those who are looking for information about our rapidly growing city will do well to secure a copy of this book. It can be had for $1.00. By mail, $1.10. Address Jas. W. Albright, Asheville, N. C. We acknowledge the courtesy of the author in placing a copy on our table.

HOW WILL YOU SETTLE?

This question is for the Board of Stewards. During this and the following week, doubtless, there will be many meetings for a final settlement of pastor's salaries. In many cases, when we have reported and the aggregate is made up, there will still be a deficit. Now in all such cases we ask, what shall be done? One of two things is sure to be done: either the stewards will arrange for this balance, or it will be left to be shouldered by the pastor, who, in many cases, with a salary paid in full, can scarcely meet all of his financial obligations.

It is shameful to see the record we have made in the past in this particular. The men on the poorest charges are usually the ones left with large deficits, and it is a marvel how some of them, with large families, continue to exist and maintain an honorable reputation. There must be much suffering and privation. To repudiate our obligation and leave a faithful man without means to pay for the supplies already furnished, is heartless indeed.

There is a better way. Let us suppose a case where, in the final report it appears there is a deficit of $50 or $75. The official board is composed of ten men. These are all supposed to be "men of solid piety, who both know and love the Methodist doctrine and discipline." Dividing the deficit among the ten would require $5.00 or $7.50 each. How can these men claim to be the sort described above, if they deliberately leave their preacher in the lurch, refusing to personally assume the small amount of $5.00 or $7.50? Yet this is what we fear will be done in some cases.

In most cases if the Stewards will assume the deficit and so report to their congregation, they can raise the amount without difficulty. We beg the boards, everywhere to stand together in the determination to see that every dollar of the preacher's salary is paid. Nothing short of this can be pleasing in the sight of God. Let us not "muzzle the ox that treadeth the corn." "The laborer is worthy of his hire."

THINGS THAT ABIDE—A LESSON.

Writing of pleasant memories, in the Southern Christian Advocate, Rev. W. A. Betts says:

"In 1860, when but a child and accustomed with my elder brother Henry to kneel at mother's side for engaging in our morning and evening prayers, the good Doctor Deems was my Presiding Elder. My honored father was stationed at Smithville (now Southport), N. C., as preacher-in-charge. The Doctor was a loved and frequent guest at the parsonage, and so won upon the heart of the writer that he asked permission to add to the petitions of his prayers, "Lord, bless Uncle Deems." The request was granted, and two little lads kept up the sincere form of words in supplication many years.

In 1880 the writer visited New York city and next day after his arrival hastened to call upon the venerable pastor of the Church of the Strangers. The servant answering the door bell was instructed to inform the Doctor that a friend of other days desired to meet him. Upon his coming into the study where the visitor had been ushered, the Doctor was greeted with the inquiry, "Do you recollect, in the Old North State, a little child who begged permission of his mother, in behalf of himself and brother, to say in their prayers, 'God bless Uncle Deems?' " Mother had told him of it in the years agone, and he instantly asked in reply: "Is this Henry or Willie?" It was passing strange that in the years that had elapsed the memory of such an incident should have remained. But the treasures of the heart are wonderfully well kept. The writer will never forget the face of the young man who spoke encouragingly and instructively to him when, under conviction for sin, as a child he was seeking the Savior."

There is a lesson in this for us all, especially for ministers. In the first place, this little story shows how important it is for the preacher to be often in the home. The children learn to love and admire him and unconsciously begin to strive to emulate his virtues. They become interested in him and his work. The richest blessings of a man's ministry abide in the homes where he is often entertained. Every family will do well to get up some device frequently whereby to secure the presence of the minister in the home. Impressions made in childhood abide. A service of prayer should always, if possible, be included in these visits.

NO MAN CAN TAME IT.

Referring to the matter of college athletics, the editor of the Nashville Christian Advocate says:

"The best friends of physical culture see much in the football season which they are compelled to deplore. The training which the football player gets is not itself anything like first-class physical drill. The ideal to which he trains is that of brute strength in a stooping and awkward position. Again, only those on the team, or who are promising substitutes, play at all. The rest of the college boys sit or stand and look on. This limits the physical benefits of the game in two directions. In addition to this, a spirit of rivalry is developed, especially in inter-collegiate games, which tends to become exaggerated and unhealthy. It sometimes shows itself in excitement and boisterousness which approach rowdyism. Again, it may corrupt the honor of those who are involved, causing schools to offer, and men to accept, dishonorable terms as the price of playing on one team rather than another. From this it is but a step to gambling. These incidental evils are but lending weight to the objections of those who complain that absorption in athletics, frequent absences from classes, the dissipation of travel, and the excitement of taking part in match games are enough, with the occasional accidents incident to football-playing, to outlaw the game. We do not think so, as our readers already know. Yet, as a friend to college athletics, aware of the very tonic moral and social qualities inherent in an interest of this kind for the student body, we beg leave to utter this word of warning. These abuses must be corrected, or the whole business will fall into disrepute."

We beg to take issue with the view here taken that the abuses of this game may be corrected. The very nature of the game forbids the thought of keeping it in bounds. It is brutish and coarse, and the capacity to enjoy such beastly and unnatural sport indicates tastes altogether hostile to sentiments of the lofty type. The only method of reforming football is decapitation, and parents would rejoice if our colleges would execute the sentence quick.

THE VALUE OF THE PREACHER.

Elisha was rightly called "the man of God." Though by some he was not appreciated, his value to society and to the nation at large was well known to the king, and there was scarcely a crisis in which his services were not in demand. The value of this service was tested not only in his own nation, but among those that surrounded Israel. Even the enemies of Israel were the beneficiaries of his ministry, as when Naaman, the captain of the hosts of Syria, was cleansed of his leprosy.

There was no rank in social life that did not reap blessings from his ministry. "The widow in Sarepta" found in him the medium through which to solve the perplexing problem of her poverty and distress. The Shumanite, a woman who demonstrated her greatness by according the tenderest and most cordial hospitality to the "man of God," found in him the ministry of comfort and help in the hour of her deepest grief. The King of Israel, in the hour of great national jeopardy, found in him the agency of a most signal deliverance. Thus the "man of God" touched society at every point, and there seemed to be no event of national or individual interest that did not in some way relate to him or appeal to him. Elisha, therefore, though perhaps in his day by many regarded as obscure, unpretentious and humble was the mightiest factor of the nation, and was greater than the king.

All this suggests to us a study of the value of the preacher to society and the nation. What domestic trouble or sorrow of the home is there that the preacher,—"the man of God"—does not come in contact with? How the blessings of his ministry of comfort and help follow in the wake of a gracious hospitality extended to him for his work's sake! Where is the well-ordered home that would be quite willing that the "man of God" should never cross its threshhold, or invoke thereupon the blessings of heaven? It is one of the gracious provisions of heaven that, in all troubles and sorrows which come, sooner or later, to darken every home, there may be near at hand one who knows God, and, knowing Him, can, in a peculiar sense, bring from His bounty the comfort needed. The writer recalls, in the days of his boyhood, the presence in many a sick room of a plain, almost unlettered Baptist minister. He was the only minister for miles around. He was great only in the consistency of his life and fervency of his faith. As we now recall his fervent prayers and tender, helpful ministries about the homes and around the bedsides of the suffering in scourges of sickness, we realize as we could not then the value of that man to his community.

As the moral influence of Elisha must have been great in Israel, so the moral influence of "the man of God," in any nation and in any time, is great.

What floods of vice are stayed, what deluges of sin and strife and anarchy are kept back by the moral influence, prayer and heavenly teaching of those whom God has sent forth to prophecy in his name! How the hosts of the enemies of God and righteousness are smitten blind under the scathing rebuke of sin by the man who prophecies (preaches the gospel) with the power of the Holy Ghost, sent down from heaven!

It is a great thing to be a prophet of the Lord. It has always been greater thus to be the prophet of God than to be a king of men. Is there to-day among us a just sense of the value of a preacher to society?

"How beauteous are their feet
Who stand on Zion's hill;
Who bring salvation on their tongues,
And words of peace reveal."

NOTES AND PERSONALS.

Rev. F. B. Noblitt, of the Hot Springs circuit, is spending this week at the World's Fair.

Rev. Jno. D. Vincil, D.D., for many years a member of the Missouri Conference, and its Secretary for forty years, died at his home in St. Louis on October 12th.

We regret to note that Rev. M. H. Vestal, of Mt. Zion station, has been quite sick. At last account he was improving, but his son, Edgar, was in a very critical condition with typhoid fever.

The Trustees of Greensboro Female College met the building committee last week, and found that gratifying progress had been made with the work. Everything will be put in shape for a full report to the approaching Annual Conferences.

The annual reception of the Epworth League of West Market Street church to the students of Greensboro Female College and the Methodist young ladies attending the State Normal College, held at the church last Friday evening, was an enjoyable occasion.

In the Washington Letter last week there was an error. A note from the writer says: "A gross error appeared in my last letter to you. It was Miss Perry, an employee of the Government Printing Office here, formerly of Littleton, N. C., who died, and not Miss Petty, daughter of the former auditor, and Sunday-school superintendent here."

The congregation of Tryon Street church, Charlotte, had a reception and house-warming last Wednesday evening. The occasion was an informal social gathering in the new Sunday-school apartments and was very enjoyable. The new addition to the church makes it one of the completest and best arranged to be found anywhere.

The old district parsonage of the Charlotte District at Monroe has been sold and a house and lot was purchased on North Tryon Street in Charlotte last week which will be used as a district parsonage in the future. Rev. J. Ed. Thompson, the presiding elder, moved in last week. The property cost $4,500.00.

Samuel Foster Upham, professor of practical theology, in Drew Seminary, passed to his reward on the fifth day of October. He was a Methodist preacher of uncommon power and was greatly loved by Methodists, both North and South. His sweet spirit and unaffected consecration were the elements which drew men to him. He was the son of a Methodist preacher and the father of three.

Dr. Rankin, of the Texas Christian Advocate, has found the wailing place of the editor of the church paper, and here is his analysis of the situation: "The man who takes charge of a church paper takes charge of troubles of which the average man knows nothing; but if he is true to God and his vows, he will make himself a power for good. But he will often be misunderstood and severely criticised, and those whom he has loved and trusted most will furnish critics and fault-finders of whom he never dreamed in the other spheres of life."

Hon. Robert N. Page, member of Congress for the seventh district, is in many respects, a model statesman. He is, in the first place, a gentleman of the highest type, and one of the best furnished men in the House of Representatives. Alert, scholarly and true to his constituency, he is always to be relied upon for clean service. Moreover, he is a Christian of the punctilious and fervent type. On a recent Sunday, in the absence of his pastor, he conducted the services, and we are prepared to believe that the congregation was edified. May his like increase.

Mrs. Healan, wife of the late Rev. J. L. Healan, of Lenoir, died at her home in that place on the 23rd of September. Mrs. Healan was one of those noble, unselfish and unassuming Christian women whose lives bless the generation in which they live. She lived to a ripe old age, and died in the faith, leaving behind the blessed legacy of a good name to gladden the hearts of her children. She was the mother of the wife of Rev. J. F. England, of the Western North Carolina Conference. May the comfort of divine grace abound in the hearts of the bereaved ones. We hope to be furnished a fuller account of the life of this good woman.

The Reidsville Review says that Dr. J. R. Brooks has returned to Reidsville and will reside with his son, Dr. E. H. Brooks, until the session of the Western North Carolina Conference, which meets in Charlotte in November. Since the death of Mrs. Brooks he has been residing with his oldest son, Dr. W. H. Brooks, at Fort Washington, who is stationed there as a surgeon in the United States Army. The past month or so he visited in Missouri and Kentucky, the Exposition, and the Missouri, Southwest Missouri, the St. Louis and the Louisville annual conferences, in the interest of some of his books.

A day spent in Charlotte last week convinced the editor of the Advocate that Methodism is progressing with the city. The Tryon Street congregation has just completed a splendid Sunday-school annex at a cost of about $10,000.00. This, besides the cancelling of an old debt of $5,000.00, has been accomplished during the pastorate of Rev. Dr. T. F. Marr. The Trinity congregation, under the pastoral care of Rev. J. A. B. Fry, has arranged to pay off its debt, and the Brevard Street church, under the faithful ministry of Rev. L. A. Falls, will soon complete a beautiful house of worship. These congregations are sure to grow rapidly and will have fine opportunity for aggressive work.

North Carolina Methodism.

Rev. J. E. Abernethy, of Waynesville, was engaged in a protracted meeting last week. We have not had a report of the results.

Rev. E. K. McLarty, of Central church, Concord, has just closed a good meeting with his congregation which continued for two weeks.

Rev. and Mrs. H. C. Sprinkle, of Elkin, went to St. Louis last week to take in the great fair. They were accompanied by Mrs. A. G. Click.

Rev. Ira Erwin, pastor of Centenary church, this city, is pushing the work on the new church. The walls will soon be under roof.

Rev. D. H. Comann has been doing some very effective work in the bounds of the North Carolina Conference. He was in Durham last week.

Rev. W. P. Ware, of Ware's Chapel, Reidsville, has been engaged in revival services at his church, assisted by evangelists Pounder and Maness.

Mr. Richard L. Surratt, father of Rev. A. R. Surratt, of the Western North Carolina Conference, died at the home of his son, Mr. J. W. Surratt, at Spencer last week. He was eighty-three years old.

A protracted meeting of ten days held in Main Street church, Gastonia, closed last week. The Gazette says that the meeting was successful in reviving the church, and that a number were converted.

Rev. J. A. Bowles held interesting Rally Day services at Proximity last Sunday. He preached an appropriate sermon to the children in the morning, and the Sunday-school gave entertaining and instructive exercises at night.

Last Sunday night our Spray Methodist friends paid off their entire endebtedness on account of their new church. They now have a handsome and commodious house for worship, of which they should be very proud. There is hardly a more prosperous and progressive church in the county.—Leaksville Gazette.

Dr. Atkins held the fourth and last quarterly Conference for Grace M. E. church Thursday night. Reports submitted showed that the church had made good progress during the year. The official board asked for the return of their popular pastor, Rev. J. H. Barnhardt, by rhe annual conference. He has served this charge most acceptably for two years.—Winston Sentinel.

The East Salisbury church, Rev. R. G. Barrett, pastor, was dedicated last Sunday by Rev. Dr. G. H. Detwiler, the presiding elder of the Salisbury district. Rev. W. R. Ware and his congregation at First church joined in the service, worshipping with the East Salisbury congregation. The Salisbury Sun says: "The pastor, Rev. R. G. Barrett, has labored unceasingly and most effectively in strengthening his congregation and the edifice will be a lasting tribute to his energy and zeal."

We clip the following from the Leaksville Gazette, and we are sure the Gazette expresses the sentiments of the whole congregation: "Next Sunday Rev. A. L. Stanford will close the third year of service as pastor of the Leaksville M. E. Church. He has been faithful and efficient. To his effort, more than to any other influence, is due the building of the handsome and well-equipped new church in our city. There would have been no new church erected had he not labored arduously and energetically for the accomplishment of that result; and so long as it exists it will be a monument to his zeal and energy. We hope Conference will return him to this charge for the fourth year. His work has not yet been completed, and no man can take his place and hope for the same degree of success."

Dr. Chreitzberg, pastor of Centenary church, Winston, closed a meeting of ten days with his church last week. The services were conducted by the pastor and were very profitable and edifying. The Journal, commenting on the work of the year, says: "Dr. Chrietzberg, during his pastorate this year, has greatly endeared himself to his congregation, his discourses have been masterpieces of eloquence, showing careful, thoughtful preparation. When necessary to denounce sin, it has been done in the spirit of the Master, with the loving touch of a mother. Painful, yet necessary, often is the surgeon's knife, but the beneficial effects justifies the suffering. The message has been delivered tirelessly by the pastor, the issue lies in the hands of the Great I Am. Personally, we feel that much good has been done and that the revival services have been a grand success.

Notice to Class of First Year.

The class of the First Year will please meet the Committee in Charlotte, N. C., Wednesday, November 9th, 1904, at 9:30 a. m., at the place indicated in the Conference Directory.

J. W. Clegg, Chmn.

Conference Notice.

The class of applicants for admission on trial is requested to meet in Charlotte, November 9th, at 9:30 a. m., at the place designated in the conference directory.

W. R. Ware, Chmn.

The two armies in Northern Manchuria have not been active during the last week. Another battle may occur at any time. Things are about the same around Port Arthur.

Bishop J. N. Fitzgerald, of the M. E. Church, prosided in the Blue Ridge Conference at Clyde recently, and preached for our people at Central church, Asheville, on Tuesdry night of last week.

Our Little Folks.

Trusted.

Nothing is more likely to give hope and courage to the despairing than the thought that there are people who still believe in them.

A young man, for persistent wrong-doing, was convicted of felony, and was sent to the penitentiary. He came out at the end of two years more hardened than ever, an object of shame, distrust, and suspicion. He came to his native town; every one gave him the cold shoulder except a poor old woman who had known him since a child. She met him near her little home on the day of his return.

"Why, Harry," she said, as if nothing had happened, "I 'm glad to see you. I did n't know you had come back."

"Well, I have," he said gruffly.

"Yes, I see; where are you staying?"

"On the street."

"Dear me! That's no place for any one to stay. Come home with me and stay for supper. I can't give much choice, but you are welcome to what I have."

"Aren't you afraid I'll rob and murder you?"

"Why, Harry, I'm no more afraid of you than when you used to sit in my lap in your baby clothes. Come right along."

After supper she said: "Now, Harry, you must stay here tonight and sleep in the little room my own boy slept in before he died."

In the morning she said: "You'd better stay here until you find something to do"

"Do you suppose any one would give me anything to do?"

"No, I do n't. I thought about it while you slept, and I tell you what you 'd better do."

She went to a bureau and took from it a silk handkerchief containing a roll of bills.

"Now, Harry, here's fifty dollars which I have saved penny by penny as the saving of a life. I 've been saving it up to be used in my last sickness. I want you to take this money, go away off where you are not known, and begin life over again. I can trust you to pay it back if able; if not, all right. I am not afraid to trust you."

She could say no more, for Harry was on his knees, his face in her lap, crying as he had not since the days of his childhood.

"Say it again."

"Say what?"

"That you are not afraid to trust me."

"Why, I am not."

"Then I'll take the money and do as you say, bad as I've been, to prove that I'm worthy of your trust."

Her confidence proved to be his salvation. He put hundreds of miles between him and his old haunts, and began life anew with hope and courage, because one trusted him. In a few months the old woman's money was returned with more than compound interest. In the letter sent with the money was:

"I owe my salvation to three words you spoke when all the world was against me: 'I trust you.' They led me to the belief and trust I now have in the God I am trying to serve."—Industrial School Gem.

Flossie's Air-Trips.

There had been weeks and weeks of illness for Flossie; but one sunny day mama came in with hat and wraps on and looking very mysterious. She went to the closet where Flossie's things had hung limp and useless, and Flossie's eyes grew big with wonder when she brought them out—the soft, warm coat and blue hood and mittens that used to go to school every morning and go sliding down hills afternoons and Saturdays. She came straight to the bed with them and said, "What do you say to an airing, little girl? Just hold out those arms, if you please."

Flossie was so surprised she could not lift them. They were very wabbly, anyway, so mama lifted her up, and said, with a gay little smile that held the tears back, "Yes, dear, you are going to have on your wraps and take the air this morning," and she buttoned the coat over the little white gown, tied the hood under the chin and slipped the mittens on. Then Flossie and bed and all were done up in a great big blankety bundle, and the front windows thrown up full height. The frosty air came tingling in with the busy click of hurrying feet and all the city's din.

Then brother rushed in with cap, overcoat and mittens on, and his reins, with their jingling sleigh-bells, dangling from his waist

"Hello!" he said. "Is the turnout ready to start?" and throwing the loose end of the reins over the foot of the little white bed, he pranced and capered after a most spirited fashion. And Flossie laughed till the curls began to nod once more, and mama said that was enough for one time. So the windows were whisked down and the wraps put away till the next day, when Flossie's eyes began to sparkle a bit as soon as they were brought out.

"Now," said mama, "this time we are going to have a little car ride. Here's the conductor," and brother marched solemnly in with a big conductor's cap on. "Whiz, whiz!" came an electric car round the corner, and mama slipped a nickle in Flossie's hand just as the conductor came along, taking up the fares and dingling mama's table-bell each time from the depths of his pocket.

It was a lovely ride, Flossie said, with shining eyes, and it was so nice to hear outside things again!

The next day, when ready to start, a little brown birdie flew from the cedar-tree right past the window.

Brother said, "Oh, let's take a fly!" and flapped his "wings" enough for all three, Flossie, mama and himself. So they flew right up into the birdie's winter home in the big, sheltering cedar, and mama seemed to know all about her family, and could answer all their questions as well as Mrs. Birdie herself. Then they dropped down on the waving arms of the big oak and swung a while, till mama hustled them right in out of the cold.

After a week of these daily air-trips Flossie had gathered so many winter roses in her little white cheeks, and the blue eyes had caught so much of the sparkling sunlight from frosty roofs and snow-hung trees, that one morning she found herself standing at the big front door, and then a little later she and that warm wrap and blue hood and mittens were actually sliding down hill again.—By Isla May Mullens, in Youth Companion.

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Saltpetre Cave, Va., May 23, 1904.
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NANNIE J. HILL.

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"For years I had spells of sick headache, at times suffering untold agonies. I could not endure any excitement. Going to church, and even visiting, brought on these terrible spells. I tried numerous remedies without relief until I tried Dr. Miles' Anti-Pain Pills, and they have cured me. When I feel symptoms of sick headache I take a pill and ward off the attack. When I am tired and nervous, a pill soothes me."—MRS. SARAH WATKINSON, Blairstown, Ia.

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FREE Write to us for Free Trial Package of Dr. Miles' Anti-Pain Pills, the New Scientific Remedy for Pain. Also Symptom Blank. Our Specialist will diagnose your case, tell you what is wrong, and how to right it, Free. DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

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Please mention this paper.

The Epworth League.

TOPIC FOR OCTOBER 30.

The Study of Missions.

(Luke 13: 18 21. Mission Study Rally Day.)

Book References: "Missionary Issues," pp. 133-154: "World-Wide Evangelization," pp. 109-113, 596 600.

PRAYER TOPICS.

1. That the missionary spirit of Jesus Christ may more thoroughly possess his entire Church.

2. That the young people of the Church may devote themselves to studying, giving, praying, and working for the evangelization of the world.

3. That missionary leaders may be developed in our Chapter for the work of the League, the Sunday school and the Church, and that our Church may become a real missionary Church.

4. That each member of the Chapter may face his missionary obligation in a personal way and deal with it as Jesus would have him do.

I. WHY EVERY CHRISTIAN MUST HAVE THE MISSIONARY SPIRIT.

Because "the great God and Father of us all is a missionary God—a God who so loved the world as to give his only begotten Son for its salvation—and if we are truly his loyal children, our lives and our all are upon his altar for missionary sacrifice and service." (Rev. O. E Brown, D. D.)

Because the missionary idea "is the fundamental idea of our holy religion. It is a great organizing idea Absolutely, if you take out of our religion this great missionary idea, it is no longer respectable. . . . It is the great driving wheel of all the machinery of the Church " (Bishop Hendrix)

Because "the Church of Jesus Christ was founded as a missionary enterprise. Ii was not intended to stand still, but 'to go.' It is the very essence of Christianity that it is an advancing, conquering religion. The Church is the body in which the Spirit of Christ is to live and work. The Spirit of Christ is missions. When that spirit wanes, the Church is sick; when that spirit dies, the Church expires." (Dr. Henry Van Dyke.)

Because "if we want revivals at home, we must give to those away from home. If we want sinners saved about us, we must give to those we have never seen. The greatest hindrance to the spread of the gospel at home is not enough giving to the spread of the gospel abroad." Rev. Paul V. Bomar.)

Because "what are Churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?" (Dr. Josiah Strong.)

Because "we are the children of the converts of foreign missionaries, and fairness means that I must do to others as men once did to me." (Rev. Maltbie D. Babcock, D. D.)

Because "the present generation is one of unexampled crisis in all parts of the unevangelized world. Missionaries from every land urge that, if the Church fails to do her full duty in our lifetime, not only will multitudes of the present generation pass away without knowing of Christ, but the task of our successors to evangelize their generation will be much more difficult." (John R. Mott.)

Because "if our religion is not true, we ought to change it; if it is true, we are bound to propagate what we believe to be the truth." (Archbishop Whately.)

Because "this is our law and character. By it we live or die, we fail or conquer. If we do not carry the good news, so far as in us lies, to all countries, to all men, we lack the spirit of the Master, disobey his command, frustrate the purpose of our high calling, lose the inspiration of the grandest and most beneficent cause which ever appealed to conscience and heart, stifle spiritual life by selfishness, and stagnate through lack of the breadth and movement of the Holy Ghost on the great deep of the soul." (Bishop Granbery.)

"If any man have not the Spirit of Christ, he is none of his." To those who are utterly indifferent to the interests of the kingdom of Christ in the world the following reasons for mission study will have little weight. They are ignorant of the mind and spirit of the Master, and their greatest need is to know him. Mission study therefore is to call forth an interest that we may assume to be at least latent, if not in some degree active, in every Christian.

II. ADVANTAGES OF STUDYING MISSIONS IN A CLASS.

1. Comparatively few are reading missionary books. (Ask for show of hands of all those who have read as many as four missionary books) The study class will put one definite book before the members of the class for study and will stimulate them to the reading of a number of others.

2. Thers is a tendency toward the superficial reading of missionary books. The class will aid very much in thoroughness of work and in impressing the most important facts and truths.

3. Real study is necessary in order to master the most important facts of missions, and the stimulus of mind upon mind in a class helps to make interesting what otherwise might seem dull.

4 There is a certain inspiration and spiritual uplift that comes from studying and thinking and praying together about the work of Jesus Christ, and often those who are little interested may catch the fire from those who are already aglow with missionary enthusiasm.

5. The study class develops missionary leaders. The unquestioned need of the Leagues as regards missionary work is capable leadership. We must start at the very beginning. We must develop leaders who will have some definite missionary knowledge and a proper appreciation of the missionary movement. Not all the League members may be able to engage in the study; but are there not a number willing to make the sacrifice of time, if need be, in order not only to broaden their own horizon and deepen their own missionary spirit, but to aid them in becoming more capable missionary leaders in the League, and thus to help deepen the missionary spirit in the entire Chapter?—Epworth Era.

The ADVOCATE from now until January 1, 1906, $1 50.

Are you in debt in any way?

IS your home or other property mortgaged? If so, upon this mortgage or indebtedness you are now probably paying six per cent. interest per annum. Should you die, this indebtedness would have to be paid either by your wife or administrator of your estate. If it were the former, could she do it? If it were the latter, would not your estate have to be sacrificed at forced sale? Or would all you have paid on the mortgage be lost? These questions are asked merely for the purpose of presenting to you a solemn fact. Have you ever thought of it seriously?

Suppose the holder of the mortgage should come to you and propose to increase the rate of interest to 7½ or 8 per cent., with the understanding that if you died before the debt was paid he would voluntarily cancel mortgage and give your home to your wife free of all encumbrances, or cancel all indebtedness against your estate and leave your administrator with an estate clear of debt, WOULD YOU ACCEPT SUCH PROPOSITION? If so, fill out the attached coupon and mail to **Box 867, Greensboro, N. C.,** when all particulars will be mailed to you.

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AGE, ...

Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, GREENSBORO, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Greensboro District Meeting.

MRS. IRA ERWIN.

The Greensboro District Meeting of the Woman's Foreign Missionary Society met in the cheery and comfortable ladies parlor in West Market Street church Saturday morning October 15, 1904

Dr. Turrentine opened the meeting by extending a cordial greeting to both visiting and and local members, and by making very encouraging remarks, after which all joined in hymn 673. This was followed by the reading of a portion of the 54th chaprer of Isaiah, after which we were led in prayer by Dr. Turrentine.

Mrs. Ella Alley then took charge of the meeting with Mrs. Ira Erwin as Secretary. Mrs. Alley also extended a hearty welcome to the goodly number present, but regretted more were not able to be with us on this happy occasion, stating that out of our twenty-five charges there were only six adult societies, eight Light Bearers and three Golden Links.

Committees on Extension of Work and on Literature were then appointed.

Reports from High Point, Reidsville, Centenary and West Market were indeed encouraging and showed an increase over past years. Each society deserves special mention but space will not allow. Solo by Miss Tatum, "Sweeter Every Day," was very nicely rendered, after which Miss May Alderman representing West Market Golden Links, read a beautiful paper. Miss Hattie Watlington gave the financial report from Golden Links, which showed they were very much in earnest in their undertaking.

Miss Merrimon gave a very creditable report from West Market Junior Golden Links, after which she gave a most touching and impressive reading. Mrs. C. H. Ireland read a most timely paper on "Systematic Giving."

Mrs. Cuninggim, whom we love to call "aunt Lucy," made an earnest appeal for the Missionary Advocate and the Little Worker, saying she had been a reader of the former for twenty-five years and prized it next to her Bible."

We then had the pleasure of hearing from our conference president, Mrs. Robertson, who as always was very happy in her words of welcome and encouragement. "Especially glad are we," she said, "to have with us our representative from West Market in the foreign field, Miss Richardson." Mrs. Robertson says she is happier in a missionary meeting than any other place in the world, G. F. College not even accepted.

The noon hour having been reached, the Society engaged in a devotional service conducted by Miss Richardson, who opened the service with the reading together of hymn 102. She then gave us a most inspiring talk, after which we were led in prayer by this dear consecrated woman.

After a social half-hour "getting acquainted" all were served to a delightful luncheon, which was indeed enjoyed.

At 2 30 the afternoon session was called by Mrs. Alley. Hymn 873 was heartily sung, after which Mrs. Robertson led in prayer.

Mrs. E. L. Stamey prepared and read a most excellent paper, "Is it well with the child?"

Reports from Light Bearers throughout the district where we have organizations were then heard with pleasure Just here Miss Lizzie Merrimon rendered so beautifully that touching song "Face to Face."

Miss Richardson whom we were anxiously waiting to hear from had our undivided attention as she told in language sweet and chaste of her life in far off China for the past 14 years. Miss Richardson has charge of the Bible department in McTyiere School, Shanghai, China. The different causes to which we are contributing in China are, 27 Day Schools with 732 pupils, five Boarding schools with 260 pupils, one Hospital, one Industrial school, and 20 missionaries.

Special stress was laid by the speaker on systematic giving, not leaving so much to be done the last of the year, which retards the work so signally in the foreign field, when funds needed to carry on the work successfully do not come in. Let us, dear readers, all remember this.

When pupils enter the school their feet are bound and their finger-nails are from 2½ to 3 inches long, and yet they want to be taught music.

When pupils first enter they are very skeptical and will trust no one, finally this wears away and perfect faith is enjoyed.

One great obstacle was to be overcome in beginning music—those nails so prized, which mean aristocracy, wealth, must be sacrificed. Some leave school rather than do this, but others part with with their idols, cut off the nails and unbind the feet.

A ten years' course in a Christian school is given about three fourths of the New Testament, having been memorized in that time and portions of the old.

What the school is endeavoring to do is to give a first-class education that will fit the pupil to be centers of light in their own land.

The Christian life of these girls is beautiful to behold. From the beginning they cling most zealously to their Christian books and will part with all else sooner.

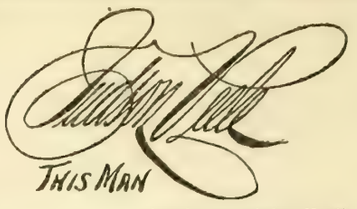
We regret we have so little space in which to communicate Miss Richardson's address, for it was indeed interesting, instructive and impressive.

After the address Mrs. Ross read a paper on "Money." Mrs. Crawford was asked to explain the "circle of thirty" which she did most clearly.

The invitation to hold the next District meeting at Reidsville was accepted, and the happy, and we trust profitable, day was brought to a close by Mrs. Alley, who led in prayer.

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Quarterly Meetings.

ASHEVILLE DIS'T—4th Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	Sept	3 4
Bethel	"	3 4
Marshall circuit, Walnut Creek	"	8 9
Hot Springs ct., Antioch	"	10 11
Ivey circuit, Barnardsville	"	13 14
Bald Creek circuit, Bald Creek	"	15 16
Burnsville circuit, Burnsville	"	17 18
Swannanoa circuit, Swannanoa	"	4 25
Hendersonville station	Oct	1 2
Hendersonville ct. Hilgirt	"	3 4
Cane Creek ct., Tweed's Ch.	"	8 9
Old Fort circuit, Parson's Church	"	15 26
Weaverville circuit	"	22 23
Weaverville station	"	29 30
Central	Nov,	5 6
Haywood Street	"	5 6

CHARLOTTE DIST—4th Round.

J. E. Thompson, P. E., Charlotte, N. C.

Pineville, Pineville	Aug	27 28
Dilworth	"	28 29
Trinity	aept.	4 5
Hoskins	"	4 5
Morven, Bethel	"	10 11
Brevard	"	18 19
Chadwick	"	18 19
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Weddington, Weddington	Oct	1 2
Matthews, Matthews	"	2 3
Clear Creek, Zion	"	8
Tryon street	"	9 10
Calvary	"	9 10
Lilesville, Forestville	"	15 16
Wadesboro station	"	16 17
Ansonville Mt. Vernon	"	22 23
Polkton, Polkton	"	23 24
Waxhaw, Waxhaw	"	29 30
Derita, Pleasant Grove	Nov	5 6

FRANKLIN DIS'T—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Murphy Station	Oct.	1 2
Robbinsville circuit, Robbinsville	"	8 9
Hiwassee circuit at Martin's Creek	"	15 16
Hayesville circuit at Hayesville	"	22 23

GREENSBORO DIS'T—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Uwharrie, Oak Grove	Oct.	1 2
Asheboro circuit, White Chapel	"	7
Enterprise Concord	"	8 9
Ramseur, Ramseur	"	9 10
High Point, Washington street	"	16
High Point, South Main street	"	16
West Randolph, Hopewell	"	22 23
Randolph, Mount Vernon	"	23 24
Wentworth, Reidsville	"	27
Reidsville, Main St	"	27
Reidsville, Ware's Chapel	"	27
Ruffin, Reidsville	"	28
Greensboro circuit, Muir's Chapel	"	29 30
Greensboro, Centenary	"	31
Greensboro, West Market	Nov	1
Greensboro, Walnut St	"	2
Greensboro, Spring Garden St	"	3
Pleasant Garden, P. Garden	"	5
Liberty, Liberty	"	5 6

MOUNT AIRY DIS'T—4th Round

J. A. Cook, P. E., Mount Airy, N. C.

Jonesville circuit at Jonesville	Aug.	27 28
Elkin station	"	28 29
Sparta ct., Potato Creek	Sept	3 4
Laurel Springs ct. Chestnut Hill	"	10 11
N Wilkesboro ct., Miller's Creek	"	17 18
Wilkesboro ct. Wilkesboro	"	18 19
Rockford ct. at Stony Knoll	"	24 25
Mount Airy station	"	25 26
Creston ct. Thomas Chapel	Oct.	1 2
Watauga ct., Henson's Chapel	"	2 3
Boone ct. Fairview	"	8 9
Hefton circuit at Methodist Chap	"	15 6
Jefferson ct. Jeffersn	"	16 17
Yadkinville ct., at Center	"	22 23
Stokes ct. at Antioch	"	29 30
Pilot Mountain ct at Pinnacle	"	30 31
Mount Airy circuit at Green Hill	Nov	5 6

SPECIAL MEETINGS.

Pilot Mountain Circuit

Mount Hermon, Tuesday 11 a m Oct 25
Westfield Wednesday 11 a m Oct 26
Pilot Mountain Thursday night Oct 27
Chestnut Ridge Friday 11 a m Oct 28

Mount Airy Circuit

Oak Grove Wednesday 11 a m Nov 2
Beulah Thursday 11 a m Nov 3
Mount Zion Friday 11 a m Nov 4

MORGANTON DIS'T—4th Round

J. H. West, P. E., Rutherford College N. C.

Morganton station	Aug.	13 14
Cliffside circuit, at Oak Grove	"	20 21
Henrietta and Caroleen	"	21 22
Marion station	"	27 28
Connelly Springs ct., Ruth. College	Sept	3 4
Table Rock ct at Mt Grove	"	10 11
North Catawba ct, Green Mt'n	"	17 18
Morganton circuit Mt Pleasant	"	18 19
Forest City ct., Salem	"	24 24
Rutherfordton station	"	25 26
Green River circuit, Bethlehem	Oct	1 2
Elk Park, Elk Park	"	8 9
Spruce Pine ct Valley View	"	15 16
Bakersville station, Bakersville	"	16 17
Broad River ct., Tanner's Grove	"	22 23
Thermal City ct Pisgah	"	29 30
McDowell circuit, Nebo	Nov.	5 6

STATESVILLE DIS'T—4th Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit at Littlejohn's	Aug.	20 1
Lenoir station	"	21 22
Mooresville station	Sept.	3 4
Mount Zion station	"	4 5
Mooresville circuit, Centenary	"	10 11
Troutman circuit, Wesley Chapel	"	11 12
Caldwell circuit, Rocky Mount	"	17 18
Granite Falls station	"	18 19
Statesville circuit, Chapel Hill	"	24 25
Statesville, First Church	"	25 26
Statesville, West End	"	25 26
Clarksbury circuit	Oct.	1 2
Iredell circuit	"	8 9
Maiden circuit, May's Chapel	"	15 16
Newton circuit, Friendship	"	16 17
Hickory station	"	16 17
Alexander circuit	"	22 23
Stony Point circuit	"	29 30
Catawba circuit	"	30 31

SHELBY DISTRICT—4th Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Aug.	21 22
Bessemer City ct Bessemer	"	27 28
West End and Ozark, Gastonia	"	28 9
Mount Holly ct., at Mt. Island	Sep	3 4
McAdensville station	"	4 5
ElBethel station	"	10 11
King's Mountain station	"	11 12
Bellwood circuit at Kadesh	"	17 18
Polkville circuit	"	18 19
Southfork circuit at Wesley Chap	"	24 25
Lincolnton circuit at Marvin	Oct.	1 2
Lincolnton station	"	2 3
Lowesville ct. at Salem	"	8 9
Rock Springs circuit	"	9 10
Stanley Creek circuit at Stanley	"	15 16
Cherryville circuit	"	22 23
Lowell circuit at Lowell	"	29 30
Gastonia, Main Street	Oct. 30	Nov. 1
Shelby circuit	"	5 6

SALISBURY DIST—4th Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Forest Hill	Aug	20 21
Concord, Epworth	"	21 22
Concord circuit, Bogees	"	27 28
Concord, Central	"	28 29
Albemarle circuit, Century	Sept	3 4
Albemarle station	"	5 6
Salisbury, Main Street	"	10 11
Salisbury, First Church	"	11 12
Big Lick circuit, Big Lick	"	17 18
Salisbury circuit, Providence	"	24 25
Spencer station	"	25 26
Linwood circuit, Linwood	Oct.	1 2
Lexington station	"	2 3
Lexington Mission	"	3
New London circuit, New London	"	8 9
Gold Hill circuit, Wesley Chapel	"	9 10
Jacks n Hill circuit, Macedonia	"	11 12
Norwood station	"	15 16
Cottonville ct., Cedar Grove	"	16 17
Tabor & Vance Mill, Tabor	"	2 23
East Salisbury station	"	23 24
China Grove circuit, China Grove	"	29 30
Woodleaf circuit, Woodleaf	"	30 31
Mt. Pleasant ct, Cold Springs	Nov.	5 6
Salem station	"	6 7

WINSTON DIS'T—4th Round.

D. Atkins, P. E., Winston-Salem, N. C.

Southside and Salem	Aug.	27 28
Walkertown	"	28 29
Stonerville & Mayodan, Price	Sept.	3 4
Leaksville and Spray	"	3 4
Stokesdale, Eden	"	10 11
Summerfield, Glencoe	"	17 18
Kernersville, Zion	"	24 25
Thomasville	"	25
Forsyth, Marvin	Oct.	1 2
Burkhead	"	2
Grace	"	2
Davidson, Olivet	"	8 9
Centenary	"	9
Lewisville, Union	"	15 16
Danbury, Hermon	"	22 23
Madison, Madison	"	23 24
Davie, Salem	"	29 30
Mocksville	"	30
Cooleemee	"	30
Farmington, Smith Grove	Nov.	5 6
Advance	"	6

WAYNESVILLE DIS.—4th Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Sulphur Springs at Acton	"	20 21
Clyde at Long's Chapel	Sept	3 4
Canton at Canton	"	10 11
Mills River at Shaw's Creek	"	17 18
Transylvania at Pine Grove	"	24 25
Brevard	"	25 26
Waynesville	Oct.	8 9
Crab Tree at Fine's Creek	"	15 16
Spring Creek	"	22 23
Leicester at Camp Academy	"	29 30
Jonathan Creek at Shady Grove	Nov.	5 6

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, MT. AIRY, N. C.

The weary ones had rest, the sad had joy
That day, and wondered "how?"
A plowman singing at his work had prayed,
"Lord, help them now!"

Away in foreign lands, they wondered "how"
Their simple word had power?
At home, the gleaners, two or three, had met
To pray an hour!

Yes, we are always wondering "how?"
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee! —Selected.

Notes.

The Home Mission Society of the Southern Methodist Church employs 78 teachers and missionaries. It has seven day schools and five night schools with 1,429 pupils enrolled.

During the year ending Marh 1,c 1904, the collections for connectional work amounted to $40,414.99, and the collections for local work amounted to $112,164.41.

Supplies.

The Superintendent of the Supply Department says that many beautiful incidents have come to her during the year, "showing how Christ like it can be made—how it may prove a blessing to those sending and those receiving a box."

Just here it may not be amiss to remind the auxiliaries that now is the time to send out boxes. If they are postponed too long the preachers and their wives will have planned as best they could for the coming winter; whereas, if they are sent in time there may be money left over for some small comforts which the family would otherwise deny themselves of.

Work of our Schools.

Of the native ministers in Cuba, 81 per cent. were converted in the United States; 50 per cent. of these were converted in our church; several of them, and a number of teachers, were converted and educated in our Cuban schools.

As a result of the teaching among the Chinese and Japanese, two churches have been organized, our first Japanese churches in this country. Twelve converts have been made among the Japanese and two Chinamen have joined our church in Los Angeles. Besides this two of our Japanese students are fitting themselves to go back to Japan as missionaries to their countrymen.

Good Deeds.

Two writers in this week's Independent have articles on the East and West—the sections of the U. S. usually designated by those terms. The two men, one from the East and the other from the West, agree in the matter of believing that the West is not so mercenary as the East. If we judge by the noble benefactions of the western men there is nothing small about their moneyed class. Mrs. Elizabeth Kelly, recently deceased, left to the Chicago University $150,000 to erect on the campus a dormitory for young women. Through her death, also, the Public Library of Chicago comes into possession of about $300,000.

The British Government has given $40,000 to the foreign mission college in China, supported by Yale University. This money was paid by the Chinese Government for the murder of two British missionaries two years ago, and was turned over to Yale because that college was willing to apply the gift to further missionary enterprises.

Oscar II, King of Sweden and Norway, has acceded to a petition from his temperance subjects asking him to discontinue the christening of battle-ships with wine.

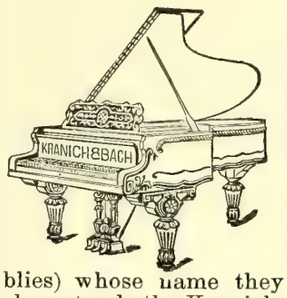
All Home Mission women, and other women who have the best interests of our country at heart, will rejoice that the leading political party of the State has committed itself to the support of a temperance law. If that party should, by dallying or time-serving, fail to advance the temperance interest, it will simply prove itself unworthy of the confidence that so many good people are placing in it.

From Mount Pleasant.

You may say in your Home Mission page in Advocate that the Mount Pleasant Home Mission Society is growing. We have made and sent two good warm comforters to our Brevard Industrial School. Would be glad to know what other societies are doing through our ADVOCATE. We enjoy the leaflets and other selections at our monthly meetings. Since the bad weather is over, we expect to enter more fully into the work.

E. E.

Furniture and Piano Headquarters.



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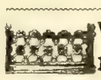
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The Farm and Garden.

The Farmer's Boy.

I like a farmer's boy, especially if he is a good boy. There is no nobler specimen of boyhood than that to be found in the modern American farm home. He's a bundle of ambition, and from the time when he begins to wallow in the grass in the orchard, through whose boughs the sun casts a tremulous mosaic on his classic features, until he stands upon the threshhold of a clean and wholesome manhood, he is the most persistent and emphatic dreamer known

Born in the wide expanse of the country, and reared in a home where purity reigns with an intensity, and where a solitude gives unexampled oportunity for dreamers, he's the castle builder of the universe. He dreams of the city and its splendor, he dreams of the great ocean and its traffic, and wonders what a great expanse of water looks like, and longs for the opportunity of just one look where the tides and ebb flow. He reads of the great and marvelous achievement of men, and at once resolves to see and know it all, when sufficient years shall come to carry him out of a restless boyhood He labors through the long and weary hours, at a work so mechanical, that while his hands holds the plow his mind is creating fanciful pictures of the great scenes, which fate has removed so far from the narrow circle that holds him in. But here's the advantage that accrues to the boy on the farm and stands as the author of the country boy's ascendency. He may not know it, but the solitude of the farm is the hot bed in which is grown the plants of opportunity, and these plants are so assiduously cultivated, and pruned, and weeded, that manhood's approach finds the survival of the fittest, and such a concentration of energy that failure grows thin and pale under the shadow of a great and well defined purpose. Once let the wholesome, well-balanced young man of the farm set his head to the accomplishment of an ideal, and the resoluteness of Leonidas at the pass of Thermopylae dwarfs into feebleness.

Have you seen him standing by the door's stoop, a hat with torn brim, his back against the side of the house, and with his brown, bare feet planted at sufficient angle to form a brace? Did you notice the red glow of health as it endeavored to show itself through a coating of rich soil? Did you look into the depth of his round blue eyes, filled with amazement and interrogation points? Did you notice the stoicism of his immovable features, and the atmosphere of wonderment all about him, that made you want to penetrate and release the prisoner within? That's the boy of the American farm at a period in his life when the doors of his nursery are thrown open, and he, like a colt, is turned to pasture. It's the time when the dreams begin. The time when everything apart from the orchard and the barn lot, throws a spasm of awe over his budding soul.

He is shy of our advances, because he doesn't quite understand. He is silent to all entreaties to talk, because he fears that familiarity might prove his undoing.

Follow him to the threshhold of his teens, and note his trend toward omnivorous reading. See him lose much of his shyness, and in its stead a demeanor of eagerness, and a thirst for knowing things. See him bending to hear, and with a capacity to listen that excites your admiration. No impertinence; no effrontery, but a human plant reaching out for sustenance.

Go with him to school. Note his determination to master. An education with him is the personification of practicality. His winter evenings are his opportunities for post graduate. Books are few, but absorbed with an entirety that mitigates the lack in variety.

He is spurred to still futher endeavor by pride of mother and hope of father. The acquisition of learning is the unsatiable ambition, and through all this period of school life, the castle building goes on without interruption. Plans are evolved and abandoned, only to be supplanted by others. The summers are times of sweat and toil; of occupation; of strength and growth. The winter, of games and planning; of school life and communion. And as the teens give way to twenties, then begins the accomplishment of that which once were but dreams. And what a nobility of character upon which to build! A character that has been strengthened by accomplishment; imbued with integrity; a fortress to baffle and resist the assaults of vice and viciousness.

All because he was reared in the solitude and purity of the American farm, where work is imperative, where honesty is not a policy, but a principle, where glamour makes room for reality, where vice is a stranger and virtue a companion

Don't wonder why the boy of the farm drifts into a manhood that helps to shape the affairs of municipalities and state. Don't wonder why the boy of the farm developes into a manhood that finds place in judicial and executive functions, that become wise counselors in time of peril, and bulwarks in time of defense. When we write biographies of great men, it is common to begin with a life on the farm, where the foundation for sturdy and unimpeachable manhood so frequently and persistently obtains. I repeat that I like the boy on the farm, in whose bosom fidelity is a virtue, honesty a principle, and lofty ambition a spur to nobler endeavor.—O. A. White.

The Corn Crop.

It is a difficult to comprehend either the immensity or the value of the corn crop of the United States. In order to assist the imagination, cold figures may be brought to bear from which a general idea may be embraced covering this interesting branch of farm statistics. Pick out the seven leading corn states of the Union, load their product into wagons, forty bushels to the load, place them so that the heads of the horses would come just to the rear endboard of the preceding wagon and then imagine this line stretching across land and sea indefinitely. So loaded and harnessed, an average year's crop of corn from seven of our principal corn growing states would make a complete belt of vehicles six times around the world and the circumference of the world measures 25,000 miles. If that does not satisfy, load the crop of 1902 into cars holding 500 bushels each, allowing 40 feet for car and coupling, and the result would be a continuous freight train 38,378 miles in length. King Cotton will have to hustle to show anything more imposing than this presentation of the mightiness of his royal rival.

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The above applies also to Tributes of Respect.

In Memoriam.

John Hey Eaton was born October 2nd, 1882, and joined the Haywood Street Methodist Church, Asheville, September 30th, 1900 From childhood he was a good, moral boy, and always took great interest in the church and Sunday-school, from which he was never absent until his health began to fail. And when four years ago he professed Christ and became a member of the church, he entered with enthusiasm upon the life and work of an earnest Christian. Through the weary months of a long protracted illness he never murmured nor complained, but was always happy and cheerful, and fully resigned to the will of his heavenly Father. It was a privilege to visit him, and pray and talk with him during his sickness, for he had strong faith in Christ, and a sincere, simple reliance in the efficacy of prayer. He was a kind, loving son, tenderly considerate for his parents and the other members of the family, and always solicitous for their welfare, and grieved to cause them trouble. His was a very hopeful and sunny disposition, always kind and courteous to all, and never speaking ill of any, but with a good word for every one. He loved everybody.

During the term of my acquaintance with him, some six months, he was ready at any moment for the summons which finally came to him on April 29th of this year, for he lived in constant touch and communion with his Lord. May that Lord comfort the hearts of the bereaved family, and so lead them all by His Holy Spirit, that when they are called hence, they may be again with 'Hey" in the better land, whither he has preceded them.

A. T. BELL

Resolutions of Respect.

Whereas, on Sept. 10th, 1904, God in his wisdom and mercy took to himself one of his faithful and loving workers, Mrs. Margaret E Alexander, whose presence among us will be so sadly missed; it is the desire of this Sunday school in which she was a faithful teacher that it be resolved:

1st. That we tender the deepest sympathy and condolence to the bereaved family in this hour of unspeakable loss and grief.

2nd. That we as a Sunday school continue the earnest prayers for her husband, children and Sunday-school class that she so persistently and untiringly poured out to our heavenly Father, and pray that God in his comforting power may heal their grief and prepare them for a meeting where "all tears shall be wiped away and where parting is no more."

3rd. That as teachers and pupils we continually thank God for her noble life and faithful work among us, for her prayers and tears, and for the shouts of victory through faith that have so often strengthened our hearts and made us to know that God was with us: that we cherish her memory and pray that her good works may live after her, and that God will raise up those who will fill her place in this church and Sunday-school.

4th. That a copy of these resolutions be spread on the Sunday-school record, one given to the bereaved family, and one sent to the North Carolina Christian Advocate for publication.

Adopted Sept. 25th, 1904, by the Acton Sunday school, Acton, N. C.

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Received from the Security Life and Annuity Co. $125 00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
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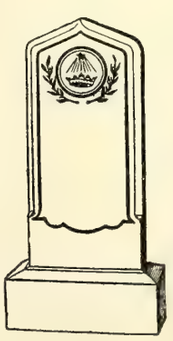
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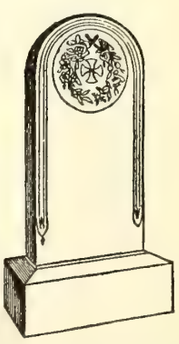
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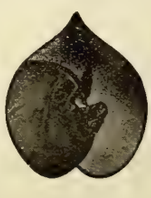
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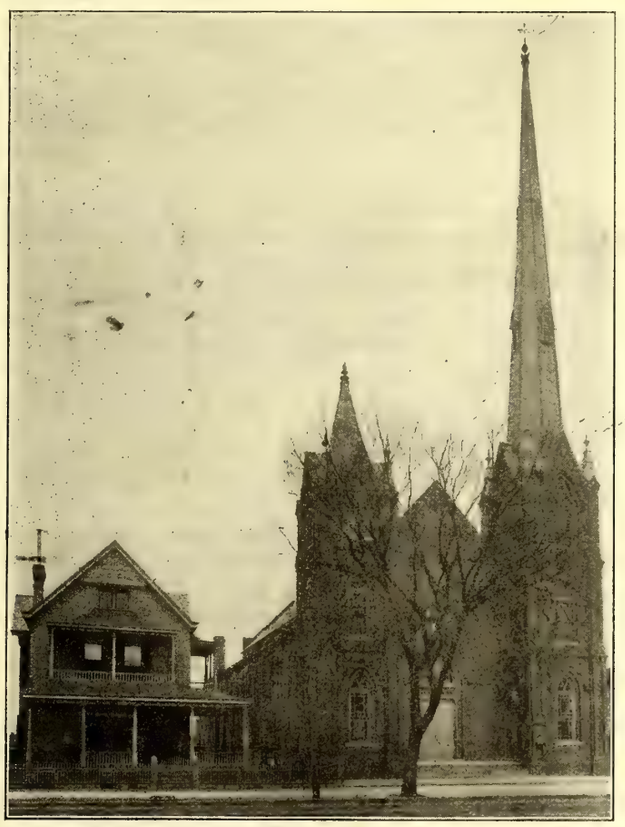
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Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., NOVEMBER 2, 1904. VOL. XLIX., NO. 44.



TRYON STREET METHODIST CHURCH AND PARSONAGE,
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Where the Western North Carolina Conference will meet November 10.

CONTRIBUTIONS.

THE WESLEYAN CONCEPTION OF THE CHRISTIAN LIFE.

F. L. TOWNSEND.

If I were asked to give a succinct definition of the subject placed at the head of this paper, I do not think I could give a better answer than in the language of Mr. Wesley himself: "It is so to love God . . . . as you never did love any creature, ... with a love not only ever burning in your hearts, but flaming out in all your actions and conversations." It is the conception of life held not only by Mr. Wesley, but by his co-laborers in the beginning of that great revival work that resulted in the inauguration and establishment of one of the greatest communions that now bless the world. It is the conception held by all the methodistically orthodox followers and successors in this greatest evangelical movement of the nineteenth century.

And it is not a new idea confined within the ranks of Methodism. It is held by thousands and thousands of others within the folds of other great churches in Christendom, and therefore merits the title of the Bible conception of the Christian Life.

It is Wesleyan in that it was resurrected from its deep and prolonged slumber in the grave of a cold and lifeless formalism by Mr. Wesley and his coadjutors. Not that the seed of this divine truth was wholly extinct like the vegetation of last summer's harvests, or entirely dormant as the handful of wheat in the clutches of the ancient Egyptian mummy. The true idea still had vitality and here and there were to be seen efforts at manifestation. But the truth was well nigh completely buried beneath the rubbish of centuries of a frigid and barren ceremonialism, without energy or vitality sufficient to produce a strong and healthy germination and push out into the atmosphere radiant with divine light.

Under the providence of God the seed found lodgment in the minds of John and Charles Wesley and others of their associates, and being watered with heavenly dews and warmed with divine fire it came to light in the hearts of these great progenitors of what may be called the Wesleyan movement; and was joyfully handed down as a precious heritage to millions of those who have found grace at Methodism's altars.

This conception of a Christian life is best stated in Mr. John Wesley's own language, when, after long seeking, and patient and expectant waiting, he came to its first realization. He says: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for my salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." Again, in speaking of this glorious work in the soul and God's method of making the individual thus blessed cognizant of it by the witness of the Spirit, he says: "By the testimony of the Spirit, I mean, an inward impression of the soul, whereby the Spirit of God immediately and directly witnesses to my spirit, that I am a child of God; that Jesus hath loved me and given himself for me; that all my sins are blotted out, and I, even I, am reconciled to God."

The Wesleyan conception of the Christian life, then, is that of a conscious vital union with God, such as makes the receiver of such life, to love God supremely, and disposes him to devote all his powers to the service of God.

Mark you, it is not simply a vital union with God, as much as that means to a dead soul; it is a conscious, vital union. It does away with a flimsy "hope so" religion and brings him an experience amounting to positive knowledge.

"My God is reconciled,
His pardoning voice I hear,
He owns me for his child,
I can no longer fear;
With confidence I now draw nigh
And Father! Abba Father! cry."

One, in thinking of Mr. Wesley's experience, has his mind at once called to the experience of two of the early disciples of the Master, as a parallel case. It was after the resurrection of Jesus, as these two journeyed to Emmaus, the Master joined them, incognito, and journed with them, leading the conversation, opening and explaining the Scriptures to them. Later, having revealed himself to them, they spoke between themselves of their conscious experience, saying: "Did not our hearts burn within us, while He talked with us by the way, and while he opened to us the Scriptures?"

The Master had spoken of this conscious and vital relation to God in his prayer before the crucifixion saying: "This is life eternal, that they (His followers) might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Paul, also, years after, speaks of this conception of a Christian life and our inner consciousness of it: "The Spirit itself beareth witness with our spirit, that we are the children of God."

From all the above considerations we conclude concerning this conception, that it is:

(1) The Christly conception.
(2) The apostolic conception.
(3) The Pauline conception.
(4) The Wesleyan conception.

What does this conception of the good man's life mean? It means this:

(1) That the sinner is dead in trespasses and in sins.

(2) That through faith in Christ he is quickened into a new and higher spiritual life.

(3) That he is made conscious of this great and wonderful change by the direct witness of the divine Spirit.

(4) That only when in possession of this conscious inner life is he qualified to do the work of life.

This experience is not the privilege of a select few of God's favorites, nor is it confined to time or place. Mr. Wesley received a consciousness of this divine life while attending services at the house of God. The two disciples felt it as they journeyed upon the highway. One of our poets makes it appear possible at any place, at any time when the spirit of man is in condition through faith to receive the Spirit of God.

"Speak to Him now for he hears,
And Spirit with spirit can meet,
Closer is He than breathing,
And nearer than hands and feet."

This is no antiquated theological notion, relegated by the new theology of the twentieth century to the garret with our mothers' old spinning wheels and other out-of-date trappings. Hundreds and thousands of Christian men and women, inside and outside the ranks of the Methodist armies, still cling to the doctrine of a conscious, vital union of the human and the divine. Many a humble heart thrills with music like this:

"I see thee not, I hear thee not,
Yet thou art oft with me;
And earth hath ne'er so dear a spot
As when I meet with thee."

"Like some bright dream that comes unsought
When visions o'er me roll,
Thine image fills my every thought,
And cheers my ravished soul."

To millions this is a most precious and comforting experience, and to it they will cling though the stars fall from above them, and though the earth be removed from beneath their feet. From this doctrine of Methodism, this living hand-to-hand with God, this being "in tune with the Infinite," our church must never divorce itself. With all our costly churches, with all our richly endowed colleges and universities, we can never afford to part company with God. He is all, and in all, and through all, to us; and without him all our boasted culture, all our modern refinement, all our higher education will be "sounding brass and tinkling cymbal."

THE SERVICE OF SONG.

E. K. MCLARTY.

The value of good music in the sanctuary has long had general recognition. But perhaps the average church-goer is not yet aware of its full contribution to the services. Its power over the emotions is enormous. The effect of music is spiritual, and spiritual influences are the hardest to estimate. We go to church and find ourselves praising every feature of the service, little realizing that the good music, well rendered, has prepared us to get the best out of the service. If the music is soul-stirring, we are almost sure to say something good about the sermon. What is calculated to exert a more exalted influence over the human soul than good music? The object of the public service is to lift up and to unify. What can better accomplish this end than "the concord of sweet sounds?"

It is just as important, and even more so, that the composition be a worthy one as it is that it shall be well rendered. It is high time we were raising a crusade against a class of worthless music that is all too common in many of our churches. A vast amount of pernicious trash is being inflicted on a long-suffering public in some so-called Sunday-school song books. In both words and music they are unworthy of a place in the Sunday-school. They can never lift up the soul. If a song can't be made to have the desired effect, it ought not to be sung at all. It is worse than worthless. We do the children an injustice to introduce them to such a class of music. It vitiates their taste for good music. When we furnish them with good, wholesome music we encourage them to proficiency in the art. We can protect ourselves against bad music, if we will take the trouble to do it. It is by letting no song book come into our public services until it is passed upon by a competent critic. We may confidently expect that the new joint hymnal, soon to be issued by our Publishing House, will meet the demand for a high class of music.

When the very best music has been secured, then select the very best man for musical instructor and give him full control of the music. Spare him from criticism. Most musicians are very sensitive to criticism. They do not get the sympathy and support from the hands of the public that they deserve. It is regrettable in the extreme that there are so many hindrances in the way of high musical attainments in our public services. It is a thing much to be desired, but

harder to be won. So many in the church will set themselves up as musical critics who have no more right to do it than the color blind has to discuss the different shades of color. One has not far to go at any time to find a "choir fuss." Where is the church that has escaped such a calamity? My own experience has enabled me to make observations from several standpoints. I have sat in the pew with the congregation; I have been a member of the choir, and I have filled the position of pastor. In the cases of friction that have come under my observation I am prepared to say that the fault has been with both the congregation and the choir. They did not understand and sympathize with each other. They were not able to exchange places with each other and see things from each other's standpoints.

I am sure that the choir deserves more consideration and kindly feeling from the congregation than it gets. Those who most enjoy the music which the choir furnishes little dream of the patient labor it costs. It costs hours of hard work and many times under most unfavorable circumstances. Through extremes of heat and cold, often sick and weary, they go to the practices. They are expected to be in their places at the appointed hours, sick or well, rain or shine. After undergoing these hardships it is poor inspiration to them to know they are singing to a thankless congregation. I know from experience that it is a real sacrifice to have to sit in the rear, or even at the side, of the pulpit during the services from Sunday to Sunday. I can easily see how a member of the choir may become a backslider while attending church every Sunday. I am satisfied that I have sat through many a good sermon so absorbed in the musical program of the day as to hear but little that was said.

But I do not mean to say that the members of the choir are faultless and above criticism. All who expend much thought and energy in one channel are in danger of becoming narrow. In nothing, perhaps, is the temptation to narrowness greater than in the art of music. The choir usually feels its own importance. It is continuously exposed to the temptation of feeling that it is the most important organization in the church, and that without it the doors of the church might as well be closed. When the choir is afflicted with a too exalted opinion of its importance, it is likely to attempt to usurp an undue proportion of the time allotted to public worship to its own use, and think that the pastor should be very grateful for a fifteen minutes on the program to make his little speech.

On the other hand it is not a thing altogether unknown for the pastor to be unjust to his choir. He often overrates the sermon and underrates the music. He must not ignore the fact that the choir has rights and they must be recognized, even by the pastor. The pastor who neither knows nor appreciates good music is sadly deficient. He may expect trouble. It is easy to see that the pastor's relation to this item of worship is one of extreme delicacy. No phase of his ministry presents a more difficult problem or demands more tact, a broader sympathy or clearer judgment than that involved in the music of his church. He should be the connecting link between all parties, helping all to see things as others see them. When all are brought to recognize their repective places and the rights of others, the way to success is easy. After all there is one thing and only one that can bring song to the highest point of excellency and adjust it to its true place in public worship. That is the love of God shed abroad in every heart. His love will give us both an ear for music and make us proficient in the art of music.

THE PERFECT MAN—THE PERFECT CHRIST.

C. F. S.

Martineau truly said if we lower the voice of Christ to the human, nothing remains to us that we can call divine. "In the beginning God" . . . "In the beginning the Word." Christianity depends upon the person of Christ. If we leave Christianity, there is very little worth the having to which we can turn. Lord, to whom shall we go, unless thou hast the words of eternal life?

* * *

The law was given by Moses. Grace and truth came by Jesus Christ. Moses was not the law. His trembling hands brought it down the fiery mount from the Eternal Hand. Christ did not bring grace and truth in this sense. He was the Truth. Grace was of his nature. He brought in his life grace for the aching heart and truth to guide and nourish the intellect.

* * *

Christianity in the world depends on Christ. Take Christ from us, and our Christianity departs, like the folding of the shepherd's tent. But Christ is not gone. He is imminent in nature. He is more imminent in man. The Lord of Life walks amid the Golden Candlesticks.

* * *

Christ emptied Himself in the Incarnation. He impoverished Himself when He came to the earth. But the adoring angels ceased not to adore Him in all His earthly life. They hung in wondrous praise over Bethlehem. They hovered over Olivet to conduct Him to the gates of glory and cry: "Lift up your heads, O ye gates, and the King of glory shall come in."

* * *

"Put any burden on me, only sustain me. Send me anywhere, only go Thou with me. Sever any tie save the one that binds me to Thy service and Thy heart." Noble words of a noble soul. Such a faith leans hard on God.

* * *

Christianity has wrought all her enduring victories by faith in the conquering Christ. By faith in this name, false and foul gods have fallen, as Dagan before the ark. No wonder Madam de Stael said: "If Christ had simply taught men to say 'Our Father', he would have been the greatest benefactor of the race." I had rather be the author of the little prayer, "Now I lay me down to sleep," teaching the children faith in the Christ, than to have written Shakespeare's dramas and comedies.

A MUCH NEGLECTED BOOK.

B. F. LIPSCOMB.

It is the hymn-book. Not the Moody and Sankey collection nor "Pentecostal Hymns," nor any of the numerous candidates for popular favor with which our Sunday-schools and churches are being flooded, but the hymn-book of the Methodist Episcopal church, South. It does not abound in Methodist homes, and is frequently a scarce article even in Methodist churches. You may find a copy on the pulpit desk and another, perhaps, on the organ, and here and there in the pews a battered and mutilated specimen that has survived the ravages of time and the church scribbler. But when it comes to an adequate supply of books for the congregation and the general use of them in public worship, that is according to my observation, a thing seldom seen outside of towns and cities and not always seen there. Either the people do not sing at all, which I regret to say is often the case, so often as to raise the inquiry whether we Methodists can any longer claim to be a singing people—either, I say, the congregation does not sing at all or the singing is done out of cheaper and less meritorious books than ours. The young people, our main dependence for church music, have become so accustomed to these popular, but inferior publications, as to have little acquaintance with or appreciation of music of a higher order. The result is that if the preacher gives out anything less familiar than "Come Thou Fount" or "A Charge to Keep I Have," he is met with a look of consternation as though he had called for "Dies Irae" or "Stabat Mater" in the original. About the only portion of the book that he can venture to use with any freedom is the supplement, which is mainly a reproduction of "Gospel Hymns" and such like. Not infrequently a standard, and presumably familiar hymn, chosen with special reference to the sermon that it precedes or follows, has to be laid aside because unknown either to the organist or the congregation. One is often reminded of the good sister that Dr. Sledd used to tell of in his lecture on "Church Music," who, when requested to raise a tune, inquired in a shrill voice, "Which will you have, 'Come Thy Fount,' or 'Alas and Did?' " Her repertory was but little more restricted than that of some choristers I wot of.

This state of things is deplorable for two reasons? It tends to impoverish the service of the sanctuary, and it means a distinct and serious loss to the intellectual and spiritual life of our people. Few books are so worthy of careful study as is the hymn-book. For sound doctrine, literary charm and spiritual suggestiveness, it stands next to the Bible itself. To neglect it is to lose many a poetic gem and many a nugget of spiritual wisdom. He who gives a part of each day to the Bible and the hymn-book can scarcely fail to be well grounded in Methodist theology, and well equipped for effective service as a Christian. Nor will he be lacking in knowledge of his mother tongue, for these companion volumes are a veritable "well of English, undefiled."

And for pulpit use the hymn-book is second in value only to the Bible. Not infrequently a choice hymn read or sung lingers in the memory and leaves its impress on the heart long after text and sermon have been forgotten. The writer recalls with pleasure the effect produced upon him by the reading of Watt's noble hymn, "Before Jehovah's Awful Throne," read by Dr. James A. Duncan at a memorial service held in Broad Street church, Richmond, shortly after the famous capital disaster. The sermon, doubtless an able discourse, has faded from memory, but the impression made by that inspiring hymn and by the solemn, rich tones of the preacher can never be effaced.

It is a great mistake, it seems to me, to eliminate a hymn in order to shorten the service. If either must be curtailed, let it be the sermon and not the song. And let the hymns we use be mainly those on which our fathers fed and fattened, the immortal productions of Watts and Wesley, of Faber, Cowper and Newton. Others have their place and value, but these are the soul's necessary food.—Baltimore and Richmond Christian Advocate.

Our Correspondents.

Over in Missouri.

Mr. Editor:—Availing myself of a special rate sixty-day's ticket to the Exposition at St. Louis, I was permitted to attend the sessions of the Missouri, Southwest Missouri, and St. Louis Annual Conferences. They were held, in the order above given, commencing on the 31st of August, and the 14th and 21st of September, respectively. The first, which is the oldest and largest, embraces all of the state of Missouri north of the Missouri River, and was held at Columbia, a city of some 7,000 inhabitants, 146 miles northwest of St. Louis. Columbia is an important educational center, being the seat of the State University that claims to have nearly 2,000 studants, as well as that of two female colleges, owned and run by the Baptists and Disciples, both, I think, being well patronized. The Methodists, Baptists, Presbyterians, Disciples and Episcopalians all have superior houses of worship here, all of them except that of the Baptist having been built of stone, it of brick. The Rev. M. H. Moore, who transfired from the N. C. Conference in 1889, was once pastor of our church here for four years. And the Rev. John B. Williams, once a member of the N. C. Conference, but who located in 1868 and left on the next year, was once rector of the Episcopal church of Columbia. There is no large city in this Conference except St. Joseph, which has a population of more than 100,000. Our leading church there, Francis street, was served by the Rev. Frank Siler the year before he came to us. The Rev. Dr. C. M. Bishop, another Holston "boy," is pastor there now. He has a good North Carolina wife, Miss Phoebe Jones, formerly of my flock in Goldsboro, but later of Asheville, where Dr. Bishop captured her. I was greatly surprised on the morning the Conference adjourned to hear the Bishop announce the transfer of G. E. Eaves, of our Conference, and appoint him to Louisiana station, which, by the way, is a good charge. After the close of that Conference I spent about

A WEEK IN ST. LOUIS,

visiting the great Fair and taking in the city. The Exposition is huge, immense, almost bewildering Like the Centennial exposition at Philadelphia in '76, it has "too much of a muchness" about it for me, and I soon got tired and gave up the task of "doing" the big show. I spent one Sabbath in the city, attending Sunday-school and the morning service at St Johns, and Epworth League and the evening service at Centenary, hearing Dr. Lee at the former and Dr. McMurray at the latter. St. Johns is our leading "Silk stocking" church of the city and Centenary the great church of the people. Each had an overflowing congregation and gave us a good sermon, nearly or quite as good as those I had recently been hearing in Charlotte, Raleigh and Louisburg. St Johns pays the pastor $5,000, and the Presiding Elder $800, while Centenary pays $3,600 and $500. Three others pay $2,750, $2,500 and $3,000, and from $200 to 400, to the Presiding Elder. St. Johns pays $1100, to foreign missions, $350, to Church Extension, $600, to domestic missions.

I had often worshiped at Centenary before and the scenes were familiar. It was here that the General Conference of 1890 was held, and it was within her walls that our Conference was born. And it was in her pulpit that it was my sad duty to preach before the General Conference a funeral sermon in memory of the lamented Dr. Jas. E. Mann, who died during the session of that conference. It is certainly a live church, and it and St. Johns are both believed to be doing much for the Master and St. Louis Methodism.

Of course I called at the office of the St. Louis Advocate, where I missed Dr. Palmore, but found the Rev. Dr. C. C. Woods, the courteous assistant editor, who did me some special kindness. He is a Virginian, who was educated at Trinity College, under Dr. Craven. He has been secretary of the Southwest Missouri Conference 29 years, and is doing admirable work on the Advocate. On the 13th of Sept., I ran down 238 miles over the Ozark Hills, nearly south west, to

SPRINGFIELD,

where Dr. Woods' Conference was to meet next day. Springfield is a city of some 30,000 population and is said to be quite heathful. Our first church here, St. Paul, is quite strong and has recently completed, at a cost of some $50,000, a most commodious and well appointed house of worship. The M. E. Church has one of the most beautiful church buildings and one of the largest congregations in the city. This Conference is next in lay and clerical membership to the Missouri, and embraces Kansas City, with a population of some 200,000 or more. Here, as at other points, I met North Carolinians or those whose parents were from this State. The Rev. E K. Wolfe, a native of Monroe, was among Dr. Woods' assistants and seems to be doing well in his adopted State. The Rev. W. T. Merrill, who once transferred to us and spent a year, is a member of this Conference. I got a glance here of Bro. J. N. Huggins and his good wife of our conference, who were visiting relatives and also friends. From here I went back to St. Louis and down the Mississippi some 45 miles to De Soto, where

THIF ST. LOUIS CONFERENCE,

met on the 21st of September. This is a town of some 5,000 inhabitants or more, and seems built on a group of hills, pretty steep ones at that. The Rev. W. B. North, formerly of the N. C. Conference and son of Dr. J. W. North of precious memory, is pastor of our church there and brought me under obligations by his special courtesies and kindness. He has been Presiding Elder and was a delegate to the last General Conference. Prof. N. B. Henry, at one time member of the faculty at Chapel Hill, this State, and Bro. William Lowe, a transfer from N. C., are useful members of this Conference. In both clerical and lay membership this is the smallest of the three Conferences, while in contributions for the support of the ministry it leads the other two. While

MISSOURI METHODISM

seems to be of a vigorous and aggressive type, it has not been as successful in reaching the people of that great state as has been our church in reaching North Carolina. For while Missouri has a population of more than 3,000,000 and North Carolina nearly 2,000,000 their lay membership, according to the minutes of last year, is only 104,856 while ours is 145,692, or nearly 40 per cent. more than theirs. In proportion to population, our membership is more than twice theirs—ours about one to 13 and theirs one to 28. It is due them to say, however, that the northern Methodists and disciples are much more numerous in that state than they are in North Carolina. It is proper to add, too, that marked progress has been made within the past two decades, especially in St. Louis, and that the outlook is hopeful. The St. Louis Christian Advocate, one of the best papers of the church, is organ of all three of the conferences, and has no doubt contributed much to the progress that has recently been made.

BISHOP HENDRIX,

a native of Missouri, presided at all of these Conferences and dispatched business with a firm but gentle hand. No one of them adjourned later than 1 o'clock on Monday, the St. Louis closing before 10. Yet a half hour every morning was devoted to religious services, including a brief study of the scriptures. Bishop Hendrix has made a new departure, somewhat after the British Wesleyan fashion, of devoting some 15 or 20 minutes to the study of some Bible theme. At one conference he dwelt on the "Master words of Christ," at the next on the "prayers of St. Paul" and at the third on "Ministerial friendship." His talks on these subjects were exceedingly instructive and inspiring. He is certainly one of the most scholarly and studious of our Bishops, and is developing into one of the greatest preachers of America. Missouri Methodism need never be ashamed of such sons as Marvin and Hendrix.

Of course I enjoyed meeting again the noted men with whom I had associated in General Conferences, and the connectional brethren who, by their "moving" speeches, on the floor of the conference, contributed somewhat to my success in selling books in the Sunday-school room or the pastor's study. I was also glad to make so many new and pleasant acquaintances among the preacheas and laymen of the great state of Missouri. To the Revs. S. O. Cresap, W. T. McClure and W. B. North, the efficient hosts of the conferences, and the good people with whom I found such pleasant homes I would make grateful acknowledgement for their generous hospitality. God abundantly bless the Methodists of Missouri!

JNO. R. BROOKS,
Reidsville, N. C., Oct. 27, 1904.

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A Suggested Classification of Charges Receiving Home Mission Money.

Since there has been no attempt made to classify charges receiving help from the Board, and therefore no attempt at uniformity in making appropriations to these charges, your correspondent suggests the following for the respectful consideration of members of the Board of Missions:

Of the 64 charges now receiving help I would begin eliminating those who have a membership of 450 or more. This would cut out seven. Surely 450 average methodists are capable of supporting a pastor without outside help.

In making appropriations to the others, I would begin with the assumption that no Methodist preacher shall be asked to work among us without the probability of getting at least $300 for his year's work.

These 57 charges I would divide into six classes, A, B, C, D, E, and F, as follows—(The first three classes, not having parsonages I would class, nominally at least, as single men appointments.)

Class A. Charges in the country without parsonages where keeping a horse is not necessary, assessed salary, including appropriation $300. There are seven of these charges.

Class B. Charges in country without parsonages where a horse is a necessity—Total salary $350. Twelve charges are in this class.

Class C. Charges in towns without parsonages, salary $400 to $450, in-

cluding the appropriation. There are ten of these.

Class D. Country charges with parsonages, where horse is not necessary. Salary $400. Seven are in this class.

Class E. Country charges, with parsonages where a horse is essential. Salary $450, including appropriation. In this division fall 13 charges.

Class F. Stations in cities and towns, with parsonages. Salary from $550 to $600, including appropriation.

This classification would consume about the same amount of money as is usually appropriated.

Would this not be more equitable than the present haphazard apportionment?. Would this not bring about a more hopeful outlook in our mountain fields? What say the Board and the Presiding Elders?

W. H. WILLIS.

News From Sylva.

Sylva is now reorganized as the centre of the Dillsboro and Sylva circuit. They are at work trying to get a parsonage. The ladies are at work and so is the preacher. The preacher has been in the woods cutting and hauling logs, and once he paid his own money to get a man to cut logs, in order to come back to his revival.

There is a fine revival in progress here. It has been running nearly two weeks. The ladies of the Home Mission Society observed the week of prayer, and the preacher began the services at its close. So there have been nearly three weeks of services.

In the meeting there has been a combination of forces not usually seen—part of the Methodist membership, some of the Baptists, a band of Sanctificationists, the students from a Baptist high school which is doing a fine work here under Prof. Filkins, and a public school taught by a Methodist preacher and a lady of the Baptist church. It is due, I think, in large measure to the tact of the preacher, Bro. Jordan.

It has been largely a revival among the students. A great many have been converted and reclaimed, and several more are at the altar. These results are due in a measure to persistent, if not always wise, personal work. But all this would have failed had it not been that we had a wise leader and a strong preacher.

But who did the preaching? The man who ought always to do it. The preacher in charge. And where the preacher is alright and the people all right, he can preach two years, and then hold a successful revival; preach every sermon himself. Bro. Jordan is a preacher of power. He has proved clearly that God is with him. He is also an untiring worker.

The writer has endeavored to fill the place of a layman.

JAS. J. GRAY.

Sylva, N. C.

Trinity College Notes.

One of the large rooms on the second floor of the Library building has been fitted up for the law library and the books have been moved in. Orders have been placed for a large number of books for this department. It is the intention of the college authorities to make this departmental library a very complete one. Already during the college year there have been some very important additions made.

A tennis tournament is now in progress. The Athletic Association has offerred a prize for the winner in the finals. The tennis club has been instrumental in awakening great interest in this form of sport.

The next lecture of the series arranged by the Faculty Committee will be delivered by Mr. J. W. Bailey, of Raleigh, Editor of the Biblical Recorder. These lectures are all open to the public.

President Kilgo will spend next Sunday in South Boston, Va., where he has an engagement to preach, morning and evening.

The College expects to send a representative to the association of Schools and Colleges of the Southern States which holds its annual meeting this year at Tulane University, New Orleans.

Dr. Edwin Mims is giving a series of lectures in the public library of Durham. A lecture is given every Thursday evening.

Resolutions of High Point Quarterly Conference.

Inasmuch as this Quarterly Conference closes the work of this conference year, and our beloved pastor, Rev. W. M. Bagby, has rendered to our church such efficient services: Therefore be it resolved, that we extend to him our most grateful appreciation of his work, and earnestly request that he return to us next year, and ask our Presiding Elder, under the guidance of the Holy Spirit, to do what he can to thus bless us.

2nd. That these resolutions be published in the High Point Enterprise, and the NORTH CAROLINA CHRISTIAN ADVOCATE.

Signed by the Board of Stewards.

High Point, N. C., 10-24-04. Washington Street M. E. Church South.

Inasmuch as this fourth Quarterly Conference closes the official duties of our beloved Presiding Elder, Rev. J. R. Scroggs, with us, whom he has served so acceptably, and profitably, for three years as pastor, and four as Presiding Elder:

Therefore be it resolved, that we, the Board of Stewards, extend to him our heartfelt thanks for all his effective ministrations and wise counsels, and pray God that he may ever keep him in the hollow of His hand, and prosper him greatly in whatever field, He, in His divine wisdom, may hereafter choose him to serve.

2nd. That these resolutions be published in the High Point Enterprise, and the NORTH CAROLINA ADVOCATE.

Signed by the Board of Stewards.

Resolutions by Reidsville Quarterly Conference.

Whereas, by the law of the church, the Rev. J. R. Scroggs has completed his term of four years as Presiding Elder of the Greensboro District; therefore, be it resolved;

1st, That we, the members of the quarterly conference of Reidsville Station, do hereby express our appreciation of his Godly example, his able pulpit ministrations, and his faithful discharge of the duties of his office.

2nd. That we assure him of our esteem and confidence and pray that the blessing of heaven may attend him always.

P. H. WILLIAMSON.
JAS. W. WALKER.

NEWS NOTES.

Brooklyn, New York, had a $500,000 fire on the 28th, destroying the pier at the foot of Forty-second street.

The New York subway was formally declared open last Thursday evening, Oct. 27. This great piece of engineering was commenced on the 4th day of March, 1900, and has cost the city $37,700,000.

The situation at the Baptist Orphanage at Thomasville is reported to be showing signs of improvement. The fever has held on many weeks, and caused much anxiety and extra expense, but it is something to be thankful for that so few have died.

It is learned from Corporation Clerk Wilson in the office of the Secretary of State that there will be a slight increase in the number of charters granted corporations this year, as compared with last year. This is rather a surprise, as it was thought the number would be smaller, owing to the fact that it is election year.

Commissioner of Agriculture Patterson says the sales of fertilizers for fall crops are about an average. He says he does not believe as much wheat will be planted this fall as usual, by reason of the severe drought, which has rendered plowing impossible in many counties, particularly in the west, where the drought has been most severe.

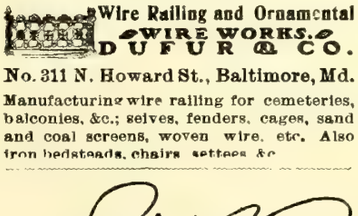
Larabee & Co., brokers of New York City, and the promoters of the Bucket-shop business in many southern cities, closed their doors on Thursday of last week, with liabilities of $500,000. The dispatch says: The concern did an enormous business and reaped rich profits until the recent bull movement. When the customers began to take profits Larabee went away. The assets seem to be insignificant.

A Runaway Bicycle

Terminated with an ugly cut on the leg of J. B. Orner, Franklin Grove, Ill. It developed a stubborn ulcer unyielding to doctors and remedies for four years. Then Bucklen's Arnica Salve cured It's just as good for Burns, Scalds, Skin Eruptions and Piles. 25c. at all Drug Stores.

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Only one member of a family allowed to register; and no one who has an upright piano in the famiiy.

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Southern Methodist Ministers' Union.

By request of some of the brethren I give below the Constitution and By-Laws of an organization, the substance of which was placed in the hands of the officers of our Conference Brotherhood at our last Annual Conference for their consideration. In getting up this constitution I received valuable suggestions from Revs. H. K. Boyer, J. E. Thompson, and Dr. James Atkins.

It seems likely that our Conference Brotherhood will be changed to something similar to the following, and this is submitted to the brethren for their consideration.

It is with them to approve, reject, or change as they may see fit.

Yours faithfully,

J. M. Downum.

SOUTHERN METHODIST MINISTERS' UNION.

CONSTITUTION.

Article I. Name.—This organization shall be called the Southern Methodist Ministers' Union.

Article II. Object.—Its object is the protection of the families of traveling ministers of the Methodist Episcopal Church, South.

Article III. Membership.

Sec. 1. There shall be three classes of members, classes A, B and C. Any traveling preacher of the Methodist Episcopal Church, South, in good standing in his annual conference, or the wife or widow of any such preacher, may become a member of class A or B at any time while in usual health, and any person, church, or other organization may become a member of class C.

Sec. 2. Members of class A. shall pay $1 initiation fee, $1 annual assessment, and $1 on the death of a member of class A, and fifty cents for a member of class B.

Sec. 3. Members of class B shall pay one-half of amounts paid by class A.

Sec. 4. When the membership shall have reached 1221 of class A or its equivalent the death assessments shall decrease in proportion to the members added above that number.

Sec. 5. Members of class C pay no initiation fee nor annual assessments, and may designate the amounts they will pay upon the death of a member, and also the person for whose benefit these shall be used..

Sec. 6. Any member of class A or B failing to pay annual or death assessments within thirty days after notice shall forfeit all benefit, and before being restored must pay another initiation fee unless excused by the Board of Directors for good cause shown.

Article IV. Officers.

Sec. 1. The officers shall be a president, vice-president, and secretary-treasurer, and these, together with four other members, shall constitute a board of directors to manage the Union.

Sec. 2. The President shall perform the duties usually pertaining to his office, and in his absence these duties shall be performed by the Vice-President.

Sec. 3. The Secretary - Treasurer shall levy all assessments, collect and pay out funds as hereinafter provided, and hold all surplus subject to the order of the Board of Directors,

Article V. Benefit.

Sec. 1. Upon the death of a member of class A the heirs shall receive an amount equal to $1 for each member of class A, and fifty cents for each member of class B, belonging to the Union, less the expense of collecting, but in no case shall such amount exceed $1,000, except as provided in Sec. 3 of this Article.

Sec. 2. Upon the death of a member of class B the heirs shall receive an amount equal to fifty cents for each member of class A and twenty-five cents for each member of class B, less the expense of collecting, but such amount shall not exceed $500, except as provided in Sec. 3 of this Article.

Sec. 3. Members of class C receive no benefit, and the amount they contribute shall be added to the above amounts when such is directed by the donors, otherwise it shall go into the general fund.

Article VI. Constitution.

The Constitution may be changed or By-Laws enacted by the Board of Directors after due notice of such change or addition to the membership, with the approval of a majority of the members voting.

Article VII. By-Laws.

1. The Union shall meet bi-ennially at such time and place as the Board of Directors shall determine.

2. The officers shall be elected bi-ennially at the regular meeting.

3. In all elections and deciding of questions each member shall have the right to vote either in person or by proxy.

4. The expenses of all officers while in performance of their official duties shall be paid by the Union.

5. The Secretary-Treasurer shall receive for his services such salary as the Board of Directors shall determine.

6. Upon the death of a member the Secretary-Treasurer shall at once notify each member that an assessment is levied.

7. All monies must be sent direct to the Secretary-Treasurer.

8. The Board of Directors shall appoint the time and place of its meetings. But the President may call a meeting when he deems it necessary.

9. The initiation fee must accompany the application for membership.

10. The Board of Directors may file its own vacancies.

11. Five Directors present in person or by proxy shall constitute a quorum for the transaction of business.

12. Surplus funds may be used by the Board of Directors in lieu of death assessments when in their judgment the amount will warrant.

13. The Board of Directors may appoint one member in each annual conference to represent the Union, solicit members, look after their interests, and report deaths, and for his services he shall receive such remuneration as the Board of Directors may determine.

14. In case of the death of the Secretary-Treasurer the President shall levy an assessment himself, or appoint a Secretary-Treasurer, pro tem, who shall take charge at once.

Gathered Gems.

Lose not thyself, nor give thy humors way.
God gave them to thee under lock and key.
—George Herbert.

Free men freely work;
Whoever fears God, fears to sit at ease.
—Elizabeth Barrett Browning.

All who joy would win,
Must share it. Happiness was born a twin. —Byron.

From perils guard our feeble life,
And to our souls Thy peace impart.
—J. H. Newman.

Give us the courage that prevails,
The steady faith that never fails.
—Henry Van Dyke.

Every storm and stress and sting
Is God's way of bettering.
—Herrick Johnson.

To teach a downcast soul its worth,
Into some fettered life to take
Thy freeing power.
—Philip Phillips, Jr.

Comfort one another
With the hand-clasp close and tender,
With the sweetness love can render.
M. E. Sangster.

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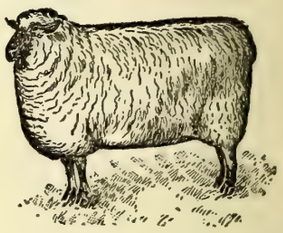
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The Quiet Hour.

Under the Shadow of His Wing.

BY BURDETTE HART, D. D.

Nature, by many similes and symbols, is revelatory of God. The Author of His works is expressed in them as plainly as the sculptured marble is representative of Canova or the rhythmic melody is vocal of Mozart. His attributes are set forth in the material forms which are the product of His thought, and in the ever ongoing acts which are the fruit of His benevolence.

In the higher range of production among inanimate objects, in the lower forms of sentient activity as well, it is only the fool who has said in his heart, No God. The arching heavens are perpetually declaring the glory of their Maker, and the sublime firmament is evidence of the work of His hands. In their stately march day unto day sets forth the progress which He has ordained, and night repeats to night the story of His providential order. The sun pursues his tireless round, as with the splendor of a bridegroom and the unresting strength of a champion. There is, indeed, no audible speech. Not in words is there the revelation of the divine Being; it is declared in the silent array, so that he who runs may read, so that the untaught may feel the Power which he cannot see.

And as the sublimest of God's works are illustrative of Him, so that as we consider His heavens, the work of His fingers, the moon and the stars which He has ordained, we are drawn adoringly to Him, so also the lowliest acts which occur to order of nature are emphatic in their testimony to His attributes. Those who love God and give Him their confidence rejoice to see the proofs of His being in the grander realms of His creation, and they are taught in the acts of His humblest creatures what He may become to His trustful children.

To the observing Hebrew mind nature was full of God. His works synchronized with His word. To those earlier saints the loving care, protection, and rest which the bird gave to its tender young was a simile of the full and gratifying experience which comes from human trust in God, so that this enters largely into their praises of their Maker's benevolence. "How excellent is Thy loving-kindness, O, God; therefore the children of men put their trust under the shadow of Thy wings." God's love follows us on every path of life, and throughout all its changes. The review of the past quickens the memory of many gracious interpretations of divine Providence, and these former experiences suggest trust in the one supreme Hepler. "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." The perils of the present also drive the soul to the same merciful Deliverer. "My soul trusteth in Thee: yea, in the shadow of Thy wings will I make my refuge until these calamities be overpast." Moving into the vicissitudes of the future, there is awakened confidence in the same almighty aid. "Keep me as the apple of Thine eye; hide me under the shadow of Thy wings." At all times and under all conditions God responds to the love which His trustful children give to Him. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

So in this beautiful figure of the bird and its young is expressed the great facts of God and of life. God is the Father of the human family. We are His dependent children. We need to trust in Him at all times. We need to dwell in the secret place where He makes Himself known in the confidence of mutual love.

So is expressed the loving union which subsists between the Father and the child. This is what the world most wants to know. For the world is alienated from God. There is no beauty in Christ that they should desire Him. He is despised and rejected of men, and they hide their faces from Him. Though He calls, they refuse to answer. Jerusalem rejected Christ. His lament over that doomed city is full of pathos and pity. As He looked down upon it from the heights of Olivet He wept over it and said: "How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, but ye would not!" And so, over all those who reject His offers and refuse His mediation, He mourns with a sadness that is measured only by the infinite love of the Redeemer. But when they abandon their selfishness, and come into loving confidence with Him, they discover how great His affection is, and how tenderly He cares for them. They then become one with Him in sympathy and service. So He is recognized as their protector. Exposed as they are to many perils, they need a strong and an efficient Deliverer. The world, in many forms of allurement and deception, draws them away from God. It is not easy for the disciple to walk steadily in the footsteps of the Master. Often his nearest friends are devoted to the world, and the temptation is strong to join with them and to belong to the worldly side, to find satisfaction in the pleasures of its society and the pursuits of its folly. There is need, therefore, of a strong Person to shield him from its allurements, which are thick and enticing. —The Examiner.

For Those Who Are Sensitive.

Morbid sensitiveness requires heroic treatment. A sufferer who wishes to overcome it must take himself in hand as determinedly as he would if he wished to get control of a quick temper, or rid himself of a habit of lying, or stealing, or drinking, or any other defect which prevented his being a whole man.

"What shall I do to get rid of it?" asked a victim. Think less of yourself and more of others. Mingle freely with people. Become interested in things outside of yourself. Do not brood over what is said to you, or analyze every simple remark until you magnify it into something of the greatest importance. Do not have such a low and unjust estimate of people as to think they are bent on nothing but hurting the feelings of others, and depreciating and making light of them on every possible occasion. A man who appreciates himself at his true value and who gives his neighbors credit for being at least as good as he is, cannot be a victim of oversensitiveness.

When a prominent congressman was told that a member of the House of Representatives had insulted him, he replied: "No gentleman would insult me, and no one else could." "But I am not derided," calmly replied Diogenes to one who told him that he was derided. The philosopher knew that only those are ridiculed who feel the ridicule, and are hurt by it.—Success.

Peace Our Guardian.

Thase who indulge fretful feelings, either of anxiety or irritation, know not what an opening they thereby give to the devil in their hearts. "Fret not thyself," says the psalmist; "else shalt thou be moved to do evil." And in entire harmony with this warning of the elder Scriptures is the precept of St. Paul against undue indulgence of anger: "Let not the sun go down upon your wrath, neither give place to the devil." Peace is the sentinel of the soul, which keeps the heart and the mind of the Christian through Christ Jesus. So long as this sentinel is on guard and doing his duty, the castle of the soul is kept secure. But let the sentinel be removed, and the way is opened immediately for an attack upon the fortress.—Bishop Huntington.

BUY AND HELP.

I have for sale the following second hand books, property of preachers' widows who need what money they can get for them.

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1 Set Matthew Henry's Commentary, good as new, 6 vols., $6.

1 Set Biblical Museum, 8 vols., almost good as new, $5.

1 Set Wesley's Sermons, 4 vols,, sheep binding, $2.

1 Set Wesley's Sermons 2 vols., cloth binding, $1.60.

The Revival and the Pastor by Peck, 60cts.

Letters on Baptism, 35cts.

10 Volumes of Spurgeon's Sermons, new, bought this year, $5.

1 Life and Times of Jessie Lee, 60cts.

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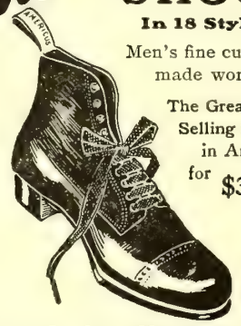
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BISHOP WILLIAM WALLACE DUNCAN, D.D.

Bishop W. W. Duncan, D.D., of Spartanburg, S. C., will preside in our approaching Annual Conference. This will be his third visit to us in this capacity, and he will be accorded a warm greeting by the brethren. Besides holding two Annual Conferences, Bishop Duncan has been among us at various times presiding in district conferences, and preaching at church dedications and college commencements. He is a preacher of extraordinary power and attractiveness, and his work in the cabinet has always been eminently satisfactory.

Bishop Duncan was born at Randolph-Macon College, Va., December 29, 1839. In 1858, he graduated at Wofford College, Spartanburg, S. C., and joined the Virginia Conference in 1859, where he remained till 1875, when he was elected to the chair of Mental and Moral Science, in Wofford College, which he held till he was elected a Bishop by the General Conference at Richmond, Va., in May, 1886. Since that time he has done full work as one of our General Superintendents, and has been in labors abundant. For straight-forward, hard and efficient service, our church has never had a Bishop superior to William Wallace Duncan.

OUR ANNUAL CONFERENCE.

Nothing in the calendar of Methodism creates more stir and interest than an Annual Conference. The General Conference is a larger body, and is also the legislative body of the church; but somehow the Annual Conference comes in closer touch with all the churches, and consequently excites more interest among the masses. This is no doubt because the preachers are stationed by this Conference, and there is more or less anxiety in every congregation, for the reason that every pastor is subject to removal at the discretion of the presiding Bishop. The Annual Conference also has charge of the Domestic Mission work, also the work of Church Extension, which, together, are charged with vast interests in the matter of projecting and organizing new work within the bounds of the Conference. The educational work of the church is also in charge of this Conference, and all these things, affecting so vitally the various sections of the Conference, make it an occasion of unusual interest.

The Western North Carolina Conference now has a membership of over two hundred and fifty, clerical and lay, representing a church membership of about 80,000. The statistical report of last year footed up a membership of 78,338. Our Conference held its first session at Concord, N. C., November 26-December 1, 1890, under the presidency of Bishop Keener. It was formed that year from portions of the North Carolina and Holston Conferences, and represented a membership of 56,232. Thus it appears that in fourteen years our membership has increased over 22,000. The North Carolina Conference in 1890 had a total membership of 52,758. The last report shows that their membership had increased in the thirteen years to 66,972, a net gain of 14,214. Thus it appears that the total membership of the Methodist Episcopal church, South, in North Carolina was, by last year's statistics, 145,310, and that the increase has been much greater in Western North Carolina than in East.

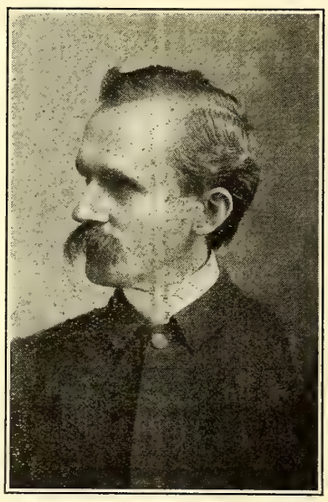
Western North Carolina is a section of wonderful resources, and is attracting attention throughout the whole country. The towns and cities are growing rapidly, and great manufacturing enterprises are springing up in many places. This is constantly making problems for those who superintend our work, and, at the same time, furnishing opportunity for rapid growth. It seems only a question of time, therefore, when the Western North Carolina Conference will rank with the first in the connection in members and influence.

We look forward to our meeting in Charlotte as one of the most pleasant, profitable and harmonious in the history of the Conference.

CHARLOTTE METHODISM.

The Western North Carolina Conference will hold its next session in Tryon Street church, Charlotte, N. C., beginning November 10. Bishop W. W. Duncan, D.D., of Spartanburg, S. C., will preside. With his wise and mature counsels, and his able and incisive manner of conducting the conference, we may expect a pleasant and profitable occasion. Charlotte Methodism is a thing of healthy and vigorous growth. It has grown with the city, and is one of the great factors that make for the betterment of the great mass of people gathered there.

Tryon Street church, where the conference is to meet, is the old mother church. Rev. T. F. Marr, D.D., the present pastor, has led his flock well and wisely. The church has a strong congregation, and has confidence in the wisdom of their pastor, and yielded readily to his leadership. As a result, this year they have built one of the very best equipped Sunday-school rooms. Every class has its own room, besides the main room which is ample to accommodate the assembled school. In these class rooms the various committees will hold their sessions during Conference. The Sunday-school annex cost about $10,000.00.



REV. T. F. MARR, D. D.,
Pastor Tryon St. Church, Charlotte, N. C.

Calvary church, on South Church Street, has been a landmark in that part of the town for many years. It has done a great work, and Rev. A. R. Surratt, the present very efficient pastor, is holding the church to its former traditions of useful evangelization. Time will never tell the good that has been done, and is now being done at Calvary.

This has been a remarkable year for the congregation at Trinity. A young church, a few years ago built a beautiful, modern church, with a debt of about $16,000.00 at the beginning of this year. But with a young, vigorous church, led by a young, vigorous pastor, in the person of Rev. J. A. B. Fry, they determined to rid themselves of that debt, and success has come to them. As they approached the end, and in view of having the church dedicated Sunday of Conference, they decided to have the walls frescoed, and the artists are at work now. It will be a thing of beauty to be dedicated to God during the Conference. Well done for Trinity, and for Brother Fry.

No more heroic work can be found anywhere than is being done by the devoted people of Brevard Street. Some years ago, the Sunday-school room was built, and has been used since for preaching. This year, led by that modest yet persevering pastor, Rev. L. A. Falls, they determined to build the main auditorium. The slate roof is now being put on, and the house will be enclosed by winter. No more heroic work has been done anywhere.

Hoskins, with Rev. J. S. Nelson as pastor, is filling a place, and doing a work that can not be reached or done by any other church.

Epworth and Seversville have lost their pastor this year, as Rev. G. E. Eaves was transferred to the Missouri Conference about a month ago.

Dilworth, under the guidance of Rev. C. M. Short, is doing well. Brother Short is careful, painstaking and prudent. His people are very fond of him, and devoted to their church. There is a large field for this church.

The District Parsonage is now located in Charlotte, at 508 North Tryon Street. This is a very valuable property, and the Presiding Elder moved in last week.

There ought to be built next year two good brick churches. The Chadwick Mills, three miles from the public square, and where Rev. J. A. Baldwin is doing a grand work, both as pastor of our church, and as head of the Industrial school, must have a good brick church that ought to cast not less than $5,000.00. He now preaches in a hall.

The Highland Park Mills a new, large enterprise two miles from town, must have a church next year.

The responsibility on Charlotte Methodism is great, and she is trying to meet it right nobly.

TWO SIDES TO THE QUESTION.

Under another caption we give a reprint of some Conference suggestions for preachers who are about to remove from the charges they have been serving. One of these suggestions refers to the matter of correspondence with members of the former charge. We have often heard this admonition; and while we appreciate the delicacy of the matter, we have never been quite able to see why a pastor should be arbitrarily shut off from all communication with a former charge. In this, as in all other matters, a pastor must be guided by the dictates of common sense. To be sure it is not the thing for him to enter into all the gossip about affairs in connection with his successor's administration. Nor should he in any way write letters calculated to unsettle or dissatisfy the members of his former charge. This would be criminal. But to be debarred from the privilege of all communication it seems to us is the dictate of a jealous spirit, quite as reprehensible as the meddlesome spirit which it is sought to correct. While some are to be blamed for writing such letters as we have referred to, there are others whose eyes need to be opened that they may see how extremely jealous and sensitive they are with reference to their predecessor.

As a matter of fact any preacher possessed of the spirit of a true itinerant, can be very helpful to his successor, both in mingling with the people on the eve of his departure, as well as by his correspondence after he is gone. St. Paul gives us some good examples, as recorded in the New Testament, of helpful epistolary correspondence with the churches after leaving. If he had been of a narrow, selfish spirit he could have played smash with his son Timothy, by characterizing him as a mere stripling, green and inexperienced. Instead of this, however, he made the way smooth by commending him as a son in the gospel, worthy to be received and trusted.

There is but one word to be said to the predecessor and the successor alike, and that is to keep close to the Lord and let all references to each other, whether in letter or conversation, be seasoned with grace and common sense, and such as becometh those who are embassadors for Christ. The remedy is not in silence but in sense.

NOTICE TO PASTORS.

By reference to the Conference Journal you will see that the Board orders that collections for the Moose Fund be reported as a special, and not credited on deficits in the assessments.

Also the Board recommends that in case of a surplus for Missions, it be divided equally between Foreign and Domestic, in so far as the will of the donors will allow.

Truly,
W. H. Willis,
Conf. Miss. Sec'y.

ESTEEM FOR THE MINISTER.

The main asset in the outfit of any person is character. This is pre-eminently the case with the minister. Like a woman, his case is hopeless when once public confidence in the perfect integrity of his character is broken. Others may rally and re-establish themselves, but a fallen preacher, never. He may reform, and his brethren may restore to him his place in the fellowship of the church, and may even restore to him his credentials; but, as a rule, the public generally will not again tolerate his ministry.

This may all be wrong. The theory that a man should be forgiven as often as he turns again and repents, is doubtless correct and Scriptural; but experience proves that public opinion will not allow that this includes the restoring of such an one to his pulpit. In repeated instances we have seen this tested, and there is not a case on record, so far as we know, where a minister, once guilty of a gross act of immorality, ever quite recovered from the stigma. Even those once accused of such conduct, scarcely ever fail to suffer a diminution of power for good. Suspicion somehow casts its shadow about such an one, and the busy tongue of gossip finds easy opportunity to throw obstructions in the way of his success.

If these observations are correct, then how delicate a matter is even the reputation of a minister! We cannot wonder that Jesus should have said to his Disciples, "Be ye wise as serpents and harmless as doves," and that in all the history of the church, there has been, by common consent, a standard of life and conduct for the minister which is apart from that of the Christian in ordinary walks, requiring that he shall be more scrupulous than others, and that, in all holy conversation as well as conduct, he shall be an example to the flock. It is likewise true that he cannot be too careful about furnishing occasion for suspicion of wrong-doing.

On the other hand, how important that all who know these things should guard their speech, lest by inconsiderate criticism the minister should be shorn of his strength. While character inheres in the individual, and is what we really are, yet reputation is so closely allied that it matters much what others think us to be. When enumerating the qualities of those who were to be chosen to oversee the affairs of the church, St. Paul did not fail to remind Timothy that they must have a good report of them which are without. He but recognized the well-known principle that no man can succeed in his ministry who does not have the esteem of those to whom he is to minister. The minister can, by his godly and prudent life, command the respect of those who hear him; but it is possible for a good and sincere man to make mistakes for which, being subjected to the fire of thoughtless and reckless criticism, he must suffer great hindrance in his work.

Even a just criticism may destroy a vast amount of good, and a Christian may well resolve to let Satan and his people do all the criticising. There is precious little good that can ever come of it, and the probability is that every criticism indulged in will linger in the mind of some one for years, to do its deadly work. It was an indication of wondrous practical wisdom in Mr. Wesley to formulate among our general rules one against speaking evil of magistrates and ministers. If law and order are to be maintained, there must be in the State the highest respect for the men who administer the laws. If religion is to be maintained the minister must be held in high esteem as a "teacher come from God." Reverence for law and religion is the foundation of stable society. We tremble when either magistrate or minister can be subjected to the merciless flaying of flippant criticism. It is a symptom of civic and religious decay.

We fear that there exists today a tendency to take liberties in this respect, unwise and unwarranted. Children of tender years, in many homes, are familiar with the weaknesses and infirmities, real or imaginary, of the man who has been charged with their spiritual oversight. He who at first found a place in their hearts as "the man of God," has gradually lost his grip on them; and, because of criticisms freely indulged by thoughtless parents and others, they are now about ready to join in derision of the prophet and say, "Go up, thou baldhead." Had these children about Jericho been hearing criticisms of the prophet of God? What better are our children if, in their hearts, they deride a minister, who does not pander to their wishes or reach up to their ideal? And what better are parents who have, by thoughtless and inexcusable fault-finding, led their children to look with contempt upon the man for whom otherwise they would have reverence?

It may be that we have over-estimated what seems to us a growing evil, but we plead guilty to a jealousy for the maintainance of the very highest ideal of ministerial character, and a reverence for the minister next to that which we feel for God. These things cannot be maintained without an almost infinite prudence on the part of the minister himself, and of those who are charged with the duty of holding up his hands.

SOME SUGGESTIONS FOR THE CONFERENCE SEASON.

Rev. Robert Stephenson is credited with the following, which we reprint and pass along for whatever it may be worth:

"Going to leave your charge, are you, when Conference comes?

"Then, clean up the church record, so that the brother following you will not find the names of persons in heaven long ago.

"Then, don't make any contracts with young people to go back to marry them, or with the old people to preach their funerals.

"Then, don't pledge your word to a lot of old friends that you will write them from your new charge. It will cost you money, take your time, and it will not help the other preacher who follows you.

"Then, be ready to speak a kind word to the brother appointed to your old charge. Say everything kind about him, and no harm by word or insinuation.

"Then, square up your debts at the store. It will embarrass the other brother who follows you to ask credit of some brother whom you still owe.

"Then, prepare the plan of your charge and a visiting-list, and all other items of interest to the strange brother before you leave.

"Then, don't blame any one but yourself for leaving the charge; and be sure you don't shed tears when you return from conference, and say, 'Oh, I did not mean to leave.'

"Then, when you have left, leave the charge to the other brother, and you run your own. That will be plenty for you.

NOTES AND PERSONALS.

Rev. J. R. Scroggs is closing a quadrennium of very faithful and efficient service as presiding elder of the Greensboro District. There are few men better adapted to the difficult work of the presiding eldership than Brother Scroggs. Wherever he may go, many hearts will follow him with affectionate appreciation of his solid and sterling character.

In another column we publish a note from Rev. W. L. Sherrill, our Conference Secretary, referring to the rates with the Railroads to our Annual Conference. Those buying tickets will have to exercise great care, or they may fail to get the special rates on the return trip. Be sure to read the terms carefully, and do not fail to comply with same if you attend the Conference.

We regret to learn from the Elkin Times that Miss Geneva Bell, daughter of Mr. J. S. Bell, died at their home at Elkin, on last Wednesday morning. Brother Bell has long been a faithful officer of our church at Elkin, and has frequently represented his district in the Annual Conference. A large circle of friends will join us in expressions of great sympathy for the bereaved, and in prayer for sustaining grace.

A note from Rev. M. H. Vestal conveys the sad intelligence of the death of his son, Edgar, who passed away at their home at Cornelius, on last Wednesday, October 26. He had been ill with typhoid fever for about six weeks. The oldest son, Henry, is recovering from an attack of the same disease. Bro. Vestal himself has been sick for some time, but is now much better. In his letter, Brother Vestal says: "Neighbors and friends have done all possible to comfort our sorrowing hearts and minister to our necessities." May great grace be given to sustain this faithful preacher and his wife and family in this hour of sore trial.

SPEGIAL NOTICE—READ CAREFULLY.

RAILROAD RATES TO CONFERENCE.

Brethren:—The best rates that I can secure over the Southern and Seaboard Roads to the Conference which meets in Charlotte, November 10th, are granted with the following restrictions:

1. Tickets will be sold at all stations west of Raleigh.

2. Tickets will be sold to preachers, delegates and others officially connected with the Conference and their wives and families.

3. Such persons buying tickets will be charged full first-class fare going, but be sure when you purchase the ticket to secure from the agent certificate of purchase filled out on the "standard form of certificate", which all agents are supplied with.

4. When you reach the Conference deliver this certificate to the Secretary for his endorsement so that when you present the endorsed certificate the agent at Charlotte will sell you a return ticket at one-third the regular rate, plus twenty-five (25) cents, provided the first fare to Charlotte was more than 75 cents.

5. At least 50 or more persons holding properly receipted certificates of the standard form must have been in attendance upon the Conference before the special reduced rate will be granted for return passage to any one.

W. L. Sherrill, Conf. Sec'y.
Mocksville, N. C., Oct. 28, 1904.

MISSIONARY PROGRAM

FOR SATURDAY AFTERNOON, AT THE ANNUAL CONFERENCE.

Presiding: Dr. James Atkins.

3:00 p. m.—Devotions.

3:15 p. m.—Annual Exhibit. James E. Gay.

3:30 p. m.—The Forward Movement in Missions in its Relation to the Other Collections. Harold Turner.

3:45 p. m.—Needed: A New Home Mission Program. H. K. Boyer.

4:05 p. m.—The Russo-Japanese War, and Missionary Progress. Z. Hinohara.

4:25 p. m.—Asheville, May, 1905. W. R. Ware.

W. H. Willis,
For the Program Com.

CONFERENCE NOTICES.

The Class of Applicants for Admission on Trial is requested to meet in Charlotte, November 9th, at 9:30 a. m., at the place designated in the Conference Directory.

W. R. Ware, Chmn.

The class of the First Year will please meet the Committee in Charlotte, N. C., Wednesday, November 9th, 1904, at 9:30 a. m., at the place indicated in the Conference Directory.

J. W. Clegg, Chmn.

The Class of the Second Year will meet at 9:30 a. m., Wednesday, November 9th, at the place designated in the Conference Directory. Every member of the Class is expected to be present at the first session of the examining committee.

Geo. D. Herman, Chmn.

The Class of the Third Year will meet on Wednesday, November 9th, at 9:30 a. m , at the place designated in the Conference Directory.

W. M. Curtis, Chmn.

The Class of the Fourth Year will please meet Wednesday, November 9th, at 9:30 a. m., at the place specified in the conference directory.

S. B. Turrentine, Chmn.

I am requested to call a meeting of the Presiding Elders on Wednesday, 2:30 o'clock, p. m., in the church parlor, Tryon Street church.

J. R. Scroggs,

Our Little Folks.

Snowballing Among Roses.

Although California is the land of flowers, where snowballing, except in the mountains, is unknown, exceptions to the rule may be compelled. Such an exception during the past winter, or rainy season, was witnessed in San Jose. One of the stage drivers to and from Mount Hamilton brought from there a barrel carefully packed with snow, and presented it to the pupils of the Grant school in the Garden City. Then the fun began. Most of the children had not seen snow before, except on the distant mountain summits. They wanted to snowball; but they didn't know how, and they approached the problem tentatively. And—here is the crowning absurdity of the situation—some of the teachers didn't know how to teach them! Although they were adults, never before had they come in contact with snow.

Some of the little chaps, after cautious investigation, declared that the strange white stuff burned their fingers, it was so hot; and others, who had read or been told about it, feared that their hands would be frozen by the first contact with it. The experimental stage soon past, however, and then the fun was fast and furious. It was such ecstasy as Eastern children know, with the zest of novelty added to it. For a brief time school traditions and proprieties maintained between teachers and pupils were thrown to the winds, and there was none so high or so low that a snowball might not batter him when least expected.

The white missiles whizzed through bushes laden with roses, or clipped the stately calls from their stems as a knife might have done. It was a touch of winter introduced into a garden of bloom and beauty; and, oh, but the boys, big and little, enjoyed it! For all of which some sort of reverence might be done to the Mount Hamilton stage-driver—he had not forgotten that he was once a boy.—Sunset Magazine.

Don't Mind the Thorns.

"Well, I declare!" exclaimed one of a dozen berry pickers, "if Maude hasn't filled another basket! Her row must be a good one!"

"O no, it isn't," replied another girl; "for it was all picked over day before yesterday. It's just because she doesn't stop for the thorns, that's all."

"Well," said the other, impatiently, "I'm glad I can wear gloves and don't have to tear my hands out for a few pennies!"

Of course Maude paid her way to college that fall. The other girls didn't. Why? Because they didn't have any chance!

Such is human nature. A great chance came to Maude that summer in fruit and in berrypicking. She saw it, and, though it was a way of thorns and pain and inconvenience, she was strong enough and brave enough to go ahead and win. So opportunities come to all of us, and we must see to it that we are brave enough to disregard the thorns for the prize. What a sad picture is that of the man or the woman who "never had a chance"! The expression tells its own story. It is the berry patch again, with its way of thorns. It tells of many opportunities, many chances, but none wholly free from the thorns and the thistles that were sent to be blessings.

How shall it be with you? You have in you the making of a great man, a great woman, but have you the priceless dare of the great? Have you the lion heart? If you haven't oh, boy, oh, girl, I want to tell you right now you had better put away your dreams of greatness. You cannot succeed unless you are willing at every step to pay the price of success and the price of success, is dare.—Edison Driver, in Youth's Instructor.

Upheld.

A Boston minister was requested to visit a sick girl who lived alone with her mother in a small apartment. The family was evidently poor, but not in need, save of comfort and friendship. They had come from New Hampshire to the city. The daughter was an art student; but she was a frail little body, with a weakness of lungs that had always threatened a short life. She had taken cold, and was now very sick. It was evident that she had not many days to live. The minister talked with them and prayed with them, in the hope that he might give them a feeling of friendship in their loneliness and of hope in their sorrow. This he succeeded in doing; but the incident which made the deepest impression upon the sick girl, and, through her, upon the minister himself, was something very slight and wholly unpremeditated.

He noticed that the girl looked most uncomfortable as she lay propped up in bed. The pillows had sagged, and she had slipped down until her position seemed anything but restful. The mother was not strong. She was doing her best, but she did not seem to know very well the best way of caring for the sick girl.

"Let me lift you into a little more comfortable position," said the minister. He lifted her easily, for she was light and frail and he was strong. While he held her clear of the bed, he directed the mother to draw the sheet tight and tuck it under without wrinkles, and to shake and turn the pillows and place them on the other side of the bed. Then he laid the girl back upon the cool side of the bed, on the freshly turned pillows, and she fell asleep.

The minister arranged with a nurse to come in for an hour or two each afternoon, to assist her mother and give her an opportunity to rest. The nurse knew better than the minister how to arrange pillows and make a bed comfortable. That was her business, and she did it faithfully and well, but never quite succeeded in bringing back the sensation of that first day. It was little more than a week when the frail young life passed away. The minister did not see the girl again until he came to attend the funeral; but both the mother and the nurse told him how, every day, she had recalled the feeling of comfort and of peace with which she lay back on the pillows on the occasion of his visit to them.

"'There was such a sense of comfort and security,' she said, 'to be lifted up by some one so strong that it seemed no strain, and to be laid back so gently. I never had such a feeling of perfect peace, and it made me think of the "peace that passeth all understanding," and of the uplifting strength of my Heavenly Father.'"

The thought, although it may not have entered her mind before, kept recuring to her, now that the mind was opened to receive it; and the comfort was still with her when the end came, a feeling of peace and security, of rest and undisturbed trust; and when the nurse read to her "The eternal God is thy refuge, and underneath are the everlasting arms," she smiled, for she understood.—Youth's Companion.

$100 Reward, $100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work.—The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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An . . . Infant's Catechism

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cts. a copy. If you have not examined it, write for a specimen copy (free) to
REV. GEO. G SMITH, Macon, Ga.

Wakeful?
Sleeplessness Is a Sign of Nerve Trouble and Should Be Looked To.

There are three different manifestations of sleeplessness.

First, hardly to sleep a wink all night, second, to lie awake a long time before falling asleep; third, to fall asleep soon, waking up after several hours and then find it hard to sleep again.

They mean that somewhere in the nerve fibres, somewhere in the brain cells, somewhere in the blood vessels that carry blood to the brain, something is radically wrong, and must be righted, or the end may be worse than death.

To right it, take Dr. Miles' Nervine.

Some other symptoms of nerve trouble are: Dizziness, Headache, Backache, Worry, Fretfulness, Irritability, Melancholy, Lack of Ambition.

They indicate diseases which may lead to Epilepsy, Fits, St. Vitus' Dance, Nervous Prostration, Paralysis, Insanity.

Nothing will give such quick and lasting relief as Dr. Miles' Nervine.

"My husband had been sick for weeks, could not sit up to have his bed made. With all the medical help we could get he continued to grow worse. He could neither sleep or eat. Our baby girl was sent away, and all callers barred, because he could not stand a bit of talking. I read of a case of nervous prostration cured by Dr. Miles' Restorative Nervine. We began giving it to him, and in a few days he was able to be dressed. From that time he steadily improved. Nervine saved his life."—MRS. A. G. HASKIN, Freeville, N. Y.

FREE Write to us for Free Trial Package of Dr. Miles' Anti-Pain Pills, the New Scientific Remedy for Pain. Also Symptom Blank. Our Specialist will diagnose your case, tell you what is wrong, and how to right it, Free. DR. MILES MEDICAL CO., LABORATORIES, ELKHART, IND.

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Please mention this paper.

The Family Circle.

Don'ts for Those Who Wish to be Beloved.

Don't rudely contradict people, even if you're sure you are right.

Don't be too inquisitive about the affair of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evil you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't go untidy on the plea that everybody knows you.

Don't be rude to your inferiors in social position.

Don't overdress or underdress.

Don't jeer at anybod's religious belief.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache, or rheumatism.

Learn to attend to your own business—a very important point.

Don't try to be anything else but a gentleman or a gentlewoman, and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule: "Do unto others as you would be done by."—Unidentified.

Daily Life of the Christian.

The best proof of the divinity of the Christian religion is the daily life of the Christian himself; not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his everyday tone; not his church ways, but his home walk. In the first of the first century the world saw the incarnate God, the Word of God "made flesh and dwelling" in human form among men. The nineteenth and twentieth centuries need no less than this. They must see "God manifest in the flesh"—that human eyes may now behold and human hands may now handle the Word of Life; that the supernatural may be brought within our easy reach; that to all inquirers the Church may now say, as Jesus said to the disciples of John, "Go, tell the things which ye do hear and see;" not the deeds of healing wrought in flesh, but "greater works than these"—works of healing in the spirit, evil passion subdued, bad habits broken, burdens of sin removed, blessings of spiritual life bestowed, steadiness of purpose and experience through all outward vicissitudes made clear to a witnessing world.—Bishop John H. Vincent.

Recollections of a Day in Autumn.

Give me a day in old-time woods—when all the hillsides are dressed in scarlet and gold—and every leaf is a preacher silently telling us that the way to live is so to fulfill the duties of this present life, that when our last days shall come, they will be the brightest and the best.

The woods are not only full of beauty at this autumn tide, but the songs of wild birds, that have lingered longer than some of their feathered friends, are still sweetening the hilltops and hillsides, making melody with the thousand tongues of nature that send up praises continually to the great and all wise Creator. Sky and field and babbling brook are blended in praise together. If our hearing were only acute enough we might catch the softened strains as they float away to the throne, in thanksgiving to Him who sits thereon, giving honor and glory to his name. Give me a day like it used to be, in the good old time of long ago—when the chestnut burrs cracked open and beneath the thick and rustling leaves the rich nuts lay hidden—when the happy voices of childhood went ringing, ringing across the hills, while baskets and pockets and aprons were filling with the finest and the best.

Crisp was the air, and joyous the shout of the merry nutting crowd; fleeting the morning hours; beautiful the day and happy the evening time, as the weary feet turned homeward. It was sundown at the old homestead, the blue smoke curling above the chimney. A bright fire was kindled on the hearthstone—and a welcome was waiting at the doorway for the happy hearts and beaming faces returning from a day in the woods.—W. P. Blackburn, in The Ram's Horn.

Sympathetic Letters.

A charming woman, who numbers her friends by the legion, assures me that the secret of her popularity lies in pen, ink and note-paper, and her free use of the three.

"Whenever I hear of anything pleasant happening to one of my acquaintances," she says, "I straightway write a note to tell them of my pleasure on hearing the good news. In their trouble I sympathize with them, and I never let any event go by without sending a little message. It may be only a few words and indeed, I never write long letters; but I have been surprised to find how much people seem to appreciate a note of that kind.

"It takes only a few minutes of my time, yet people seem to think I am going out of my way to be agreeable, and I have come to believe that a bit of note paper containing a message of sympathy or affection is often more highly prized than a gift."

The writer of these charming little missives forgot to mention that her promptness in sending out these little notes and the delightful way in which the message was worded constituted a pleasure in itself. But the chief charm lay in the fact that every one loves to hear of the interest and sympathy that others take in his or her particular troubles or joys. As a rule people are so self-engrossed that they have neither thought nor time for any one but themselves. It was the affectionate thought of others materialized in the little notes that drew friends by the score about the letter-writer. They felt the interest that she took in them, and reflected it back.

Many people, women in particular, complain of not having sympathizing friends. One cannot expect to have them until one has developed in one's life loving, sympathetic and helpful qualities that are going to attract and hold the friendship of others.

It is by trifles such as these notes, and any little deeds of kindness, that our friends first are attracted to us, for they tell of the thoughtful, loving heart that prompted the act. —The World Magazine

Meeting what must be
Is half commanding it.
—Leigh Hunt.

Are you in debt in any way?

IS your home or other property mortgaged? If so, upon this mortgage or indebtedness you are now probably paying six per cent. interest per annum. Should you die, this indebtedness would have to be paid either by your wife or administrator of your estate. If it were the former, could she do it? If it were the latter, would not your estate have to be sacrificed at forced sale? Or would all you have paid on the mortgage be lost? These questions are asked merely for the purpose of presenting to you a solemn fact. Have you ever thought of it seriously?

Suppose the holder of the mortgage should come to you and propose to increase the rate of interest to 7½ or 8 per cent., with the understanding that if you died before the debt was paid he would voluntarily cancel mortgage and give your home to your wife free of all encumbrances, or cancel all indebtedness against your estate and leave your administrator with an estate clear of debt, WOULD YOU ACCEPT SUCH PROPOSITION? If so, fill out the attached coupon and mail to **Box 867, Greensboro, N. C.,** when all particulars will be mailed to you.

Write Today.

P. O. BOX 867:—

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Please mail to me particulars regarding plan for guaranteeing the payment of mortgages in case of death.

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Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

Our Girls and Foreign Missions.

MRS. SANGSTER.

An Address given before the Summer School of Foreign Missions, July 14, 1904

How much our girls are like the the flowers! What an infinite variety there is! Every girl has a mission in life, and wants a place to grow. We sometimes pass over the weeds, but never over the flowers, and we never pass over our girls I find that the girls in the fifteenth century were just as carefully, just as daintily cared for as the girls are today.

The girlhood of America today, so far as it is potentially concerned, has no more talent than the girlhood of Japan, China or India. We who have known and seen the womanhood of Oriental lands know that their talents and our talents are much the same. If you are a Christian at all you cannot help being in love with foreign mission work, because all mission work is the work of Christ. Christ sent every one forth to be a missionary for him. You are a missionary for him in your own homes, wherever Christ has put you. We all have to be missionaries; it is impossible to be a Christian and not be a missionary. Not everyone can go away. In order to be a missionary you do not have to go; you can send. When your missionary—the one whom you love and send out—does anything anywhere in a distant land, if you have had a share in sending her, then you are a missionary too If you have no share whatever, then you are not a missionary, and I am afraid you are not quite a Christian. I think Christ cannot care much for a disciple who cares only for himself, and he wants us to be ready to do something for him.

What are talents? If you have something and you use it well you have something more. If you have something and do not use it, it soon becomes very small. If you take up a certain line of study it grows upon you, and you find it leads you into wonderful paths. There are some of us who at one time coul'd play the piano, but because we have not kept on playing have now lost the power to play. If one never gives up practicing she will never lose the ability to play. Begin now in the right way and you need never give up, for the talent you have will multiply.

It is best to have a young ladies' missionary band, because we can do more if we get into an organization than individuals can do alone. If an organization is to be strong and do its work well, everybody in it must do her work well. If you have a paper to prepare or a solo to sing you feel it very important that you should be there, and if another very interesting enjoyment comes along you say, "No, I can't have it; I have a prior engagement." But suppose you have nothing special to do, isn't it just as important that you should be present? It is just as important to have an audience as to have a speaker.

The proper way to use your talent is to regard yourself as responsible to God for it, and if you have no sense of responsibility, then no matter how brilliant or how cultured you are, you are going to bring failure about you. If your culture is not consecrated you will amount to very little in the end. For the use of the talents which God has given to you, you are responsible to him. It is a good thing for us to frequently examine our talents and ask ourselves if we are using them, and in the way which God means us to do.

Was there ever an opportunity like the opportunity given to us now? Some of us can recall how we used to pray that this or that country might be opened so that we could go to it. Now you can go to almost every country on the face of the globe. Think of your opportunity and then do not say to yourself, in the face of this great opportunity, "There is nothing much that I can do to help," because every one of you can do something to help along. In the first place by knowing all you possibly can about Christ's work in the world. No one of us is much interested in what she knows little about. Make it an object to know something about your own missionary workers. Take up the study with just as much enthusiasm as you take up music or language Ten minutes given, definitely, every day, to any particular study will have a great effect. Devote ten minutes a day to missionary reading. There is no book in the world so interesting and inspiring as a missionary biography. Two or three girls might combine on some plan. Then read your book as a critic does a book he must review. Whenever you get a chance at a real live missionary, get her to come and speak to you. Attend your own missionary society in your own church, and if you haven't one, begin one, and then keep it up regularly even if you do as one society did—have every member an officer.

The treasurer is of most importance, but the treasurer is of very little importance if you do not keep up the treasury. Give systematically, with a prayer, if only a penny or two a week. The occasional large gifts help along wonderfully, they are very good; but what keeps the missionary boards running is the regular systematic gifts of the people who feel that as the Lord has prospered them they must give to his work. When the time comes that Christ's church does that, the work of missions will go along magnificently. Don't say "No" when asked to do things. Don't be too modest and stay in the back corner. Let us each feel that we must make our missionaries and mission work a subject of prayer. What we pray for we care a good deal about. It isn't praying simply to go through a form. Pray about this work as you pray when some dear one is ill and you must pray for them to be restored to health. "Go tell your Father" especially about this work, which is the dearest work which Christ has left for us to do. Never feel that it is a trouble or care to have to do anything for Christ.

Don't think that potentially there is any difference between girlhood in one land and girlhood in another. Girlhood is the same everywhere. The talents are manifold, but the responsibility, opportunity and privileges are the same for all, and we must all work together in faith, and love, and joy, and desire to serve our Master in the common cause for which he came to die.

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in any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

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Quarterly Meetings.

ASHEVILLE DIS'T—4th Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	Sept	3 4
Bethel	"	3 4
Marshall circuit, Walnut Creek	"	8 9
Hot Springs ct., Antioch	"	10 11
Ivey circuit, Barnardsville	"	13 14
Bald Creek circuit, Bald Creek	"	15 16
Burnsville circuit, Burnsville	"	17 18
Swannanoa circuit, Swannanoa	"	4 25
Hendersonville station	Oct	1 2
Hendersonville ct, Hillgirt	"	3 4
Cane Creek ct., Tweed's Ch.	"	8 9
Old Fort circuit, Parson's Church	"	15 26
Weaverville circuit	"	22 23
Weaverville station	"	29 30
Central	Nov.	5 6
Haywood Street	"	5 6

CHARLOTTE DIST—4th Round.

J. E. Thompson, P. E., Charlotte, N. C.

Pineville, Pineville	Aug	27 28
Dilworth	"	28 29
Trinity	aept	4 5
Hoskins	"	4 5
Morven, Bethel	"	10 11
Brevard	"	18 19
Chadwick	"	18 19
Monroe circuit, Carmel	"	24 25
Monroe station	"	25 26
Weddington, Weddington	Oct	1 2
Matthews, Matthews	"	2 3
Clear Creek, Zion	"	8
Tryon street	"	9 10
Calvary	"	9 10
Lilesville, Forestville	"	15 16
Wadesboro station	"	16 17
Ansonville Mt. Vernon	"	22 23
Polkton, Polkton	"	23 24
Waxhaw, Waxhaw	"	29 30
Derita, Pleasant Grove	Nov	5 6

FRANKLIN DIS'T—4th Round.

J. E. Woosley, P. E., Franklin, N. C.

Murphy Station	Oct.	1 2
Robbinsville circuit, Robbinsville	"	8 9
Hiwassee circuit at Martin's Creek.	"	15 16
Hayesville circuit at Hayesville	"	22 23

GREENSBORO DIS'T—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Uwharrie Oak Grove	Oct.	1 2
Asheboro circuit, White Chapel	"	7
Enterprise Concord	"	8 9
Ramseur, Ramseur	"	9 10
High Point, Washington street	"	16
High Point, South Main street	"	16
West Randolph, Hopewell	"	22 23
Randolph, Mount Vernon	"	23 24
Wentworth, Reidsville	"	27
Reidsville, Main St	"	27
Reidsville, Ware's Chapel	"	27
Ruffin, Reidsville	"	28
Greensboro circuit, Muir's Chapel	"	29 30
Greensboro, Centenary	"	31
Greensboro, West Market	Nov	1
Greensboro, Walnut St	"	2
Greensboro, Spring Garden St	"	3
Pleasant Garden, P. Garden	"	5
Liberty, Liberty	"	5 6

MOUNT AIRY DIS'T—4th Round

J. A. Cook, P. E., Mount Airy, N. C.

Jonesville circuit at Jonesville	Aug.	27 28
Elkin station	"	28 9
Sparta ct., Potato Creek	Sept	3 4
Laurel Springs ct. Chestnut Hill	"	10 1
N Wilkesboro ct., Miller's Creek	"	17 18
Wilkesboro ct. Wilkesboro	"	18 19
Rockford ct. at Stony Knoll	"	24 25
Mount Airy station	"	25 26
Creston ct. Thomas Chapel	Oct.	1 2
Watauga ct., Henson's Chapel	"	2 3
Boone ct. Fairview	"	8 9
Heaton circuit at Methodist Ch	"	15 6
Jefferson ct. Jefferson	"	16 17
Yadkinville ct., at Center	"	22 23
Stokes ct. at Antioch	"	29 30
Pilot Mountain ct at Pinnacle	"	30 31
Mount Airy circuit at Green Hill	Nov	5 6

SPECIAL MEETINGS.

Pilot Mountain Circuit

Mount Hermon, Tuesday 11 a m Oct 25
Westfield Wednesday 11 a m Oct 26
Pilot Mountain Thursday night Oct 27
Chestnut Ridge Friday 11 a m Oct 28

Mount Airy Circuit

Oak Grove Wednesday 11 a m Nov 2
Beulah Thursday 11 a m Nov 3
Mount Zion Friday 11 a m Nov 4

MORGANTON DIS'T—4th Round

J. H. West, P. E., Rutherford College N. C.

Morganton station	Aug.	13 14
Cliffside circuit, at Oak Grove	"	20 21
Henrietta and Caroleen	"	21 22
Marion station	"	27 28
Connelly Springs ct., Ruth. College	Sept	3 4
Table Rock ct at Mt. Grove	"	10 11
North Catawba ct, Green Mt'n	"	17 18
Morganton circuit Mt Pleasant	"	18 19
Forest City ct. Salem	"	23 24
Rutherfordton station	"	25 26
Green River circuit, Bethlehem	Oct	1 2
Elk Park, Elk Park	"	8 9
Spruce Pine ct Valley View	"	15 16
Bakersville station, Bakersville	"	16 17
Broad River ct., Tanner's Grove	"	22 23
Thermal City ct Pisgah	"	29 30
McDowell circuit, Nebo	Nov.	5 6

STATESVILLE DIS'T—4th Round.

J. H. Weaver, P. E., Lenoir, N. C.

Lenoir circuit at Littlejohn's	Aug.	20 21
Lenoir station	"	21 22
Mooresville station	Sept.	3 4
Mount Zion station	"	4 5
Mooresville circuit, Centenary	"	10 11
Troutman circuit, Wesley Chapel	"	11 12
Caldwell circuit, Rocky Mount	"	17 18
Granite Falls station	"	18 19
Statesville circuit, Chapel Hill	"	24 25
Statesville, First Church	"	25 26
Statesville, West End	"	25 26
Clarksbury circuit	Oct.	1 2
Iredell circuit	"	8 9
Maiden circuit, Mav's Chapel	"	15 16
Newton circuit, Friendship	"	16 17
Hickory station	"	16 17
Alexander circuit	"	22 23
Stony Point circuit	"	29 30
Catawba circuit	"	30 31

SHELBY DISTRICT—4th Round.

H. L. Atkins, P. E., Shelby, N. C.

Shelby Station	Aug.	21 22
Bessemer City ct Bessemer	"	27 28
West End and Ozark, Gastonia	"	28 29
Mount Holly ct. at Mt. Island	Sep	3 4
McAdensville station	"	4 5
ElBethel station	"	10 11
King's Mountain station	"	11 12
Bellwood circuit at Kadesh	"	17 18
Polkville circuit	"	18 19
Southfork circuit at Wesley Chap	"	24 5
Lincolnton circuit at Marvin	Oct.	1 2
Lincolnton station	"	2 3
Lowesville ct. at Salem	"	8 9
Rock Springs circuit	"	9 10
Stanley Creek circuit at Stanley	"	15 16
Cherryville circuit	"	22 23
Lowell circuit at Lowell	"	29 30
Gastonia, Main Street	Oct. 30	Nov. 1
Shelby circuit	"	5 6

SALISBURY DIST—4th Round.

G. H. Detwiler, P. E., Charlotte, N. C.

Concord, Forest Hill	Aug.	20 21
Concord, Epworth	"	21 21
Concord circuit, Bogees	"	27 28
Concord, Central	"	28 29
Albemarle circuit, Century	Sept	3 4
Albemarle station	"	5 6
Salisbury, Main Street	"	10 11
Salisbury, First Church	"	11 12
Big Lick circuit, Big Lick	"	17 18
Salisbury circuit, Providence	"	24 25
Spencer station	"	25 26
Linwood circuit, Linwood	Oct.	1 2
Lexington station	"	2 3
Lexington Mission	"	3
New London circuit, New London	"	8 9
Gold Hill circuit, Wesley Chapel	"	9 10
Jacks Hill circuit, Macedonia	"	11 12
Norwood station	"	15 16
Cottonville ct., Cedar Grove	"	16 17
Tabor & Vance Mill, Tabor	"	2 23
East Salisbury station	"	23 24
China Grove circuit, China Grove	"	29 30
Woodleaf circuit, Woodleaf	"	30 31
Mt. Pleasant ct, Cold Springs	Nov.	5 6
Salem station	"	6 7

WINSTON DIS'T—4th Round

D. Atkins, P. E., Winston-Salem, N. C.

Southside and Salem	Aug.	27 28
Walkertown	"	28 29
Stoneville & Mayodan, Price	Sept.	3 4
Leaksville and Spray	"	3 4
Stokesdale, Eden	"	10 11
Summerfield, Glencoe	"	17 18
Kernersville, Zion	"	24 25
Thomasville	"	25
Forsyth, Marvin	Oct.	1 2
Burkhead	"	2
Grace	"	2
Davidson, Olivet	"	8 9
Centenary	"	9
Lewisville, Union	"	15 16
Danbury, Hermon	"	22 23
Madison, Madison	"	23 24
Davie, Salem	"	29 30
Mocksville	"	30
Cooleemee	"	30
Farmington, Smith Grove	Nov.	5 6
Advance	"	6

WAYNESVILLE DIS.—4th Round.

C. F. Sherrill, P. E., Waynesville, N. C.

Sulphur Springs at Acton	"	20 21
Clyde at Long's Chapel	Sept	3 4
Canton at Canton	"	10 11
Mills River at Shaw's Creek	"	17 18
Transylvania at Pine Grove	"	24 25
Brevard	"	25 26
Waynesville	Oct.	8 9
Crab Tree at Fine's Creek	"	15 16
Spring Creek	"	22 23
Leicester at Camp Academy	"	29 30
Jonathan Creek at Shady Grove	Nov.	5 6

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, MT. AIRY, N. C.

I do not ask for any crown
But that which all may win,
Nor try to conquer any world
Except the one within.
Be Thou my guide until I find,
Led by a tender hand,
Thy happy kingdom in myself,
And dare to take command.

—Louisa M. Alcott

Parsonages Then and Now.

The following article was published in the Raleigh Christian Advocate. I do not know who the author is, but if she will pardon us for the use of it we will insert it in our column because it is good Home Mission literature, and I thank the writer for it:

"When I read Brother North's recent articles on 'Parsonages,' a comparison of conditions in my own experience came to my mind The first: The 'new preacher,' a gray-haired warrior, had just been sent to our charge and had moved into his hired house. This was in a town which had been included in a circuit, but was a station, with no preacher's home. It was a bleak December day. The clouds were lowering and snowflakes hovered in the air when I knocked at the door to ask if I could be of service.

"Some of us had already gathered the few articles of furniture which had belonged to the circuit parsonage, but had fallen to our lot in the division. These had been drifting around wherever the preceding minister, a young man, and unmarried, had boarded. Among them was the bedstead Brother North described.

"This new preacher had a family and must keep house, although his children were motherless. The only house to be obtained was a little three-roomed cottage for the rent of which he was to pay one hundred dollars out of a salary (if all were collected) of six hundred dollars A few things were added to the stock of furniture with which we tried to make it habitable; there was no water on the lot; the chimneys smoked and the winds whistled. We who were interested did the best we could, but oh! this comfortless view that met my sight!

"The preacher had come a long distance; freight charges were high, and the most valuable of his belongings were the books which were to furnish material for the spiritual food for his flock. He brought little to add to the comfort of a home, and the 'Ladies' Aid Society' was again called on.

"The preacher bravely took up his round of duties, nor laid them down till he again received moving orders. Was it any wonder when these came, at the end of the first year, that both preacher and people were willing?

"The bright little girl who gave joy to the old man's heart has been taken to the Master's fold; he has gone to his reward and will move no more, but the manly boy of the parsonage has joined the itinerant ranks and is 'moving' in his father's place."

NOW.

"The other scene is a recent one. It is the same town, but a comfortable seven-roomed house, newly painted and entirely paid for, and stands on the church lot. The long, broad porches leading out into the shady, well kept lawn, give promise of rest and comfort. It is evening and the house is ablaze with lovely electric lights, turned on for the first time. The glow of Japanese lanterns lights the yard, alive with boys and girls who are holding an outdoor fete.

"Inside is a happy mother who presides over a comfortably furnished home with grace and love The preacher and father is a 'four year' man and goes to Conference with the words: 'All paid in full, Bishop,' ready to be spoken.

"Are these imaginary pictures? Indeed, no. They are actual occurrences. The first, alas! is still often seen the second to be desired in every charge.

"What has brought about the change? An informed and enlightened conscience as to the duty of the church in this particular, awakened chiefly by a live, active Home Mission Society. The spirit which gave birth to, and still dominates this organization, now pervades this whole church. A few must lead, of course, but they meet with hearty co-operation and liberal response. The bettered condition is so evident that it commends itself to all.

"Brother, do you want this ideal parsonage on your charge? Then organize and work with the Home Mission Society. We can do nothing without you, but 'Come and go with us and we will do thee good.''

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The Farm and Garden.

Sheep for North Carolina.

After a life of more than forty years experience and observation with sheep in West Virginia, Missouri and the South West, and lastly for three years handling a large flock in Iredell county, it may be humbly claimed that I possess a reasonable knowledge of the business as it pertains to the whole South and especially to North Carolina.

When we started with our flocks here three years ago, I brought to the beginning of that enterprise with my friends, all the information obtained in past years. As we contemplated large flocks, and a most important branch in the agricultural business of the south, I deemed it expedient to start with a two hundred head flock of that old reliable stock of fine wool Merino sheep. I chose the American Merinos that are direct descendants of the old Spanish Merino flocks, that the nobility of Spain bred in her balmiest days when she was the richest and most progressive nation on the earth several hundred years ago.

I knew that this blood of sheep had been the main blood used in stocking more countries with sheep than had been accomplished with all other breeds and bloods put together. Incidentally here I will remark that the Rambouillet Merino; that is the French sheep, whose origin was the Spanish Merino, has within a good part of the last hundred years done a great work of improvement mainly in connection with the American Merino, and within the last fifty years, the American Delaine Merino, of the same origin, has done an excellent work in the same way. These three,—unity of blood—breeds of sheep with their grades are today doing more in producing the wool and mutton for the markets of the world than all other families and breeds of sheep combined.

This sheep, in its marvelous improvements attained within the last hundred years, and its astonishing progress in the sheep's dual purpose of producing both wool and mutton,—clothing and food,—it readily ranks first and holds its position as first in the production of fleece for quantity and quality, while its mutton when fed up for that purpose already commands as high prices as that of the English breed in the American markets.

So it will be seen that our start has not been guess work, but with a study of the situation and in full knowledge of the fact that the fine wool Merino sheep have been discarded and berated in our south land for more than an hundred years and that this erroneous view has been at least half way coincided with by many writers in and for the south. So far our experience here has failed to impress me with the correctness of these adverse views and opinions; in fact I am each year more convinced that our selected start is the right one.

To me it seems very unfortunate that the industrial people of the south should have been so long ignorant of the great benefits and profits to be derived from keeping sheep in the south. Judging from what is now being done in the northern states and especially in the western states, south to Texas and even in Mexico, our south land might now be receiving millions of dollars from sheep husbandry had the industry been reasonably well pursued since our national independence or even since 1865. The business might have been second only to the cotton industry. It would not have detracted from the amount or importance of that crop but would have increased and promoted that product, its manufacture and value in every way.

Having been invited to write some for the CHRISTIAN ADVOCATE, it will afford me pleasure to appear in its columns and thus go into the homes of our people in a friendly way to mingle with them my thoughts about sheep and perhaps other things as we journey along through life.

It may amuse some to know that my first "speech" at school was the lines:

"Mary had a little lamb,
Its fleece as white as snow,
And every where that Mary went,
The lamb was sure to go.

It went with her to school one day
Which was against the rule
It made the children laugh and talk
To see a lamb at school."

Often have I sat down in my sheep pen where the lambs would gather around me; bite my watch chain, nibble the coat buttons and pull my shoe strings loose and other such familiarities, about the same perhaps as they did with David when he was keeping sheep nearly three thousand years ago.

When observing the ways and habits of the sheep I have often thought that the sheep-fold is only a step from the church fold. In one the sheep are cared for; in the other the people of God are provided for. Very many pictures easily seen in the former are used as emblems to illustrate the gracious Truth and Love within the latter. In the sheep-fold is protection and food, the paschal lamb and the various offerings; in the other we have Calvary and the "Lamb of God" with its spiritual bread and Waters of Eternal life, and that is Heaven.

SAMUEL ARCHER.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125 00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

BABER.—Mildred Kapp Baber, the little daughter of Mr. and Mrs J. B. Baber, was born August 7th, 1903, and died October 16th, 1904, at 11 p. m., at the age of one year, two months and nine days

She was very sick for ten long weeks, but the loving Saviour took her to himself, where there is no more pain. May our heavenly Father comfort the sorrowing ones.

A FRIEND

ROLAND.—Thos J. Roland died at his home in Statesville, N. C., Oct. 20, 1904. He was born in Stanley county, N. C, forty five years ago. Seventeen years ago he was united in marriage to Miss Elma Bennett, who, with four children, born to this union, survive him. He had been a traveling salesman for the Pickett Tobacco Manufacturing Company of High Point for a number of years, in whose employ he was at the time of his death. A few months ago he developed consumption, and although every means of skilled physician and tender nursing were used, he gradually and very patiently neared the crossing, and after expressing his readiness to go, passed over peacefully, entering into that rest which remains to the people of God.

The funeral was held from the first Methodist Church, Statesville, of which he had long been a member. The large number of friends present, and the many beautiful floral tributes attested the esteem in which he was held. Peace to his ashes.

H. K. BOYER.

AUSTIN.—Walter F. Austin died in Mocksville, N C., Sept. 24, 1904, in his 18th year, after a long and painful illness. Walter was converted three years ago and joined the Methodist Church, and was faithful in his Christian service from that time till the end came. He was a good and obedient son and was held in high esteem by his many friends. Last January he was taken down with pneumonia and never rallied from the attack, gradually growing weaker till his constitution was exhausted and he fell asleep in Jesus.

In all his long illness he was ever gentle and patient and submissive, and when the end came he was ready for his release.

On Sunday, Sept. 25, after service at the church, the body was buried in Mocksville cemetery in the presence of a large congregation of sorrowing friends. May the influence of his faithful life be felt among those who were brought within his influence is my prayer.

And may our heavenly Father sustain and comfort all the friends.

PASTOR.

MERONEY.—Louise Flora Meroney died in Mocksville Oct 17, 1904, at the residence of her grandparents, Mr. and Mrs. Chas. Meroney. She was born March 4, 1892, and was therefore in her 13th year when she died. Louise about three years ago trusted in Jesus for salvation and joined the Methodist Church, and was fast developing into a sweet and attractive Christian character. She was so gentle and conscientious, so unselfish and good that to know her was to love her, and those who knew her best appreciated most her many noble traits of character. She was always in her place at the church and her walk through all the week corresponded with the profession which she made; and when she passed away all who knew her felt that she had gone to heaven.

The funeral service was largely attended at the Methodist Church, and the body was laid to rest in the town cemetery till the resurrection morning.

The grave was literally covered with flowers, tokens of love from school mates and friends.

She will be missed from every sphere in which she moved, but we know that she is at rest with Jesus. And may His comforting grace sustain the friends who mourn.

PASTOR.

Resolutions of Respect.

Whereas, God in his providence has removed from our midst our beloved friend and brother, Pearlie C. Sugg; resolved:

1st. That the Methodist Church at Mt. Olivet has lost one of its young and promising members.

2nd. That the Sunday school has been called upon to give up one of its true and faithful scholars.

3rd. That we tender our earnest and heartfelt sympathy to his dear parents and brothers and sisters, and implore God's special favor and benediction upon them all.

4th. That these resolutions be spread on the minutes of our Sunday-school, that a copy be sent to the North Carolina Christian Advocate and The Courier for publication, and a copy sent to the family of the deceased brother.

S. R. Richardson,
G. W. Teague,
Mrs T. H. Tysor,
Committee.

Erect, N. C., Oct. 20, 1904.

Resolutions of Respect.

Since the last meeting of the Light Bearers our dear little sister, Louise Meroney, has been taken from our midst, the fair floweret has been transplanted to the Gardens above; therefore,

Resolved 1st. That while we bow in submission to the will of our good and all-wise heavenly Father; yet, we mourn the loss of our dear little friend, our hearts ache for her sweet companionship.

2nd. That we will try to catch the spirit of her beautiful, unselfish life, and follow the Savior as she followed Him.

3rd. That a copy of these resolutions be spread on the minutes of our Society, a copy be sent to the bereaved family, and a copy each to the Davie Times and the Christian Advocate for publication.

Laura Clement,
Rose Owen,
Kopelia Hunt,
Committee.

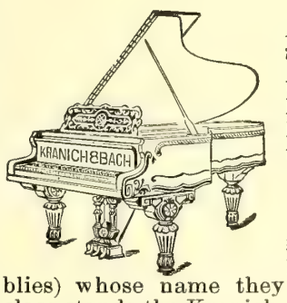
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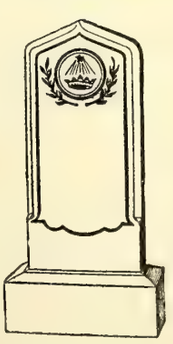
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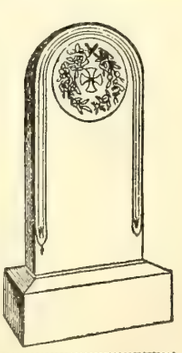
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Some Conference Meditations.

Marching Orders.

[Lines written by the late Professor J. F. Heitman, of Old Trinity College, "suggested while observing the closing exercises of an Annual Conference of Methodist ministers."]

Around they sat in anxious mood,
Those soldiers of the cross,
A hero band, six-score or more,
Who counted gold but dross,
And gave their souls and lives
To God a living sacrifice.

Some stooped with age, some stood erect
In manhood's noble prime,
While here and there a youth was seen
Who smiled at fleeting time;
But all were earnest, faithful, true,
And had the will to dare and do.

The galleries round were filled
With friends who came to hear
The marching orders of that band,
Their duties for a year;
Some through trembling fear were sad,
While some through bouyant hope were glad.

Their chief, the Bishop, rose and stood
And in his hands he held
A scroll, from which he read the name
Of each, and where his field;
And as he read some faces there
Discovered hope, and some despair.

"A word of exhortation" then
The Bishop kindly gave,
And then a benediction prayed
That God would bless and save;
And give to each his servants there
A fruitful and triumphant year.

"Go into all the world and preach
My gospel," saith the Lord,
"Let all my creatures learn the truth
Taught by my living Word."
To help fulfill this great command
Forth now was sent this valiant band.

'Tis always sad to say farewell,
And is best said in haste,
Though friends detain with ling'ring grasp,
And tears are falling fast.
So all God-bless-yous soon were said,
And to appointed fields they sped.

Some went to midland's fertile fields,
Some went to mountains bleak,
And some to marshy lowland plains,
The lost ones there to seek;
To rescue souls from Satan's thrall,
And free salvation preach to all.

God bless that noble hero band
Now battling for His cause!
May none retreat, nor fear, nor faint,
Nor in the struggle pause
Till victory complete shall come
And Jesus call the conquerors home.

The Hardest Appointment Ever Received.

The bishop said: "All in favor of Brother——becoming a superannuate will say aye. Carried. Brother——becomes a superannuate. Have you anything to say to the conference, Brother——!" No. The reason is he is too full with thoughts of the past and future. The conference closes and the preachers hurry back and forth asking one another questions about the charges which they have exchanged, and soon they are off for the cars. But with slower movements than ever before, Brother——makes toward the cars, for all at once old age has settled upon his shoulders, and he is going to his last and hardest appointment.

On reaching home he is met by his old partner, blessed woman! They have shared their trials and joys together. They both sit down and chat for awhile of what has taken place at conference. Both are somewhat sad, because the time has come to retire from the active work of the ministry. The conference boot is pulled off and another is pulled on. The other is never to go on again. Its work is finished. Then down on his knees he goes to pull up the old carpet, because the preacher is to move into the parsonage next week, and the old superannuate must move out as quickly as possible. A little house has been rented back on one of the streets somewhere, and he and his old wife move in. Tears unbidden come to the eyes, and there is something in their throats that keeps them from talking much to each other. Other years while they were packing and unpacking they were busy chatting of things undone and things they would try to do. But now all is so different. There is no charge to go to and the presiding-elder has very kindly given him the hint that he is old and that a younger man was asked for in his charge, and that the best thing for him to do was to take a superannuate relation and rest awhile from the hard work of the ministry before he shall go hence. Things are moved into the little house over the way.

How hard to be compelled to give up work and rest in a little home, and yet in Brother——'s case the time has come and the appointment has been given him by his own conference and it's the hardest he ever received. The first Sunday after conference arrives and instead of hunting up that old sermon-friend of his, which has introduced him to many a new congregation, he and his old wife walk to the church and take seats in a pew. How different he feels. How strange everything seems to him. How he longs to do something, if its only to say: "Brethren, take up the collection."

Hard, indeed, for him to realize that he has finished his work as a preacher and that he has received his last appointment and that one the hardest he has ever received. This is to be the lot of every Methodist preacher—unless he is taken to heaven while engaged in the hard work of the ministry. And everyone should hold it in mind that he will become a superannuate some time. He should prepare for that event, if possible, by saving a little money, by joining the preachers' aid society of his conference. The great Methodist church is able and should provide a fund to help the old preacher receive his last appointment with cheerfulness instead of sorrow. I hope the day will come in our Church when every preacher will be able to receive his last and hardest appointment with the same pleasure with which he has gone to the field of hard labor in his active life.—Rev. Robert Stephens, in Northwestern Christian Advocate.

EDITORIAL.

The World Appalled.

The recent desperate conflicts in Manchuria have shocked the moral sense of humane people everywhere. We will not say Christian, for we believe the feeling of horror and disapproval is not confined to those who call themselves Christian and are recognized as such. We could only wish that the Christian people of our own America had the feeling of disapproval that ought to prevail as we witness the wholesale slaughter of thousands on both sides of that unhappy dispute.

As is always the case, these victims, slain by the thousands, are, few of them, in any sense responsible for the awful work. War is usually a wholesale slaughter of men who scarcely know the cause of dispute, to settle the differences of a few selfish men. There have possibly been a few exceptions, but when the cause of war is traced to its last analysis, it is usually the case that innocent men fight to settle guilty, selfish men's disputes. It ought to be stopped. In this respect civilization has made less progress than in any other. There is a more excellent way possible, and we believe that Christian sentiment will, ere long, assert itself in promulgating the doctrine of a peaceful method of settling all international disputes.

Referring to this the editor of the Central Methodist, in a strong editorial, says:

"Where are the hearts of mankind that they can sit idly by during a great war like that now raging in the East and witness the terrible destruction of life, to say nothing of the untold sorrows and woes that are heaped upon the heads of thousands and tens of thousands of innocent ones? It is time we were asserting the sacredness and worth of human life. Let us cry out, Peace, peace! We must have peace!

"The nations of the earth ought surely to find a more humane and righteous way of deciding their differences than by war, a coarse, blundering, brutal relic of savagery, unfit longer to be perpetuated among the civilized nations of the present day. And we believe that many are coming to see it in that, the only true light. The recent Peace Congress in Boston, the general discussion of the advantages of peace and the terribleness of war, in the various periodicals of the day, Peace Sundays in a number of our larger cities, and, above all, the frightful slaughter of human life in the present war between Japan and Russia, are all bringing the world to a realization of what war means, and begetting a determination in the minds of many of our greatest leaders in national affairs that war shall cease. All hail the day!

* * *

The Terrible Mistake.

Commenting on the conduct of the Russian Baltic fleet in firing on English fishing vessels in the North Sea, the Literary Digest says:

"Count Cassini's opinion that the Baltic fleet's attack upon the British fishing vessels in the North Sea, killing several fishermen, wounding many others, and riddling the fishing-boats, was a 'terrible mistake' is fully shared by our newspapers. 'It is impossible to understand the occurrence,' says the New York Herald; and the New York American declares that 'it is the crowning deed of folly that has cursed Russia since her ill-starred war began.' The latter journal continues:

'If the Russian seamen, in their fear of Japanese attack 12,000 miles from Japanese waters, fired on the British ships, thinking them to be the enemy, then they are not competent to sail on the high seas, and England may, as an act of protection to sea commerce, demand that they return to the Baltic. There is nothing in all sea history that parallels this act. The only danger is that the English may retaliate by surrounding and holding the whole Baltic squadron a captive before the Russian Foreign Office gets its disavowal and apology to London. There is no good feeling between Russia and England. England is Japan's ally and took advantage of Russia's struggle with Japan to gain a foothold in Tibet. The incident has raised a grave diplomatic question, and the only thing to relieve the tension will be a quick apology by Russia and a punishment of the Russian naval commanders for their inexcusable blunder.'

"The New York Times, after agreeing that the mistake is indeed a terrible one, adds:

" 'But what is to be thought of a commander capable of such a mistake, or of the discipline and training of a navy in which it could occur? Naturally vigilance of the closest sort was imposed on the Russians. They have had ample reason to dread the audacity and ingenuity of their new foes. But though it was not impossible that they should encounter them at any point in the voyage to the Orient, and it was their business to look out for them, it was equally their business to respect the lives and property of neutrals, and to be sure of the identity of any whom they should attack. Even in a fog, it ought to be practicable for a naval officer to tell, under the rays of his searchlights, the difference between peaceful fishing-boats and torpedo-boats. The affair is profoundly to be regretted. However it is explained or apologized for, it will arouse great and deep feeling in England and it will cast ridicule on the Russian navy, which will not be confined to those immediately responsible.' "

* * *

An Object Lesson in Heredity.

We have endeavored somewhat recently to impress upon the readers of the ADVOCATE the importance of religion in the home. Hereditary tendencies are inseparably connected with home influences, and thus the vast results of a religious home life can only be estimated by some degree of knowledge of the law of heredity. We may not fully understand the philosophy of this law, but history gives ample proof of its existence, and "history is philosophy teaching by example."

We give our readers here an extract from Dr. Buckley's sketch of Rev. Dr. Samuel F. Upham in a beautiful and tender tribute to that great and good man, published in a recent number of the New York Christian Advocate. There is given here a wonderful history of antecedents affording a glimpse of the ancestral forces which may be traced more or less distinctly in the pedigree of any man of marked ability, piety and usefulness. Dr. Buckley says:

A good old New England family prolific of Selectmen, Moderators of town meetings, members of the General Court, officers of the militia, and deacons of the church.

"Samuel F. Upham was the son of Frederick, who was the son of Samuel S., who was the son of Amos, who was the son of Amos, who was the son of Phineas, who was the son of Phineas, who was the son of Phineas, who was the son of John, the first to bear the name in America. He emigrated from England and arrived in Weymouth, Mass., in 1640, and in that colony he lived to the age of eighty-three. To him the Rev. Dr. James Upham, of Chelsea, wrote for a pilgrimage to his grave a poem in six stanzas, the last of which is:

" 'Hail to our coming brothers
As the long ages move.
Ye have a worthy sire,
Let none unworthy prove.'

"Of his children Phineas was the only one with posterity. He fought in King Philip's war and died at eighty-four. His son Phineas was sent to the General Court five times, and died at sixty. His son Phineas was Selectman and Moderator. They were typical of all.

"We find that Deacon Thomas Upham, born 1718, prayed at the family altar more frequently than for any other external object, that "there might never be a family of the name of Upham where there might not be at least one who would be a Standard Bearer for Christ.'

"This led us to search the Genealogy for ministers and deacons. The latter are very numerous, and the ministers many; among them are noted men: Edward, Congregationalist, of West Springfield; Caleb, Congregationalist, of Truro.

"Phineas Upham's daughter Hannah married John Haskins. Of this marriage there were sixteen children; of these Ruth married the Rev. William Emerson, and they were the parents of Ralph Waldo Emerson, who also for some years was a minister. Another descendant was a Presbyterian minister. Timothy Upham was a Congregational clergyman in New Hampshire. Several of the ministers were alumni of Harvard. One of the most noted was Professor Thomas C. Upham, of Bowdoin, who was a Congregational minister. He wrote books on "The Interior Life," and other mystic works. There have been several Baptist ministers of this line; one of them was long editor of "The Watchman," of Boston.

"But we find no Methodist minister till we come to Frederick Upham, the father of him whose memory we seek to perpetuate. He was born in Melrose, once a part of Malden, Mass.; there John Upham, the ancestor of all, and his direct descendants for six generations are buried in the same graveyard. He left his native town at the age of twenty years. At twenty-one he had become a Methodist preacher. He married Deborah Bourne, a lineal descendant of the Rev. Richard Bourne, of Sandwich, Mass., one of the most celebrated of the Puritan clergy. Thus on both sides Samuel Foster Upham was of the best New England blood."

Whatever harms love harms missions. Hence it is perfectly plain that the warlike spirit, if it takes possession of a people and animates their thought and feeling, is distinctly fatal to the missionary motive. The breaking of the race into warring groups, or groups pledged to the spirit and aim of war, is ruinous to the missionary work.—Epworth Era.

Trouble will come. Even if you do not hunt for it, it is sure to hunt for and find you, sooner or later. In many cases persons hunt, and do not find. They have "bad luck;" "it was not a good day for game;" "the wind was in the wrong direction," etc. Not so with those who hunt for trouble. They always find, and often find more than enough.—Sel.

Some people hang outside like icicles from the roof of the church, and then complain that the church is cold.—Chicago Tribune.

CONTRIBUTIONS.

GEORGIA LETTER.

GEORGE G. SMITH.

Christian Fellowship.

"And they continued steadfastly in the Apostles' doctrine and fellowship."—Acts.

Man is a social being, and fellowship is a demand of his nature. The selfish man holds back from companionship but at his own loss. Christianity is not the religion of the recluse; it is not best advanced by ones leaving the world and cultivating its graces in retirement. Apparently to become Heavenly minded and unworldly and live a life of devotion, one should be much alone with God and avoid as far as possible all fellowship with men. Hermits of old time sought the caves and deserts and spent their days in meditation and prayer, but the results of such living were by no means the best. God's children are a family, God's children are human, and they have social duties to perform which cannot be shirked. Fellowship is the outcome of Christian love, and the church is so organized that when it fills its true place it becomes for men a great fraternity, a great social institute, and satisfies this craving of humanity.

The Christian should cultivate fellowship with all men. He should not only be fraternal to Christians, but while he takes no part in the sins, vices, or frivolities of godless men, he should not withdraw from them. To come out from the world and be separate does not mean that we should be strangers to those who are not yet religious. The good Christian should be amicable, approachable, gentle in manner, and treat all men with courtesy, and cordiality; but while loving all, he should be especially warm in his fellowship with Christians, and should hold close relations with those of his own church and congregation. Any church which has too many members for one to know the other is too large, and any member of a church who is too proud to greet kindly his brother in the same congregation is not truly a Christian. Church people may not go through the hollow form of shaking hands in obedience to a request from the pastor, but each of them should strive to show that he recognizes the other as his fellow Christian and brother in the Lord. Hearty greeting should not be confined to the house of God but whenever a Christian meets a Christian each should show his cordial feeling towards the other.

Fellowship should be fellowship in worship. Methodism would never have had any vigor if it had not been fed by social meetings. Its board meetings, its class meetings, its love-feasts, its watch-night meetings, its prayer meetings, have been worth more than it knows. When it abandons the fellowship social feature and falls back like the ritualistic churches on its mere routine of formal services, though the pulpit may have an eloquent and learned preacher, though the music may be artistic and the architecture faultless, the church will be deserted for the club-room. If the church is alive and the fellowship is genuine and manifest, there is an attractiveness about it that will make a club-room a dull place compared to it. Mr. Wesley understood this well, so instead of contending directly with the attractions of the world, he provided counter attractions, and the religious exhilaration of his people was a sufficient substitute for the hilarity of the Ale House.

It was a sad day when Methodism began to neglect these social meetings which supplied the place which the world aimed to fill with its wicked revels. Fellowship, however, is born of love and love to man as man, of faith in Jesus Christ. When we love our Lord, we will be certain to love our brethren also, and when we do, fellowship will be natural to us, but if we neglect fellowship love will decay, and we will find ourselves indifferent and cold and finally all love will die. The church does well when it brings its people together for fellowship whether in the social circle or in the church service.

The church social where there are refreshments is by no means to be despised. A cup of coffee, a sandwitch, a plate of ice-cream is quite a blessing when it brings the membership of a church together. The League, the Sunday-school teachers, the official board, the women's societies, the various classes in the Sunday-school all provide proper diversions to make these meetings agreeable, while the general picnic in May and the camp meeting in summer and fall meet an imperious demand. We should cultivate religious sociability and draw closer together.

OUR WASHINGTON LETTER.

W. F. T.

At present no subject is engaging the attention of the people at the National Capital more than the approaching election. It is true no elections are held in the District of Columbia, nor has been for many years, although our people seem to manifest equally as much interest in the political campaigns. Washington's citizenship is made up of an influx from every State and Territory, and each individual is naturally concerned in the political affairs of his respective State, district and county elections, and the success of his personal friends in the contest for office. A very large proportion of our people retain their citizenship in the States and generally go back on such occasion to cast their ballots. Particularly will this be the case in the present campaign since the contest will be uncomfortably close whichever party may be successful. With few exceptions all the heads of the Departments of the Government and other officials of the administration have been out among the "dear people" for weeks in the interest of the positions they hold under "Uncle Sam."

The young people of our Southern Methodist churches in this city are showing themselves a great power for good in the work of their respective senior and junior Leagues. Our Mt. Vernon League of about two hundred members has divided its forces into two equal parts, designated each side by the League colors—one side wearing white and the other yellow ribbons—and is waging a contest for new members. This contest ends with the close of the year at which time the losing side will entertain the winners at a New Year's reception.

During the past week revival services have been in progress at Mt. Vernon Place Church. On each evening the church has been well-filled, and a number have gone to the altar. Bishop Candler has preached every evening, and has thoroughly stirred the hearts of the people. He is in great favor here and the people like his strong, helpful sermons.

His sermon Sunday morning was considered by many to be the strongest discourse heard in Washington in years. His bold, feerless preaching is the style that is needed here. Washington needs to be stirred and no man in our church could have more acceptably met the demand.

During the coming week the services will be continued. Rev. F. J. Prettyman, the pastor of the church, will do the preaching. It is hoped that the good attendance and interest will continue. Our people are loathe to part with the eloquent Georgian, who has preached to us this week with such power and effectiveness.

October 31, 1904.

THE CONFERENCE AND EVANGELISM.

D. ATKINS.

The Annual Conference is an occasion of intense interest to Methodists and especially to Methodist preachers. Its chief interest lies in the reports of the year's work, and in the disposition of the forces and the plans for the future. For the last three or four years the chief interest has centered around the financial features of the work. There has been a financial revival on all lines, and we have nearly reached a cash basis. It is possible that this year the Western North Carolina Conference will meet all claims for the various interests, and that there will be approximately full salaries. This revival was much needed, and is on right lines. But this is not the chief and ultimate end of our mission. We exist and hold our organization by divine right only as we fulfill the injunction of the great commission, "Go ye into all the world and evangelize every creature." Our chief end is soul-saving or making Christians of all men.

The impression has gained ground that in our annual conferences if not in general conference as well, this our chief work has been subordinated. Other interests have been most strenuously emphasized. This may be partly the cause of the feebleness and meagreness of our revival work. The time has come for a forward movement in evangelism. Other denominations feel it and have turned attention to it. Committees of evangelism have been appointed in our sister denomination of the North. Our Baptist brethren have inaugurated special efforts to this end. Why should not we also? It is a matter for rejoicing that a few evangelists have labored efficiently among us, but this does not meet the case. There have been some good revivals under the ministry of pastors but nothing like what most of them have desired. The only true evangelism is a truly evangelistic ministry, every pastor an evangelist—a soul-winner.

If this is our chief work, our chief conferences ought to pre-eminently emphasize this work. It is not enough that we should at the annual conference report the number of accessions. We should study methods, seek the power, search for causes of weakness and failure, find out remedies. It might be well for each conference to have a standing committee on evangelism to continue in force throughout the year. One or two evenings of the conference should be given to this subject, with brief addresses and experiences, or, what would be better, addresses from some recognized master of this sacred art in the way of definite teaching. Connectional interests are better considered in open conferences. The evening mass meetings might be given to this most vital subject. There is need for a forward move. Let us go forward.

Our Correspondents.

Resolutions of Davie Circuit Quarterly Conference.

Whereas, This is the last Quarterly Conference, according to the ancient and revered custom of our church, which does not allow any preacher to serve any charge for a longer period than four consecutive years, over which our beloved Presiding Elder, Dr. D. Atkins can preside, and,

Whereas, During these four years of faithful service, by a Godly walk, a pious conversation and earnest preaching of the word, Dr. Atkins has greatly endeared himself to the membership of this conference, therefore be it,

Resolved 1st, That we do hereby tender him our grateful appreciation of his faithful and effective ministrations among us, and that we hereby pray that the gospel which he has so ably expounded to us may be a constant joy and peace in his declining years, and,

Resolved 2nd, That we shall long cherish the memory of his gentle manners, his lovable disposition and his strong Christian character, and we pray that a kindly Providence may always be over and about him and his whithersoever he may go, and in every relation of life, that he may be blessed with a long life of usefulness, accompanied by great strength of mind and body and heart, and, at last have an easy and peaceful exit into that larger and fuller life beyond the stars, and,

Resolved 3rd, That the recording secretary of the conference be, and is hereby, instructed to spread these preambles and resolutions upon our minute book, and furnish a copy, each, to the "Davie Times" and "The North Carolina Christian Advocate," for publication.

J. D. Hodges,
A. D. Ratledge,
W. H. Cartner,
G. C. Emerson,
G. A. Lefler,
W. B. Barnycastle.
Committee.

Randolph Circuit.

This has been a good year on the Randolph circuit. Congregations have been good and increasing. The Sunday-school work has been the best in the history of the circuit. Early in the year we paid the indebtedness on Fairview church and at the 3rd Quarterly Conference it was dedicated by Rev. J. R. Scroggs, our Presiding Elder. A new roof has been put on Mt. Vernon and an acre of land enclosed, in part, by an iron fence, at a cost of $75.00, has been added to the church lot and cemetary. The lot cost $20 00. The rostrum and aisles at Trinity have been newly carpeted, besides other smaller improvements elsewhere. Our good people at Mt. Shephard are raising money to paint the church outside and in. And the heroic little band at Fairview, now they are out of debt, are raising money to paper the inside of their church and expect to have it done by Christmas. We have not had as large a number of conversions and additions this year as last, but the membership has been more revived than last year. Rev. W. M. Robbins aided in our meeting at Ebinezer. It is his home and of course he did good preaching and great good.

Rev. G. F. Kirby helped two weeks at Trinity. He preached well and lasting good was done. Rev. Beverly Wilson was with me at Mt. Shephard and preached well and endeared himself to the people. We had a good meeting. Finances will be ahead of last year and our record will be one for which we should be thankful.

Albert Sherrill.

November 5th 1904.

Jeffersons Circuit.

I am closing out my third year on this charge. During that time new churches have been erected at the following places: Pine Swamp, which cost five-hundred dollars; Jefferson, an up-to-date brick building, costing three thousand dollars. It is not yet seated. This is one of the handsomest church buildings in the Mount Airy District. The people here are to be commended on building such a splendid house of worship.

Bethany has been repaired and painted and otherwise improved until it has a bran new appearence.

The churches at Orion and Healing Springs have been completed, so my successor will have four new churches to dedicate next year.

Some few improvements have been made on the parsonage.

This charge has for a few years paid the assessments for missions, and will this year, but the other collections will show a deficit, owing to the fact that our people have paid out so much on the church at Jefferson.

This charge embraces seven churches. Only two of these have any considerable financial strength, the others are very weak. No more intelligent and cultured folk are to be found than are found here. Most of our young people have attended college and since coming home have made their impress upon the life of the community. L. P. Bogle.

Brevard Street, Charlotte.

Dear Advocate:—Brevard Street Church has recently been blessed with a gracious revival, there were about 100 conversions and reclamations with 30 odd new members, several joined other churches. Rev. E. C. Glenn was our ministerial help, those who know brother Glenn—and they are many—know the very efficient help we had. The revival began with the very first service and continued with increasing interest until the last service, because of existing conditions we could not well continue the meeting longer.

Bro. Glenn is the most successful revivalist this writer has ever had to assist him in meetings: he and his good wife are a power wherever they are called to go and they will go any where where needed.

Our church building is now nearly enclosed, we have had a hard struggle, but we are forging ahead and praying as we go. I do not believe that there is a congregation of equal financial ability anywhere that has undertaken more than this one. How is this for liberality? A good woman who works in a sewing-house, with a dependent family, pays 50 cts. per week—$26 per year—besides what she pays to the collections, incidental and the Sunday-school, and in those there is always a contribution.

We are looking forward with much pleasure to the meeting of the Conference. L. A. Falls.

A Matter of Health

There is a quality in Royal Baking Powder which makes the food more digestible and wholesome. This peculiarity of Royal has been noted by physicians, and they accordingly endorse and recommend it.

ROYAL BAKING POWDER CO., NEW YORK.

Mrs. Nancy Leach.

"Aunt Nancy," as she was called, by all who knew her, was born May 10th 1807. She was converted and joined Ebinezer church in 1824. In 1826 she was married to Mr. Jabez Leach, who was a "pillar" of the church as long as he lived.

Sister Leach had been feeble for years, but was always cheerful and happy. She died on Aug. 24th 1904, being 97 years 3 months and 14 days old. The home of these two good saints was always the preacher's home and they were never happier than when entertaining these faithful men of God. She was a good mother, friend and neighbor and as long as bodily strength permitted, attended church and Sunday-school, besides often having prayer-meeting at her home.

She was all the time "ready" to go and died peacful and without a murmur. On being told that she could not live longer she replied, "Glory to God, I will soon be at home on the other side of the river." She leaves one daughter and a number of grandchildren and great grand-chilhren.

Aunt Nancy is greatly missed by her host of friends here and elsewhere. May the consecrated life and her peacful happy death be a blessing to us all, and may we strive to meet her in heaven. She was laid to rest in the cemetary at Hopewell church, 3 miles from Trinity, N. C.

Short talks were made by the writer, Rev. W. M. Bagby, of High Point, N. C., Dr. F. H. Wood of Trinity, N. C. and Rev. C. H. Caviness of Trinity, N. C

Albert Sherrill.

Resolutions of Respect.

Whereas, Our Heavenly Father in his infinite wisdom has called one of our number to his reward, our hearts are grieved beyond expression but we bow in submission to His will who doeth all things well. We call the name of John Wesley Lisk no longer from our earthly roll. The Angel has enrolled it on high never again to be erased.

Therefore, be it resolved by Norwood Epworth League:

1. That we cannot too highly express our appreciation and admiration for the influential and promising character of this loved young Brother just eighteen years old on the 26th of July last.

2. That the loss which has been sustained by this organization in his departure shall be greatly felt, yet knowing that our loss is not so great as that of those nearest and dearest to him, our hearts go out in deepest sympathy to the father, sisters and young brothers who mourn for the loss of son and brother.

3. While we weep with these loved ones who weep we bid them come with us to our Masters feet. We have faith in Him and know that He can make of this event a blessing and bind up the broken hearts.

4. That copies of these resolutions be sent to the family and published in the county and church papers.

Mrs. G. G. Harley,
Agnes Dunlap,
J. M. Lilly.
Committee.

"No Man Can Tame It."

Dear Bro. Blair:—You said the right word, Oct. 26th. Football "is brutish and coarse." Say it every week. It wastes time and mony. It demoralizes students and other people. It brings no good to any. It should be stopped. A. D. Betts.

Lillington, N. C.

L. F. C's. Great Opening.

Littleton Female College has already matriculated more pupils than were enrolled during the whole of last year, 219 to date.

The new heating and lighting plant will soon be ready for use and the present year has every indication of being the most prosperous in the history of the institution.

The old Battlefield of Gaines Mill, Va, was sold receutly for $360.75.

NEWS NOTES.

Dr. R. A. Shrimpock, of Gold Hill, died at his home, Oct, 31, aged over 59 years.

The tronble between Russia and England over the North Sea incident has been referred to an arbitration commission and will no doubt be amicably settled.

A telegram from Chefoo asserts that Field Marshall Oyama has been reinforced by 23,000 men and ninety-three guns since the first battle of the Shahke river.

A dispatch from Georgetown, Cayman Island, by way of Mobile, Ala. last week told of a storm which visited the islands doing great damage to property and crops.

The North Carolina Real Estate Dealers' Association, co-operating with the Southern and other important railroad systems has arranged for three excursions to this state the middle of next month.

A young Mr, Hodgin, of Guilford County lost his life by a kick from a horse while drilling wheat last week. His body was found in the field alone, no one being present when the sad accident occurred.

Rev. Dr. Robert Strange, of Willmington, was consecrated Bishop Coadjutor of the East Carolina Diocese, on the first of November. The ceremony was held in St. James Church, Wilmington.

The greatest enterprise of the kind ever arranged for in this State is the electric power plant at the Narrows, on the Yadkin river, not far from Salisbury. The plant will cost $5,000,000. Within less than 90 days all its preliminary work will be completed.

On last Wednesday morning about 5 o'clock the old city reservoir at Winston Salem collapsed and nine people were killed or drowned, and many injured. Several houses were washed from their foundations and a few were swept away by the flood of water.

Superintendent John E. Ray, of the Deaf and Dumb and Blind Institution, reports 340 students here, this being forty more than ever present during the first month of a season and within three of the highest registration for any year.

The United States legation at Bogota cables the State Department that the President of Venezuela has, by a decree, closed the river Zula, which has its confluents in Columbia. The dispatch does not state this but it is evident that the measure is calculated to create new trouble between the two countries.

A Norfolk dispatch last week said: The oyster situation in the James river is said to be more critical at this time than it ever has been, and unless a remedy is found for the disease which is killing the big oysters and which seems to be spreading at an alarming rate, the industry that is now employing over 500 tongers in the James alone will soon be compleiely wiped out.

Frank Carter and Hugh Chedester have returned to the city from a stay of several days in the Black Mountain section, and while away climbed Gray Beard and Mt. Mitchell. Mr. Carter said this morning the drought was the severest ever known. "Several springs have failed," said he, "that have never before been known to be dry." The spring near the top of Mt. Mitchell, where campers usually stop, has failed completely, while the Stepp spring, further down the side, furnished but little water. Numbers of springs all through the mountains have failed, while others are very low.

The State auditor has completed the statement showing the valuation of real estate in North Carolina for 1903, as it will appear in the report for the year ending November 30th, 1904. The total number of acres is 29,304,882, and the valuation $144,299,619. This is the valuation of real estate in the country. There are 20,000 acres owned by manufacturing establishments outside of towns the value of this being $350,000. The value of mineral, quarry, and timber interests is $1,237,361. The number of town lots is 108,986, the valuation of these being $74,456,870. The total valuation of real estate in North Carolina is $220,303,339. The previous year it was only $178,892,819. The increase during the year is over $32,000,000, which is by far the greatest ever recorded in any one year. This shows the great prosperity of the State and the marked advance in the value of farm lands. It is a very practical proof of the prosperity of North Carolina.

There is the most remarkable strike now being carried on against the Macbeth-Evans Glass Company, the chimney makers of Pittsburgh, probably not equalled by any in folly and so against the interest of their men. The company have employed a large force, many of which have been with them for twenty to thirty years, but in this time the union has fallen into the hands of the worst element, and the most odious forms of limitations put on the company's plants, and the earning capacity of the men kept down in the most amazing manner by the iron heel of "persuasion." Men in these factories have been earning from four to six dollars per day, "limited"—they are capable of earning five to nine dollars per day. The company have had all of their improvements, which are very extensive, nullified by the "limiting" process—until the limit of their forbearance has been reached—the thing has gone to full fruit—the walking delegate element has prevailed too much.

So it has gone on and on until the product is increased in cost beyond what it should be; every new facility nullified, if possible completely; the best equipped plant in the world is pulled down to the level of the poorest; every improvement is fought over; the best workman is kept down to the level of the poorest, his freedom gone, he must not even talk to employers.

The report of the effects of the drought in the Mountains of Southwest Virginia and Western North Carolina is discouraging. The hay crop is short and cattle are having to be fed already. Many cattle that ordinarily would be wintered and kept another year are being sold at a low price by farmers on account of the shortness of the hay crop.

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The Pape Medicine Co. will send by prepaid mail, to any sufferer, *whether man or woman*, a complete test course of their three new remedies that instantly relieve and quickly cure all forms of Kidney, Bladder, Urinary Diseases, Rheumatism and their complications. No money is wanted—just write and tell them where to send them.



What The Free Package Contains.

One large course of Formula A.—Reconstructs the broken-up tissue, revitalizes the muscular fiber, revives the texture, removes obstructions that clog the process of eliminating waste matter, cleanses all the pores, builds up and strengthens the weak and feeble Kidneys, re-establishing complete, natural, healthy function.

One large course of Formula B.—Strains out of the blood and system uric acid and other kidney poison, *the cause of Rheumatism.* Urine is neutralized. Mucous, catarrhal accumulation passes off and out. The Bladder is healed, inflammation and irritation subside. Retention, Frequency (especially at night), painful and all urinary difficulties are permanently overcome. Gravel and granular deposits are dissolved, the urinary passages are restored to a healthy condition.

And a large course of Formula C—to immediately arrest the undermining consequent upon Kidney Diseases. Regulates the Liver, Stomach and digestion, relaxes constipated Bowels, purifies the Blood, nourishes tissue, bone, muscle and spine. Aches and pains are instantly relieved. Is unfailing in toning the general system. Infuses life and vigor into every vital organ and strength all over the entire body. This is the most exhaustive, thorough and complete treatment ever formulated for the cure of these destructive diseases. *There is not one sufferer in the whole world who can afford to leave these remedies untried.* Write to the **PAPE MEDICINE CO., 8 E. 4th St., Cincinnati, O.,** telling where to send them, and the complete test course of each of the Formulæ, A, B and C, will be forwarded by prepaid mail without one cent of expense to you.

A Notre Dame Lady.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacement, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, pain in the Back, and all Female Troubles, to all addresses. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs M. Summers, Box 410, Notre Dame, Ind.

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If presented in part payment for a bottle of **LAXO**, which is purely a vegetable compound and "Takes the Place of Calomel," price 35c, at this out present it to your druggist and if he does not have **LAXO** mail it to us and we will send it to you.

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Special Fall Offer.



50 FINE ROCKERS, quartered Golden Oak finish like enclosed cut for $3 85 or 2 for $7.50 delivered at any depot in Virginia or North Carolina. Here is a rocker you would pay $5 or $6 for elsewhere. Many other new and attractive bargains in all lines at this time. Do not fail to see us if you want Furniture, Carpets Pianos or Organs. We keep the best and we quote the lowest known prices

Parker-Gardner Co.

Charlotte, North Carolina.

More than double the stock of any dealer in the State.

CORRESPONDENCE.

Diphtheria.

The diphtheria season is now here, and a few words to the public may be in place. Diphtheria is a communicable germ disease due to the presence in the circulation of toxines or soluble poisons excreted by Bacillus diphtheriæ, whose local seat in human patients is in the throat. The germ of diphtheria was discovered in 1884 by two German biologists, Loeffler and Klebe, hence the germ is popularly called after their names.

The clinical symptoms of diphtheria are the formation in throat or on tonsils of a false membrane, and subsequently the development of symptoms of general poisoning, followed by paralysis of the muscles, especially those of the throat, eyes, heart and legs.

The isolation, by microscropic examination or culture methods, of the Klebs-Loeffler germ from throat exudates or from the false membrane is the surest and quickest means of diagnosing diphtheria. This diagnosis is very easily made when good samples of exudate are obtained from the throat. Such examinations are made free of charge for physicians in the laboratory of the State Board of Health at Raleigh.

The germ of diphtheria, when dried, possesses great powers of resistance. It may be found alive and virulent in the dust of a room in which a person sick with diphtheria had lived six months or more previously. This fact iudicates the importance of thoroughly disinfecting all rooms and buildings in which cases of diphtheria have occurred before healthy persons, and more especially children, are permitted to inhabit. The best available disinfectants for this use are 40 per cent. formaldehyde and sulphur fumes.

Formaldehyde, 40 per cent., can be bought of most druggists. To use this substance for disinfecting a room, for each 1,000 cubic feet of space take one pint. Add to this four times its volume of clear water and evaporate the whole over any kind of a heater, having first made the room as nearly airtight as possible. Let room stay closed for at least twelve hours. This substance does not bleach colors nor in any way injure pictures or other articles usually found in homes.

If sulphur is used, take for each 1,000 cubic feet of space three pounds. Pour upon this a gill of alcohol and set fire to it, having first made the room airtight. To insure safety against fire, place the sulphur in an iron pan or pot and float the latter vessel upon a large dish of water. Let the room remain closed for twelve hours. Sulphur fumes are liable to bleach colored cloths, paper and pictures. There are many "patent" germicides on the market, but most of these are worthless. There are no household disinfectants better or cheaper than the two just mentioned.

It must be remembered by all who have responsibility for diphtheria patients that for some three or more weeks after all clinical symptoms of the disease have vanished the germs alive and virulent may still be found in the throat and sputum of patients. An attack of diphtheria renders the patient himself temporarily immune from further infection, but such patient may still infect healthy persons. The acquired immunity is only transient, lasting usually but a few weeks.

The following rules concerning diphtheria have been published by the National Conference of State and Provincial Boards of Health and adopted by the North Carolina Board, to-wit:

Resolved, That the isolation of any person affected with diphtheria or so-called laryngeal or membraneous croup, and of the nurse or nurses attendant upon such person, shall be absolute and shall be governed by the following regulations:

1. Whenever the presenee of the Bacillus diphtheriæ is in any manner reported by an approved bacteriologist, the house should forthwith bc quarantined and a plainly printed notice thereof, including the name of the disease, should be posted in a conspicuous place thereon, and guards stationed if necessary.

2. It is the duty of the attending physician to report to the local health officer the names and addresses of those who have been exposed to diphtheria.

3. It is the duty of the attending physician or local health officer to take and forward to the laboratory of the State Board of Health, or other approved bacteriological laboratory, specimens from the throats of those exposed to diphtheria, and pending a report thereon, to see that isolation is maintained.

4. After the laboratory diagnosis of diphtheria has been given, it shall be the duty of the health officer to see that specimens from both nose and throat of the patient are forwarded by himself or the attending physician to a laboratory approved by the State Board of Health, once a week after clinical symptoms have subsided, until negative reports for both nose and throat are obtained.

GERALD MCCARTHY,
Biologist N. C. Board of Health.
Raleigh, N. C., October 10, 1904.

Troutman Circuit.

DEAR ADVOCATE:—We are closing our second year on the Troutman circuit, with very gratifying results. One hundred and twenty souls have been converted to God. About half this number have joined the church by faith, and a number have joined by certificate and otherwise. We will have a considerable net increase to report at Conference.

The Sunday-school and Epworth League work has grown considerably. Especially the Sunday-school work has increased about 40 per cent. over last year. We are now in the door-way of a good League at Troutman. This will give us two Leagues on the Troutman circuit. As to finances, they will all be met with an increase. We have rarely, if we have ever, seen the interest in Missions surpassed if equalled. On the 17th and 18th days of September we called a Circuit Missionary Conference. This proved to be one of the most interesting and profitable occasions we have ever had in Troutman, so old people have told us. Dr. Grissom, our Field Missionary Secretary, was with us and spoke to a full house Saturday, and a crowded one Sunday. Our people were greatly helped and highly pleased with his lecture and sermon.

Since the Circuit Institute we have been having rallys. Our people are contributing cheerfully, and each church is rallying to meet all the assessments in full with an overplus.

Sister May Terrill, one of our Missionaries from Brazil, S. A., has been with us in the Institute and rallies, and has also been a great help to us in our Institute and rally work.

Let me say in conclusion also that the subscriptions to the ADVOCATE have been a little more than doubled since the beginning of the conference year.

A. J. BURRUS.

Epworth, Concord.

Epworth Station—We are closing out the year with the prospect of coming out in full on pastor's salary and conference collections. We have received many kindnesses at the hands of some. On Saturday night, Oct. 15, we were generously pounded by our most faithful members and friends, all of whom we beg to accept our hearty thanks.

Our last protracted meeting (Oct. 16-23) was a success—a great blessing to those who faithfully attended the services. Bro. R. G Tuttle did excellent preaching day and night from Monday till Friday night. There were fifteen conversions and reclamations, and nine additions to the church.

B. F. CARPENTER, P. C.

A Runaway Bicycle

Terminated with an ugly cut on the leg of J. B. Orner, Franklin Grove, Ill. It developed a stubborn ulcer unyielding to doctors and remedies for four years. Then Bucklen's Arnica Salve cured. It's just as good for Burns, Scalds, Skin Eruptions and Piles. 25c. at all Drug Stores.

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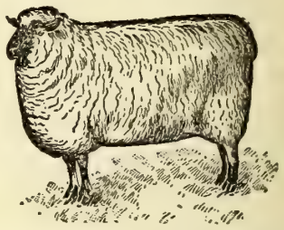
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The Quiet Hour.

The Secret of Peace and Strength

Suppose that the Christian life in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirit of avarice and luxury which infest and torment so much of our complicated, tangled, artificial, modern life. Suppose that instead of increasing their wants and their desires, instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric-a-brac, that they are forced to set down by the roadside and gasp for breath; instead of wearing themselves out in the dusty ways of ostentation and vain show or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion,—suppose instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, "plain living and high thinking." Suppose they should truly find and show their happiness in the knowledge that God loves them and Christ died for them and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the song of the birds, the sweetness of flowers, the wholesome savor of good food, the delights of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship, rejoice in all these without fear or misgiving, because they come from God and because Christ has sanctified them all by his presence and touch;—suppose, I say, that such a revival of the joy of living in Christ and working for Christ should silently sweep over the Church in the twentieth century. What would happen? Great would be the peace of her children. Greater still would be their power.—Dr. Henry Van Dyke in "Joy and Power," N. Y. Advocate.

How God Reveals Himself to Us.

The method by which God reveals to us Himself is given in the words of Jesus, "He that hath seen Me hath seen the Father." Study natural law and learn of the sovereign Ruler of the universe; look out into the stellar spaces and learn of the omnipotent God; meditate upon the designs and adaptations of nature and learn of an allwise Creator; but if you would learn of fatherhood and all it means of love and sympathy, you must turn your eyes upon Christ. To see Him is to see God. To know Him is to know the Father. To refuse to know Christ is to live and die without a knowledge of the Fatherhood of God. To all who refuse to know Christ, God is only Ruler and Judge. "To as many as received Him, to them gave He power to become the sons of God." Paul echoes this truth in the words, "They which are the children of the flesh, these are not the children of God." All men are God's offsprings in the sense meant by the heathen poet from whom Paul quoted on Mars' Hill—that is, they are the result of a creative act. In that sense they sprang from God, and a study of the word translated "offspring" confirms this fact. But in no spiritual sense is any man a child of God until he has come into right relation with God through faith in the Lord Jesus Christ. "Ye must be born from above."—A. C. Dixon, D. D.

Music in Rests.

"There is no music in a rest, but there is the making of music in it." In our whole life melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator. How does the musician read the rest? See him beat the time with unvarying count and catch up the next note true and steady, as if no breaking place had come in between.

Not without design does God write the music of our lives. Be it ours to learn the time, and not be dismayed at the "rests." They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the keynote. If we look up, God himself will beat the time for us. With the eye on him, we shall strike the next note full and clear. If we say sadly to ourselves, "There is no music in a rest," let us not forget "there is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long he waits for us to learn the lesson!—John Ruskin.

Wings.

Did you ever hear the fable of how the birds received their wings? It is said that the little birds were first created without wings. They hopped about and seemed very happy, but could not fly. One day God appeared, and said to the birds: "You are beautiful, and you hop beautifully, and you sing very sweetly, but you can not fly. If you will only let me help, I will put about your body wings." The birds said: "No, they would tie us down to earth, and be so heavy that we never could hop about."

Sometimes when God comes down to us, and says: "Child, you are beautiful, and you sing sweetly, but you can not fly; let me put the wings on," we begin to say: "O Lord, no; we could not stand the burden, the pain and trouble." May God put these wings upon us! It may be through sorrow; it may be through afflictions; it may be by trial. And we may look at the wings, and say: "O Lord, not these, not these!" So we deprive ourselves of wings.

The little birds at first did not want the little weights, but after much persuasion they began to put on the wings. Then immediately they found that instead of being things which would tie them to earth, they were things which helped them towards heaven. So when God comes down, by these afflictions and trials he is only putting upon us the wings which shall lift us up to heaven.—Mrs. J. S. Norvell.

"Giving Up."

"Giving up" implies a conflict of wills. Say rather giving—such a full, glad, complete surrender of yourself, soul, body and spirit, that there can be no giving up, because no conflict between you, but perfect harmony of desire, since your Father seeks only your good, and you seek only to know his wishes. You need not spend your life in a constant weighing of duties and struggling against desires to disobey. This is a hard life—the life not of a child, but a servant. Walk with your Father, and you will know you are in the right way; if you have any doubts about his wishes, ask him; he will tell you. But do not expect your whole nature to be changed so that you may have with the inexperience of youth the results of a lifetime of discipline. "Pray without ceasing, and in everything give thanks." A heart that constantly turns heavenward for guidance, and utters its silent thanksgiving for every good, will not be seriously burdened by doubts, or oppressed by a sense of condemnation.—Selected.

BUY AND HELP.

I have for sale the following second hand books, property of preachers' widows who need what money they can get for them.

1 Set "Whedon's Commentary." 13 vols., good as new, used only 2 years, $9.

1 Set Matthew Henry's Commentary, good as new, 6 vols., $6.

1 Set Biblical Museum, 8 vols., almost good as new, $5.

1 Set Wesley's Sermons, 4 vols,, sheep binding, $2.

1 Set Wesley's Sermons 2 vols., cloth binding, $1.60.

The Revival and the Pastor by Peck, 60cts.

Letters on Baptism, 35cts.

10 Volumes of Spurgeon's Sermons, new, bought this year, $5.

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1 Clews to Holy Writ, 50cts.

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GREENSBORO FEMALE COLLEGE.

Last Sunday morning, Rev. S. B. Turrentine, D.D., presented the interests of the College to his congregation at West Market Street church. He stated that over and above subscriptions already made there would be needed to meet the expense of building to date about $14,000.00, and to cover the entire expense of completing the building about $8,000.00 additional. The congregation responded heartily and contributed pledges amounting to about $3,400.00. This amount includes $650.00 subscribed by citizens of Greensboro during the preceding week, also $400.00 pledged by the student body and members of the faculty. The Young People's Missionary Society of West Market Street church pledged $250.00 of this amount. This leaves a net indebtedness of about $10,000.00. It is exceedingly important that this amount be raised at once. Other students are to come in at the first of the year, 119 being already in attendance. The large attendance makes it imperative that the building be pushed at once to completion.

LET THE HEARER TAKE HEED.

"Take heed how ye hear," is an admonition of the Holy Scriptures that all may well consider. There is common sense and philosophy in the saying of the Apostle that "faith cometh by hearing." The ears are, in the providence of God, the main avenue of approach to the soul, so far as the word of inspiration is concerned, and if a man is saved by faith it must be the faith that has been stimulated by hearing the message.

Admitting the truth of these observations, there must be good reason in the exhortation of St. Paul, "Let us not forsake the assembling of ourselves together as the manner of some is." The house of God, or at least the place appointed for worship and the reading and expounding of God's word, is the place where we may expect to come in contact with the saving power of divine truth. For this reason the decay of faith always follows in the wake of indifference toward the place of worship and the preached word.

In the history of the kingdom of Judah, a long succession of wicked rulers had brought about religious decay and a consequent ignorance of the law of God. When good Josiah came to the throne and ordered a renovation and repairing of the house of the Lord, the priests and scribes found the book of the law and read it before the king, "and it came to pass, when the king had heard the words of the book of the law, that he rent his clothes." (2 Kings 22:11.) How readily, in a heart willing to listen to the truth, the fruit appears. The king even, with all his good purposes, was ignorant of the threatenings of God against the wickedness of the people in forgetting His law, till the book was read by the priest before him.

"And the king sent and they gathered unto him all the elders of Judah and Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord." (2 Kings, 23:1-2.) Thus was inaugurated, by the discovery and reading of God's law in the hearing of the people, one of the greatest reformations of ancient times. False religions were overthrown and public abuses corrected, the people joining with the good ruler in his righteous crusade. Could this have been accomplished without the over-awing and subduing effect of the public reading and expounding of the law of God?

The prophet of God—the preacher, aflame with the conviction of the divine authority of the truth revealed in God's word, is always the pioneer of every permanent reformation. He is the promoter of civic righteousness, as well as the great conservator of public morals. Kings, emperors, and all civil rulers, with their people, listening to the authentic message of truth, will find the pulpit to be the great forum of power, and its teachings the bulwark of national strength. It is always a symptom of national as well as individual decay when the people fail to hear the messages of the prophet of God. It is still quite possible for the people to lose the book of the law, and losing this, they are sure to drift away into moral and political uncertainty and ruin. "He that hath ears to hear, let him hear."



REV. J. A. B. FRY,
Pastor Trinity Church, Charlotte, N. C.

DEATH OF REV. J. F. SMOOT.

We clip the following from the Concord Times, of November 6th:

"Many friends here and elsewhere will regret to learn of the death of Rev. James F. Smoot, which occurred here Thursday morning at 8 o'clock at the residence of his son, Dr. J. E. Smoot. For several days his life had hung by a thread, and all his children were summoned to his bedside. When he passed away he was surrounded by his entire family, five sons and one daughter.

"Mr. Smoot was born in 1831, and was therefore in his 74th year. He graduated from Trinity College in 1856, and joined the North Carolina Conference that year. He was in the active itinerant ministry until 1876, just 20 years, when he was located at his own request. He retired to his farm in Rowan county, where he reared his family. He continued to preach, having in charge one or more churches. He was also district colporteur for some years. Several years ago, owing to advancing age, he moved to Salisbury, and after that time made his home with his children. About seven years ago he was thrown from a mule and seriously crippled. From this he never recovered. The immediate cause of his death was catarrh of the stomach.

"Mr. Smoot was married in 1859 to Miss Brittingham, of Virginia, who died three years ago. The surviving children are: Messrs. W. B. and A. L. Smoot, of Salisbury; Dr. J. E. Smoot, of Concord; Rev. T. A. Smoot, of Fayetteville; Dr. M. L. Smoot, of Spencer, and Miss Cora Smoot, of Concord. Mr. Smoot was a gentleman of sweet spirit and of beautiful Christian character. His noble life was known and read of all men, and it made its impress on the lives of the children who live after him.

"The remains were taken to Salisbury Thursday evening, accompanied by the members of the family and several friends of Concord. The interment takes place today at one o'clock at South River, the services being conducted by Rev. W. R. Ware."

WHO ARE LOST SIGHT OF?

In our church conferences the question of disposing of certain members who have removed without certificate, is sure to come up. In such cases there is danger of the abuse or misapplication of a rule by which we are allowed to drop from the roll those who have been lost sight of for twelve months or more.

If we are not mistaken, it is quite common to reckon as among these, such persons as have lost interest and absented themselves from the services, as well as all others who have removed from the community without certificate. This is a great mistake, as in the one case it is plainly the duty of the pastor to go after the straying ones, and by all means restore them if possible. Otherwise to take the course indicated in the discipline and interest the church in their behalf. If the course of discipline fail, then they are to be disposed of, not as lost sight of, but as in case of immorality. In most cases the process of discipline will result in the restoration of the straying one.

On the other hand, if there are those who have removed without certificate, they should never be regarded as lost sight of unless, after diligent effort, the pastor should fail to locate them. A little timely correspondence would stop a great leak in our ranks at this point, and save many a soul from drifting entirely away from the church and from a godly life. Our cities are full of people, now among the indifferent and non-church-going, who were once active and useful in the church.

Rev. S. B. Turrentine, D.D., pastor of West Market Street, this city, is a very systematic man, and we commend to the church generally his plan of dealing with cases of the wandering type. His plan is to follow them with two letters, one to the preacher-in-charge and the other to the wandering member. The letter to the preacher reads as follows:

————, N. C., ——— 1904.

DEAR BROTHER:

If ————, of my charge, lives in your place, will you kindly visit the same, and inform me, soon, whether or not there is a willingness to remove membership, by letter, to your charge?

Any information to me about the above-named member, or any interest shown the same by you will be appreciated by me.

Yours fraternally,

———.

Following is the letter sent to the member:

————, N. C., ———, 1904.

DEARLY BELOVED:

I write to know your wish in regard to your membership, whether you desire your church certificate. I believe when any member removes to a new home for any definite time, as a rule, it is best to follow the suggestion of the discipline, and get one's church certificate and put the same at once into the church where the party lives.

My desire is that you may do what will be best for your spiritual welfare. Too often is it that good members move away among strangers, fail to identify themselves with the church at home, lose interest in the church, lose pastoral attention, and finally become lost sight of, and dropped by the church conference. Please prayerfully consider the subject and let me know, as soon as convenient, what your wish is in the matter.

Praying God's rich blessings upon you, I remain,
Fraternally,

———.

Dr. Turrentine keeps a supply of these letters, printed, with blanks for inserting date, &c. We call attention to this because we know something of the serious loss the church is constantly subjected to and the serious consequences resulting to whole families for want of more diligent pastoral attention at this point. Let church conferences be careful how they deal with these classes, and let us never record any as lost sight of as long as we can keep trace of them.

MARRIAGES.

WOMBLE-OWEN.—On October 18, 1904, at the residence of Mrs. Deborah Owen, Greensboro, N. C., Mr. William C. Womble, Winston, N. C., to Miss Lillian Owen, Greensboro, N. C., Rev. S. B. Turrentine, officiating.

PARKS-HENDRIX.—By the same, October 18, 1904, at the residence of Mr. W. I. Young, Greensboro, N. C., Mr. Erastus B. Parks, Franklinsville, N. C., to Miss Birdie Hendrix, Greensboro, N. C.

NOTES AND PERSONALS.

Look up the advertisement of the Parker-Gardner Company, of Charlotte, N. C., for bargains in rocking-chairs.

Rev. W. L. Grissom and son, Hyatt, returned recently from a visit to the Exposition at St. Louis. They also spent a short while in Cincinnati.

There has been desperate fighting about Port Arthur during the past week, and dispatches say the fortress is almost in the hands of the Japanese.

The Fourth Quarterly Conference for Waynesville station passed resolutions earnestly requesting the return of Rev. J. E. Abernethy to that charge.

The Baptists of North Carolina have sent $5,000.-00 to the Thomasville Orphanage during the last three weeks to meet the emergency resulting from the scourge of typhoid fever.

Statistics just completed in the office of the State Superintendent of Public Instruction show that there are 686,009 children of school age in the State; 461,-629 white, 221,545 colored, and 1,825 Croatan Indians.

In our note about the dedication at East Salisbury recently, we got things mixed up. Rev. W. R Ware, of First church, preached the sermon and dedicated the church, and not Rev. G. H. Detwiler, D.D., as stated in our note.

The Daughters of the American Revolution held their annual State meeting here last week. The sessions were held at the Smith Memorial building. There was a good attendance and quite an interest was manifested in the exercises.

The Fourth Quarterly Conference for West Market Street church, this city, passed very cordial resolutions in reference to the work of Revs. J. R. Scroggs and S. B. Turrentine, D.D., who are closing their terms as presiding elder and preacher-in-charge, respectively.

Rev. T. B. Johnson and wife, of Pleasant Garden circuit, desire to thank the good people of Bethlehem congregation for a beautiful quilt which they recently presented to them. Also to express their very sincere esteem for the people of the Pleasant Garden circuit who have been so kind to them.

Rev. R. S. Satterfield, recently pastor at Minco, Indian Territory, was received on trial at the recent session of the Indian Mission Conference and appointed to Lawton, Okla. Brother Satterfield is from Mount Airy, this State, and spent the past two years at Vanderbilt University. He passed through the city last Wednesday, on his way to visit his home people about Mount Airy. We are gratified to have a good report of his work in the west.

Rev. N. M. Jurney, for many years a prominent member of the North Carolina Conference, died at his home at Mount Olive, N. C., last Sunday night. He was stricken with fever only a few days before his death. We have no further particulars at this writing. Brother Jurney took a local relation some years ago, and has been living since that time at Mt. Olive. He was born in Surry county, and entered the ministry in the early seventies. We hope to have a more extended account for publication in an early issue.

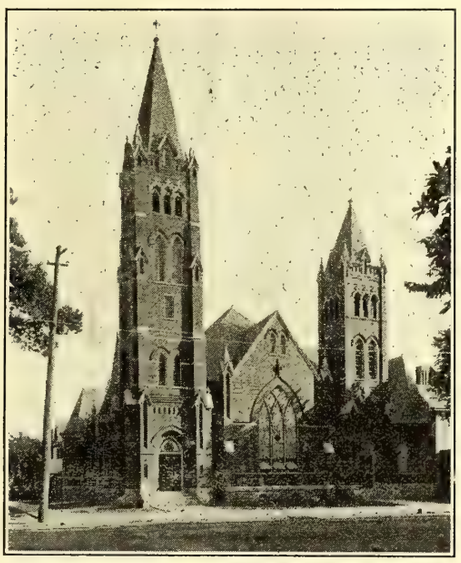
We are indebted to the Enniss Publishing Company, of Raleigh, N. C., for a copy of Turner's N. C. Almanac for 1905, an old and valuable publication. A reliable State Almanac, astronomically calculated for the State and which gives all of our State officers and institutions; all of our Courts, State and Federal, and all matters pertaining to the courts; the most important statistical information concerning the growth of the State; farm and household, and medical receipts for home use, with much miscellaneous matter, in need in every family, and by all business men for reference during the coming year. Be sure you get one and hang it up by your fireside. The price is only 10 cents. To be had of merchants and postmasters throughout the State, and Enniss Publishing Co., Raleigh, N. C.

The Gastonia people request the return of Rev. E. L. Bain to Main Street church.

TRINITY GHURCH, CHARLOTTE.

Dear Bro. Blair:—Your kind words in the last issue of the Advocate are very much appreciated. A word of commendation in such a fair and judicial paper as our conference organ must be an encouragement to any man. But it is just to say that in the liquidation of the debt on Trinity church much is due to the former pastors as we could not fully enjoy a compliment when it is, at least in a large part, due to others. About six thousand dollars of the amount raised had been provided for through a Building and Loan Association before the present year began. Trinity church has been fortunate in the class of preachers who laid her foundations. Under Dr. S. B. Turrentine's wise guidance she was begun. To Rev. Frank Siler's mighty campaigning we owe the beautiful structure in which we now worship. Dr. G. H. Detwiler gave to her two years of such masterful preaching as few congregations in any city enjoy. The present year's work was made possible by the consecrated labors of these wise shepherds and pilots.

There is nowhere a more loyal and self-sacrificing congregation to serve. They have carried burdens far



TRINITY M E. CHURCH, SOUTH, CHARLOTTE, N. C.,
To be dedicated Sunday, November 13, 1904.

heavier than most of us know. They have a right to congratulate themselves on the work they have done and the prospects of a glorious future.

We give you a cordial welcome, Bro. Blair, to come and put the Advocate in every home, and that home is largely enriched that feeds on what you now give us in your paper.

Truly,
J. A. B. Fry.

North Carolina Methodism.

Webster's Weekly says that Reidsville hopes to have the pleasure of welcoming Revs. T. E. Wagg, A. S. Raper, and H. C. Byrum, back to their present charges.

Mrs. W. S. Creasy and daughter, of Mount Airy, have been on a visit recently to Mrs. Creasy's daughter, Mrs. Overcash, in Charlotte.

Rev. J. E. Abernethy, of Waynesville, recently delivered a course of lectures before the students of Grant University at Athens, Tenn.

Rev. Walter Holcomb is holding a meeting at Thomasville, with Mr. McKenzie in charge of the singing. Reports indicate quite an interesting meeting.

Rev. J. C. Keever, who has been very sick several weeks from fever, is improving some. His work as pastor on the Albemarle circuit is being done by others.—Stanley Enterprise.

Rev. and Mrs. W. W. Bays, of Charlotte, will give a luncheon to the members of the Western North Carolina Conference on Friday, November 11th, from 4 to 7 p. m.

The Davie Times announces the death of Mr. W. J. Atkinson, father of the late Mrs. L. E. Stacy. He died at his home in Davie county, October 27th. Mr. Atkinson was one of the most prominent citizens of Davie county.

Rev. W. V. Honeycutt, pastor of the Concord circuit, will make an excellent report to conference next week. All the conference collections have been paid in full, and the work on the circuit is in fine condition.—Concord Times.

The Fourth Quarterly Conference for Centenary charge, Winston-Salem, passed strong resolutions commending the work of Rev. D. Atkins, D.D., Presiding Elder, who closes his term with the meeting of the annual conference; also requesting the return of Rev. Dr. Chreitzberg.

Rev. J. T. Ratledge preached his last sermon of the conference year here Sunday to an unusually large audience. Mr. Ratledge is an excellent preacher and his members and friends will be delighted if conference returns him to the Danbury circuit again.—Danbury Reporter.

The Methodists of Winston-Salem are moving for the establishment of a church in West Winston. The Twin-City Sentinel says: "At the fourth and last quarterly conference for Centenary church, held in the pastor's study Thursday night, a board of trustees was chosen for the new congregation. It is composed of M. D. Stockton, E. E. Gray, R. E. Dalton, W. E. Franklin and W. C. Wright.

Rev. F. L. Townsend closes his year's work here with the services here next Sunday morning. He requests his members to all be present on that occasion. There may be more brilliant men in the W. N. C. Conference than Mr. Townsend but there are few men who are so well rounded in character, both educated in the books and the ways of men. He is a power for good wherever he may go.—Mt. Airy News.

Dr. W. H. Lilly, Monday received a telegram saying that his sister, Mrs. S. S. Lilly, of Norwood, is seriously ill, and he left Tuesday morning for her bedside. Leter: A telegram received Tuesday night announced that Mrs. Lilly died late Tuesday evening. She was Dr. Lilly's only sister living. She was well known in Concord, and many friends will regret to hear of her death. Her husband and five children survive.—Concord Times.

The last quarterly conference of Trinity church, Charlotte, was held last Wednesday evening, and the reports showed the church now free from debt and nearly all assessments paid in full. W. F. Harding was elected Superintendent of the Sunday-school, and J. B. Ivey assistant, in charge of the primary department. The Charlotte News says that the presiding elder, Rev. Mr. Thompson, was much gratified at the reports made. He also stated that the work on the Charlotte district this year had been very satisfactory and that the churches all had excellent reports to submit at the coming session of the Western North Carolina Conference here.

The Methodist Benevolent and Fraternal Association, of which Rev. J. H. Shumaker is Secretary and Manager, seems already to be well beyond the experimental stage. The past success of mutual benefit associations in the several Annual Conferences only goes to show that a similar society on a connectional scale is even surer to operate advantageously. To pay a death benefit of one thousand dollars on an assessment basis of two dollars requires five hundred members. That is more than can be obtained in a single Conference. Several of the Conference brotherhoods have already closed an arrangement by which they are to become incorporated in this. The more than five thousand itinerant preachers of our church would form a strong and compact association for mutual protection were they once united. This society has also very wisely provided for regular insurance by means of a special agreement with one of the strong New York companies. We witness its growth and promise of permanence with unfeigned satisfaction.—Editorial in Nashville Christian Advocate, September 22, 1904.

The Family Circle.

In Autumn.

BY JOHN B. TABB

Now that the birds are gone
  That sung the summer through,
And now that, one by one,
  The leaves are going too,
Is all their beauty but a show,
To fade forever when they go?

Nay; what is heard and seen
  In time must pass away,
But beauty, born within—
  The blossom of a day—
Unto its hiding place again
Retires, forever to remain.
—Sunday School Times.

Good Manners Need Expression.

"What is the good of being gold if you look like brass?"

The accident of being a superintendent, manager, or overseer does not give you the right to abuse those who, being less fortunate than yourself, happen to be under you. Your position is no excuse for being arbitrary and offensive to any one. The humblest man or woman in your employ may be infinitely your superior (as many a servant is far superior to his or her millionaire master), and much more successful than yourself. Gentleness and consideration for others—not arbitrary selfishness—are the touchstones of all true greatness.

One of the great barriers to real success is the fact that there are few people who can bear prosperity. Many youths are ruined by promotion. As soon as they begin to rise they become officious and unbearable in their conduct.

We help to develop in others, if we come much in contact with them, the qualities which are dominant in ourselves, as "like begets like." We often see a kind hearted, loving wife, by her patience and gentleness, chisel off the rough corners of her uncouth, ignorant, or brutal husband, who becomes like a granite block in the hands of the sculptor who chisels into symmetry.

Persons with suave and gentle manners, though not noted for goodness, are often preferred to those who pride themselves on being good at heart, but disregard smooth manners and gentleness.

It is, therefore, of the greatest importance to form early the habit of being gracious. Good manners are worth a fortune to the possessor, and it is therefore cruel to rob a child in its early life of the opportunity of acquiring the expression of a kindly heart.

It is easy to distinguish a man or woman who has been trained in politeness from one who has grown to maturity before having the advantage of fine examples, of coming in contact with superior models. It is impossible to cover up late in life an early deficency in manners training.

It takes years of hard work to learn the delicate principles of poetry, and how can one expect to become an artist of good manners without years of painstaking in the technique of this grand art?

It is as necessary to learn how to express kindly feelings in a gracious way as to possess them.—Success.

Golden Rule in the Home.

An experiment worth trying would be for all housekeepers to exchange places for a single week with their maids. The only way in which a person may become really tolerant is to actually take the attitude of another by sharing his experiences.

It is impossible for persons to sympathize with each other who have nothing in common and no means of taking the other's point of view. The capitalist who spends his spare time playing golf and the workingman who passes his spare hours in a saloon can come nearer each other in their pleasures than in their work.

There can be no practice of the golden rule unless it is made a part of a man's life and character. That of mind which enables a man to understand and appreciate the spirit of the golden rule can only come from a life of self-sacrifice and tolerance and endeavor to live as much as possible in touch with the great forces of human personality.

The greatest good which is given to society from the liberal culture of our colleges and universities is the spirit of fair, broad minded tolerance which enables a man to take the point of view of another man and to actually live and share his experiences.

Industrial conditions will improve as society comes more and more to be made up of this class of men.—Dr. T. P. Frost.

The Art of Living With People.

Then we never can learn the lesson of love but by living with people. We may learn the theory of loving and be able to preach about it, and write delightful essays on the subject, but that is different altogether from getting the lesson into our own lives. Nothing will teach us unselfishness but the practice of unselfishness under the pressure of necessity. We cannot learn patience with others save in experiences which put our patience to the test. The same is true of all the virtues and graces—they can be acquired only in practical life. People are the best means of grace to us. We often are helped to form character by the necessity of patience and charity in our dealings towards others, so in this we have them to thank for an added grace, however unwillingly received.

It is important, then, that we learn the art of living with others. It should not be hard to live with those who are sweet, gentle, patient, thoughtful, and unselfish—anybody ought to be able to get along with such pleasant people. But not al with whom we mingle are of this class. There are disagreeable people, those who are thoughtless, uncongenial, sensitive, and our duty of living sweetly with others includes these, too.

It may help us, if we will always remember, when we find it hard to get along with any one, that this is only a new lesson in loving set for us. Of course, it would please us if the disagreeable person should by some process be quickly charged into sweet reasonableness and Christian agreeableness, so that there no longer should be any uncongeniality to fret us. But it is not probable that any such miracle will be wrought to make it easier for us to get along peaceably. Almost certainly the task set for us must be worked out without any perceptible amelioration of conditions. The problem is ours—we must meet it. It is ours to be Christians, which means Christlike, just where we find ourselves.—J. R. Miller, D. D., in Christian Work.

$100 Reward, $100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work.—The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Our Little Folks.

Ted's Home on a House-Boat.

E. S L. THOMPSON.

Ted had a very queer home! Not a house builded on a brick or stone foundation, and set in a pretty plat of grass, with trees to shade it and a flower-bed here and there.

Ted's home was a house-boat of two rooms—a boat roofed over, longer than it was wide, and securely tied with a heavy coil of rope to an old tree on the banks of the Ohio River. This was to secure it against sudden windstorms and high water in the spring months. All day and night, too, the boat rocked with the tide. There was no place to go out and play excepting the narrow deck, from which Ted watched the large steamers go up and down the river, or saw his father set the nets in which he caught fish nearly as large as Ted was himself. It was great fun to see the "cattys," catfish, squirm around and try to get out.

Seven miles below the spot where the house-boat was moored was a little town—Brooksburgh. Mr. Manley, Ted's father, often took a half a skiff load of fish down there, trading them to the storekeeper for flour, coffee, sugar, tea, beans, butter, rice, and bacon. Mr. Fry, the storekeeper, frequently sent a sack of English walnuts to Ted. How careful he was to break the nut shells evenly! then when the kernels were eaten he would have a lot of nut-shell boats These he would drop into the river. It was such fun to see them "hop, skip, and jump" in the waves. The small steamers often passed near them, and once a package tossed over by the porter of the Hattie Brown fell right at the boat house door. How could any one know that boys who lived on house-boats had birthdays? A nice game, a book of "Birds and Beasts," a French harp, and "Lady Jane." The captain of the Hattie Brown had ways of finding out things! He was fond of children like Ted and his sister Elsie. Inside the package was a card:

"For Ted and Elsie, from Captain Hamilton"

"Papa, I want you to catch the largest fish in the Ohio River and catch it tonight. I am going to send Captain Hamilton a present of a big "catty." The whole family laughed. They were at the table eating supper. John, the young man who helped Ted's father with the nets, said jokingly:

"Go to the window and play on your French harp. I'll set the net directly after supper, and perhaps that big "catty" will come up when he hears the music. You want to play as loud as you can, and not s'op for quite a while!"

Ted thought John in earnest. Not a tune did he know, but he stationed himself at the window and blew his best—blew until Elsie called him to see what fine pictures were in "Birds and Beasts." Next morning Ted was up early. His mother called and said John wanted him.

"Hurry up, there!" shouted John. "The net's about to burst with the load in it. Isn't he a beauty, tho'! The Hattie will be along in about two hours now. We'll put out the white flag, so she'll stop. We've not netted such a fish for over two years!"

Ted jumped and shouted and ran to hunt a piece of white pasteboard, on which he printed with a stub pen and some blue ink:

"For Captain Hamilton, from Ted Manley."

Such a time as they had getting Mr. Fish ready to go aboard the Hattie Brown!

The pasteboard card was wired to the fish by the wire being passed through one of its gills The deck-hands who helped take him aboard, said:

"Mighty fine passenger we gettin' dis heah day! I reckin we all gets a taste. Look out fo' de sack of candy de next time we goes down!"

The boat swung out into the river and left Ted with shining eyes and a happy heart.

Captain Hamilton was much amused and also delighted with his present. "Catty" made a fine dinner for all on board the Hattie Brown.

When Ted went to live on Captain Hamilton's farm, so he and Elsie could go to school, he named his pony Hattie Brown, and used to sometimes wish he was just a little boy watching the "nets" and the boats go up and down the river.—Western Christian Advocate.

Senator Fairbanks in College.

Young Fairbanks, by farm work and wagon-making, had saved $41 by the time he had reached the age of fifteen years. With it and one suit of clothes, he traveled to Delaware, Ohio, where he entered Ohio Wesleyan University. He turned to account his rudimentary knowledge of carpentry by working on Saturdays for a local contractor for $1 25 a day.

A few week after young Fairbanks arrived at college, he fell and split his only trousers beyond immediate repair. It was necessary for him to borrow a pair from a fellow student, and the loan had to be continued, because he was denied credit for a new pair at the stores in the town. He had to send home for his mother to make him another pair.

Working in college during the college year, and in the harvest fields in vacation, he was graduated from the college and its law course at twenty At twenty-two he was admitted to the Supreme Court of Ohio, and later he went to Indianapolis.—Leslie's Monthly.

Disastrous Wrecks.

Carelessness is responsible for many a railway wreck and the same causes are making human wrecks of sufferers from Throat and Lung troubles. But since the advent of Dr. King's New Discovery for Consumption, Coughs and Colds, even the worst cases can be cured, and hopeless resignation is no longer necessary. Mrs. Lois Cragg of Dorchester, Mass., is one of many whose life was saved by Dr. King's New Discovery. This great remedy is guaranteed for all Throat and Lung diseases by all Druggists. Price 50c. and $1 00. Trial bottles free.

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Suppose the holder of the mortgage should come to you and propose to increase the rate of interest to 7½ or 8 per cent., with the understanding that if you died before the debt was paid he would voluntarily cancel mortgage and give your home to your wife free of all encumbrances, or cancel all indebtedness against your estate and leave your administrator with an estate clear of debt, WOULD YOU ACCEPT SUCH PROPOSITION? If so, fill out the attached coupon and mail to **Box 867, Greensboro, N. C.,** when all particulars will be mailed to you.

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HOW GOD LED US.

In the fall of 1902 two members of our society felt that, with prayer and faith in God and self-denial, we could support a missionary. We made it a subject of prayer, asking God's guidance. We were expecting guidance from his Word, and the first message he gave us was: "Hast thou faith? have it to thyself before God," (Rom XIV. 22) We believed from this that God meant for us to continue to pray and say nothing to any one just then. While he was keeping us quiet to every one except ourselves, he was encouraging us in nearly every sermon we heard and nearly every time we had our own Bible-reading.

Toward the close of the fiscal year (March, 1903) we were constrained to take some definite action, so we prayed and asked God if it were his will that we should step out and undertake the support of a missionary to give us a promise to stand on. We felt that with his word to support us, amid the trials and discouragements that would probably follow, we could go forward, no matter if we did not meet with encouragement from people. God answered our prayer and gave two promises; "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." (John XVI. 24) "If God be for us, who can be against us? He that spareth not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. VII 31, 32)

With these promises the case was presented to the whole society, and not a single opposing voice was raised, though this was quite a step in faith from $150 to $650, and our society numbering only forty members. When we first asked for a missionary, we were told that there was some doubt about our getting one: but this was God's work, and he over-ruled.

HOW GOD HELPED US.

The year was commenced with bright hopes, we were looking only to the Lord to supply our needs. We knew that Satan would do all he could to hinder and discourage; but while we realized that he was powerful, we knew that our Heavenly Father was all-powerful, and anything that came to us would come through his loving hands.

The first great trial was the loss of our missionary by marriage. It was truly a sore disappointment, but at the same time a genuine test, showing each of us whether we had our eyes on our missionary or on the Lord. In this time of trial God encouraged us by giving this message: "The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isa. XL. 8.) All praise to him because he kept us true.

We felt assured that we had not gone ahead of the leading of the Spirit and that God had a missionary for us. Report came however, that it was too late (September, 1903) to get another, and different suggestions were offered and propositions made to us as to what step we should take Feeling for us was so deep that an offer was made to relieve us of a portion of the amount we had pledged. Being afraid of displeasing God, we could not afford to accept this offer, though it was sincerely appreciated. We then met to talk over the wisdom of appropriating some of the funds toward the need of some scho l. God did not permit us to come to any decision, and only two or three days later information came that we could have our choice of two missionaries, one in China and the other in Korea.

Bringing this before the society, the missionary in Korea was chosen after much earnest prayer for guidance. How secure we felt now! But our placid ease was only of some six weeks' duration, when it was thundered in our ears that "our missionary was married." Laughter, pity, and sympathy were ours; we received much more sympathy than we needed or deserved, for God was dealing with us and his hand was back of all this. He didn't leave us alone, but in this trial encouraged us with; "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke XII, 32)

During this test some told us that it was not God's will for us to have a missionary, and some even asked if we were not going to stop praying for one. Believing that God had guided us, we told him we would trust still for the $650 as he had led. We had his precious promises to plead, and we believed that he would verify them to us.

Just before our March meeting (1904) God gave us this: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." (Heb. x 35 38)

At our March meeting, which was only a few days before the close of the fiscal year, all our funds were in hand except $223. We believed that it would come in time, and how we praised God at this meeting for having nothing but his promises to look to!

On the day after this meeting God gave "It is good that a man should both hope and quietly wait for the salvation of the Lord." (Lam. iii. 26) We could do nothing but hope and quietly wait and pray, and we did much of this.

Praise be to him! our Heavenly Father always does what he promises to do, and on the night of the 10th of March, at nine o'clock, a telephone message came, asking: "How is your faith?" "On the mountain top," was the reply. "Well, praise the Lord! money is in hand." How we did praise him! To him be all the glory.

Again, in answer to prayer for a song of praise from his Word, God gave: "O sing unto the Lord a new song; for he hath done marvelous things; his right hand, and his holy arm, hath gotten him the victory, The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen" (Ps xcviii. 1, 2.)

All the honor, praise, and glory belong to our Lord Jesus Christ, and to him it is given Not a living soul (either members or not members of the society) was asked to contribute a single penny, neither were any voluntary pledges taken. The whole amount God led us to trust for was a whole-hearted, "willing offering." The money came in various and sundry ways, from far and near, and in large and small amounts. Some came through the mail, giving no clew as to who the giver was; but God has it recorded in heaven.

May the above evidence of God's willingness to honor those who honor him get glory unto his precious name!

BIRDIE RESPASS, Pres;
MARY QUINKER, Vice Pres.

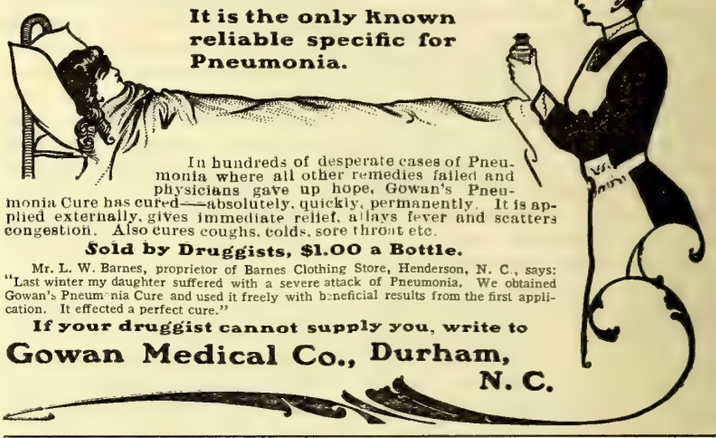
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The Lawyer's Story.

The young men had made great preparations for their fishing trip into the Indian territory, and their disappointment was deep when, on the very morning they were to start, the lawyer, whom they all liked, told them he could not go. To make the matter worse, his explanations were very lame and unsatisfactory; it was evident that he had given up the trip for some reason which he hesitated to name.

As a last resort the others went in a body—six of them—to his office, and demanded that he tell them exactly why he had deserted, when he had been most enthusiastic in planning the outing.

"If you're really to understand it," he said, "I shall have to begin with my own boyhood. My father, the best father, I think, that a boy ever had, always showed me a tenderness which even as a child I knew was somewhat different from the love which my playmates had from their parents. It was not until I was perhaps fourteen years old that he told me why this was so.

"Although he himself lived a most exemplary life, his father, his father's father and two of his uncles had been drunkards. The taste for liquor he believed to be hereditary in our family, and in me he had recognized many of the traits he himself possessed, and which had made his own life a long fight against the habit of drink. He pointed out the danger that lay before me, and begged me to give him my promise never, under any circumstances, to touch liquor. 'It is your safety,' he said 'Unless you make this resolution, and have the strength to keep it, the odds will be fatally against you, for, like myself, you are easily influenced by others. If I thought that tomorrow you were to take your first drink, I should pray to God that you might die today'

"Of course I promised. He had never talked to me in that way before, and, of course, it made an impression on me. I was frightened, and for several years I kept my promise. Then I went with some other young fellows on an all day fishing trip. While we were eating our luncheon one of our number, a boy whom we all admired, took a bottle of whiskey from his pocket, drank from it, passed it to his next neighbor. The bottle went round the circle, for no one dared refuse to follow George Reitz's lead. When it came to me, I tried to pass it on without drinking, but the others began to tease and ridicule me, until from sheer cowardice I took the drink. A second and a third followed, and I began to realize that I liked the stuff and wanted more of it. My father's warning flashed across my mind:

"'If you take one drink, you may be forever lost!'

"The rest of the day passed wretchedly enough, and I was glad when it was time to start for home. When I reached the house I found that my father, whom I had left in good health in the morning, was lying at the point of death. He had had a sudden attack of heart disease. They told me he was very anxious to see me alone, and with a breaking heart I entered his room.

"He could not move and could hardly speak, but as I took his hand and bowed my head upon it, crying, he smiled tenderly and lovingly on me. When I grew calmer he spoke, although the effort was pitiful to witness:

"'Be strong—mother's sake—my sake—kiss me.'

"As I bent down to kiss him he noticed the odor of liquor in my breath. I shall never forget the look of agony, of despair in his eyes.

"'My poor—lost—boy!' he groaned; and these were his last words.

"Since that day, God helping me, I have never touched a drop of liquor. But I know my weakness. I don't dare to expose myself to temptation, and I never knowingly go where liquor is to be used. This morning, while the provision wagon was being loaded, I saw that some one had sent along a case of whiskey. Forgive me, boys; I'm not preaching nor finding fault with you, but you see now why I can't go"

"You can go, and you shall go," spoke up the judge, who had provided the case of liquor, "for the whiskey is going to stay here." So the lawyer went, and a jollier, healthier, happier outing none of the men ever had.—Youth's Companion.

How Mr. Gordon's Life was Saved

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Blanche, Tenn., June 2, 1904.

Dr. D. M. Bye Co, Indianapolis, Ind.

My Dear Doctors—I am now well and thought it just and right that I should notify you of the fact, and will state to you, as near as possible, my condition. When I began your treatment I had six cancers on my face; two of them were larger than a silver dollar, one half as large, the others smaller. One of the large sores was of twenty years' standing, the next one ten years', and the others from two to four years' standing. I have had several people say to me, since I got well, that they had no idea I would get well. I am sixty-five years old. My family, sure, rejoiced when they saw I was going to get well, as they had but little hopes of me getting well. I, sure, feel very grateful to you for curing me, and you have been so honest and gentle manly with me in all of our transactions in this matter. I have the uttermost confidence in you and your treatment. Very truly your friend,

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The Farm and Garden.

Farm Notes.

BY SAMUEL ARCHER.

It is the time of year now to gather in the remainder of fruits, garden and field vegetables that are perishable from the action of frost. Cold storage is the best way to keep all such things but there are very few who are in reach of such structures. Apples should be carefully picked from the trees and sorted over carefully, all bruised or specked ones left out from the select ones for immediate use, while the sound ones are stored away to ripen at their time and they will be worth more to use or to sell.

Irish potatoes when taken out of the ground should not be left where any sunlight or even warm daylight will be directly on them, but they should be covered with fodder, straw or old sacks to keep them from "greening" on the top side. The green destroys the flavor and is really poisonous. If a good cellar or cave is not provided, they may be holed up easily. First remove the top soil say six inches down on a well drained spot not larger than will hold the potatoes when emptied down in a round pile,—not putting over fifty bushel in one pile. Gather them up nicely so as to form a snug round pile. Leave rye or other nice clean straw from the bottom at the ground up on the potatoes to the peak at top of pile so it will cover them some three inches thick, up and down, so it will carry the water off from the potatoes as much as possible. Beginning at the bottom all around the pile build the earth up some eight inches thick and forming a cave at top. This will leave a trench all around the pile which must be made to carry the water off from the potato pile, so that it will not soak in to the potatoes from any point or they will be sure to rot. A fence absolutely proof against hogs and all other stock eating the potatoes or tramping on the cave which is sure to rot them. I have known sweet potatoes to be kept in this way in Northern Virginia where a pen with a good board roof was put over the cave to keep it dry. Turnips are easily kept in this way but they should have a square box with holes cut or bored in it, and set in center, extending from botton above ground at the cave so as to give air; top of the box should be covered so as to let the air in but keep the rain out.

Potatoes, turnips, beets or parsnips may be drawn from the edges of such little caves on good days during winter, by using care to close the opening against frost and rain.

* * *

Any farmer may have a very good cold storage house made entirely under ground that will answer all purposes on the farm for keeping all kinds of fruits, roots, vegetable, milk, butter, cheese, eggs, honey and fresh meat, in and through any part of the year. The preserving feature of the arrangement may be much promoted with the use of ice by those who put up and keep ice or by the careful use of a quite limited amount of ice brought out from town every two weeks. This could be paid for by marketing on any convenient day some of the fruit, vegetables, eggs or butter kept in the storage apartment.

If the farm dwelling is built on an elevation it is likely that such a storage room may be located with the entrance quite near to the kitchen and the room itself located very near the house only some ten, twelve or thirty feet below the surface. The top or surface drainage and seapage above the storage room must be absolutely perfect so as to prevent any obstruction to complete drainage of surface and seapage water away from the room at all seasons of the year. It must be constructed so as to assure complete ventilation in the storage room every day in the year, whether it be cold or warm, wet or dry. Without this and without attention given to the floor, walls and air of the apartment, or cellar or even some "springhouses," they become stench places breeding disease germs that float about in the atmosphere in and around the homes of the people. However such a storage room is not any more apt to become dangerous to health than is the common cellar or little stinking cess spot beside the kitchen porch where the dish water and some garbage of some kitchens is so often thrown. Careful attention given to the sanitary condition of all these places assures healthy atmosphere. The much needed benefits and even greatly desired luxuries to be had from such a common place and easily constructed room at any home makes its usefulness greatly to be desired by every family whether its conditions be quite humble or its appointment extensive and very able. The families on all farms in this climate may and should have gardens and fruit lots that will produce all of the necessary and most of the luxury vegetables and fruits desired the whole round year and it is hardly necessary to say that they who produce such things should surely and richly enjoy them.

In a future number of the ADVOCATE I may write about a place and way to build and keep a farm storage cellar.

Rake up the Leaves.

One of the best methods of making the poultry house warm in winter at a small cost is to keep the floor well littered. When the floor of a poultry-house is covered to the depth of from two to six inches with litter—such as dirt, cut straw, refused hay or leaves—there is not only a protection against loss of heat and the prevention of cold currents from below, but the drafts of air which flow across the floor are prevented. The additional comfort of the poultry-house by the use of such litter will be appreciated by the hens. They will be more active, and will also keep busily employed in working in the litter. Experienced poultrymen give more attention to keeping the floor of the poultry-house clean than they do to the food, as no amount of food will enable the hens to lay if they are not kept warm and busy, while if warm they will sometimes lay even if the food is only of the ordinary kind. Litter is cheap, and there is no reason for neglecting its use. A strawcutter should be kept, not only to cut straw for litter, but also to cut clover for the fowls. If the straw is cut in lengths of six inches it is all that is required, but leaves are superior to any other material.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No. 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

FRAZIER — Mrs. Myra Frazier died at the home of her youngest son, W. H. Frazier, near Waynesville, N. C., Oct. 7, 1904, Friday at 3 o'clock, a. m, aged 79 years, 3 months and 7 days. Her remains were buried by those of her late husband in Green Hill cemetery at Waynesville.

MOSER —Ralph Owen, son of J. Howard and Sallie Dull Moser, was born September 5, 1901, and died October 16, 1904, having for more than three years gladdened the hearts of those who loved him. Ralph was an unusually bright, attractive child. None but the sorrowing parents realize what fond hopes were cherished concerning him, — none but God knows why those hopes were not realized, but we all know that He never errs. All that loving hands and medical skill could do, was done for him, but he had accomplished his mission here, and now he is "safe in the arms of Jesus"—another link in the chain that binds us to a better world. He has gained the crown without the conflict. May he be permitted to welcome all his loved ones to heaven "in the sweet by and by."

ONE WHO LOVED HIM.

CHAMBERS.—William P Chambers was born in Buncombe county, this State, Feb. 28th, 1823, and died Oct 7th, 1904. Early in life he identified himself with the Methodist Church, in which he remained a consistent member till death. He was married to Miss Jane Elizabeth Dula, to which union were born seven children. After twenty-nine years of wedded life God in his inscrutable providence summoned his helpmeet to a better clime. Few years having elapsed he was married to Mrs. Lucretia Holcomb, who with her seven children survive him.

Bro. Chambers belonged to that type of manhood which the Father delights to honor. In the truest sense he was a modest Christian man. He had daily the unbroken companionship of the Father.

His faith in God and confidence in the practicability of the golden rule was of such a nature that it brought miraculous answer to prayer, for in every relation of life his faith in God was unwavering. Bro. Chambers was a brave, manly man, true to his friends, true to himself, true to God. He enjoyed a sound experience based upon the word of God and assured by the works of God in his soul. He never doubted, but gave when necessary a reason for the hope in him.

While he clung tenaciously to life and its duties as long as possible, he fully understood his condition, and knew that the summons to cross the dark river might come at any hour. But death had no terrors for him, and he looked forward calmly and serenely to the life beyond. The deep religious convictions which influenced and governed his life sustained him as the last hour approached, and he feared no evil as he drew near the valley of the shadow of death. He was kind, gentle and good. His own affliction in his last days intensified his sympathy for others, and this misfortune neither soured his temper nor embittered his heart, but he remained patient, good and sweet tempered, and when the messenger appointed to come to summon him beyond the confines of this world reached him he found him in this frame of mind, ready to answer with alacrity and cheerfulness the summons of the grim messenger into the presence of the great Master. With him all seasons were spring and the sky was perpetually cloudless.

His domestic life was an ideal one, surrounded by a devoted helpmeet, who for years had shared the joys and sorrows, the triumphs and trials of her husband; the lovely and accomplished daughter who cared for, ministered to, and almost idolized their father, was indeed a model household. As a devoted husband, affectionate father and loyal friend, Bro. Chambers had no superiors, and to his children he has left a heritage far more precious than gold—an honored name and a spotless character. He had struggled up the ascent of years actuated by one common purpose, to do his Master's will, and to glorify his name in the earth.

Having attained the summit of middle life, it was granted him to pick his uncertain way over the more difficult pathway of declining years. Bathed in the glory of life's setting sun, he gazed with undimmed eyes upon the ever brightening glories of the coming of the Sun of Righteousness to induct him into that inheritance above, incorruptible, and that fadeth not away At last his rugged path is passed. Eternity is now his portion and the streets of the new Jerusalem now make sweet music under his feet. O, that we may all grow in grace to the last, and meet him where the blind shall see and the lame shall leap as the hart; where we shall forever be with the Lord.

J. T. PEELER.

Resolutions of Respect.

Inasmuch as it has pleased our Heavenly Father to remove from earth one of our former and beloved members, Miss May Rone, be it

Resolved 1st. That we, the members of the Emerson Literary Society of Greensboro Female College, have lost one of our most loyal and devoted members.

2nd. That we extend our deepest sympathy to the bereaved family and large circle of friends.

3rd. That a copy of these resolutions be spread on the minutes of the society, that a copy be sent to the North Carolina Christian Advocate, to the Raleigh Christian Advocate, to the College Message, and a copy to the family.

Ellen Thompson.
Helen Chaffin.
Cornelia Clegg.

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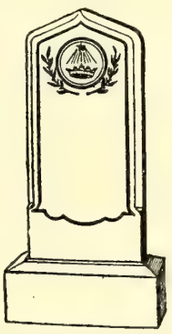
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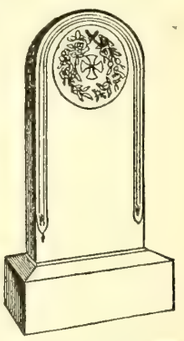
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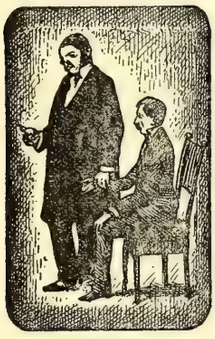
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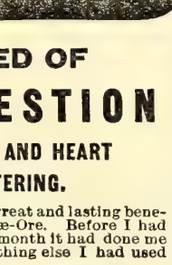


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BY A TWO MONTH'S TREATMENT AT THE AGE OF 80.

About two years ago I had an attack of Rheumatism in my shoulder, which caused me considerable pain in my neck, and my arms were badly swollen even to the ends of my fingers. The pain passed to my other shoulder and I suffered so terribly I could hardly turn over in my bed and could not put on my clothes without great difficulty. I was troubled in this way for some time, until I saw the Vitae-Ore advertisement, "You Are to Be the Judge." It attracted my attention and I read it and read the testimonials of people who had used Vitae-Ore, and I came to the conclusion that it exactly suited my case and decided to try a package. Before I had used the entire package I felt much improved, and as I wanted to make a perfect cure entirely sure I sent for and used another package. Vitae-Ore cured me, for which I am very thankful. I will do all I can to make it known and advertise it. This photograph was taken on my eightieth anniversary.



O. F. BUELL,
Menominee, Mich.

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NORTH CAROLINA
Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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Good Preachers and Good Hearers.

THE two go well together. A preacher is hardly ever at his best without an intelligent, attentive and appreciative congregation. There is an art in hearing as well as in the delivery of a sermon, which gives charm to the service and puts the preacher at a great advantage. There is a notion which prevails to some extent that the less cultured audience gives the preacher better opportunity for being free and unrestrained in delivering his sermon, but this is a great mistake. The man with a message is quick to appreciate and respond to the intelligent listener, whose face indicates the devout and thoughtful spirit.

There is something indefinable in the face of the person whose soul and spirit respond to the thought and unction of one who delivers his message as from God. His soul is on fire. The emotions stir in response to intellectual conviction, and he cares little for real or imaginary defects in the manner of delivery. In mind he is traveling through the labyrinth of high and noble intellectual processes, and his soul is transported into the region of heavenly emotion, and he takes no note of the creaking or clanging of the machinery by which he is transported.

To be sure this is a high ideal of what the hearer should be, but it is only such as is reached, week after week, by those of God's saints, who by prayer and meditation, fit themselves for the service of the sanctuary. Closet preparation for the service will chase from the mind all tendency to dwell upon the defects of the man who brings the message, and will enable the hearer to use the message in drawing water from the wells of salvation. Preaching is the divinely appointed method of feeding the flock of Christ, and both preacher and people should make it a rule to give time and thought and prayer to the matter of preparation. The two, working together, solve the problem of good preaching and good hearing.

We admit that many a time those who essay to teach the people need themselves to be taught. There is sometimes inexcusable lack of preparation, both in mind and heart, on the part of those who are charged with the responsible duty of ministering in holy things. But let the reader not forget that it is a duty to prepare to hear as well as to preach, and that no one can hear with profit who has not crucified the captious spirit. A plain gourd may sometimes furnish the cooling, satisfying draught as well, or even better, than the silver cup.

The following extract from one of our religious exchanges, is very much to the point:

"We hear a good deal of talk at times about poor preachers. Some wise people seem to consider it their special privilege and duty to find fault with almost every preacher they hear. Judged by their standards, most preachers are failures and are not entitled to any hearing whatever. The only man such people want to hear is a Bishop or some Doctor with large reputation. Their minds are too large to be interested with what this little unknown preacher may have to say. It may be a slip in the form of his expression, or some little peculiarity in his conduct or dress that so offends their superior taste that they must begin at once to talk about him! The subject matter of his message, or the cause he represents in all its greatness, has no weight with them. They are born to criticise, we suppose, and criticise they must.

"The trouble, if we mistake not, in most cases is with the hearers. We may have poor preachers, but we have a very much greater number of poor hearers! There is enough of God's truth in almost any sermon that was ever preached to furnish food for thought to any one in search of truth. We are not bound to take notice of all the little errors and defects of the sermon. Give the preacher your reverent sympathetic attention and you will find that there is something in what he says, for you, some seed thought that in the soil of a thoughtful, earnest mind will produce a large harvest. You complain of the preacher; remember that he can with equal justice complain of his hearers. Poor hearers, poor preacher, that is nearly always the result. Good, attentive hearers, good preachers. Let us have more good hearers. It will add largely to the enjoyment of our church services, as well as to the progress of the cause of Christ in both our own hearts and the world at large."

Religious Gems.

The cigarette is the deadliest plague that ever fell on youth.

From the lowest depth there is a path to the loftiest height·—Carlisle.

Not what happened to myself today, but what has happened to others through me—that should be my thought.—Frederick Deering Blake.

To me there is something thrilling and exalting in the thought that we are drifting forward into a splendid mystery, into something that no mortal has yet seen, no intelligence declared.—E. H. Chapin.

The fear of others' displeasure and the foolish, cruel wish—a wish doomed to eternal disappointment—have robbed me of all nobility of manhood. Every time I trample down such fear I become an immortal.—Mozoomdar.

It was a true saying of a living author,—"Every man is a man after God's own heart if he acts out in faith the special function for which he is fitted." To be a man after God's own heart, as the beloved Son was, is his call to each of us.—W. H. Channing.

The persistence of faith, despite the lack of outward proof, is a divine demonstration of Something that throws on the human mind a reflection which, like an image on a screen, cannot be accounted for unless it be itself the substance of things hoped for and evidence of things not seen. Until we reach the reality, let us rest in the sign.—Bartol.

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults, still less of other's faults. In every person who comes near you look for what is good and strong. Honor that, rejoice in it, and, as you can, try to imitate it, and your faults will drop off like dead leaves when their time comes.—Ruskin.

PROCEEDINGS

OF THE FIFTEENTH SESSION OF THE WESTERN NORTH CAROLINA CONFERENCE.

The fifteenth annual session of the Western North Carolina Conference of the Methodist Episcopal Church, South, convened in Tryon Street church, Charlotte, N. C., Thursday morning, November 10th.

Bishop W. W. Duncan announced hymn No. 318, and after the singing, led in prayer. He then read a Scripture selection from I Thessalonians, the 2nd chapter, and commented thereupon.

After the roll-call, W. L. Sherrill was re-elected secretary, and H. Turner, assistant. Statistical secretaries elected: L. B. Abernethy, J. B. Carpenter, R. M. Courtney and J. W. Moore.

The hours of meeting and adjournment were fixed at 9:30 a. m., and 1:00 p. m. respectively.

The presiding elders, through their representative, J. R. Scroggs, nominated committees, which nominations were confirmed by the Conference:

Books and Periodicals.—Clerical: L. E. Stacy, E. Myers, J. P. Rodgers, C. P. Goode, F. L. Townsend, G. T. Rowe, E. J. Poe, J. E. Abernethy, H. Turner, A. W. Plyler, D. F. Carver. Lay: C. W. Tillett, C. A. Bird, C. H. Ireland, A. C. Reynolds, F. T. Hackett, R. L. Smith, M. W. White, W. T. Buttrick, R. E. Carmichael, J. A. Wilde, O. M. Morris.

Conference Relations.—L. T. Cordell, J. B. Carpenter, J. A. Clarke, S. T. Barber, W. S. Cherry, J. H. Brendall, W. S. Hales, A. T. Bell, M. H. Hoyle, T. T. Salyer, J. C. Postelle.

Church Property.—Clerical: N. M. Modlin, D. S. Richardson, J. J. Eades, J. M. Downum, J. T. Ratledge, L. B. Abernethy, A. E. Wiley, T. C. Jordan, Albert Sherrill, J. A. J. Farrington, J. W. Clegg. Lay: C. C. Williams, Eli Lentz, M. E. Shell, J. C. Curtis, T. E. Whitaker, J. W. Biggerstaff, C. P. West, M. K. Lee, F. J. Johnson, C. E. Lambeth, H. T. Fulton.

Temperance. Clerical: T. E. Winecoff, C. A. Wood, W. H. Perry, W. V. Honeycutt, P. L. Terrell, W. F. Elliott, W. M. Robbins, D. M. Litaker, F. W. Bradley, L. P. Bogle, E. L. Bain. Lay: R. B. Slaughter, P. H. Williamson, O. T. Waldrop, Wm. Wall, G. W. Whitlock, G. P. Drum, W. W. Stringfield, G. F. Hackney, J. R. Walker, T. A. Crews, F. W. Campbell.

Sabbath Observance.—H. F. Chreitzberg, J. A. B. Fry, W. M. Curtis, C. W. Tillett, C. H. Ireland.

Memoirs.—W. H. Willis and J. J. Edwards.

Public Worship.—J. E. Thompson, T. F. Marr, J. A. B. Fry, L. A. Falls, A. R. Surratt, J. A. Baldwin, J. S. Nelson, C. M. Short, J. W. Clegg, C. W. Tillett, M. C. Mayer.

C. C. Weaver, G. D. Herman, S. B. Turrentine, J. D. Arnold, and J. A. Ragan were substituted on the Board of Education in place of C. C. Thompson, H. L. Atkins, G. H. Detwiler, Z. Paris, and J. M. Robeson respectively.

J. A. Wilde was substituted in place of S. H. Hilliard on the Board of Missions; and W. F. Elliott in place of C. F. Sherrill on the Epworth League Board.

A special committee on divorce was appointed as follows: J. W. Clegg, H. F. Chreitzberg, F. Siler, S. B. Turrentine and James Atkins.

Dr. H. M. DuBose, General Secretary of Epworth Leagues, was introduced, and represented the interests of his Board.

Communications were read from the general boards of Missions, Sunday-schools, and Church Extension; also, from the Publishing House, and the Correspondence School of the M. E. Church, South, all of which were referred to the proper committees.

D. M. Smith, Senior Book Agent, Rev. Mr. Walker, of the Holston Conference, and Rev. J. W. Shell, of the South Carolina Conference, were introduced.

A communication from the Board of Directors of the Raleigh Christian Advocate suggesting a consolidation of the two organs of North Carolina Methodism, was read and referred to the committee on books and periodicals.

Question 20 was called, and the Presiding Elders made their reports and their characters were passed. Also the characters of the superannuate preachers were passed and their cases referred to the committee on conference relations.

Prof. E. E. Bishop of Brevard Industrial School was introduced.

The report of Greensboro Female College was read and referred to the board of education.

It was announced that H. L. Atkins, P. E., of the Shelby District, and A. W. Jacobs, P. C., of Bryson City and Bushnell, were both very ill; whereupon the bishop called the Conference to prayer in behalf of these afflicted brethren, Dr. James Atkins leading the petition.

The Conference adjourned with the benediction by Bishop Duncan.

EVENING SESSION.

At 7:30 p. m. Dr. H. M. DuBose preached an able and effective sermon to a large congregation.

SECOND DAY—Morning Session.

The Conference was called to order by Bishop Duncan, at 9:30 a. m., and Rev P J Carraway conducted the religious exercises.

After reading the minutes of the preceding session, the Secretary called the roll and 17 preachers and three lay delegates not present at yesterday's session, responded to their names. The calling of the roll was, on motion, dispensed with after this session.

Dr Chas B King, of Elizabeth College, was introduced and extended the courtesies of his institution.

Under the call of Question 20, when the name of T E Weaver was called, his presiding elder stated that certain charges would necessitate an investigating committee. The bishop announced the committee as follows: S B Turrentine, A T Bell and L E Stacy.

W L Dawson, a local preacher, through his Presiding Elder, J A Cook, surrendered his credentials to the Conference.

The class of the 2nd year was called and the characters of J Frank Armstrong, H C Byrum, W L Hutchins, J F Kirk, J W Long, C P Moore, J M Rowland, J F Totten and T R Wolfe were passed and they were advanced to the class of the third year. The whole class, except J F Armstrong and J M Rowland, who had previously been ordained deacons, were elected to deacons' orders.

The class of the 4th year was called, and the following submitted reports, their characters passed, and they were elected to elders' orders: L B Abernethy, J B Craven, Plato T Durham, W F Elliott, W R Evans, J W Ingle, J W Moore.

Visitors were introduced as follows: Dr Jno C Kilgo, President of Trinity College; T H Law, General Secretary of the American Bible Society; M T Plyler, of the N C Conference; W P Meadows, W T Duncan, W H Ariel and M K Carlisle of the S C Conference.

The following local preachers were elected to deacons' orders: Frank B Noblitt, R L Fruit, H K Powell, C E Steadman and W A Thomas.

Dr T H Law represented the American Bible Society.

Reports from Rutherford College, Trinity College and Davenport College were read and referred to the board of education.

A report from the directors of the Methodist Orphanage at Raleigh was referred to a special committee on Orphanage, consisting of Frank Siler, D M Litaker and G G Harley.

It was brought out in the report of Trinity College that the attendance of students has increased materially over past years; that there are now offered more than one hundred academic courses leading to degrees; that a law department has been established; that a Woman's College is now assured in connection with the institution; and that benefactions have been received to the amount of nearly $200,000 since last report.

Dr Seth Ward, of Nashville, Tenn., one of the Missionary Secretaries, was presented and spoke with reference to the missionary interests of the church. He announced the fact that the Board of Missions would hold a missionary conference for the benefit of the Western North Carolina, the North Carolina, the South Carolina and the Holston Conferences, the place being Asheville, N. C., and the time May next.

Mrs M J Branner and Mrs T F Marr, representing the Woman's Home Mission Society, were introduced.

Bishop J B Cheshire, of the Protestant Episcopal Church, was introduced, and spoke on the divorce evil, presenting a paper from the convention of the North Carolina Diocese, to this Conference, suggesting unity of action among all ecclesiastical bodies looking to the reformation of the divorce evil in North Carolina.

Prof E E Bishop, of Brevard Industrial school, represented to the Conference this important school.

The 20th question was called and the characters of eight preachers were passed.

The following supernumerary brethren were referred to the committee on conference relations for the same relation, after having their characters passed: A G Gantt, R S Abernethy, P L Groom, T W Smith and C M Gentry.

Announcements were made and the Conference adjourned at 1 o'clock, James Atkins pronouncing the benediction.

EVENING SESSION.

At 7:30 p m the Sunday-school anniversary was held, addresses being made by Dr James Atkins and G H Crowell.

THIRD DAY.—Morning Session.

The Conference convened at 9:30 a. m. with Bishop Duncan in the chair.

T A Boone led the opening devotions, after which the minutes of yesterday's session were read and approved.

The courtesies of the Street Car Company

were extended to the Conference, which action was duly acknowledged.

The name of H L Atkins was referred to the committee on conference relations for the superannuated relation, and a collection was taken for him amounting to $463.00.

D H Comann was granted leave of absence.

Dr J R Howerton, pastor of the First Presbyterian Church, Charlotte; Rev Mr Bell, of the Baltimore Conference; and Drs Geo W Belk, A J McKelway and H M Pressley, of the Charlotte Presbyterian Churches were introduced.

T W Smith was granted a location at his own request.

Question 1 was called: "Who are admitted on trial?" Answer: Frank B Noblitt, Chas H Neal, W F Albright, Charles M Short, Robert L Fruit, J A Sharpe, Mark B Clegg, E E Williamson, Clarence R Canipe, V Edward Edwards, and John H Robertson.

Albert E Harrison, of the Ohio conference, M E church; H H Robbins, of the Montana M E conference; P C Battle, of the Protestant Methodist church, and R B Eubanks, of the Protestant Episcopal church, applicants for admission into this Conference, appeared before the Bishop, and after subscribing to the doctrines of the M E church, South, were received by vote of the brethren.

Question 6 was called: "Who are received by transfer from other conferences?" and T W Watts was announced as being transferred from the Kentucky conference to the Western North Carolina Conference.

The Bishop delivered his charge to the class of young preachers who are being admitted into full connection at this Conference (see yesterday's report).

T N Ivey, D.D., Editor of the Raleigh Christian Advocate and publisher of the N C Methodist Handbook, was introduced and spoke of his Handbook.

Question 20 was called and twenty-two preachers submitted their reports and their characters were passed.

The committee of investigation on the case of T E Weaver reported that a trial was not necessary, and his character passed.

The name of J W Bowman was referred to the committee for the superannuated relation.

And at 1 p m the Conference adjourned with the benediction by F H Wood.

AFTERNOON AND EVENING SESSIONS.

In the afternoon at 2:30 a missionary mass meeting was held, and at 7:30 p m the educational anniversary, on which occasion Drs C C Weaver and Jno C Kilgo delivered educational addresses.

FOURTH DAY—Sunday Morning.

At 11 o'clock Bishop Duncan preached in Trinity church and dedicated the building.

Before announcing his text he made the following prefatory remarks:

"It is generally a sad hour when a child, having attained her maturity, goes out from her father's home with the man of her choice to begin a home of her own.

"It is sometimes a sad time when a part of a mother church goes out from that mother church to establish another home church of their own.

"It was my pleasure to be with the good people of Tryon Street at the time a part of them went out from the mother church home. There was sadness at their departure from the mother church, but only gladness in view of the establishment of a new church home.

"I was with these people again while they worshipped in the Y M C A hall, and again in April, 1898, in Tryon Street, when that memorable collection was taken to build this church. Today I am here to take part with you in the dedication to God of this beautiful house of worship."

Bishop Duncan announced as his text the words found in Phil. iv, 15-19—"Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all and abound. * * * But my God shall supply all your needs according to His riches in glory by Christ Jesus."

In part he said: "This is a very beautiful, touching picture of the aged Apostle, a prisoner of civil power and deprived largely of his physical liberty. It is a lesson to the laity, a lesson to the preachers who may be partially prisoners—not of civil law, but of circumstance. There is no suffering equal to or comparable with the suffering of an acute, sensitive nature, whether of man or woman.

"This is not only an interesting picture, but a sublime picture as well. The Apostle wanted the laity to whom he was writing to know that the support he was receiving from them was a fruit of their fidelity to him, because of his preaching to them. Their fidelity to him was proof of the fact that the seed he had sown while laboring with them had fallen into good ground and had borne good fruit.

"Is it true that God will supply all the needs of the true man, the man who is true to Him? Looking back over the years that are behind me, I say emphatically it is true. God does not promise to supply everything we want, but everything we need He will supply, if we keep ourselves in touch with his appointing power.

"You are not in this world for any other purpose than to make and use resources in the service of the Lord. It is not your possessions that determine your life, but it is what you do with them.

"You want a great many things that you do not need, but God does not promise to supply you what you do not need. It is your duty to improve what God gives you, for He will give you what you need.

"The world will stand by every man that stands by it, and the Son of God will help every man who does His will.

"When a man does not succeed, one of two things are true, and you will find it so. Either he is obstinate, unteachable and stubborn, or he is one of whom God wants to make an example man, and he is unwilling. Many a man is suffering today whom God and his friends have done all they could to keep from suffering, but he persists in his unteachable, obstinate spirit and suffers. It would not matter if he suffered alone, but the trouble is he drags a woman and her children with him.

"You say God did not supply all Paul's needs, but I say he did. It is true that he was beaten till the blood came, his feet were made fast in the stocks, and he was a prisoner in jail, but nevertheless, God did supply all Paul's needs. What did Paul need? He needed the help of God, and God supplied his need. He did not need his back healed and his feet out of the stocks, but his need was power to bear these things, and his need was supplied. The difference between you and me and Paul is that we think we need the back healed, and the feet out of the stocks, and because we want these things, we think this a need, but God does not supply these wants. He will give us the things we need, but the trouble is we want things we do not need.

"An active, insistent determination to work does not mean that the man who works is not content. It is right to work on, just so we work uncomplainingly. I do not intend to stop working, whether it be in the mountains or the valleys, until I can look up into His face and say, 'The work Thou gavest me to do I have done. Glorify me now.'

"Notice the condition of the supplying every need—'My God shall supply all my needs according to the riches of His grace through Christ Jesus, our Lord.' He will supply our every need if it is according to His grace in Christ Jesus, and we should know no need that is not according to this. Let us look at life as a great problem for God to solve, and not for you and me to solve. Don't you worry about this problem. God can manage it without you and me. And when you die, God will go on with His work. Our duty is to do our work—the work God has assigned to us, and do it cheerfully. We need to remember at all times that He is the head over all, and that He makes no mistake in the work He appoints us to do, and if we do His will, He will supply all our needs.

"In this day we are so busy making money, and in doing other things, that we lose sight of the value of a man, and lose sight of the value of a great truth. No life is a small life that takes hold on eternal things, and no man ever did a small work who did that work in the name of the Son of God. It matters not where a man may work—on a circuit or a station, if he works in the name of God. There is nothing small that we do in His name and according to His will, and under these circumstances our God will supply our every need, according to His riches in Christ Jesus. God help us to do it."

DEDICATION.

At the close of the sermon, Rev. J. A. B. Fry, pastor of Trinity church, called several of the trustees of the church to the chancel. In behalf of the trustees, Mr. D. E. Allen, one of the number, presented the church for dedication in the words of presentation as recorded in the discipline of the Church.

Having read the lesson used upon such occasions, the 28th chapter of Deuteronomy, before his sermon, after the presentation of the church, Bishop Duncan offered the dedication prayer, which completed the dedication service.

ORDINATION.

Assisted by Rev G H Detwiler, Bishop Duncan, after dedicating the church, ordained the following young ministers to the office of deacon: J F Armstrong, W L Hutchins, J F Kirk, J W Long, C P Moore, J F Totten and T R Wolfe.

AFTERNOON SESSION.

At 3 o'clock the memorial service was held for the members of the conference who have died since the last session of the conference. Only two members have died this year—Rev J W Byrd and Rev J D Carpenter. Memoirs were read of these ministers, of their lives and work, and verbal tributes were paid to their memory by those present. The memoir of Rev J W Byrd was read by Rev J J Edwards and that of Rev J D Carpenter by Rev W H Willis.

EVENING SERVICE.

Rev. Seth Ward, D. D., one of the missionary secretaries of the church preached in Tryon Street church at 7:30 p. m. He announced as his text the words of the 8th verse of the first chapter of the Acts of the Apostles.

Rev. James Atkins, president of the Board of Missions of the conference, announced that the conference assessment for foreign missions was this year over paid by nearly eleven hundred dollars. He stated further that on the conference assessment for home missions there was a deficit of $125, and he asked that the conference contribute that amount in a public collection. The collection was taken and the amount secured in a few minutes.

After the collection was secured Bishop Duncan, assisted by four members of the conference, ordained the elders.

MONDAY—Fifth Day.

Bishop Duncan called the Conference to order at 9:30, and requested F. H. Wood to lead the devotions. He announced hymn no. 485 and offered a fervent prayer.

The minutes were approved, as read by the Secretary.

The Conference trustees submitted their report through Dr. L. W. Crawford, Treasurer which was adopted.

Under the call of the 20th question, 98 preachers submitted their reports and their characters passed.

F. W. Bradley was granted leave of absence for the remainder of the session.

Mrs. Lucy H. Robertson, President of Greensboro Female College, was introduced, and presented the claims of this institution.

Question 7 was called, "Who are the deacons of one year?" The names of J. J. Edwards, W. O. Goode, Wm. M. Biles, J. T. Ratledge, S. E. Richardson, C. C. Weaver, E. P. Green, and V. L. Marsh, were called, and they having passed their examinations, were advanced to the class of the fourth year. P. W. Tucker, B. F. Fincher, Albert G. Loftin, D. S. Richardson, and B. F. Hargett submitted their reports, their characters were passed, and, not having been before the examining committee; were continued in the class of the third year.

Dr. James Atkins in behalf of the Correspondence school of Vanderbilt University, formally presented certificates certifying to the completion of said course to the following; A. R. Bell, A. L. Aycock, J. W. Kennedy, Beverly Wilson, J. F. Armstrong, C. P. Moore, W. O. Goode, V. L. Marsh, and L. B. Abernethy.

Under question 2, "Who remain on trial," Thos. W. Winecoff, A. L. Aycock, A. R. Bell, J. W. Kennedy, W. A. Newell, and B. Wilson, submitted their reports and were passed to the class of the second year. J. H. Bennett, Noah H. Dagenhardt, Charles A. Drum, N. M. Modlin, Charles R. Ross, Stephen A. Stewart, C. E. Steadman, were not before the Committee or failed to pass the examinations, were continued in the class of the first year.

The name of W. W. Bays was referred to the Committee on Conference relations for the supernumeary relation.

On motion, it was decided to adjourn too meet at 3 P. M. afternoon session to-day. At 1 P. M. the Conference adjourned with the benediction by R. G. Barrett.

AFTERNOON SESSION.

Conference met at 3 o'clock, Rev. James Atkins in the chair. At the morning session Bishop Duncan requested Dr. Atkins to preside at the afternoon session, as he would be with the cabinet and could not be present.

Rev. T. H. Pegram conducted the devotional exercises.

The minutes of this morning's session were read and approved.

The report of the joint board of finance was read, and in this connection the sums apportioned to conference claimants were distributed.

INTERESTING STATISTICS.

The following figures from the report of the joint board of finance are of special interest:

Number of local preachers, 186.
Number of members, 78,790.
Gain in members, 683.
Infants baptized, 1,593.
Adults baptized, 1,826.
Number of Epworth Leagues, 94,
Number of Sunday-Schools, 741.
Number of Sunday-School teachers, 4,963.
Number of Sunday-School scholars enrolled this year, 58,464.
Amount necessary for Conference claimants, $6,500.00.
Amount collected for Conference claimants, $5,611.92
Amount contributed for missions—Foreign, $15,611.12; domestic, $8,376.90.
Amount contributed for church extension, $4,451.13.
Amount contributed for Bible Society, $906.91.
Amount contributed for support of presiding elders, $13,814.27.
Amount contributed for support of preachers in charge, $105,948.68.
Amount contributed for support of bishops, $2,183,63.
Number of societies, 856.
Number of houses of worship, 752½.
Value of houses of worship $1,137,953.
Indebtedness on houses of worship, $34,179,31.
Number of pastoral charges, 200.
Number of parsonages, 161.
Value of parsonages, $209,536.
Indebtedness on parsonages, $18,204.
Number of districts, 11.
Number of district parsonage, 8.
Value of district parsonages, $21,500.
Indebtedness on district parsonages, $4,500.
Number of churches damaged this year, 1.
Amount of damage, $650.
Insurance carried, $316,400.
Premiums paid, $1,844.53.
Collections on losses, $710.
Amount contributed for education, $5,975.78.

NIGHT SESSION.

A mass meeting in the interest of missions was held in Tryon street church Rev. H. F. Chreitzberg, D. D., presided over this meeting and th eopening prayer was led by Rev. T. E. Winecoff.

The first speaker of the evening was Rev. W. R. Ware, who said in part: "The two subjects which are taking the strongest hold upon our people at the present time are the subjects of missions and education.

"Since the holding of the first ecumencial missionary conference two or three years ago there has been a large increase in the misionary interest of the Church. The contributions both to foreign and domesitc missions have been much larger ever since the holding of that meeting.

"There is no reason why there should not be as great realative results from the missionary conference to be held within our own borders next May. I refer to the South Atlantic Missionary Conference to be held in Asheville in May of next year. "In the M. E. Church there has been such an awakening along missionary lines since our Church held that memorable one in New Orleans a number of great missionary meetings have been held within the bounds of that church. One was held in Cincinnati at which three hundred thousand dollars was secured for the cause of missions. We need to make this meeting in Asheville one that will long be remembered as giving to our Conference such an impetus as we have never had before. Let us do all within our power to make this meeting all that it should be."

Mrs. L. H. Robertson, president of Greensboro Female College, and president as well of the Woman's Foreign Missionary Society of the Western North Carolina Conference, was the next speaker, and she said: "I come, by special request, to speak to you of the Woman's Foreign Missionary work. The Woman's Board of Missions in our church is but little more than twenty-five years old. I will speak especially of our work in the Western North Carolina Conference. The society in this Conference is fourteen years old. We have 64 auxiliaries in this Conference. We have adult societies, Light Bearers, the Children's Society, and the Young People's Society, known as the Golden Links, a suitable name for the society forming the connecting link between the juvenile and adult societies. Our last annual report shows that we have a membership in the Woman's Missionary Societies of 3,377 and that the toal amount raised last year was $7,301.14, an increase of more than twelve hundred dollars over the amount contributed the year before. We support five missionaries and four Bible women, and in addition to this we support six scholarships in foreign schools. Last year we pledged three thousand dollars as a special offering, and we found that not hard to pay. This year we felt we could pay more and so we have pledged five thousand dollars. In closing her remarks, Mrs. Robertson made a plea for more auxiliaries and urged the preachers present to take more interest in the woman's work, and organize auxiliaries in their charges where there are none."

The Woman's Home Mission work was represented by Mrs. T. F. Marr: "I want to say that it is always an inspiration to hear of our foreign work, and especially from Mrs. Robertson, our president. Our woman's missionary work began in the foreigu missionary society, and out of that organization grew the interest which resulted in the organization of the Woman's Home Mission Society. As you know, the work of the Woman's Home Mission Society was at first especially directed to the building of parsonages for our preachers and their families, and we still do much of this work. I have often said that our interest in home mission work is the test of our missionary spirit. Until we are willing to go down into the slums of our own homeland, and do the work here at home that we expect our missionaries in foreign fields to do in far away lands, we are not truly missionary in spirit. I believe I am correct when I say that in America today we have fifty heathen temples where all the heathen worship is indulged in that characterized worship in heathen lands. Some one has said 'convert America and you convert the world.' I do not know just how true this is, but it certainly is true in a large sense. Our work covers many special places, and we are rejoiced with the measure of success crowning our labors, and we hope for larger things."

The last speaker of the evening was Rev. Seth Ward, D. D., Missionary Secretary of the Church. He stated that he had no address to make, but wished to speak simply of the missionary publieation of the Church, of which he is editor. He did, however, make some interesting remarks concerning the missionary fields of the church, especially of Mexico, where he has visited in the interest of the work of the

(Concluded on 9th page.)

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North Ashville—G W Crutchfield.
Asheville, Bethel—J W Moore.
Swannanoa—L B Abernethy.
Weaverville—R H Parker.
Weaverville circuit—T R Wolfe.
Marshall—W B Lyda.
Hot Springs—To be supplied.
Hendersonville—D M Litaker.
Hendersonville circuit—W H Perry.
Ivy—Supplied by J B Hyder.
Bald Creek—C A Drum
Burnsville—K W York, supply.
Cane Creek—J J Brooks.
Old Fort—C H Neal.
Riverside and Weaverdam — A E Harrison.

CHARLOTTE DISTRICT—J. E. THOMPSON, P. E.

Charlotte—Tryon Street, T F Marr.
Epworth and Seversville—E E Williamson.
Trinity—J A B Fry; W W Bays, sup.
Brevard Street—L A Falls.
Calvary—D L Reid.
Dilworth and Big Spring—C M Short.
Chadwick—J A Baldwin.
Hoskins and Highland Park—W L Nicholson.
Ansonville—W S Hales.
Clear Creek—E G Pusey.
Derita—J H. Bradley.
Lilesville—A E Wiley.
Matthews—R G Tuttle.
Monroe—W R Ware.
Monroe Circuit—F W Bradley.
Morven—M T Steele.
Pineville—C M Pickens.
Polkton—J C Mock.
Wadesboro—M A Smith.
Waxhaw—L E Stacey.
Weddington—M H Hoyle.
Chaplain in United States Navy—W E Edmundson.
Student in Yale Divinity School—S A Stewart.

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Dillsboro and Sylva—T C Jordan.
Franklin—F L Townsend.
Franklin Circuit—J H Moore.
Glenville—A G Loftin.
Hiawasse—Supplied by C H Curtis.
Hayesville—E Myers.
Macon—L P Bogle.
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Webster—V L Marsh.
Whittier and Cherokee—J J Edwards.
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Centenary—Ira Erwin.
Spring Garden—Harold Turner.
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Asheboro and West Lee Street—W L Grissom.
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West Greensboro—J J Renn; J C Troy, sup,
Reidsville—Main Street and Chapel, L W Crawford, and one to be supplied.
Wentworth—A S Raper.
Ruffin—J F England.
Pleasant Garden and Liberty—J T Stover; P L Groome, sup.
Coleridge—J J Eads.
Ramseur and Franklinville—C A Wood.
Asheboro—W L Sherrill.
Asheboro Circuit—To be supplied.
Uwharrie—B F Fincher.
Randleman and Naomi—E P Green.
Randolph—Albert Sherrill.
West Randolph—C H Caviness.
High Point—Washington Street, W M Bagby and G H Crowell.
South Main—G F Kirby.
Editor of the North Carolina Christian Advocate—H M Blair.
Professor in Trinity College—P T Durham.

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Morganton Circuit—W G Mallonee.
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Spruce Pine—D R Proffitt.
North Catawba—D S Richardson.
Marion and Providence—D F Carver.
McDowell circuit—C P Goode.
Thermal City—L E Peeler.
Rutherfordton—J D Arnold.
Forest City—W O Goode.
Henrietta and Caroleen—N R Richardson.
Broad River—R F Bryant.
Green River—J D Gibson.
Cliffside—J B Carpenter.
Student in Vanderbilt University J T Erwin.

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Mount Airy Circuit - W L Dawson.
Rockford circuit - J W Long.
Pilot Mountain Cicruit—W L Hutchins.
Yadkinville Circuit A W Jacobs.
Elkin—H C Sprinkle.
Jonesville Circuit—T H Stimpson.
Wilkesboro R L Ownby.
North Wilkesboro - W F Elliott.
Wilkes Circuit - B F Hargett and R L Fruit.
Sparta Circuit - W T Carner.
Laurel Springs Circuit T J Houck.
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Salisbury Circuit J P Davis.
Spencer J E Gay.
Lexington - J N Huggins.
Lexington Mission—A L Coburn.
Linwood S T Barber.
Woodleaf - J P Lanning and J D Rankin.
Gold Hill - J C Postell.
New London - S L McIntosh.
Salem—P W Tucker.
Albemarle - D V Price and C M Gentry.
Albemarle Circuit—J C Keever.
Norwood - G G Harley.
Cottonville - T T Salyer.
Big Lick - J A Fry.
Concord, Central - E K McLarty.
Epworth - B F Carpenter.
Forest Hill—G T Rowe.
Concord Circuit - W V Honeycutt.
Mount Pleasant - T E Wagg.
China Grove—A L Aycock.
Jackson Hill J W Strider.

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Shelby Circuit—B A York.
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West End and Ozark—C A Ross.
King's Mountain—M H Vestal.
El Bethel and Salem—M B Clegg.
Belwood—W P McGhee and A G Gantt.
Polkville—J W Ingle.
Cherryville—J B Tabor.
Lincolnton—R M Courtney.
Lincolnton Circuit—Beverly Wilson.
Stanley Creek Circuit—E W Fox.
Mount Holly—E N Crowder.
Lowesville—W M Boring.
South Fork—J F Armstrong.
McAdensville—G W Callahan.
Lowell—J H Bennett.
Bessemer City—T S Ellington.
Rock Springs—J W Clegg.

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Alexander Circuit—E J Poe.
Stony Point Circuit—T E Weaver.
Catawba Circuit—R S Howie.
Newton Circuit—W F Womble.
Maiden Circuit—H H Robbins.
Iredell Circuit—T B Johnson.
Hickory—Parker Holmes.
Caldwell Circuit - P L Terrell.
Granite Falls and Rhodhiss—W R Evans.
Lenoir L T Mann.
Lenoir Circuit—L T Cordell and D. H Comann.
Mooresville T J Rodgers.
Mooresville Circuit - W S Cherry.
Mount Zion W H Willis.
President of Davenport College C C Weaver.
Clarksbury—W O Rudisill.
Troutman—A J Burrus.

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Kernersville—T A Sikes.
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Should Flirting be Allowed in Church?

"There is no reason why young people should not cultivate each others acquaintance from behind the hymnbook. We are glad to have them come to church on any pretext. Flirting is as good an excuse as any. That is how I first became interested in going to church."

Thus spoke a leading divine recently from a pulpit on Sunday.

What is your opinion?

Flirting in church or out of church has generally been considered pernicious, but these are days of "new thoughts."

What do you think about it?

"The mission of the church," says another clergyman, "is twofold—a spiritual mission and a social mission. We have got to offer to our boys and girls the same social attractions we offer the elders, and if they make use of their advantages for a little harmless flirtation, why, we must remember that they are boys and girls and that is their nature.,,

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Little Things.

My life is full of little things,
A little care, a little task,
A little walking in the dark—
No great thing does the Master ask.

I long to do some noble thing,
To show how great my love may be;
But only little daily tasks
Does the Lord require of me.

A little yielding of my will,
A little while to patient wait;
Sometimes my life so little seems
I sigh and murmur at my fate.

Yet once—'twas in the twilight hour—
He whom I love said tenderly:
"There is no task in all thy day
But may be done for love of Me.

"I see each effort thou dost make,
And trivial though the day may be,
Each one that's spent for Christ's dear sake
Will bring thee one step nearer Me."

"A little life of faith and prayer,
And love and joy, mid daily care,
Ready to help and brave to bear—
Yet these are needed everywhere."
—Elizabeth Willard Dennison.

Going to Church.

Why should we go to church? Some go because it is fashionable, some to be entertained, some to meet their friends, some because they have acquired the habit. It is well to cultivate this habit. It is better to go from habit than not to go at all. But if one goes to be entertained he will cease to go when there is not something sufficiently entertaining to attract him. Too many know no higher motive for going.

The church is a channel through which divine grace flows into the hearts of the people who meet in the sanctuary to worship. One may meet God in secret and commune with Him face to face when no one else is near. There is an advantage in solitude. The soul can draw near to God without distraction in secret more readily than in the great congregation. Jesus recognized the beauty of secret devotion when He said, "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." He has not learned the first lesson of religion who has not learned from experience that it is good to be alone with God.

But life altogether spent in solicitude is dreary, and religion which is confined altogether to secret devotion is melancholy, unwholesome, and impracticable, and cannot meet all the needs of the soul. It was a healthy symptom when the psalmist cried out, "My soul longeth, yea, even fainteth, for the courts of the Lord." He that prays in secret must come forth from the secret place with his face aglow with the effects of holy communion and enter into the house of the Lord with thanksgiving, and into His courts with praise. The Lord has promised to meet His people in the sanctuary as well as in the secret place of prayer. The same Lord who said, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret," said also, "Where two or three are met together in My name, there am I in the midst of them." The apostle who taught men to come to God as individuals also said, "Forsake not the assembling of yourselves together, as the manner of some is." Every true worshipper who bows at the mercy-seat with others of like precious faith will rise from his devotions saying, "It is good to be here."

It is the duty of Christians to go to church. If the members of a lodge or brotherhood should neglect the meetings of the society it would soon die. But when the members attend regularly and show a practical interest in the meetings and work of the order the fraternity flourishes. So it is with the church. If the members attend the meetings seldom and become indifferent to the services the church will decline. In these days too many Christians have no sense of personal obligation in the matter of going to church. One will say, "I can stay at home and read a sermon with more profit to myself." Another says, "I am weary after the labors of the week, and feel justified in staying at home to rest." Another says, "So few go that it seems like a waste of time." Some excuse themselves on the ground that they do not hear anything in the church that appeals to them.

One gentleman has taken a good deal of pains to find out why young men do not go to church. He has inquired of ministers and young men what they consider the reasons. He tells us that one minister preached a strong sermon against Sunday amusements and sports, and on that account several young men left his church. He states that young men say they do not go to church because nothing is said by the preachers worth going to hear. He seems to think that if the preachers would preach vigorous, instructive, stimulating sermons the churches would be crowded with young men.

Too much seems to be taken for granted in this discussion. It is assumed that young men, as a rule, absent themselves from the churches. This may be doubted. It may be true in some places, but in many communities it is far from true. Perhaps as large a proportion of young men go to church now as at any former period in the history of the church. There are many hindrances. The scientific and materialistic spirit of the age hinders some from going to church. The crowded condition of our modern cities hinders by sending thousands away on excursions on the Sabbath. The hurry and rush and pressure of modern life have something to do with it. Business and study crowd six days in the week full to overflowing, and the tendency is to push amusements and recreations and sports into the Sabbath. Sunday excursions, Sunday concerts, and Sunday newspapers hinder thousands from going to the sanctuary on the Sabbath day.

If Christians were sufficiently imbued with the Christian principle which leads men to do things because they are right, and not merely because they are pleased to do so, the churches would be crowded with sincere and devout worshippers. Why should a Christian wait to be attracted to the church by an interesting or eloquent sermon? A true Christian will go to church to worship God, and not to be entertained. He will not ask, "What shall I hear that will please me?" but rather, "What can I contribute to the good of the community and the glory of the name of God by going to church?" Let men go to church because it is right, and not because they hope to be entertained by preaching and music. Then they will not be turned aside by worldly attractions and needless self-indulgence.—New York Christian Advocate.

Be Yourself.

One should repudiate himself. There is no surer method of discomfort and no shorter road to failure. To speak in natural tones and to act without affectation; to dress in such a way as not to invite comment; to act without being hampered by artificial rules; and to live undaunted by conventionalism is not to live in vain. It is to escape much that spoils life.

Sincerity is a genuine comfort as well as a great virtue. The people who are unaffected and genuine are not the people to ask "Is life worth living?" It would be as sane for a man with sound lungs, standing in the free open of a mountain summit, to ask: "Is air worth breathing?"

Some courage is needed to be natural, and a higher kind of courage, too, than that which marches behind the safe end of a gun. That moral courage which is not intimated by appearances nor cowered by custom is a finer article than the daring of the speculator, or the steady nerve of the soldier in physical peril. It takes bravery of the best stamp to be true to oneself.

Ridicule belittles the enterprise; expediency throws doubts upon it; circumstances embarrass and make difficult the adventure of being natural; but he who, in the face of it all, manages to be loyal to the inner voice, to keep faith with himself, and to maintain self-respect, has won the victory in a crucial battle.

Thus while it is true that one who keeps his self-respect has the world's, it is also true that he must discredit the world's to maintain his own. The public may chatter about what a man has, but it asks, before it quits talking, what he is, and rates him accordingly. —James I. Vance, D.D., in "A Young Man's Make-Up."

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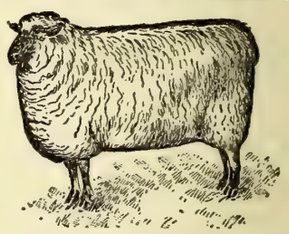
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The Guidance of the Holy Spirit.

Let our temper be under the rule of the love of Jesus. He cannot alone curb it—he can make us gentle and patient. Let the vow, that not an unkind word of others shall ever be heard from our lips, be laid trustingly at his feet. Let the gentleness that refuses to take offense, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. And let us, in studying the divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By his grace, the most commonplace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of a divine nature shines out through our frail humanity.—Andrew Murray.

The Help of Head Winds.

Human life is a voyage, but our heavenly Father does not give us the control of the weather. If he did, we should be apt to choose nothing but smooth seas, fair winds, full cargoes and secure harbors. God is wiser than we are, and he no more consults us than I consult my grass-plot as to when I shall use the mower, or my grape-vines whether I shall prune away the surplus branches.

On a certain night we are told that Christ Jesus directed his disciples to cross the lake of Galilee. He knew that a storm was coming, but he did not tell them. They found it out for themselves before they had gone very far; and Peter, who was an "old hand" on that lake, had never known a rougher night or an angrier sea. The wind is right in their teeth, and waves hammer the bow of their fishing-smack like iron sledges. With all their sturdy pulls at the oars, they make but little headway. They are learning some lesson that night; and so are some of my readers who are now passing theough storms of trouble, and are developed by the darkness of a mysterious Providence. They are learning the blessings of head winds, and what spiritual help they bring to us.—Rev. Theodore L. Cuyler.

Our Spiritual Life.

The witness of the Spirit—that is to say, the reality and the priceless superiority of the life hidden with Christ—is the deposit, the blue flower of Methodism.

And if we should ask: "Where is the source, where the fountain of our spiritual life, the one cause up the mountain-side from which flows down the living stream, by which Methodism has been the historic blessing which Almighty God has made it to mankind?" We should answer that that source is the death of Christ. We have followed him out of the city, as he went forth compassionate to open again the fountains of life for mankind; we know that the few left him, and that at the last he was as a shepherd, with the sheep scattered abroad, along, all along—and how alone! But we heard the falling waters of life, and when we pushed far enough up the mountain, even the mount of Calvary, we found Christ there at the fountain he had opened, dead both by and for the sin of the world. And the Methodist church has been a church of singing, a church of emotion, a church of witnessing, because it has gone continually to the source, to the place where was opened the fountain filled with blood, drawn from Immanuel's veins; where sinners plunged beneath that flood lose all their guilty stains. The source of power and the source of life to Methodism has been her testimony to the spot where men might find and know Jesus Christ as a personal and complete Savior—to the saved and sanctified life!

Well might Dr. William Hunt sing:

"There is a spot to me more dear
Than native vale or mountain;
A spot for which affection's tear
Springs grateful from its fountain;
'Tis not where kindred souls abound,
Though that were almost heaven;
But where I first my Savior found,
And felt my sins forgiven.

"O sacred hour, O hallowed spot,
Where love divine first found me!
Wherever falls my distant lot,
My heart will linger round thee;
And when from earth I rise to soar
Up to my home in heaven,
Down will I cast my eyes once more,
Where I was first forgiven."

For at that spot, that source, he had found his blue flower.—C. B. Spencer, D. D., in "The Blue Flower of Methodism."

Things Seen and Unseen.

The one killing, blasting superstition of the age, the blight which has fallen upon human thought, the mildew which works the decay or social morality, is the assumption that nothing is of consequence in this world which cannot be discerned by the senses; that no knowledge is certain of precious but the knowledge which is derived from experimental reasoning; that no possessions are of much account which cannot be turned into things measureable and ponderable. It underlies much of our modern education, which sets before itself no other aim than that of qualifying the person receiving it to accumulate material wealth. Now and then some small philosopher thinks he has made a perfect conclusive point against a college education when he points out that very few of our contemporary plutocrats have received such an education. The inevitable reply of every truly educated man has not occurred to him, that no man upon whom a college education had not been wasted could ever by any possibility, be found in that class. Sensible men who are accumulating wealth, know when they have enough. But such a philosopher understands the public to which he speaks, and knows that his argument will be accepted as unanswerable by the great majority. Why, indeed, they ask, should any man seek an education if it does not qualify him for greater success in accumulating the things which are seen? And what is success, if it is not the heaping up of these visible and tangible evidences of material prosperity?—Washington Gladden, D. D.

To-Morrow.

God's call is not a call for to-morrow. "To-day, if we will hear his voice, harden not your hearts, as in the provocation, when your fathers tempted me." God's grace always comes with dispatch; and if thou art drawn by God, thou wilt run after God, and not be talking about delays. To-morrow!—it is not written in the almanac of time. To-morrow!—it is in Satan's calendar, and nowhere else. To-morrow!—it is a rock whitened by the bones of mariners who have been wrecked upon it; it is the wrecker's light gleaming on the shore, luring poor ships to destruction. To-morrow!—it is the idiot's cup, which he fableth to lie at the foot of the rainbow, but which none hath ever found. To-morrow—it is the floating island of Lochlomond; which none hath ever seen. To-morrow!—it is a dream. To-morrow!—it is a delusion. To-morrow, aye, to-morrow you may lift up your eyes in hell, being in torments. Yonder clock says, "To-day;" thy pulse whispereth, "To-day;" I hear my heart speak as it beats, and it says, "To-day;" everything cries, "To-day;" and the Holy Ghost is in union with these things, and says: "To-day, if you will hear his voice, harden not your hearts." Sinner, are you inclined now to see the Saviour? Are you breathing a prayer now? Are you saying: "Now or never—I must be saved now"?—Charles H. Spurgeon.

That Racking Cough
Positively cured by
ALLEN'S LUNG BALSAM

BUY AND HELP.

I have for sale the following second hand books, property of preachers' widows who need what money they can get for them.

1 Set "Whedon's Commentary." 13 vols., good as new, used only 2 years, $9.

1 Set Matthew Henry's Commentary, good as new, 6 vols., $6.

1 Set Biblical Museum, 8 vols., almost good as new, $5.

1 Set Wesley's Sermons, 4 vols,, sheep binding, $2.

1 Set Wesley's Sermons 2 vols., cloth binding, $1.60.

The Revival and the Pastor by Peck, 60cts.

Letters on Baptism, 35cts.

10 Volumes of Spurgeon's Sermons, new, bought this year, $5.

1 Life and Times of Jessie Lee, 60cts.

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Office: 108½ West Washington Street.

We note with interest the arrangement by our Board of Missions for the opening of a Missionary Training School in McKendree church, Nashville, Tenn., in the coming January. The whole matter is fully explained by Dr. Lambuth, our senior Missionary Secretary, in these columns.

We would direct the attention of our readers to the full page advertisement of the Provident Savings Life Assurance Society, of New York, which will be found on the 16th page. The Peacock & Gold Company are the General Agents for North and South Carolina, and any one desiring insurance should address them at Greensboro, N. C.

Latest reports indicate the probability of another great battle between the Japanese and Russians near Mukden at any time. The armies have been greatly re-enforced and are strongly fortified. The Japanese seem determined to drive back the Russians and take possession of Mukden. The situation about Port Arthur is much the same as heretofore.

The damage on the coast in last Sunday's storm was very great, perhaps the worst in some respects in many years. This is quite early for so much snow and such long continued low temperature. Many people were unprepared and the suffering has been intense. Telegraph and telephone wires were down everywhere and there was great damage to shipping.

NOTICE TO PREACHERS AND SUBSCRIBERS.

A number of preachers failed to make settlement at Conference for the names sent in on our recent special proposition. These names were entered with the positive understanding that the money would be paid over at Conference, and unless the amount is sent within the next two weeks we will have to strike the names from our roll. We cannot publish the paper for nothing and all parties will do well to come to an understanding about this at once. We must urge the preachers to be careful and not send us the names of persons for whom they are not willing to become personally responsible. Our credit business, we are sorry to say, has heretofore been very unsatisfactory.

THE RESULT OF THE ELECTION.

Our last issue went to press in the midst of the great battle of ballots by which the policy of administration of the government, both of the State and Nation, was determined for another quadrennium. The result was not very different from what we had anticipated for sometime, though on the national ticket we had not expected such overwhelming majorities. Mr. Parker is evidently a stronger, truer man than the men who managed his campaign. While there was a show of agreement among the factional elements of the Democratic party, it was half-hearted, and there was little effort to conceal the hypocrisy of many who were at heart opposed to the man and his attitude on questions of national policy. No such diluted zeal can be relied on to turn the tide of public sentiment against a party in power, especially in a time of almost unprecedented prosperity.

We do not refer to this in any partizan sense. It is no part of our business to take sides in a political contest. Yet no reasonable person should expect us to be estopped from general comment on matters which vitally affect the public weal. There is a sense in which the after effect of the campaign may be demoralizing and tend to bring about unhappy and unfortunate results. All parties exaggerate in their effort to influence public sentiment. If all the dire predictions of politicians had come true, there would have been left in this country long ago but a small remnant to stand for the right, and our cherished institutions would have tumbled to ruin. But, happily, these things have not come to pass, and the result of the last election may go down in history as a lasting rebuke of small methods in the conduct of a great campaign.

One of the deplorable results of methods of personal abuse, is that a large portion of the people are thus disaffected before the ruler is chosen, and disqualified for according to him that deference and personal respect which is essential to the most successful administration. There has scarcely been a time in the memory of the writer when many of the best people of the country were not disqualified for rendering to the occupant of the White House just and reasonable respect because of the bitterness engendered by politicians before he was elected to office. Is such a system of political agitation wise? Is it safe for the government, and can it be relied upon to promote the happiness of the people and the stability of our institutions? We think not, and are glad that the signs of the times indicate a purpose to shake off the slavery of such a system and to establish a new order of things. There will, henceforth, we believe, be a demand for such men as leaders in political campaigns as can rise above methods of personal abuse, and project a campaign upon the broad basis of a clean, intelligent and dispassionate discussion of governmental principles and policies. By such methods a man may be chosen from either side and come into office with the hope of having the sympathy and respect of the people over whom he is to rule. God speed the day.

CONFERENCE NOTES.

The Conference contributed $960.61 for the American Bible Society.

It is cause for regret that there has been a decrease of 347 members of the Epworth League during the year.

The reports of the Woman's Foreign Missionary and the Woman's Home Mission Society were incorporated in that of the Board of Missions. The former raised $7,301.14, and the latter $1,742.52 during the year.

The Board of Missions recommended that the conference raise the ensuing year $16,000.00 for Foreign Missions and $8,000.00 for Domestic Missions. It was gratifying to all that the collections for missions this year footed up nearly $1,100.00 in excess of the assessments.

The sermon of Dr. Seth Ward, Missionary Secretary, on Sunday evening was one of the notable events of the Conference. There was not an old thread in the whole fabric of discourse, and the great congregation was profoundly impressed. We are all agreed that Dr. Ward is the right man in the right place.

There was unusual freshness and life in the Sunday-school Anniversary on Thursday evening. Dr. Atkins, our Sunday-school editor, always attractive, found a splendid second this year in Prof. Geo. A. Crowell, who occupied a place on the programme of the evening, and delivered a most timely and eloquent address.

Dr. DuBose, with his face wreathed in smiles, is enough to capture any conference, though he should mingle with them without a word. But with a speech which showers wreaths of thought, and pictures fields radiant with flowers and sunbeams, one finds as he listens the secret of the smile-wreathed face. A happy soul looks out of its palace of joy through the window-panes of radiant smiles. The Doctor ought to smile upon the Western North Carolina Conference, for it was on a pilgrimage to this Conference that he found her for whom he was willing to forsake all others.

There was an unusually large class of applicants for admission this year, besides several accessions from other churches, and transfers from other conferences. There is still hope for the depleted ranks to be filled as the older men fail and take their places on the retired list, or go up higher.

Rev. J. S. Nelson, who for fifty years has gone steadily forward in the work of a faithful itinerant, took a superannuate relation. It was sad to see this heroic spirit yield to the inevitable, but he did it in the same brave manner that he has faced the difficult work for half a century. The Conference generously contributed $89.65 for his relief. He will continue to reside in Charlotte.

The many sensible talks of Bishop Duncan, besides his sermon on Sunday morning, added no little to the profit of the occasion. Bishop Duncan is a master of ready wit and his presidency was punctuated by apt and pithy remarks which will be long remembered to the edification of those who heard him. The good Bishop will always have a large place in the hearts of our people. May his bow abide in strength.

Dr. John C. Kilgo, president of Trinity College, was at his best, both in the educational address delivered on Saturday evening and in his sermon at Tryon Street church on Sunday morning. As always, in both address and sermon, he swept the horizon of thought and sent his hearers away with a true conception of the exaltation of manhood in redemption. Dr. Kilgo contributed much to the making of this one of the greatest conferences we have ever held. Charlotte Methodism, as well as the Methodism of all Western North Carolina, will long feel the inspiration of this Conference.

Rev. H. L. Atkins, presiding elder of the Shelby district last year, left Shelby just on the eve of the meeting of the Conference, for El Paso, Texas. He felt compelled to do this under the advice of his physician, his health having failed so rapidly. The district was represented in the cabinet by Rev. R. M. Hoyle. Great solicitude is felt for Brother Atkins in this great affliction, as he went alone on the trip, and was so weakened that he could scarcely travel. It was a gracious and appropriate act of the Conference to make up a purse of more than $400.00 for his relief. A body of Methodist preachers can be relied on to stand by a brother in trouble. We sincerely hope and pray that the climate may prove the means of Brother Atkin's recovery.

THE MISSIONARY TRAINING SCHOOL.

WALTER R. LAMBUTH.

The General Conference of the Methodist Episcopal Church, South, held in Dallas, Texas, in 1902, authorized a system of city missions in the following terms: "The Board of Missions shall be authorized to organize, with the endorsement of the Annual Conference, and in co-operation with the Annual Conference Board of Missions, a system of city missions. These city missions shall in all cases co-operate as far as possible with the Church Extension Board and with the Woman's Home Mission Board."

In pursuance of the foregoing, a draft of a plan of city missions was submitted to the Board of Missions at its annual meeting in St. Louis, May, 1904, by the Secretaries and was adopted. This plan provided for the development and training of a corps of city missionaries and required at the same time that the Secretaries should make a careful study of the field in relation to conditions among our city, factory, mining, and rural populations. The results of their inquiries to be published in our church papers.

At the Annual Meeting of the Board of Missions

in Waco, Texas, in May last, another step was taken authorizing the establishment of a Missionary Training School in the following terms: "Resolved that the Secretaries be authorized to arrange for a Training School or school of methods to be opened in the months of January, February and March, and that our candidates for work in the foreign fields, as far as possible, be required to attend."

EUGENE R. HENDRIX,
CHARLES B. GALLOWAY.

It will hardly be necessary to emphasize the need of this provision the Board has so wisely made. We have been for fifty years sending men to the foreign field without any special instruction as to the character of work they were expected to do, the equipment required, the care of their health, (often in a trying climate), the problems to be solved, and the policy to be pursued in the light of the experience of other Boards and of missionary effort during at least a century of modern missions. The writer himself was sent to the field with scant knowledge of book-keeping and absolutely none of architecture. And yet, during the first ten years he had to act as Treasurer of the Mission, later on as Superintendent of two missions, China and Japan, at different times; and had to build two churches, three residences, one hospital, and three school buildings. There is scarcely a missionary who remains on the field for a decade without having at some time or other, to build, to translate, to nurse the sick, to keep accounts, to establish schools, to teach the Word, and to have the care of several native churches. Careful instruction both by lectures and in conferences upon the part of our Bishops and the Secretaries of our Board who have first hand knowledge of the needs of the fields and the demands made upon the outgoing missionary can not fail of being beneficial. The case should be put in even stronger terms. Such instruction has become absolutely necessary if we would keep our working force up to the highest state of efficiency.

That which is true of our foreign missionaries applies with equal force to the heroic men who are appointed to our domestic missions. With the most meagre provision financially and almost without equipment, many of them go to posts of difficulty under conditions which try men's souls and which are scarcely less exacting than those in the regions beyond. We have thirteen hundred of these men in our Church at home. If only a few could be relieved annually by their presiding elders, for four weeks even, the heartening and inspiration which might come through Bible study and daily conference with each other and with a few presiding elders of experience who might meet with them, must surely result in some spiritual uplift and in valuable light thrown upon the problem of missions among factory people, in mining districts, among foreigners within our borders and in behalf of those so difficult to reach in our cities. If some laymen could furnish us with a small fund it would be a pleasure to place at least two new books in the hands of each of these hard-worked and hard-pressed men, as an addition to their library when they go out from the Training School. It is probable that not one hundred of the thirteen hundred have been able to buy two new books a year for the past five years. The supreme problem of missions at home is not so much the mission church as it is the man in charge of the mission church. Give him the inspiration and equipment and the question of a self-supporting, self-propagating church will be solved.

Our Training School will open January 4th in McKendree church, Nashville, Tennessee. The month of January to be devoted largely to foreign missions and February to home missions. Three of our Bishops who have been in charge of foreign fields will deliver addresses, in addition to the more didactic work by members of the Theological Faculty of the Vanderbilt University, a number of connectional officers, some of our returned missionaries, Dr. John F. Goucher of the Methodist Episcopal Church, and Dr. S. H. Chester, Secretary of the Presbyterian Board, and a number of others.

There will be neither recitation nor examination. But original papers on subjects will be requested and an earnest, thorough-going and prayerful study of the great missionary questions of the day sought for. The matriculation fee of one dollar and a tuition fee of five dollars for the entire term—will be required to meet the current expenses of the school. A scholarship of $25 ought to cover these items of expense and board and lodging for four weeks. It is to be hoped that a number of annual conferences and individuals will follow the example of the Tennessee Conference Board of Missions which has provided through voluntary pledges ten scholarships for one month.

Bishop Hendrix has rightly styled this a "School of Methods." We purpose to meet in one of the historic churches of Methodism. It is eminently appropriate that we should center this movement in a Church which has been for years a hive of activity for we shall come together to study church methods, the English Bible from a devotional standpoint and how to impart its truths; and with the supreme object of qualifying our students for Christian service. May this also prove to be under the leadership of the Holy Spirit "A School of Prayer and of Power."

CONFERENCE PROGEEDINGS.

[Concluded from 4th page.]

Church. He is thoroughly interested and enthused with the work he is doing and speaks from a live experience.

SIXTH DAY—MORNING SESSION.

Conference met at 9:30 o'clock, with Bishop Duncan in the chair.

Rev. R. W. Pickens conducted the devotional exercises.

The minutes of the previous session were read and approved.

The following were announced as transferred to other conferences: J. S. Ragan to the Kentucky conference, A. R. Surratt to the North Carolina Conference, G. E. Eaves to the Missouri conference, and C. C. Thompson to the Pacific conference.

The following were announced as received by transfer: T. W. Watts, of the Kentucky conference, and D. L. Reid, of the Baltimore conference.

The call of the 20th question was resumed and completed.

Richard L. Ownby was admitted on trial, under call of question 1, and, on motion, his credentials, which were surrendered four years ago to this body, were restored by vote of the Conference.

The presiding elders were authorized to employ local preachers, R. B. Clarke, A. L. Coburn and K. W. York as supplies.

The credentials of W. L. Dawson were restored by vote of Conference, he being constituted a local elders by this action.

A collection amounting to $89.65 was taken for Rev. J. S. Nelson.

The committee on conference relations submitted its report, which was adopted.

Reports were received from the Board of Missions, Board of Education, Committee on Divorce, Committee on Church Property, Committee on Temperance, Bible Cause, District Conference Records, Epworth League Board, Church Extension Board, which were all adopted unanimously.

A paper was adopted encouraging the undergraduate preachers in the matter of availing themselves of the Correspondence Course now offered by Vanderbilt University.

Question 45: "Where shall the next session of the Conference be held"? Answer: Greensboro.

Conference adjourned at 1 p. m. to meet at 3 o'clock, the benediction being pronounced by J. H. Weaver.

AFTERNOON SESSION.

The Conference met at 3 p. m., being called to order by Bishop Duncan. Rev. J. W. Wheeler conducted the religious exercises. The minutes of the morning session were read and adopted.

A resolution was adopted thanking the good people of Charlotte for kind entertainment.

On motion, a permanent committee of entertainment was appointed consisting of James Atkins, J. D. Arnold and S. B. Turrentine.

Question 46 was answered (see appointments) and the Conference adjourned sine die with the benediction by Bishop Duncan.

TRINITY COLLEGE NOTES.

The Columbian and Hesperian Literary Societies have arranged to have an inter-society debate to be held in Craven Memorial Hall, December 17th. The Columbian Society will be represented by Messrs. S. B. Underwood and J. A. Morgan, and the Hesperian Society by Messrs. J. T. Jerome and C. R. Warren, alternate L. T. Singleton. The subject for debate is, "Resolved, That the franchise laws of the Southern States should not by their terms or methods of execution provide means for discrimination between the races, but that they should exclude from the right of suffrage all persons of both races who cannot read and write."

The preliminary debate to select representatives for the debate to be held with Randolph-Macon will be held Saturday evening, December 10th. Sixteen men have entered the contest.

An arrangement has been recently made between Watts Hospital and Trinity College and Trinity Park School whereby any student of the college and school, upon the payment of a fee of one dollar, may be guaranteed for one year all necessary hospital treatment in case of illness. This treatment consists of medicine, bed, board, and nurse. The physician is to be selected and paid by the student himself. The prescribed number of students has paid the fee and the arrangement is now in effect. Watts Hospital, which will thus serve the college as an infirmary, is located on grounds adjoining Trinity Park. It was built and endowed by Mr. George W. Watts, a well known citizen of Durham, and the valuation of the hospital property and its endowment amounts to sixty thousand dollars. The institution is well equipped and is provided with a staff of experienced nurses. The liberal policy of the Hospital trustees thus enables Trinity College to offer exceptional facilities for the proper care of the sick among the students.

President Kilgo and Prof. J. A. Bivins are in Charlotte attending the session of the Western North Carolina Conference, and also the meeting of the North Carolina Library Association. Dr. Kilgo and Prof. Bivins are both on the programme to speak before this organization.

Prof. Durham is also attending the Conference in Charlotte.

Dr. Few has returned from New Orleans where he represented Trinity College at the meeting of the Association of Colleges and Preparatory Schools of the Southern States.

The Christmas Delineator.

The December Delineator, with its message of good cheer and helpfulness, will be welcomed in every home. The fashion pages are unusually attractive, illustrating and describing the very latest modes in a way to make their construction during the busy festive season a pleasure instead of a task, and the literary and pictorial features are of rare excellence. A selection of Love Songs from the Wagner Operas, rendered into English by Richard de Gallienne and beautifully illustrated in colors by J. C. Leyendecker, occupies a prominent place, and a chapter in the Composers' series, relating the Romance of Wagner and Cosima, is an interesting supplement to the lyrics. A very clever paper entitled "The Court Circles of the Republic," describes some unique phases of Washington social life is from an unnamed contributor, who is said to write from the inner circles of society. There are short stories from the pens of F. Hopkinson Smith, Robert Grant, Alice Brown, Mary Stewart Cutting and Elmore Elliott Peake, and such interesting writers as Julia Magruder, L. Frank Baum, and Grace MacGowan Cooke hold the attention of the children. Many Christmas suggestions are given in needlework and the Cookery pages are redolent of the Christmas feast. In addition, there are the regular departments of the magazine, with many special articles on topics relating to woman's interests within and without the home.

The home in which prayer is not offered in the family circle at least once each day is as a ship without a rudder. It is bound nowhere, and must sooner or later go on the rocks.—Epworth Era.

The Family Circle.

What Prayer Can Do.

"No," said the lawyer. "I shan't press your claim against that man. You can get some one else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be a little money in it; but it would come from the sale of the little house the man occupies and calls his 'home.' But I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"Not at all."

"I suppose the old fellow begged hard to be let off?"

"Well, yes, he did."

"And, you caved in, likely?"

"Yes"

"What in creation did you do?"

"I believe I shed a few tears."

"The old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I ask whom did he address in your hearing?"

"God Almighty."

"He took to praying, did he?"

"Not for my benefit in the least. You see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me; so I stepped into the little hall, and saw through the crack of the door a cosy sitting-room, and there on the bed, with her silver head high on the pillows, was an old lady, who looked for all the world just like my mother did the last time I saw her on earth I was on the point of knocking again, when she said, 'Come, Father, now begin; I am all ready.' Down on his knees by her side went the old white haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began. First, he reminded God that they were still his submissive children, mother and he, and, no matter what he saw fit to bring upon them, they should not rebel against his will. Of course, it was going to be hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; and oh, how different it might have been if only one of the boys had been spared! Then his voice kind of broke, and a thin, white hand stole from under the coverlid, and moved softly over his snowy head. Then he went on to repeat that nothing could ever be so sharp again as the parting with those three sons—unless mother and he should be separated! But at last, he fell to comforting himself with the fact that the good Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the alms-house—a place they prayed to be delivered from, if it could be consistent with God's will. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. At last he prayed for God's blessing upon those about to demand justice."

Then the lawyer continued, more slowly than ever, "And—I—believe I had rather go to the poorhouse myself to night than to stain my hands and heart with the blood of such persecution as that."

"Little afraid to defeat the old man's prayer, eh?"

"Bless your soul, man, you couldn't defeat that prayer. I tell you he left it all subject to the will of God; but he claimed that we were told to make known our desires to him. But, of all the pleading I ever heard, that moved me most. You see, I was taught that kind of things myself in my childhood, and why I was sent to hear that prayer I am sure I don't know—but I hand the case over."

"I wish," said the client, uneasily, "I wish you hadn't told me about that old man's prayer."

"Why so?"

"Well, because I want the money the place would bring. I was taught the Bible straight enough when I was a youngster, and hate to run counter to what you tell me about it. I wish you had not heard a word about it; and another time I would not listen to petitions not intended for my ears"

The lawyer smiled.

"My dear fellow," he said, "you are wrong again. It was intended for my ears and yours, too; and God Almighty intended it. My old mother used to sing about 'God moves in a mysterious way,' I remember."

"Well, my mother used to sing it, too," said the client, and he twisted the claim papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer —Selected.

The Young Man's Side.

There died recently in Chicago a successful merchant, who in the long course of a busy life never forgot that he had been a boy.

"In the whole world," he often said, "there is no one else equal to a fine, strong, clean young man—except a fine, strong, clean young woman"

He not only believed that, but he acted on his belief. So it happened that no business was ever so pressing that he had not time when he found a youth of the kind described, to seek employment for him in his own office or with some acquaintance.

"Business is a little slack just now," the acquaintance would sometimes say. "I'm afraid I cannot find room for another man—one who has no experience."

"Don't tell me you are going to let this opportunity go by," the other would interrupt. "Why, you can't afford to. Room for him? Who asked you to 'make room for him'? Give him a chance. "He'll make his own room. Here's a young man—do you realize what that means? One of the noblest creatures in the world. Not only a man like you and me, but young, with all the world before him. He offers to give you his whole power, to come into your business and use his God given intelligence in mastering and improving it. You are asked to accept a favor—and if you don't some more enterprising rival will. Take him while you can get him; you may not have another chance."

Boys who deserve such introductions are not so rare as is sometimes thought. This man had a faculty for finding them and for bringing out by stimulating words the very best in them. And he brought home to many employers besides himself the fact that a boy seeking word, if he be the right kind of a boy, is offering in his manly ambitions something for which the money paid is in no sense a return.—The Youth's Companion.

HoW to Keep Young.

To keep young in mind is a great blessing, and we could do this by surrounding ourselves with interests, and especially the interests and pleasures of the young. We must have, indeed, the young of both sexes about us, those fresh, innocent lives who never look upon us as old as long as we love and care for them, but take us always on trust.

With boys, you may keep the everlasting secret of youth by entering into their lessons first, then their play or sports; and, lastly, the absorbing interest of their business or profession. With girls, as some one has beautifully written, "You must be their companion. The love between a mother and daughter is a very fair and gracious tie, but to gain it you must find the golden mean between priggishness and want of dignity, for you must enjoy life without being frivolous; you must guide unconsciously, so that the check is unnoticed; you must learn the art of making new friendships, to appreciate new impressions, to move with the times; and, above all, you must never appear dowdy!" It is a great mistake; but alas! too common a one, to neglect dress; it is absolutely imperative that the middle aged woman be garbed becomingly and well. Dress to a woman is like the setting to a jewel. It is a duty we owe to ourselves and to the world in general. We are always influenced by our surroundings, and a well-dressed woman has the same effect on our senses as a charming picture or a melodious strain of music. Believe me, there is a dignity, as well as a grace, in dress which does much to influence those about us. It is the duty for every woman, at all times of her life, to look as beautiful as possible —Alic. E. Argente.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work.—The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Our Little Folks.

Smiling His Way.

The time has been long and weary since Stanley Miller had received his accident.

For many weeks it seemed that he could hardly live, or, if he did, that he must remain a cripple; but at last there was hope, indeed, almost a certainty, that sometimes he might be well.

Oh, what pathetic patience children have under suffering that would daunt men! And Stanley had scarcely murmured, only as his head cleared and his eyes brightened the blank brick wall of the next house, which was all he could see from his bedroom window, became very tiresome.

At last his mother, so tender in love and sympathy, moved his bed into her little parlor and placed it by a window.

Oh, how good the street looked to the boy! His heart seemed to fill and glow with love for every person, and even the horses and dogs that passed his window.

"But, mamma," he said after a time, "the people can see me, too; and they turn and look, and look so sorry for me. I don't want to make folks feel bad, mamma!"

"My dear, they can't help feeling sorry for a boy who has to be shut in from all the bright summer weather; but if they see that you look cheerful and smiling that will make them glad again. You have been so good and patient all along, dearie, that it has made the trouble easier for us all."

And so the passers-by who looked in the window of the little house in Dean street saw the smiling face of a child who lay bolstered up on his pillows; and soon many of them gave him an answering smile and nod. "I'm getting to know the folks," said Stanley, after a while."

The Millers had only moved to that street a few months before and had made but few acquaintances.

"I know just what time the regular ones go by, mamma. It's fun to watch for 'em, an' they most always smile at me."

At last, when the days grew warm enough for the sash to be raised, one and another would stop outside for a word or so, and gifts of fruit and flowers and picture papers were passed inside.

The children came and talked to the invalid and lent him their toys and books; and the hurdy-gurdy men played their most rollicking tunes for his pleasure.

Stanley never dreamed that his smiling face was a real help to others; but one morning a carpenter said to a comrade:

"I used to go grumbling to my work on account of being a little lame with rheumatiz, but since I've seen him a-layin' there so cheerful I've been ashamed of myself and am thankful that I'm able to walk an' do my day's work. The little chap's been a real blessin' to me!"

When at last the bed was taken away and the boy could sit on the steps or go a little way up and down the street, he found that he had smiled his way into hundreds of loving hearts.—Emma A. Lente.

How Alice Found Her Mamma.

Alice was a doll. So her mamma was a little girl, of course—a little girl named Lina. Now there was to be held, in the old city of Salem, a big three days' fair, and Lina's mamma was to help at one of the tables. She took her little daughter with her, and the child spent whole days, only going home for the dinners.

You must know that in those days the beautiful dolls with porcelain heads, glass eyes, and real hair, were not at all common, as they are now. Sometimes some fortunate little maiden would have an aunt or a generous minded uncle who traveled a great deal, and who would bring her one from the far-away city of Paris—but such dolls were not often seen.

On the very first day of the Fair Lina was watching some ladies arrange the table that stood next to her mother's, and right in the center they placed a beautiful doll, the loveliest doll that she had ever seen. She had long flaxen hair and blue eyes, and her lovely head would turn, and each day she was dressed in a charming new gown.

Lina loved dollies more even than most little girls do, and from the moment she first saw this one, it seemed to her as if there were nothing else in the whole fair worth looking at. She used to stand by that table by the hour, and gaze at the lovely doll child, and wonder how it would seem to own such a dolly as that.

One day she was dressed in a dainty white dress, all tucked and ruffled; another day she wore a black-and-white Japanese silk all trimmed with rows of cherry velvet; and this dress was made real little girl style, "all-buttoned up and down" behind with wee cherry-colored buttons; and on that day she carried a little jump-rope in her hand, as if she were just going out to play. On the third day she was dressed in blue poplin, trimmed with narrow white silk fringe, and she had a charming little blue parasol, just to match, that would open and shut. A red-lined sealskin sack and cap were displayed as belonging to her, and other pretty hats.

Each day she grew to be more wonderful and more entirely delightful to the little girl, who stood by the table and looked and looked with longing eyes.

The dolly stood in her place till the very end of the fair, and almost everybody who came to look at her saw also the little girl with the eager face, and many people wished that she might have the doll, which she evidently so much admired.

Now it so happened that the lady who did have the doll was a dear friend of the little girl's mother, and she had watched the quiet upturned face many times while the fair was going on. Her own children were all grown up, and did not care to play with dolls at all, so perhaps you can guess what she did with this beautiful creature, all nicely put up, with her whole wardrobe, her jump-rope and sunshade, in a large, dark green box!

On New Year's morning, which came only a few days after the fair had closed, Lina heard her mother calling to her, and the dear mother-voice had a great deal of love and gladness in it, as it said:

"Come, little daughter, come into the sitting room; there is something here for you!"

Quickly the child ran, and there on the sofa lay a large, dark-green box, plainly marked with her name. Her mother left the room, so that Lina was all alone with the big box—I think she may have peeped through the crack of the door, for I am quite sure she would have wanted to see her lassie's face when she lifted the cover.

Well, the cover was lifted, and there, inside, lay the beautiful doll—the very one that Lina had loved so at the fair, and thought she should never see again—there she lay, and she was her very own now, her own to keep!

She named her Alice, and she loved her just as a little mamma should love her child; and she kept her—how long do you think? She kept her till she was a grown up woman, and had a little golden-haired girl of her own! And now this little golden-haired girl plays with Alice.—Emelyn D. Chandler, in the Congregationalist.

A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1 00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

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Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, GREENSBORO, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

How to Run a Woman's Foreign Missionary Society in a Country Church.

(Paper prepared and read by Mrs. Sallie E. Jones at the Shelby District Meeting)

When asked, by the District Secretary, to prepare a paper to be read before this meeting, I was told that I might draw as largely from my experience as I desired.

In reviewing the workings of our auxiliary, during the three years of its existence, I see one quality which has seemed to be most needed, that is tenacity. Never give-it up ness, although the conditions be never so discouraging.

But to acquire and retain that quality, I find that the first requisite a country church must have is a thorough preparation. We all can understand how very useless it would be to set a scion of some rare and beautiful tree in unprepared soil. Just so with the scion of this great missionary plant, that is sending its fruits so far and wide. The soil, the minds and hearts of the people, must be impregnated by the things upon which it can feed.

In the preparation we must have consecration to the service of the Master. A feeling as regards a duty like that of the Apostel Paul, "For necessity is laid upon me; yea, woe is unto me" if I do not those things which the Holy Spirit directs.

Are consciences awakened without knowledge? I fear not. Then knowledge is very essential. Knowledge of the Word of God, that we may learn our duty there. Knowledge of the world at large and the needs of others, that we may be made to feel our kinship with all mankind. Knowledge of the great missionary movements of the church, that we may be enabled to see our place in the work. Knowledge begets sympathy, and when filled with a loving sympathy we are willing to spend and be spent for others.

In disseminating this much needed information and bringing the church up to this state of preparation, there are several aids. First, by reading and studying the Bible, the church papers, and missionary literature. Second, by attending missionary meetings "As iron sharpeneth; so a man sharpeneth the countenance of his friend." Third, the most effectual way, by catching missionary zeal and enthusiasm from the pastor. I say this is the most effectual way because most people hear much more understandingly than they read. Besides, the printed page is feeble when compared with words coming from a heart filled with the Holy Ghost, and through lips that have been touched by a live coal from off the altar.

As "faith cometh by hearing" we get possession of another needful qualification. In our auxiliary work we need faith in God, believing that he will use our service as the Saviour used the loaves and fishes of the lad. Faith in our work, and faith in our leaders, assured that the plans laid by the Missionary Board are wise, and we are willing to perform our part.

Knowledge of our work, with strong faith, supported by the Holy Spirit's witness, will give an enthusiasm which is a great aid in making the work attractive to others, and so win them to join in the work with us. Lack of holy enthusiasm (I shall call it) causes injury to auxiliary work. Without it we can not do our best, and the weaker ones become indifferent when the leaders lose enthusiasm.

Prayer—I do not wish to be understood to consider prayer the last or the least. Prayer is a key by which we gain and retain all the other qualifications

If the people of the church, not the women only but the men, also, have these graces and qualifications, the women will be able, by the aid of Divine grace, to do the things which are incidental to running a Woman's Foreign Missionary Society.

(MRS.) SALLIE E. JONES.

On Aiming to Hit.

A venerable deacon of a rural Congregational church recently gave some valuable observations on having an object and aiming to accomplish it. He was speaking at a meeting of a conference of churches in favor of adopting a foreign missionary. He had noticed in the battles of the Civil War, in which he himself had fought, that different men shot in different ways. Some loaded their guns in nervous excitement and fired without much aim, usually into the ground or into the air. But others loaded carefully and deliberately; then, choosing a good position, leveled their rifles on a definite man or group of men, and fired. This shooting at a definite enemy resulted in defeating the enemy.

In missionary work, especially in securing money and promoting mission study, there are some aiming at nothing. Those who do usually hit it. But such indifferent missionary warfare is happily on the decrease, for if ever the Christian young people were giving careful attention to practical missionary work it is now. What are some good targets?

To start at least one mission study class, using "Sunrise in the Sunrise Kingdom," before October 15 or November 1, is a worthy definite aim. To pray daily for some missionary or the accomplishment of some good work on the foreign mission field is another. To begin each day by saying prayerfully that if God shows you any opportunity of doing anything to hasten the evangelization of the world, you will do it for Christ's sake, is a consecration worthy of the most devoted missionary who ever lived. To consider that if you cannot do in person your gifts to foreign missions will be truly acceptable to God is a check to selfishness, to create in the young people's society an eager desire to study or give, that eventually God may have willing volunteers for service in foreign lands,—these, and others that will be suggested to every thoughtful young Christian leader, are Christlike objects to which to attain. Life cannot be full and complete until our aims are made definite and our purpose deliberate in achieving the fruits of Christ's Spirit.—Missionary Herald.

What They Learn in China.

A young Chinaman has written for the Mission Daysprings an interesting description of the books used by schoolboys in China. He says the little fellow of five or six years has to learn, first of all, about a thousand Chinese characters. The teacher writes each of these on a small, square, red paper. Next come a few small books, one of which is "Fidelity to Parents," and then the small student is given the books of Mencius, one of Confucius's disciples, which treat of politics. Then the young Chinaman says: "The 'Five Creed,' as we call it in Chinese, 'Wu King,' will now seek its way to the land of the student."

One of the five books contains poetry relating to the wonderful work done by ancient kings; another tells of China's "Golden Age," when "the empire was so peaceful that one could sleep very quietly without closing his doors in the night." The third book was written by one Von Wong while in prison, of whom the young author says: "It is not untrue that Von Wong himself was a little prophetical." The fourth book is on rites and etiquette, while the last is one of the greatest works of Confucius, and is historical.

Beyond Confucius it is difficult to go. The schoolboy sees the picture of the old philosopher on the wall of the school-room and bows before it until his head knocks the floor. He is taught to look backward and to believe that all wisdom is embodied in the teachings of this man. "Confucius, Confucius, great is Confucius," is a Chinese refrain. Dr. Kilburn says: "The Chinese have no arithmetic, and no geography. Once upon a time I saw a map of the world made in China. It represents China as 'the Middle Kingdom.' In 'the four seas,' which are believed to surround China, there were certain small islands labeled Great Britain, France, United States, and Russia. . . . Sometimes we venture to tell them that it is the earth which moves, while the sun stands still. Such things may be true of foreign lands, they say; but as for China, every one knows that in the Middle Kingdom the earth keeps perfectly still and the sun moves." So there is not only heathenism and superstition in China, but dense ignorance—'gnorance of the great round earth, with its progressive nations, and of all practical science.—Woman's Missionary Advocate.

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Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

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jan22-1y. G. A. GRIMSLEY, Secretary.

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, MT. AIRY, N C.

A Word About the Finances of the Woman's Home Mission Society.

MY DEAR SISTERS:—I presume that a large number, if not all, of you have seen a copy of the minutes of our last annual meeting held in Brevard in June. I hope every one has read the report of the Finance Committee. It is to this report that I wish to call your attention, and, if possible, to get the arrest of thought that will lead to greater efforts.

Let's look into the matter and see to what uses our money is put after it leaves our purses.

In order to be a member of the Woman's Home Mission Society we pay the small sum of 10 cents per month—$1 20 per year. What is done with this? Where does it go? At the close of each quarter the auxiliary treasurer sends it to the conference treasurer, who in turn reports and sends it to the general treasurer. The general treasurer expends one-half of the dues in helping to build parsonages in needy places in our Southern Methodism, and

1 Returns one half to our own conference to be used for the same purpose within our own borders.

2. That is what becomes of the $1.20 dues. Now what are the incidental expenses? The Conference Expense Fund. The small sum of 25 cents a year is expected of every member, 15 cents of which is sent to the conference treasurer to help meet the running expenses of the conference society.

3. And the remaining 10 cents is used by the local auxiliary to defray the expenses of a delegate to the annual meeting.

4. The Board, of which we are the rank and file, asks each member to give one dollar more toward the support of the schools in our mountain sections, the Chinese and Japanese missions on our western coast and the Cuban school of Florida.

5. If only a few are left to carry on this great work, then indeed would it become a burden, but by each member's paying less than ten cents a month for this cause there is no burden on any one. All adult mite-box collections and week of prayer money can be used in this way. Should there be of our dear good women those who feel that they cannot pay more than their dues, let others whom God has so wonderfully blessed with means not confine themselves to the one dollar, but give as they have been prospered. Thus the average will be maintained and our conference will meet what is laid upon it. By the annual payment of 25 cents more we will be able to sustain a scholarship in the Scarritt Bible and Training School to educate our girls for deaconesses and other church work, so much needed, especially in our cities.

6. Now by the payment of the meager sum of $2.70 in a whole year we will be helping on the Father's Kingdom along lines that are not touched by any other means. Whoever knew of $2 70 doing so much good?

Notice the six points alluded to above. Some one may say we have contributed to our own Brevard school, and they can't expect us to pay so much. That is true, you have contributed to this school and may our Father richly bless you for it, but have you ever thought who pays the salaries of the teachers in Brevard school, and where they get the money? The Board pays these teachers. The appropriation last year being $1500. Where does the Board get the money. A part of it comes by that one dollar per member asked for.

Should our membership average the extra dollar per member this would amount to only six or seven hundred dollars while it takes more than double that amount to run the school in our own borders and for the children of our own state.

Dear sisters of Western North Carolina we must do our part as loyal Methodists.

Our General Conference recognizes only two societies for the women of Southern Methodism—the Foreign Missionary Society and the Home Mission Society—and when we stand at the altar of the church and solemnly promise to support the institutions of the church of our choice, and then refuse to belong to these societies and not give of our means for the support of the works they represent, what excuse will avail when we stand before the Judge of all the earth?

None are so poor, so obscure, or so busy but that they should feel it a blessed privilege to help by their prayers and means—to be a co-worker with the Father of the universe in bringing the world to Christ.

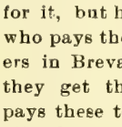
You may not acknowledge it, you may try to ease your conscience on this line, but you cannot wipe out the fact that God has a work for you to do.

Then, sister, put yourself in line and go to work and after the conflicts and work are over He will say "It is enough, come up higher." "Be thou faithful unto death and I will give thee a crown of life," Rev. 2:10. Let each of us take the lines of Dr. Van Dyke and make them the prayer of our own heart.

"O God, make of us what thou wilt,
Guide Thou the labour of our hand,
Let all our work be surely built
As Thou, the architect hast planned,
But whatsoe'er thy power shall make
Of these frail lives, do not forsake
Thy dwelling. Let thy presence rest
Forever in the temple of our breast."

May each of us study to show ourselves "a workman that needeth not to be ashamed." Let's go to work in earnest and thus in blessing others our own lives will be enlarged and enriched.

Yours for service,
FRANCES E. ROSS,
Treas. H. M. S. of W. N. C. Conf.


Wire Railing and Ornamental
WIRE WORKS.
DUFUR & CO.
No. 311 N. Howard St., Baltimore, Md.
Manufacturing wire railing for cemeteries, balconies, &c.; selves, fenders, cages, sand and coal screens, woven wire, etc. Also iron bedsteads, chairs settees, &c.


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Not promptly treated, often end in Pneumonia or Consumption.
Gowan's Pneumonia Cure is a very quick and effective remedy for sore throat, coughs, colds, congested lungs, etc. It allays fever and inflammation; scatters congestion and relieves all pain. It is the only known specific for Pneumonia and has cured thousands of desperate cases where all else failed. Used externally.
Sold by Druggists, $1.00 a Bottle.
Mr. W. B Bagwell, a well known business man of Durham, N. C., says: "My little niece had been sick for months with inflamed chest; protracted cough and congested lungs and had become very much emaciated. From the first application of Gowan's Pneumonia Cure she began to improve and in a few days was romping over the house. I think Gowan's Pneumonia Cure is a wonderful remedy and advise every one troubled with throat, chest or lung ailments to try it."
Dr. George F. Brock, a prominent physician of Brock, N. C., says: "Some time ago I received a bottle of Gowan's Pneumonia Cure. After trying it in a case of congested lungs, it gives me pleasure to state that it gave entire satisfaction."
If your druggist cannot supply you, write to
Gowan Medical Co., Durham, N. C.

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50 FINE ROCKERS, quartered Golden Oak finish like enclosed cut for $3 85 or 2 for $7.50 delivered at any depot in Virginia or North Carolina. Here is a rocker you would pay $5 or $6 for elsewhere. Many other new and attractive bargains in all lines at this time. Do not fail to see us if you want Furniture, Carpets Pianos or Organs. We keep the best and we quote the lowest known prices
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THIS PAPER offers excellent advantages to advertisers.

The Farm and Garden.

POULTRY NOTES.

From Farm and Fireside.

Plastered Houses.

If all poultry houses were lathed, and plastered with two coats of mortar, the lice problem would be solved and the cold drafts shut off. To destroy lice it would then only be necessary to burn enough sulphur in the poultry-house once a week to fill it with dense fumes, keeping it shut for an hour, and the work would be done. When the house is not lathed and plastered it is not close enough, and too much fresh air comes in when the sulphur is burning. Whitewashing will also be easier on a plastered wall, and the poultry-house will be warm in winter, and the hens more comfortable and profitable.

Roup.

When roup appears in a flock, and rapidly spreads, the probability is that it is in a form that is highly contagious, and that one hen in the flock has caused all the trouble. A fowl may have the germs of roup within itself, and they may remain dormant under good conditions and surroundings, but the first exposure to the cold may be the beginning of its appearance as an ailment, and other fowls in contact with it—that drink from the same water fountain, or pick over the same ground—may become affected, and the disease from one to the other. It is best at such a stage to destroy all sick birds, disinfect and get new stock.

Rapid Feathering of Chicks.

The feathering of chicks depends on several matters, but much also depends on the breed of the chicks. The chicks of non sitting breeds seem to begin to shoot out feathers from the wings before they are two days old, which is a drawback, as rapid feathers is weakening. Brahma and Cochin chicks feather very slowly, sometimes appearing to be almost naked for weeks; but they are hardy, and stand it well, as they are not weakened by rapid feathering. Sometimes the backs of the chicks will be against the hot pipes of brooders, causing loss of feathers on that portion of the body. It has been found that when chickens feather slowly more of them are raised, as they are not weakened by growing a large covering of feathers at an age when they cannot endure the process.

Get Out of the Ruts.

It is surprising how many people there are who get into a rut and stay there—keep on doing things in the same old way, without making any effort to improve upon it or change it in any way, though often complaining about the drudgery and long hours of labor entailed. One good woman of my acquaintance used to rise early on wash-day to try to finish the task before noon, but always failed to accomplish her desire. She had one wash-boiler, and that was filled and set on the stove as soon as she arose. After the dishes were washed the water soon became hot enough for business, and was transferred to the washing-machine, the boiler being refilled to boil clothes in. She would have all her white clothes ready for boiling long before the water was hot enough, and they would have to wait while she proceeded with the colored clothes. She lost a great deal of valuable time boiling the clothes before running them through the "second water;" then came the rinsing and bluing, and finally the colored clothes. When she was complaining about the washing task one day I suggested that she procure another boiler, and by the time the white clothes were ready for boiling, the second boiler would be ready for them, and the boiling would be going on while she wrestled with the colored articles. The idea had never entered her head. She procured another boiler, and after that always finished the washing job before noon.

I knew a farmer who had his corn-crib about two hundred feet from his feed-lots and stables, and carried all the corn his stock required that distance in a basket. The old crib had to be rebuilt, and he decided to put the new one on the same spot. I said, "Wouldn't it be a good idea to erect the new one closer to the feed lots and stable?" He studied the matter for about ten minutes, and then said he believed it would. A month afterward he said, "I wonder why it never occurred to me to place that crib of mine nearer to the feed lots? You have no idea how much time and lugging of corn it would have saved."

There are probably fifty tasks or chores in every house that can be made easier, and be done quicker and just as well as now, if a little brain-work is applied to them, and there are a hundred or more tasks or chorse on the farm and about the yards and buildings that can be made easier and be more quickly done if a little study along that line is indulged in. I well remember a farmer starting off from the barn with a basket of corn on his arm to feed a lot of shotes in a yard back of the cow-lot. He had been working hard all day, and was very tired. After going a few steps he set the basket down, and seating himself on it, he said, "I'll be blessed if I ain't getting tired of carrying feed to that back lot. Let me see how can I bring those pigs up here?" The neighbor he was addressing said. "Split the cow lot in two halves, and run the dividing fence to the lower end of your pig lot; or cut off a third of your cow-lot with the dividing fence. That will make good yards for both cows and pigs, and bring the pigs right up here to their feed." Within a week it was done and the farmer said he felt like bumping his head because he had never thonght of it himself.

Often it is the multiplicity of chores and the tedium of doing them that causes many a boy to decide that he will not be a farmer. Passing through a mining town in the midst of a farming country on a train not long ago I observed at least a hundred miners in clean clothes sitting about and near the railroad station laughing and chatting and apparently at peace with themselves and the whole world. They had just had supper, and were enjoying themselves and the sun was still over an hour high. Leaving the town we passed farm after farm on which the farmers were still pegging away, some plowing, some harrowing and some planting. As long as the sun remained above the horizon we could see them at work, among them many boys ten to sixteen years old, trudging wearily along after plows and harrows. I thought of the chores those tired fellows would have to do when they left the fields, and I did not blame the brakeman and the newsboy for leaving the farm and taking up the occupations they were engaged in, nor the two traveling men in the next seat whom I overheard saying that they used to "play at that game." All that is needed to make work lighter and easier about the farm and yards is a little brain-work and a little intelligent management. The boys who are going to the agricultural colleges will there learn to use their brains to their own advantage, and the irksomeness of farm work and chores will become to them things of the past. They will learn that brain is mightier than muscle, and that farming is not drudgery and unceasing toil. That is what one boy I met called it, and he was only waiting until he became old enough to work in the mines to leave the farm. He said that when a miner had worked eight hours he was done for the day, but that when he had worked twelve he had a big lot of chores to do, and instead of supper at five or six, he did not get his before eight or nine.

Not a Sick Day Since.

"I wae taken severely sick with kidney trouble. I tried all sorts of medicines, none of which relieved me. One day I saw an ad. of your Electric Bitters and determined to try that. After taking a few doses I felt relieved, and soon thereafter was entirely cured, and have not seen a sick day since. Neighbors of mine have been cured of Rheumatism, Neuralgia, Liver and Kidney troubles and General Debility." This is what B. F. Bass, of Fremont, N. C. writes Only 50c. at Druggists.

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Gents and "Little Gents."



For the best makes in Rain Coats, Overcoats, Suits, Hats & Underwear, call on us. Our buyer's experience of over 20 years with manufacturers, gives us many advantages, and we guarantee satisfaction.

Special discount to Ministers.

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Capital, $100,000.00. Surplus and Profits, $16,000.00.

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Interest paid on time certificates of Deposit. Call or write us for information.

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OFFICERS: W. S. Thomson, President; J. Van Lindley, Vice President; Lee H. Battle, Cashier.

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GRATES AND TILES.

All Grades and Prices.

Write for Catalogue D.

[apr2-1yr]

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

In Memoriam.

Melvin P. Gantt, of Belwood N. C. was born Oct. 15, 1845, and did Sept. 25, 1904, from injuries received in a railroad wreck near Knoxville, Tenn.

I have known Melvin Gantt all his life. He has always been on the side of right, and his influence has ever been to advance the interests of his church and the uplifting and betterment of the people. He was an ardent friend to Education, and was always ready to lend his influence to the moral development of his community. He was a patriotic citizen of his county, state and nation.

He was of a modest and retiring nature, yet possessing great force of character. Never have I known a man of so few words who exercised so great an influence in his church and his community. He was a silent force, and his influence was such as can only emanate from a man who is honest, brave and true.

In all relations of life, he proved equal to the demands upon him. He was a gallant Confederate soldier, and followed Lee with unflinching devotion to the end.

He was a model farmer and successful manufacturer; and by application, industry and attentiveness to business, he accumulated a competency. He was always busy, yet found time to attend to the cause of his church, of which he was an official member for more than thirty years.

Melvin was a good neighbor, and was always true to his friends, while but few people of his community knew the extent of his benevolence to the poor. He was a man greatly beloved by his family, and was not only a great loss to those who were nearest his heart, but also to his community and county.

A poet has said "Truth is a strong thing." Perhaps it was in the truthfulness of his nature where lay the secret of his influence, and which called forth the admiration of those who knew him best. "Let man's life be true! Time proves the rest."

L. J. HOYLE.

Resolutions of Respect.

Whereas, we have learned with deep sorrow of the death of our dear young sister and former member, Miss May Rone.

Resolved 1. That we bow in submission to the will of our Father who loves even while he afflicts.

2. We will remember her beautiful Christian life and strive earnestly to be faithful to duty as she was while among us.

3. We tender to her parents and other bereaved relatives our sincere sympathy and commend them to the only source of comfort, the all merciful Father.

Mrs. James T. LeGrand,
Mrs. John G. Terry,
Mrs. John Davis,
Committee.

Rockingham Aux W. F. M.Society, M E Church, South.

HUNT. — Mrs. Lucy Ada Hunt, daughter of Mr and Mrs. Giles Whitaker, was born in Surry county, N. C, March 11, 1879, was married to Dr J F. Hunt Dec. 27, 1900, and after a brave struggle of more than six weeks with typhoid fever, passed away at Casar, N. C., Oct. 6, 1904.

She was converted in early life and joined the Methodist Episcopal Church, South, under the ministry of Rev H. L. Atkins, and her Christian life was joyous and hopeful, and earnest and faithful.

Sister Hunt shared the loving esteem of a large circle of friends and relatives. Those who knew her best loved her most. She was always true and loyal to her church. But it was in the home, as wife, mother. and hostess, that her virtues shone most beautifully. Not a few of the preachers will ever gratefully remember her cordial Christian hospitality.

Her death was as triumphant as her life. Her strong influence for good still lives to brighten and bless other lives.

May a kind providence tenderly watch over the motherless children. May God comfort the stricken husband and the sorrowing relatives with His abounding grace and the assured hope of rejoining their departed loved one in that rest that remains to the people of God.

J. W. CLEGG.

LISK —John Wesley Lisk was born July 26th, 1886, and died Oct. 28th, 1904, aged eighteen years, three months and two days.

John gave his heart to God in Bro. Glenn's meeting last spring, and became a bright, happy Christian young man. He had a smile and a good word for everybody. Had he lived, we all believed there was a bright future before him.

He had just entered the Freshman class at the University where he was taken with fever. Fearing the possibility of a protracted case, his physician advised him to go home. He did so, and thought he was thoroughly convalescent, and returned to school. But in a few days he was taken worse again, and died about a fortnight after his relapse.

God graciously bless the sorrowing one and give them the consolation they need.

G. G. HARLEY.

CANCER CURED BY BLOOD BALM.

All kin and Blood Diseases Cured.

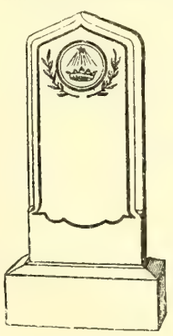
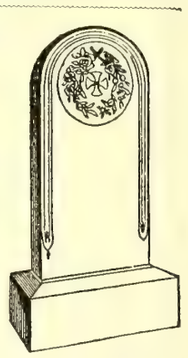
Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

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CURES ALL HEADACHES.
IT'S LIQUID.
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A RECORD

Not a Prospectus!

1897
Jan. 1.

Assets
$2,110,772
Income
$2,235,877
Surplus
$618,361
Reserve for Policyholders
$1,243,561
Excess Income Over Disbursements
$92,288
Amount of Assurance Outstanding
$80,174,683
Returned to policyholders since Organization and now held for their benefit
$14,444,721

1904
Jan. 1.

Assets
$7,310,138
Income
$4,205,081
Surplus
$1,030,999
Reserve for Policyholders
$6,011,423
Excess Income Over Disbursements
$851,413
Amount of Assurance Outstanding
$105,138,035
Returned to Policyholders since Organization and now held for their benefit
$30,826,524

The continued advancement of the

Provident Savings Life Assurance Society.

EDWARD W. SCOTT, President.

DISTRICT AGENTS WANTED,

By an established old line Life Insurance Company, with attractive policy contracts. The Carolinas present an unusually good field for Life Insurance soliciting. Under our contracts--offered to district agents--men of character and ambition have excellent opportunities for rapid rise to positions of wealth and influence in their communities. It will pay you to consult us. WRITE TO-DAY.

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NORTH CAROLINA
Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., NOVEMBER 23, 1904. VOL. XLIX., NO. 47.

Thanksgiving Ode.

L. M. CUNARD, IN WESTERN CHRISTIAN ADVOCATE.

Our Father's hands wide open are,
Dispensing life and health;
He showers his blessings near and far,
Bestowing untold wealth.

The vernal warmth of early spring,
The sunshine and the shower;
All in their train rich blessings bring,
All Nature's waking hour.

Succeeding glorious summer days
The Father's love reveal,
As sunlight's life-maturing rays
O'er all creation steal.

Comes autumn, then, and gifts untold
Along our pathway sown,
Bring sweet content to young and old;
Our Shepherd loves His own.

And soon we hear the stately tread
Of winter—white-haired guest—
And want and doubt and fear have fled;
Our Father gives us rest.

The Advocate For 1905.

WE HAVE CLOSED a prosperous year, and start out in the new with great hope. Every one is rejoicing that the Advocate has succeeded in cancelling its debt and was this year enabled to pay a good dividend to the Conference treasurer for the benefit of the superannuated preachers, widows and orphans. This is the goal toward which we have been striving, and we have faith that another year will witness such a rallying of loyal and devoted Methodists in the Western North Carolina Conference as will make it possible to show still larger results.

By reference to the report of the Committee on Books and Periodicals, printed elsewhere, it will be seen that we are to have a united movement for an increase of our circulation. It is our purpose to reach six thousand by May. Each presiding elder's district will take the number allotted and push the campaign till the number is secured. The unanimity and enthusiasm with which this resolution was adopted by the conference, insures its success. We shall expect the special canvass for new subscribers and renewals to begin December the first, and continue till the whole number is secured.

While securing these new subscribers, let us not lose our grip on the old list. It will not profit us to get the new list at the expense of failing to secure the renewal of the old. We expect to make weekly report of the work done by districts, beginning the first week in December. Let us put enthusiasm into this work, and it will not only help business, but it will enable us to make the Advocate a blessing in many more homes.

Reasons for Thanksgiving.

There is never a time when, as individuals and as a nation, we have not ample reason for thanksgiving. With the Psalmist, each one who will take time to recount the mercies of the present and the favors of the past, must be constrained to say, "the Lord hath dealt bountifully with me."

It is the common lot of men to suffer pain and privation in this life. Sin has disqualified us for getting the best out of life, and, because of our ignorance, if not our perverseness, many opportunities for enjoyment of the highest nature are forfeited and much privation and suffering must be endured which otherwise would never come to us. The fact is that most of life's ills are the consequence of man's ignorance, therefore the Son of God who is manifest as the great liberator of enslaved and suffering men, spoke of Himself as the light of the world. "He that followeth me shall not walk in darkness, but shall have the light of life." To find the way into the highest and noblest possibilities of life, therefore, is to discover the secret of intimate acquaintonce and fellowship with Christ.

The first and greatest reason for thanksgiving then is the fact that our civilization is the one in which Christ has been most fully recognized, and in which his blessings have been most fully realized. That men are permitted to dwell together in peace and to pursue their respective avocations without fear and distraction; that a strong and stable Commonwealth, with laws enacted and administered with the view of perpetuating a peaceful, orderly and thrifty social life; that the utmost opportunity is afforded to publish and inculcate the truths of a divine revelation—that all these things are vouchsafed to us, is enough to draw out from every individual the profoundest expression of thanksgiving. By every token God is visiting upon us as a people the unmistakable signs of a chosen people.

If we may look into the smaller circle of the family and individual, there are unnumbered reasons for praise and thanksgiving to God. Life and health preserved; bread to eat and seed to sow, together with all the sweet and hallowed affections of loved ones in the home, and the precious memory of those who have gone before us to a better land, and the hope that anchors us while we wait; all these are reasons for thanksgiving sufficient to justify the suspension of all business for a day, that we may give forth some adequate expression.

Our thanksgiving, if it be genuine, is sure to take some practical form, and herein is one of the greatest reasons why we should observe a day or days of thanksgiving. Our souls are never so full of sympathy for the suffering and unfortunate as when we recount God's mercies to us. Thus the joy of our thanksgiving runs over in benefactions to our fellowmen, and tends to furnish compensation to those who suffer want while it affords the highest possible enjoyment to us, for "it is more blessed to give than to receive."

EDITORIAL.

Our Thanksgiving.

By proclamation of both the President of the United States and the Governor of North Carolina, Thursday, November 24th, is set apart as a day of thanksgiving. There are, if possible, greater reasons than ever why the people of this country should observe the day in the spirit of devout and joyful worship and praise. Following is a copy of Governor Aycock's proclamation, issued last week:

"It becomes a free people, prosperous and content, in the midst of their prosperity, to pause at least once a year and make acknowledgment of the source whence come all blessings which they possess and in its acknowledgment to renew their strength for the accomplishment of better things, I, Charles B. Aycock, Governor of the State of North Carolina, therefore, issue this my proclamation setting apart Thursday, November 24th, as a day of Thanksgiving and prayer, on which day I request all people to meet in their respective places of worship and thank God for blessings which He has given to them individually and as a people and to ask for His protection and guidance in the future. I earnestly recommend that on this day all people shall give out of their stores unto the needy as freely as God has prospered them."

* * *

The Country and Evangelism.

The country is still the base of supply, and it will pay to expend much energy and thought in taking care of it. Let those who occupy the pulpits in our country churches not be discouraged. They face a vast opportunity to set in motion influences that will affect generations to come, and, more than all others, may enjoy the privilege of seeing the good results of their labors. There may be rougher work and plainer living for the man who ministers to the country congregation, but there is more hope and heart in such ministry, and just as rich a promise to inspire the heart of the faithful husbandman.

The following from the Michigan Christian Advocate contains some very good, horse sense:

"Rev. E. P. Marvin makes a strong plea for more aggressive work in rural communities, saying, 'There is far less preaching in the country than in the city. Because of greater crowds and more money to pay expenses, evangelism is overdone in the cities and underdone in the country.

" 'Seminary graduates as a rule seek the cities. There is a great need of more rural evangelism, and there are some great advantages in it. The people of rural districts are less gospel hardened, they have less scepticism, the world has less attractions and fascinations there, and there are less newspapers and books. The country churches feed the city churches and furnish many of their best members.' "

* * *

Mr. Inman on Cotton.

In his letter to the President of the Georgia Agricultural Society, Mr. S. M. Inman brings out certain facts concerning the magnitude and importance of the cotton crop to the country, which are not always realized even by the people most directly interested.

Mr. Inman speaks as one full of knowledge of his subject. It is perhaps not overstating the fact to say that no other man in America has a more intimate knowledge of the value and importance of this great staple product. The greater part of his life has been devoted to broad-minded study of the growth and the marketing of the South's great crop, and to the study of the financial side of the cotton problem.

In his letter to Colonel Dudley Hughes, Mr. Inman makes highly interesting comparisons of the value, from a national standpoint, of the cotton crop as compared with the other principal staple crops of the country; and all he says about the great prosperity which must flow to the South with continuance of her cotton supremacy, if the growers take advantage of their opportunities, is true. His reference to the handicap which rested for years upon the people of the South owing to the pension burden they have to bear without receiving any returns, calls attention to something too often forgotten by the superficial observers and critics. That the South should have progressed as it has in the face of that burden is really one of the marvels of the world's history.

These observations have peculiar value, coming from Mr. Inman, who knows from personal experience of the severe struggle through which the loyal sons of the South had to go while laying the groundwork for the present prosperity. He was one of those who came out of the war to meet conditions worse than ever faced a conquered people, and he is one who has ever done his part in contributing to the South's prosperity. Atlanta, Georgia, and the South never had a better citizen.

What he has to say about King Cotton having been the means through which this revival of the South was brought about is too often lost sight of; nothing, however, could be truer. —Atlanta Constitution, Oct. 19, 1904.

* * *

The Presiding Eldership.

Some very superficial minds have decided that this office is superfluous and that it may easily be dispensed with. To those who think deeply and understand the nature of our itineracy such a conclusion is impossible. The presiding eldership is essential to our itinerant system. To dispense with the one would be to destroy the other.

Discussing the question, Shall the Presiding Eldership Pass Away? Professor E. H. Randle, in the St. Louis Advocate, says some very sensible things, which we here reproduce:

"This is a question which has often been mooted and as often decided in the negative. If holding quarterly and district conferences and sitting in the bishop's cabinet are all his duties, it is time to send the presiding elder to the rear. When a presiding elder sits in the bishop's cabinet it behooves him to have a ready knowledge of every preacher in his district as to his character, talent, popularity and peculiar fitness for his charge; to understand well the whims and needs of every congregation, the kind of a preacher to send them, and any objections to a pastor in charge, to have good judgment as to what changes would be beneficial in his district; to be sufficiently well acquainted with the members of conference to make any needed or suitable exchange of ministers with any other presiding elder. He must be adept in telling disagreeable things without giving offense, and not one of those who give more offense in offering an apology or an explanation than in the first instance.

"To be thus qualified requires great industry, much visiting and investigation and a familiarity with the charges in his district. He must win the confidence of the people so he can get at the secrets of the friction and trouble between a pastor and his flock. He must be a good mixer, one of the most difficult of all accomplishments to acquire, and must mix much.

"A bishop with a cabinet of presiding elders qualified as I have indicated would have no trouble in making agreeable and suitable appointments. The presiding eldership, so far as it is well qualified, is the strongest bulwark in our Methodist organization.

"The fathers of our national constitution belabored themselves to devise means by which to prevent a majority from oppressing an unwilling minority and at the same time to allow the majority to rule. They succeeded only to a very limited degree. The Methodist church has succeeded in doing this most admirably, and it is the only known organization, secular or ecclesiastical, that has. It is the policy of the Methodist church to send a minister to a charge, not because a majority desire him, but because he is a suitable person and objectionable to none. It is sometimes the case that a minister becomes offensive to a few members of his charge while he is more than acceptable to a majority of them. For the majority to force the continuance of that minister on an unwilling minority would be unwise. It would bring on schisms, divisions, and heart-burnings. So the elder recommends to the bishop a suitable man and one acceptable to all for the place. The change is made and if anybody is dissatisfied the blame is laid on the bishop who is gone, and peace is left with the congregation and their new pastor, and the retiring pastor is sent to a place where he is well received.

"Then let the presiding elders consider it not their chief duties to preside at the quarterly and district conferences, but rather to consider these as opportunities to help the preacher in charge and to prepare himself for his duties in the bishop's cabinet at the Annual Conference. It is not the learned or talented man or the great preacher that necessarily makes a good presiding elder. It is the industrious, good mixer and good judge of human nature with plenty of backbone.

CONTRIBUTIONS.

REV. JAMES FRANKLIN SMOOT.

W. R. WARE.

James Franklin Smoot, son of Alex. and Temperance Smoot, was born in old Rowan, now Davie, county, N. C., March 13th, 1831, and died in Concord, N. C., at the home of his son, Dr. J. E. Smoot, November 3rd, 1904. Bro. Smoot was converted early in life and joined the Methodist church at South River. This was in the days of great camp meetings. The old camp ground and site for the South River church were given by his father, who also did the largest part towards building the first house of worship at this place.

In early manhood Bro. Smoot went to the Normal, afterwards Trinity College, where he graduated in 1856. While there he met Miss Virginia Brittingham, of Portsmouth, Va., who was attending a high school in High Point under the Presidency of Dr. Samuel Lander. To her he was married January 3rd, 1861. From this happy union eleven children were born. The mother and five children preceded him to the spirit land. The six children that are living are filling useful and honorable positions in life. Prof. A. L. Smoot, Register of Deeds of Rowan county; W. B. Smoot, a leading merchant in Salisbury; Dr. J. E. Smoot, a prominent physician in Concord; Rev. T. A. Smoot at one time Professor in G. F. College, now stationed at Fayetteville, N.C.; Dr. M. L. Smoot, a successful physician

at Spencer; and Miss Cora V. Smoot, teacher in the public and graded schools.

Brother Smoot joined the North Carolina Conference at Greensboro in 1856, was ordained deacon at Newbern by Bishop Kavanaugh, December 12, 1858, and elder by Bishop Paine at Salisbury, December 9, 1860. He served the following pastoral charges during his connection with the Conference: Mount Airy circuit, Jonesville circuit, Smithville, South River, Uwharrie, Olin, Monroe, and Smithfield.

In 1875, he retired from the active ministry and lived on his farm in the South River neighborhood that was so dear to him; but although he was a local preacher he was not inactive in the Master's service. Clarksbury, Salem, South River and other churches were blessed with his ministry. He loved the work and the people, especially of the South River community. Every stone and bush were dear and sacred to him. In all his itineracy he looked upon this place as home and loved it above all others. It was the place of his natural and spiritual birth and here we laid his sacred dust beside that of his dear wife and precious children to await the morning of the resurrection.

Brother Smoot's ministry was a fruitful one. Many gracious revivals were conducted by him, and he gave two of his sons to the ministry. One of these, however, Frank, died before entering the conference.

Brother Smoot was an invalid since 1895, having been thrown from a mule which crippled him for the rest of his life. During all these years he suffered greatly, but bore it as a child of God, magnifying the grace that sustains in times of sore trials and great afflictions. He came to Salisbury about the time or soon after he was crippled and spent the rest of his life here with children whom he so dearly loved.

Brother Smoot was a most modest, unassuming and forgiving man. He appreciated a favor and kind words, but always felt that he did not merit the many good things that were said about him and his ministry. He was enabled by grace to forgive his enemies and to love those who had done him a wrong.

He was a Methodist of the olden type. Loved our hymnology, theology, and was loyal to his church to the last. He rests from his labors and his works follow him. We will cherish his memory and emulate his example, and by God's good grace we will meet our brother again in the good world above.

FROM BISHOP KEENER.

It is highly important that this decision should be scattered broadcast over our church. If it had been known long ago it would have saved us a great deal of property in the South and in the far West. Many institutions of learning would now have survived whose bones now whiten the field of our Church. I have but six copies of this decision, but hope to get all our Advocates to publish it.

The Trustees of Dartmouth College vs. Woodward.

Syllabus:

"The charter granted by the British Crown to the Trustees of Dartmouth College, New Hampshire, in the year 1769, is a contract within the meaning of that clause of the Constitution of the United States, Art. 1, Sec. 10, which declares that no State shall make any law impairing the obligation of contracts. The charter was not dissolved by the revolution.

"An act of the State Legislature of New Hampshire altering the charter without the consent of the corporation, in a material respect, is an act impairing the obligation of the charter, and is unconstitutional and void.

Under its charter Dartmouth College was a private and not a public corporation. That a corporation is established for purposes of general charity or for education generally, does not, per se, make it a public corporation, liable to the control of the Legislature."

Extract from opinion of the Court:

"It can require no argument to prove that the circumstances of this case constitute a contract. An application is made to the crown for a charter to incorporate a religious and literary institution. In the application it is stated that large contributions have been made for the object, which will be conferred on the corporation as soon as it shall be created. The charter is granted, and on its faith the property is conveyed. Surely in this transaction every ingredient of a complete and legitimate contract is to be found.

"The points for consideration are:

1 "Is this contract protected by the Constitution of the United States?

2. "Is it impaired by the acts under which the defendant holds?

1. "On the first point it has been argued that the word "contract," in its broadest sense, would comprehend the political relations between the Government and its citizens, would extend to offices held within a State for State purposes, and to many of those laws concerning civil institutions, which must change with circumstances, and be modified by ordinary legislation, which deeply concerns the public, and which, to preserve good government, the public judgment must control. That even marriage is a contract, and its obligations are affected by the laws respecting divorces. That the clause in the Constitution, if construed in its greatest latitude, would prohibit these laws. Taken in its broad unlimited sense, the clause would be an unprofitable and vexatious interference with the internal concerns of a State, would unnecessarily and unwisely embarrass its legislation, and render immutable those civil institutions which are established for purposes of internal government, and which to subserve those purposes ought to vary with varying circumstances. That as the framers of the Constitution could never have intended to insert in that instrument a provision so unnecessary, so mischievous and so repugnant to its general spirit, the term 'contract' must be understood in a more limited sense. That it must be understood as intended to guard against a power of at least doubtful utility, and abuse of which had been extensively felt; and to restrain the Legislature in future from violating the right to property. That anterior to the formation of the Constitution a course of legislation had prevailed in many, if not in all, of the States, which weakened the confidence of man in man, and embarrassed all transactions between individuals by dispensing with a faithful performance of engagements. To correct this mischief, by restraining the power which produced it, the State Legislatures were forbidden "to pass any law impairing the obligation of contract;" that is, of contracts respecting property, under which some individual could claim a right to something beneficial to himself; and that since the clause in the Constitution must in construction receive some limitation, it may be confined, and ought to be confined to cases of this description, to cases within the mischief it was intended to remedy.

"On the effect of this law two opinions cannot be entertained. Between acting directly and acting through the agencies of trustees and overseers, no essential difference is perceived. The whole power of governing the college is transferred from trustees appointed according to the will of the founder, expressed in the charter, to the Executive of New Hampshire. The management and application of the funds of this eleemosynary institution, which are placed by the donors in the hands of trustees named in the charter and empowered to perpetuate themselves, are placed by this act under the control of the government of the State. The will of the State is substituted for the will of the donors in every essential operation of the college. This is not an immaterial change. The founders of the college contracted, not merely for the perpetual application of the funds which they gave, to the objects for which those funds were given; they contracted also to secure that application by the constitution of the corporation. They contracted for a system which should as far as human foresight can provide, retain forever the government of the literary institution they had formed, in the hands of persons approved by themselves. This system is totally changed. The charter of 1769 exists no longer. It is reorganized, and reorganized in such a manner as to convert a literary institution, moulded according to the will of its founders, and placed under the control of private literary men, into a machine entirely subservient to the will of government.

"This may be for the advantage of this college in particular, and may be for the advantage of literature in general, but it is not according to the will of the donors, and is subversive of that contract on the faith of which their property was given."

"A NEGLECTED WHEEL" AGAIN.

JNO. F. FOARD.

I read many articles in your paper with great pleasure, but none more timely than one in the last issue—"A Neglected Wheel in the Machinery of our Methodism," by T. B. Eldridge; which constrains me to offer a remedy?

Why refer to the Discipline when so few families keep one? The old rule was for the officials at least to buy a new one every quadrennium when changes were made. Now, some officials never see one unless on occasions the pastor reads from one during public worship. Our Presbyterian brethren see to it that their Confession of Faith and Shorter Catechism are taught in each family and Sunday-school of their communion. Other Protestant churches are as faithful in regard to their denominational literature, and the Romish Church has grown to its enormous proportions by indoctrinating their children and converts by its own books! We do more than any of them to convert the world, but less to house and retain our members; for the reason, our standard works are not seen or read by our people. I have often thought, while witnessing, after a revival, the reception of members, that it would pay to give every new member a copy of a new or latest edition of our Discipline! Yes, pay spiritually and temporally, in time and eternity. If so, let our next General Conference make a rule to that effect; then our pastors would have less trouble with wayward members and raising claims.

Is the suggestion not worth a trial?—Raleigh Christian Advocate.

Our Correspondents.

Report of the Committee on Divorce.

WHEREAS, The sanctity and inviolability of the marriage relation is plainly established by the Word of God, and

WHEREAS, This sanctity is seriously threatened and social and domestic virtue greatly discounted by the increased number of statutory grounds for divorce, and

WHEREAS, Easy divorce laws are productive of inconsiderate and unwise marriages, thereby causing much domestic unhappiness, and

WHEREAS, In consequence of this, the divorce evil has grown to an alarming extent in North Carolina, and

WEHREAS, The Methodist Episcopal Church, South, is ao record as opposed to all divorce except that for the one post-nuptial cause, adultery; therefore be it resolved,

FIRST, That we deeply deplore the lowering of the civic conscience and disturbing the foundations of our social life through the enactment and execution of anti-scriptural divorce laws;

SECOND, That our preachers be urged to observe strictly the law of the Discipline, whlch prohibits them from "solemnizing the rite of matrimony between divorced persons except in case of innocent parties who have been divorced for the one scriptural cause."

THIRD, That we respectfully and earnestly petition the General Assembly of North Carolina at its approaching session to repeal all divorce laws enacted since 1883;

FOURTH, That S. B. Turrentine, H. F. Cheritzberg, James Atkins, and J. W. Clegg be appointed a committee to confer and co-operate with similar committees from other ecclesiastical bodies for the purpose of securing the object the petition expressed in the Third Resolution.

J. W. CLEGG, Chmn.
FRANK SILER, Sec.

To Green River Charge.

DEAR ADVOCATE:—I wish to express my heartfelt thanks to the good people on the Green River Circuit and friends for the appreciation, co-opration and support they gave us during our three years' pastorate.

I am especially indebted to them for a suit of clothes made up for me just before conference and for the very great kindness of Bro. Joe T. Edwards of Lebanon, who conceived the idea and voluntarily collected the funds with which to purchase it, and a dress for Mrs. Perry, also.

This kindness on Bro. Edwards part not only shows his high appreciation of his pastor's efforts, but also speaks forth what God has done for him through grace during our ministry, and I am very grateful that he feels that God used his pastor to be such a blessing to him spiritually as he says we have been. Also I must give Lebanon, Bethlehen, New Hope, Maness Chapel and Leyon the praise for paying out both their missionary and pastor's salary assessments in full this year, and doubless Tryon would have done so too, but for the burden of building a new church which is now inclosed for use with stove, over head ceiling and temporay seats.

The missionary and conference collections were paid in full with an over plus of about 16 per cent. so that we had the largest red spot in the district, due to the very liberal collections of New Hope, Lebanon and especially of Bethlehem. And but for the shortage at Collinsville and Buffalo on the pastors salary, we would doubtless have paid out in full on that.

And but for the adverse circumstance and financial pressure of our stand by at Buffalo, no doubt they would have paid out in full there.

Thanking them again for their kindness we commend to them, their new pastor Rev. J. D. Gibson, as a good, earnest zealous preacher, who no doubt will do them good service and carry forward the work, from where we leave it to greater success. We are glad to be able to leave them in such good hands.

We hope another year will not only complet the church at Tryon but will also carry out the plans for Bethlehem and build a nice new church for them in the village of Mill Springs which the people are abundantly able to do, and which we trust and hope they will be sure to do. And with the uplift of spiritual life and deepening of Christian experience many of them have received, we believe they will do, if they only get started as they should.

God's blessing upon them, their new pastor and the entire church in its work the incoming year.

God's blessing also upon the Advocate in its mission of service and love.

W. H. PERRY.

Convention of Y. W. C. A. for the Carolinas.

On the first of December Charlotte will open her hospitable doors to the Delegates of the First Annual Convention of the Young Women's Christian Association of the Carolinas. The Charlotte Association has issued the following cordial invitation. "We extend warmest greetings to all the other Associations of the Carolinas and a hearty invitation to the delegates to meet in Convention in this City."

To appreciate just what this Convention represents, it must be realized that the Association numbers in the Carolinas, 2606 numbers, of whom 215 are college girls.

At the Asheville Conference held last June, which included delegates from eleven Southern States, the Carolina delegation bore away the palm for not only the largest aggregate attendance, but also for the largest number sent from any one college.

To further the interests of the Association in the Carolinas, the December Rally has been planned, and will be conducted under the auspices of the State Executive Committee of North and South Carolina. The Convention will hold its opening service on Thursday evening, Dec. 1st, at 7:15 P. M. and will continue in session during the three days following. The people of Charlotte are cordially invited to attend these evening services, which will be of special interest to the public. Among the speakers who will address the Convention will be Dr. J. A. B. Scherer, formerly of Japan, now of South Carolina, who has gained a National reputation through his book on that most timely subject, "Japan of To-day." No less an authority than William Elliot Griffis has pronounced Dr. Scherer's book to be "one of the best all-round pictures of Modern Japanese life." The list of speakers includes the well known Secretaries of the American Committee, Miss Emma Hays and Miss Frances Bridges, and a member of the World's Committee, Mrs. Thomas S. Gladding of New Jersey.

The railroads have granted a rate of one and one-third plus twenty-five cents, and entertainment will be furnished to all delegates upon application to Mrs. E. C. Register, Charlotte, N. C., before Nov. 25th.

Full programmes of the Convention will be published in the Charlotte daily papers, it being impossible to give in advance more than an outline schedule. This includes a morning devotional hour, business and Committee meetings, reports from the field, Student Volunteer work and addresses. Bible class and Mission Study work will be separately considered.

The programme has been arranged with the special desire of being helpful to Association leaders, and it is earnestly hoped that members of city boards and college faculties will make a very earnest effort to be present at the Convention.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the housewife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK.

Trinity College Notes.

Mr. A. L. Phillips, of Richmond, Va., Secretary of the Sunday-school Board of the Presbyterian Church delivered a most interesting address in the Y. M. C. A. Hall last evening on "The Opportunities of the Southern College Man."

Bishop Wallace W. Duncan, of Spartanburg, S. C., is spending a few days at the Park as the guest of President Kilgo. Bishop Duncan is a great favorite with the college community, and he is always a welcome visitor to Trinity Park.

President Kilgo and Professor Plato T. Durham have recently returned from the sessions of the Western North Carolina Conference at Charlotte.

The Library has recently received a number of new books which have been purchased this fall for the various departments of the college. Other consignments of books are expected in a short time.

During the present week there have been a large number of visitors to the Trinity campus and buildings from among those in attendance at the session of the Presbyterian synod which is this year being held in Durham. The college Library has been the center of attraction.

Resolutious of Sympathy.

The following resolutions were unanymously adopted by the church conference, Nov. 7, 1904:

In view of the fact that our beloved Presiding Elder, Rev. H. L. Atkins, on account of ill health, has been compelled for awhile to lay aside all ministerial labors; therefore, we, the members of the Shelby Methodist Church, desire to express to brother Atkins and his family our sincere regret and heart felt sympathy, and assure them that they have our love and prayers.

We regard brother Atkins as a model Christian and appreciate his able and valuable service as Presiding Elder, as well as his great influence for good in our community. To give him up, even for a short while is, to us, a source of genuine regret and disappointment, but we hope and pray that it may be God's will to restore him speedily to health and usefulness.

R. B. MILLER,
R. E. WARE.
Committee.

Resolutions of Main Street Quarterly Conference, Gastonia.

RESOLVED, That we the members of the Quarterly Conference of Main St. Charge, Gastonia, do express our high appreciation for the speinded service rendered us by our beloved Presiding Elder, Rev. H. L. Atkins, and in view of the fact that his present relations to us must close on account of failing

health, we extend to him and his family our deep sympathy, and pray that the God of all wisdom, power and love may order their paths, and that our brother may be speedily restored to health again.

W. L. C. KILLIAN,
B. T. MORRIS.

Gastonia, N. C., Oct. 31st 1904.

Chuch Extension Notice.

All those having business, with the Treasurer of the Board of Church Extension, will address me at Cottonville N. C. I am ready to pay all appropriations, when all conditions have been met. If the amount allowed is for purpose of paying debts, all indebtedness must be removed, except so much as is provided for by the Board. And if to complete a church, the appropriation is to finish the church and free it from all indebtedness. Brethren heed, and act accordingly, and thereby avoid delay.

T. T. SALYER, Treas.

NEWS NOTES.

Asheville had a $15,000.00 fire on last Saturday night.

Ex-Governer Thompson, of South Carolina, died in New York city last Sunday.

It is stated that Mr. Geo. P. Pell, of Winston, will be Gov. Glenn's private secretary.

The jewelry store of S. L. Swicegood, in Salisbury, was robbed early Saturday morning of about $500 worth of stuff.

The negro, Joe Faucette, convicted of burning the Burlington Hotel last winter, has been sentenced to hang December 23.

Judge Alton B. Parker, recent Democratic candidate for President, has opened a law office in the building at 32, Liberty street, New York City.

"Southern Mills," the textile publication now being conducted by Mr. W. N. Williamson at Charlotte, is to be moved to Greensboro.

A movement is on foot to erect a $200,000.00 hotel at Charlotte. Mess Marion Cobb and Robert Irvin, of Greensboro, it is said, will be the lesees.

The news from the seat of war in the East indicates nothing more than continued skirmishing along the lines. Port Arthur is not yet taken.

Colonel W. C. P. Breckenridge, the noted lawyer and politician of Kentucky, suffered a stroke of apoplexy last week and died on Saturday night.

By an ordinance passed by the city of Greensboro last Monday all telephone wires in the central section of the city are henceforth required to be placed underground.

Twelve persons lost their lives in a tenement house fire in Brooklyn Sunday. The same day in Cincinnati fire destroyed property of the estimated value of $700,000.

The water works station of the University and the town of Chapel Hill was burned early Sunday morning by a fire of unknown origin. The loss is $700 to $1,000.

J. C. Caddell, editor of the Raleigh Times is quarantined at Wake Forest with a case of smallpox. A whole family near the city limits of Raleigh are stricken with the disease.

Charters are granted to the Wachovia Knitting Company, of Winston-Salem, capital stock $50,000, W. S. Sievers and others stockholders, and to the Concord Real Estate Company, capital stock $100,000, J. W. Cannon and others stockholders.

A press correspondent writing from Mount Airy, this state says: The new brick block for the third banking institution for this city is now going up, and will be ready for business January 1, 1905. The new bankers have plenty of cash to back them.

Governor Aycock has appointed Mr. J. L. Webb, late solicitor of the district, Judge of the 12th district to succeed Judge W. A. Hoke who goes on the Supreme bench. Mr. Heriott Clarkson of Charlotte was appointed to succeed Mr. Webb as solicitor of the 12th district.

The Jas. B. Gordon Chapter of the Daughters of the Confedracy, of Winston-Salem, will erect a $3,000.00 monument in that city. The mounment will have a sub base six feet square, a total height of 23 feet, surmounted by a life-size figure, in granite of a type of the Confederate private soldier.

A Washington special says: The report that the President is negotiating for the purchase of a country home near Washington is officially denied at the White House. It is said that Mr. Roosevelt never has thought of buying another home, and that the next four years he will spend the summer at Oyster Bay and the rest of the time in White House.

A Washington dispatch on the 21, says: Secretary Hay and Mr. Probst, the Swiss charge d'affaires, to-day signed an arbitration treaty on behalf of the United States and Switzerland. The treaty follows the lines of the American and French arbitration treaty. The American-German treaty will be signed to-morrow at the State Department by Secretary Hay and Baron Sternburg.

Sauer's Flavoring Extracts have just been given the highest award and medal by the World's Fair judges. The C. F. Sauer Co. are pioneers in the extract business, and have made this brand—Sauer's Extracts—famous all over the country, for uniform quality absolute purity and fine flavor. They have received six highest awards and medals, and the sale of these goods exceeds that of any other two brands combined in the United States.

A New York special says: The Coal Merchants' Association has decided to increase the price of coal from 6.25 to 6.50 per ton on Dec. 1. The increase will apply to the egg, stove and nut sizes. It is believed that the advance will be followed in January by another of not less than twenty-five cents per ton. Officials of important coal-carrying roads deny the statement that the decision to increase the price was due to their action, direct or indirect. They say, however, that there is no great amount of anthracite on hand and that prolonged cold weather or severe storms would shorten materially the supply available.

A Knoxville, Tenn. dispatch on the 16th inst. says: W. B. Caldwell, of this city, who at the time admitted his responsibility for the terrible wreck on the Southern Railway, near New Market, Tenn., early in September, in which 62 lives were lost, has been indicted by the grand jury of Jefferson county, Tenn., for criminal negligence. The indictment was found at Danridge to-day. Caldwell was conductor on the west-bound passenger train which overran its orders to meet the east-bound passenger at New Market and crashed into the east-bound a few miles west of that place. His engineer, the only other man who could have been held responsible, was buried beneath his engine in the crash. The penalty for criminal negligence in this State is imprisonment from two to ten years.

Speaks Louder Than Words.

John A. Young at the Central Carolina Fair, October 11, 12, 13 and 14, 1904.

JERSEYS.

Best bull, over one and under three years old, first premium, $5.00.

Best heifer under one year and over six months old, first premium, $5.00.

Best heifer two to four years old, first premium, $5.00.

Best heifer two years old, first premium, $3.00.

Best heifer one year old, second premium, $2.00.

MAMMOTH BLACK HOGS.

Boar, two years old and over, first premium, $3.00.

Boar, under one year old and over six month, first premium, $2.00.

Sow, two years old and over, first premium, $3.00.

Sow, six months old and under one year, first premium, $2.00.

Sow and produce, first premium, $3.

POLAND CHINA HOGS.

Boar two years old and over, first preminm, $3.00.

Boar one year old and under two, first premium, $3.00.

Sow two years old and over, first premium, $3.00.

Sow one year old and under two, second premium, $1.50.

Sow six months old and under one year, first premium, $2.00.

Herd, second premium, $3.00.

NURSERY STOCK.

Dozen apple trees, one to three years old, ten best grown trees, first premium.

Dozen peach trees, one year old from bud, ten best, first premium,

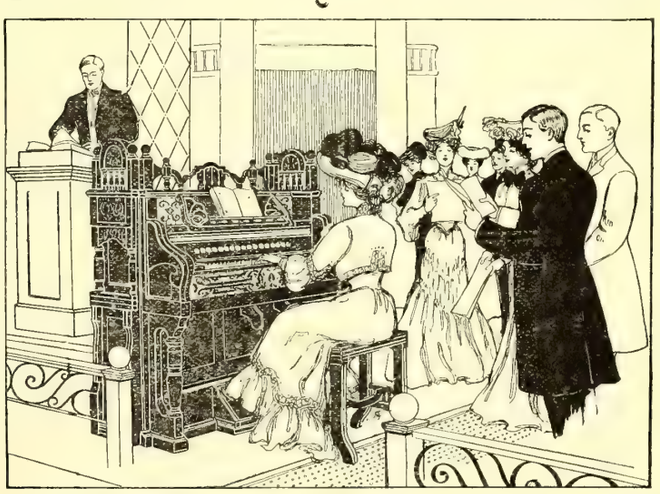
Dozen pear trees, one to three years old, ten best, first premium.

Dozen grape vines, one year old, ten best, first promium.

Best hundred strawberry plants, first premium.

Best and largest display of fruit trees ready for planting, diploma.

Epworth Pianos and Organs



There is something extra rich and sweet about the tone of these Epworth pianos and organs, and a manifest goodness in their general make-up, which comes of the highest grade of workmanship combined with the finest materials.

Our method of selling Epworth pianos and organs direct from our factory to homes and churches at the factory price, is greatly appreciated by those desiring to get the best instrument possible for the money they pay. By this method the customer saves the middle dealers' expense and profits—a big item—saves it in the better instrument, or the lower price, or both.

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The Great Master.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master."

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, or else he must fail."

"Welt?"

"To be master of yourself, you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct You are master over a hard lot; and if you don't master them, they will master you."

"That is so," said the young man.

"Now I could undertake no such thing," said his friend. "I should fail sure, if I did. Saul wanted to be his own master, and failed. Herod did, Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under his direction. He is regular, and where he is Master all goes right."

Didn't Nibble.

In a recent issue of the Baltimore and Richmond Christian Advocate Dr. Lafferty says that "Randolph-Macon College gets its name from two public persons, prominent in politics, two-thirds of a century ago. Mr. John Randolph, of Virginia, not a recorded member of any church, and Mr. Nat Macon, who was accustomed to say that he was of 'the Baptist persuasion.'" And then follows this sparkling paragraph, which is very suggestive. It also contains a worthy tribute to Methodism. Dr. Lafferty says:

"Bishop Early admitted, in after years, the error of making monks of boys by removing them to the interior of the country. He said the notion had changed. Colleges sought cities, and students were treated as men. The 'baracks' theory was of the past. The modern trustee will be fortunate if as wise as the 'board' in those distant periods, with their light. 'They were giants in those days, nevertheless great men are not always wise.' It is in this day rather amusing to recall the shrewd saints trying to throw salt on the tails of those two old cock sparrows. The college gained nothing from its nomenclature. At any rate, the trustees 'struck high if they did lose their hatchet.' As the doggerel verse has it, they 'baited their hooks with tiger tails and bobbed for whales.' They were fishing for big game. A certain chagrin must have vexed them when these 'old bachelors, very rich and inclined to skepticism', never even nibbled. The Methodists have given them a loud and long blast of fame, also furnishing a cork jacket, to float them on the top of the tide 'down the gutter of Time,' at their own charges. We were taught a lesson. The Methodists, snubbed, were not discouraged. They summoned their self-respect and put forth their energy. The college was filled with students and endowed with $100,000. Methodists will never give occasion for a like indifference to a compliment. When they bend themselves to an enterprise they win. They are debtors to few for favors. Now they need none. Jesse Lee deserved the honor of giving his name to the college. He was the greatest man of his age and church."

One Standard for Both Sexes.

Josiah Allen's children have been brought to think that sin of any kind is just as bad in a man as in a woman and any place of amusement that was bad for a woman to go to was bad for a man.

Now, when Thomas Jefferson was a little fellow, he was bewitched to go to circuses, and Josiah said:

"Better let him go, Samantha; it hain't no place for wimmen or girls, but it won't hurt a boy."

Says I: "Josiah Allen, the Lord made Thomas Jefferson with just as pure a heart as Tirzah Ann, and no bigger eyes and ears, and if Thomas J. goes to that circus, Tirzah Ann goes too."

That stopped that. And then he was bewitched to get with other boys that smoked and chewed tobacco, and Josiah was just of that easy turc, and would have let him go with 'em. But says I: "Josiah Allen, if Thomas Jefferson goes with them boys and gets to chewin' and smokin' tobacco, I shall buy Tirzah Ann a pipe."

And that stopped that.

"And about drinkin'," said I: "Thomas Jefferson, if it should be the will of Providence to change you to a wild bear, I will chain you up and do the best I can for you. But if you ever do it yourself, turn yourself into a wild beast by drinkin', I will run away: for I never could stand it, never! And," I continued, "if I ever see you hangin' 'round bar-rooms and taverns, Tirzah Ann shall hang, too."

"It doesn't look so bad for a boy as it does for a girl."

Says I: "Custom makes the differedce; and we are more used to seeing men. But," says I, "when liquor goes to work to make a fool and brute of anybody, it don't stop to ask about sex: it makes a wild beast and idiot of a man or a woman, and to look down from heaven, I guess a man looks as bad layin' dead drunk as a woman does."

Says I: "Things look differently from up there than what they do to us—it is a more sightly place. And you talk about looks, Josiah Allen; I don't go on clear looks, I go on principle. Will the Lord say to me in the last day 'Josiah Allen's wife, how is it with the soul of Tirzah Ann? As for Thomas Jefferson's soul, he being a boy, it ain't of no account?' No, I shall have to give an account to Him for my dealin's with both of these souls, male and female. And I should feel guilty if I brought him up to think that what was impure for a woman was pure for a man. If a man has a greater desire to do wrong, which I don't dispute," says I, looking keenly on to Josiah, "he has greater strength to resist temptation. And so," says I, in mild accents, but firm as old Plymouth Rock, "if Thomas Jefferson hangs, Tirzah Ann shall hang, too."

I have brought Thomas Jefferson up to think that it was just as bad for him to listen to a bad story or song as for a girl, or worse, for he had more strength to run away, and that it was a disgrace to him to talk or listen to any stuff that he would be ashamed to have Tirzah Ann or me to hear. I have brought him up to think that manliness didn't consist in having a cigar in his mouth, and his hat on one side, and swearing and slang phrases, and a knowledge ot questionable amusements, but in layin' holt on every duty that comes to him, with a brave heart and a cheerful face; in helpin' to right the wrong, and protect the weak, and makin' the most and the best of the mind and the soul God has give him. In short, I have brought him up to think that purity and virtue are both feminine and masculine, and that God's angels are not necessarily all she ones.—Samantha Allen.

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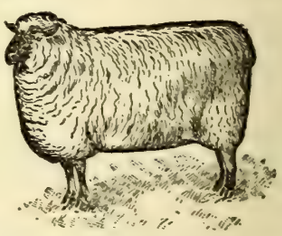
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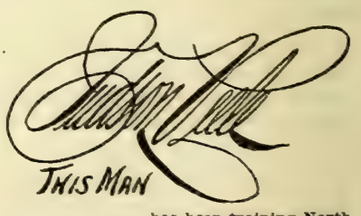
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The Quiet Hour.

About the Real Aura.

PRISCILLA LEONARD.

A very interesting Boston woman was explaining to me, not long ago, the teachings of theosophy—that is, I will not swear it was theosophy, but it was something of the kind which she and others had formed a class in, in the cultivated, eager Boston way, and were pursuing to its last particle of information. "The thing I want to learn more about," she said, "is aura. It seems, you know, that every human being has an aura—well, a kind of colored atmospera you might call it, that radiates from their souls. No, it isn't an aureole—that only comes around the head, and is always golden or light-colored in the pictures; and it isn't real, anyway, but just an artistic fiction. A real aura may be dark blue or green as well as white or yellow. And only an expert, who has studied and meditated for years, can see auras. But everybody has one, if you can only see it. People with bad tempers have red auras, and wicked people have yellow ones; and if you are very good, your aura is blue, and gets lighter and lighter till you're a saint, and then it's practically white. I've tried my best to see one, but, of course, I couldn't expect it for a long time yet. But the last expert who talked to us said he could see the aura of everyone he met—like a glow or darkness emanating from the whole form! Just think! If you only could see a person's aura you would know at first sight whether you could trust them, or what you could find in their souls and dispositions!"

It certainly would be very convenient. Love at first sight could justifiably follow a blue or a white aura, with no need of repeating at leisure. At one glimpse the most suave impostor would be discovered as a yellow peril and the dangers of intimacy avoided. Physiognomy is too complex a science of education for the most of us to learn. Phrenology requires assent on the part of the subject, and has made remarkable mistakes besides. In general society the perception of aura would be a boon indeed. If theosophy can teach us this, then this much, at least, of theosophy we would all like to learn.

There might be perplexing points about it, though. "Most of us are so mixed," as one friend musingly observed, "that there would hardly be any plain colors worn. It would all be plaids and checks and polka dots. A yellow aura with blue spots—small blue spots—would be my fate, I am sure!" It would indeed be a variegated show that most human beings would make—more like the spectrum than anything else. But on the whole, each of us would have some predominating color, and be judged by that. What effect good intentions have upon aura, the Boston disciple did not say—probably as little as they have on anything else. Yet the soul must be colored, to some faint extent, by its weakest intentions, just as the spectrum, on its side, reveals the weaker elements in a star as well as the powerful and dominating ones.

One thing is hopeful—that auraæ are distinctly the creation of the wearer. On that point the Boston mind was clear. If blue is preferred to yellow, blue can be worn in time, though the gradations be many and long. The color-scheme, so to speak, is our own choice, not that of fate. On this line theosophy squares with common sense, and recommends itself to the practical American mind as well as the dreamy imaginings of the oriental one.

And perhaps if we changed the word aura to just what it means in the Greek—"air"—and then translate it afresh into English as "atmosphere," the whole idea becomes less novel. We all know friends—and foes—whose "atmospheres" are entirely noticeable and individual. The personal magnetism that counts for so much in this world is but a personal atmosphere of electric energy, good-will and power. The deeply, darkly, but, not beautifully blue atmosphere which broods forever over some natures, is recognizable a square away. There are people whom it does us good even to pass on the streets, without knowing them from Adam. The idea of aura does not seem unreasonable when we consider this. It simply transferes to the eye perceptions which the spirit has long guessed at.

"Woman's sphere,' Dr. Van Dyke has wittily said, "is an atmosphere." But really, every man or women has a sphere of atmosphere. We each create araund us, to some degree, our own individual air, which may be pleasant and inspiriting for others to breath, or quite the reverse. It may be acrid or perfumed—which ever we please. We cannot logically blame it on anyone else. Whatever it may be, we produce it. Epictetus was a slave, but his atmosphere was so truly royal that the Emperor Marcus Antoninus was his disciple and brother in spirit. We can blame a good deal on circumstance, and on luck, and on the faults of others, but our atmosphere refuses to be blamed on anybody else. It is a poor thing, perhaps, but our own. If it is such as to repel others, we waste our time complaining of "sensitiveness" and "lack of congenial companionship" and the like. In some atmospheres friendship cannot breathe. The atmosphere has to be changed—there is no other remedy for being "unloved," "misunderstood," unappreciated" and the rest of it.

The human soul is forever jibing at this wholesome truth. Being responsible for oneself is no fun. Creating sweetness and light around one, under all circumstances, is a job little short of heroic, though as simple as all heroism is. The plaid aura is easier than the self-colored pale-blue one, not to mention the white. Nevertheless we are responsible for our own atmospheres and they are given into our own individual power. If we are sour and discouraging, or mean and narrow, or jealous and nagging, or dismal or dull or disappointed, the remedy is in ourselves, no matter how we resent the suggestion. The shoulders of fate are daily loaded with the complaints of those who fail to realize this; but fate shrugs its shoulders comfortably of the alien burden, and goes ahead unheeding. If we are to have success, happiness, joy, we must make them ourselves out of whatever material we have; and so universal is the stuff out of which life is made that we have (whether we believe it or not) just about the same chances as anybody else. The same sunlight falls alike on all; and out of its seven colors we can make our aura what we will—and persevere till we get just the right shade!

The Last Golden-Rod.

As she passed beyond the edge of the woodland, on her way into its depths, where she expected to find the choicest treasures and to hear the sweetest secrets in the stillness, Sylvia noticed a fine spray of golden-rod, the first of the season. "How, beautiful that is!" she exclaimed. "When I come back I will gather it and take it home." But the wood pilgrim wandered about, and in and out, following beguiling little paths that seemed to go everywhere and led nowhere after all, and when she turned her face homeward she came out of the wood a long distance from where she had entered it. The place was not very familiar; and Sylvia, while thinking that she knew where she was searched everywhere about for the golden-rod left. She could not find it, nor any like it, and went home without the coveted bloom. "The next time I'll take it as I pass, and not wait till I come back." she resolved, with wisdom born of disappointment. "The safe way is to take such things when you see them first, otherwise you may miss them altogether." There is a little sermon wrapped up in this reflection about the golden-rod. Expand it, and it may prove practical. Learn to take the little sweetnesses and pleasant things of life as you go and do not be in haste to go farther, promising to enjoy the first things upon the edge as you return. It may be impossible to find them again? And when a bright little opportunity blossoms as you pass, stop to pluck and use it. You may not pass that way again.—Selected.

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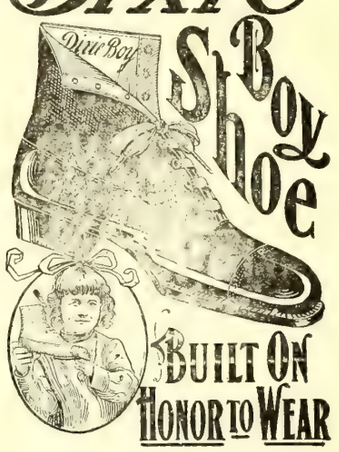
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THE WOMAN'S HOME MISSION WORK.

We call attention again to the importance of this work and especially to the call of the Treasurer for help in the furnishing of the Brevard Industrial School. This is a work that should appeal to all our people, and we trust Sister Ross's appeal will be heeded. The School is now in its second year under the direction of the Board, and is doing a great work for poor girls.

AS BISHOP GALLOWAY SEES IT.

A press dispatch from Jackson, Miss., dated November the 18th, says:

"Bishop Charles Galloway, of the Methodist church, returned today from a month's stay in China, Japan, and Korea, where he has been holding the conferences of his church in Japan, the most prosperous in the history of the church. He says that since the war with Russia the Japanese are making searching inquiry into the Christian religion, and the churches are well filled. He says that no obstruction is thrown in the way of the missionaries in Japan. He says that there is also a Christian awakening in China. The Bishop is very guarded in his expressions as to the final outcome of the war. He says that the Japanese are enthusiastic and believe that they will win."

TO OUR FRIENDS IN ARREARS.

A letter just to hand from one of these good friends takes up two or three pages of explanation as to how it all came about, and apologizes at some length, closing with the request that we discontinue the paper, and a promise to pay soon. Is it just that we should comply with such request and probably lose trace of this party altogether, while they forget to keep the promise to pay even more easily than they forgot to order the paper discontinued at the expiration of the time paid for? Why not get up the money to pay to date, and let the request to discontinue come with goood grace? No one should allow the paper continued a week over the time, unless he is willing to pay for it. Watch your label and drop us a postal card if you do not wish your paper continued. But do not ask us to discontinue the paper without sending the amount due.

LET US FILL UP THE GAPS.

The conference year just closed has been one of unusual progress on material lines. We have had a revival of giving and paying which will not prove a vain thing. We have needed to develop a paying conscience for many connectional interests have suffered and good men and women have suffered needless privations for the lack of such a conscience among the masses of church members.

The forth-coming conference journal will show some financial tables that will make the heart glad. In many instances the figures on both sides will be even. In some instances the amounts paid will be in excess of the amounts assessed. But while this is the case there will still be some gaps, and a careful study will reveal the fact that most of these deficits are in the same columns, showing less of zeal in some departments of our work than in others.

How can we remedy this? The new conference year should begin with a candid and conscientious consideration of the unwisdom, if we may not say unfairness, of paying a large excess on some claims while we still report a deficit on others. Either we are doing wrong, or our boards have been making a mistake in their estimates.

The remedy for this state of things is for the pastor and the board of stewards to take the matter in hand early in the year and provide by a uniform and systematic plan for the raising of the whole amount, and never allow the matter to rest until this is accomplished. To this end the people must be informed. They must know something of what the church has undertaken in each department, and the reason for such undertaking. It will require time and effort and, it may be, the expenditure of some money to accomplish this. But the end to be accomplished will justify the means, and wherever success is achieved by such methods we may expect permanent and lasting results.

What our people need to bring them into earnest and enthusiastic co-operation in the support of all our institutions is a more perfect knowledge of them. We have nothing to conceal, and there can be no advantage in keeping the fullest and most accurate knowledge of all our work from the people. On the contrary there is great disadvantage for the reason that the enemy is always busy trying to draw off and disaffect our people by arousing prejudices which could not exist if the people were in possession of the facts. Only the ignorant and uninformed in any great religious body can be arrayed against their own enterprises and leaders, and if our people do not line up in loyal support of Methodism and Methodist institutions, their lack of intelligence is self-confessed.

The cohesive force of Methodism is a personal religious experience. The intelligence for which we plead, therefore, is a sanctified intelligence which always holds the knowledge of facts subject to the order of a will controlled by the higher impulses of a soul converted to God. A people whose hearts incline them to do the right thing may be depended upon to do their duty to every institution of the church when the duty is clearly and dispassionately set before them. Such a people only can be denominated a truly loyal people as have no pre-disposition to breed disaffection or withdraw support. Let us keep our hearts warm by close fellowship with God, and keep posted on all the work of the church and another annual report will see the gaps all closed in these financial reports.

NOTES AND PERSONALS.

Rev. S. T. Lassiter, of Farmer, was appointed at the last Conference as supply on the Asheboro circuit.

Bishop W. W. Duncan passed through the city last Thursday on his way to Trinity College, where he has been spending a few days.

Rev. T. A. Sikes has been to Kernersville during the past week to arrange for removing his family and taking charge on the Kernersville circuit.

Rev. S. B. Turrentine, D.D., the new Presiding Elder of the Greensboro district, began his work on the district last Sunday, preaching at Centenary church, this city.

Rev. H. L. Atkins is now stopping for awhile at San Antonia, Texas, and writes that his condition is very much improved. He expects to go on in a few days to El Paso. The news of his improvement will be received with great joy throughout the conference.

Rev. J. A. Cook, presiding elder of the Mount Airy district, passed through the city last Saturday and called at the Advocate office. After Conference he spent a few days visiting his son in Cleveland county and was returning to his home in Mount Airy.

Rev. J. R. Scroggs, presiding elder of the Winston district, and for the last four years presiding elder of the Greensboro district, preached at West Market street church last Sunday morning. His sermon was unusually thoughtful and suggestive and made a profound impression on the large congregation. The text was John 21:4-14.

We regret to note from the Charlotte papers that Rev. J. W. Wheeler, a superannuate of our conference, was seriously injured on Monday afternoon by being run into by a messenger boy on a bicycle. The Observer says: "It appears that Mr. Wheeler was crossing the Boulevard when the boy came along at a swift pace. The boy rang his bell and Mr. Wheeler stopped short. The boy made an attempt to swerve around him, but the collision occurred. The scared boy rode rapidly away. It is hoped that Mr. Wheeler may be out again in a few days, but his age of 68 years causes his many friends to fear he will be confined for some time.

We regret that by some means we allowed some mistakes to pass uncorrected in the appointments of the Mount Airy district last week. Following is the corrected list:

MT. AIRY DISTRICT—J. A. COOK, P. E.

Mount Airy—T. E. Winecoff.
Mount Airy circuit—W. L. Dawson.
Rockford circuit—J. W. Long.
Pilot Mountain circuit—J. M. Rowland.
Yadkinville circuit—A. W. Jacobs.
Elkin—H. C. Sprinkle.
Jonesville circuit—T. H. Stimpson.
Wilkesboro—R. L. Ownby.
North Wilkesboro—W. F. Elliott.
Wilkes circuit—B. F. Hargett and R. L. Fruit.
Sparta circuit—W. T. Carner.
Laurel Springs circuit—T. J. Houck.
Jefferson circuit—Seymour Taylor.
Helton circuit—S W. Brown.
Creston circuit—N. B. Dagenhardt.
Boone circuit and Blowing Rock—W. A. Albright, and one to be supplied.
Watauga.—O. P. Ader.
East Bend—W. L. Hutchens.
Stokes circuit—J. A. Clarke.

We note with deep regret the death of Mr. L. D. Duval, which occurred at his home at Caroleen, this State, on last Wednesday at 7:40 p. m. Mr. Duval was superintendent of the Henrietta and Caroleen Cotton Mills, and one of the best mill men in the State. He came to Concord several years ago from Georgia, his native State, and was superintendent of the Cannon Mills in that town. He was a zealous Methodist and has a brother in the ministry who is a member of the North Georgia Conference. Brother Duvall was a good man. Peace to his ashes. The Charlotte Observer says of him: "Mr. Duvall was educated for the law, and was an able member of the bar of Augusta, Ga., where he was the legal representative of several cotton mills. From his connection with cotton milling, he drifted into the superintendency of a mill in Augusta. For a time he was a member of the Georgia Legislature and was at one time speaker of the House of Representatives. He went from Augusta to Concord, where he was superintendent of the Cannon Mills for several years. Later he became superintendent of the Caroleen and Henrietta Mills, near this city."

North Carolina Methodism.

Rev. W. M. Robbins, of Madison, preached at Central church, Concord, last Sunday night.

Rev. T. W. Smith, of Concord, has been elected to fill a vacancy on the board of education for Cabarrus county caused by the resignation of Mr. M. B. Stickney.

Rev. E. M. Hoyle, a student in Trinity College, and nephew of Rev. R. M. Hoyle, of the Shelby district, is to be married to Miss Olive Turner, of Dunn, N. C., on Thursday, December 8th.

All the Methodist pastors in Concord are sent back for another year, and everybody is pleased, of course. They have all done good work, and the Bishop did right in returning them.—Concord Times.

The many friends of Revs. C. F. Sherrill, presiding elder of this district, and J. E. Abernethy, pastor of the Methodist church, will rejoice to know

that they have been re-appointed to the same fields for another year.—Waynesville Courier.

Rev. Parker Holmes has returned from the meeting of conference recently held in Charlotte and brings the good news that he will be among us for another year. Rev. Mr. Holmes is much loved by the people here and other denominations are glad with them.

Rev. T. W. Watts, the new pastor of Burkhead M. E. church, accompanied by his wife and two children arrived this afternoon from their former home at Winchester, Kentucky. They are stopping with Mrs. Riddle, on Main Street, for the present.—Winston Sentinel.

Rev. Mr. Hargett arrived yesterday from the Conference at Charlotte, and is making preparations to leave for his new field of labor. The people of Boone are sorry to lose him. He has good hold upon his congregation, and is a thoughtful and efficient preacher.—Boone cor. Charlotte Observer.

Rev. Charles Wood, of Ramseur, who was formerly a resident of Winston-Salem, preached a strong sermon at Centenary church last night. Mr. Wood preaches with force and directness and his effort on this occasion is highly complimented by those who heard him.—Winston Sentinel.

Rev. Harold Turner, recently appointed to Spring Garden Street church, this city, is much in demand for thanksgiving services and addresses about Winston-Salem. In fact his earnest and faithful services for four years has made him a great favorite among the people of that city.

The people of Morganton, without respect to denomination, are delighted at the re-appointment of Rev. R. D. Sherrill to the pastorate of the Morganton Methodist church for another year. There is no more earnest preacher and pastor in the conference, and he is universally esteemed here.—Cor. Charlotte Observer.

Rev. W. T. Albright, of this county, who was recently licensed to preach and given a charge by the Western Conference, at Charlotte, is preparing to leave for his field at Asheville. Mr. Albright has been teaching in Cabarrus at Bethel for several years, and is a most capable and scholarly man.—Charlotte Observer.

Rev. E. C. Glenn, who has been devoting himself for a number of years to evangelistic work says in a letter to the editor: "I am glad to report to you the best years' work of my life: 1250 conversions, 970 reclamations; total, 2220. Of the 1250 conversions 750 joined our church and 302 joined other churches. There has been a wonderful quickening of the churches."

The Methodist ministers who labor in this community returned Tuesday from Charlotte, where they attended the Methodist conference. The Methodist congregation at this place, as well as the community at large, is gratified at the return of Rev. T. J. Rogers to the Mooresville station. Rev. K. W. York, who has made a lasting impression on the people here while in charge of the Mooresville circuit, has been transferred to the Burnsville circuit. Rev. W. S. Cherry will succeed him in this field.—Mooresville cor. Statesville Landmark.

It is a source of much pleasure to the people hree to know that the annual conference which has just met in Charlotte, returned Rev. R. M. Courtney for another year with the Lincolnton church. Though he has been here only one year, he quickly won the hearts of all our people, no matter of what religious belief. He is an earnest worker, always working for the interest of his people. On the street there is no more pleasant gentleman than Mr. Courtney, he always has a pleasant word for every one. Under his pastorate the church has grown both in members and religious spirit. The Methodist church and the town are to be congratulated on having him another year.—Lincoln Journal.

The Methodists of Statesville are rejoiced that the conference has returned to them Rev. J. H. Weaver as presiding elder of this district, Rev. H. K. Boyer as pastor of the First church, Rev. J. M. Downum as pastor of West End and Rev. R. M. Taylor as pastor of the Statesville circuit. No more eloquent preacher and no truer and more consecrated man belongs to the conference than Rev. H. K. Boyer, and during his three years as pastor of Statesville's First church the church has made wonderful development. According to the rules of the Methodist church Brother Boyer can only remain with us one year longer, but every member of his congregation wishes that rule as to this church might be suspended and that he be allowed to remain with us as our pastor indefinitely.—Statesville cor. Charlotte News.

REPORT OF COMMITTEE ON BOOKS AND PERIODICALS.

Your Committee calls attention to the fact that the time given in recent years to the reading of fiction is far greater than that branch of literature deserves. Moderate use of good fiction is harmless and even beneficial, but when novels are made the chief source of intellectual entertainment they dissipate and enervate the mind. We believe the preacher as leader of our people can render valuable service by assisting in the selection of suitable reading matter. To the making of even good books there is no end. Our own publishing house is able to supply every need in this direction and every intelligent Methodist ought to keep in touch with the best books either through our publishing house or through some other means, but in this age of intellectual culture it is well for us to remember that even simply as literature the Bible is the masterpiece of the ages. While the Holy Scriptures are to be read primarily for spiritual enlightenment, nothing comparable to them in literary value has ever been produced and no person can lay claim to intellectual culture so long as he is ignorant of the contents of the Book of books.

The Southern Methodist Publishing House sends us a report which shows that the past fiscal year has been a successful one, but while the house is a financial success the territory is too broad to allow the agents at Nashville to push the sale of the books in all parts to the greatest advantage. Many more readers would be found for our books if they were brought more directly to the notice of our people. The Committee is glad, therefore, to report further that Brother Charles S. Stone, who is an official member of Tryon Street Methodist church appeared before us and asked the appointment as Sales Agent of this conference, and stated that if he could secure a like appointment from the North Carolina Conference, and also from the South Carolina Conference, he would through his firm, the Stone & Barringer Company, establish at Charlotte a depository for the publications of our publishing house, furnishing the books and publications at the same prices at which they are furnished by the publishing house and giving to ministers the same discounts.

Brother Stone further states that in case he receives these appointments he will put himself in touch with the various ministers and churches and endeavor to increase very greatly the sale of our books and periodicals. The Committee is of the opinion that it will be greatly to the benefit of our church and would greatly promote the sales to have such a depository in Charlotte; that orders could be filled much more promptly than from the publishing house at Nashville, and in cases where the freight and express charges are to be paid by the purchasers, these charges will be greatly less than from Nashville or from any other point where they are now sold. The Committee therefore recommends that Brother Stone be appointed Sales Agent of the Conference. The current publications of the house are of great value to the church. The Methodist Quarterly Review has met with a reception among the publications of its kind of which the editor may well be proud.

The Nashville Advocate gives the news of the whole connection with accuracy and the progressive conservatism of Dr. Winton, as it manifests itself through the editorial page, is exceedingly stimulating.

We rejoice to see that the Epworth Era is now self-supporting, and we congratulate Dr. DuBose upon the rapid strides he is making toward the accomplishment of his desire to make the Era the best religious paper for young Methodists.

We are happy in the fact that the class of Sunday-school literature issued by our publishing house is the best in christendom.

The improvement in the North Carolina Christian Advocate during the past year has been quite marked. The editor has been to some extent relieved from financial anxiety and his liberty has told upon the editorial columns. The paper is now practically out of debt and has just paid a four per cent. dividend upon the capital stock. We feel that special thanks are due to Rev. H. M. Blair for his faithful work in increasing the circulation which has had a net gain of 300 during the year, and also for the fair-mindedness and noble spirit in the editorial department of the paper. The present success is very gratifying, but we realize that our paper must be made better and that it must be put in the hands of larger numbers of our people. The maintenance of the Advocate's present condition and further betterment will depend upon the financial support of the preachers and laymen of the conference. We therefore recommend that, in order to improve the financial condition and to bring the paper into the homes of more of our people, a special effort be made to increase the circulation of the Advocate at least 1,500 between now and the first of May. We beg leave to suggest that this number be taken by the various districts according to their numerical strength as follows: Asheville 125, Charlotte 200, Franklin 100, Greensboro 200, Morganton 150, Mt. Airy 150, Salisbury 175, Shelby 200, Statesville 200, Waynesville 100, Winston 200. We also ask that the Advocate receive special attention at the First Quarterly Conference of each charge. The Publication Committee has nominated Rev. H. M. Blair for editor, and your Committee heartily concurs in their opinion and recommends that he be appointed to this position.

The Committee has had before it the request from the North Carolina Conference that this Conference appoint a commission to confer with a commission appointed by the North Carolina Conference at its last session in regard to the consolidation of the North Carolina Christian Advocate and the Raleigh Christian Advocate. We note with pleasure this additional manifestation of the good will which has always existed between the two Conferences and rejoice in the common interests which hold us together. We regret, however, that owing to existing arrangements and conditions in regard to the publication of the North Carolina Christian Advocate, consolidation is impracticable. For this reason it would be useless to appoint a commission, and we recommend that the Secretary of this Conference be instructed to inform Rev. N. M. Watson, the chairman of the commission from the North Carolina Conference, of our action.

L. E. Stacy, Chmn.
G. T. Rowe, Sec'y.

DOUBLE THEIR CAPITAL.

Williams Piano & Organ Co., Manufacturers of the "Epworth", Increase Working Funds.

Announcement was made last Saturday of the increase of capital of the Williams Piano & Organ Company, of Chicago. The company conducts two factories for the production respectively of Epworth pianos and Epworth organs. The piano factory is at 162-4 W. Jackson boulevard and the organ factory at 674-478 Carroll avenue. Both of these industries are active and the company has won financial success by hard work and the exercise of original and consistent adherence to good principles. The 1904 edition of "The Buyers' Guide," in the Industrial Section, refers to the combined industry as follows:

"Williams Piano & Organ Company, incorporated, manufacturers of the Epworth pianos and Epworth organs. J. W. Williams, president; H. B. Williams, vice-president; Carl S. Williams, secretary-treasurer. Piano factory, 162-164 West Jackson boulevard; organ factory, 474-478 Carroll avenue; office, 57 Washington street, Chicago.

An old established industry producing both reed organs and pianos. Has two well-equipped factories and employs expert workmen in all departments. Epworth instruments have long had an extensive sale throughout the country.

A concern of utmost responsibility, standing high in the business world.—From The Presto (Music Trade Paper) Chicago, October 27, 1904.

The Family Circle.

Misunderstood Children.

Great as have been the achievements through the study of chemistry, those which come from a knowledge of psychology have been equally as great to the home, society and the vast institutional world by which civilization is fostered and protected. The study of the inner working of the human mind in the past fifty years has almost revolutionized the school room. It is true that we sometimes see an ox-cart with solid wheels sawed from the pine logs laboriously working its way through the mountain districts of Tennessee and Arkansas, but the majority of us are impatient if we speed over the continent in luxurious cars at a rate less than thirty miles an hour. It is true, also, that now and then we find a school whose pedagogical methods correspond to the ox-cart and the solid wheel but as a rule the science of education has learned to base curriculums of school and the method of the class rooms upon psychological facts as firmly established as are the facts of chemistry. No wise superintendent tolerates the practices of fifty years ago any more than does the well informed physician countenance the medical treatment of that era. We know now that most of the so called "dull" children are dull of comprehension from defective organs of speech or sight or hearing. We know that many misunderstood children have been accused of obstinacy, wilfulness or indifference, who were merely children whose physical organs are not in the right condition. So closely has psychology related the body to the mind, so closely do they show their interdependence.

I had at one time in my kindergarten a little girl whose conduct taxed me sorely; she was in general an obedient and lovable child, but her hand work seemed to me to be inexcusably careless and to show indifference, almost defiance, to the directions given for it; both she and I shed many tears over the conflicts which had inevitably to rise from the necessity of the work being undone and done over again. Suddenly it occurred to me that the child must have defective eye-sight or she could not make such repeated blunders. I walked home with her after kindergarten and suggested to the mother that she be taken to an oculist for the testing of her eyes. The mother resented the implication that her child was in any way defective. I urged the matter of, at least, testing the eyesight, and at last, won the promise from the mother that she would take the child to the oculist the next day.

The following day the same mother came to me with tears in her eyes and said: "The doctor tells me that my little child would have lost her eyesight entirely in six months' time had the present strain on her eyes continued." Then she added, almost a sob in her voice; "And I have scolded her so many times for carelessness" I know of another child who was called "old stupid" by her family until she was nearly grown, when the discovery was made that for years she had been hard of hearing. Examples similar to these can be multiplied almost without limit, and yet it was thought unnecessary to test the sense organs of a child until the psychologist proved that all thought development for clear mental imagery and that all clear mental images were the result of accurate sense impressions. I did not stop to day to speak of the enormous value of this relation of body and mind as proved in the matter of fatigue, and the poison of blood-organs of a child until the psychologist proved that is created by physical fatigue, and the reaction of the same upon the mental activities. A number of other valuable facts have been discovered concerning the study of the body in order that the mind and its operations may be as free as possible, and yet this is but the beginning, of psychology. It has, however, as said before, done much to change the school-room program. Family life has not, however, kept peace with school life in the application of psychological principles in the unfolding of a child's powers and the training of those same powers to the service of humanity.—Elizabeth Harrison.

The Blessing of Thoughtful People.

What a pleasure it is in our journeyings to come across thoughtful people! Not long ago, while traveling in a railroad coach, a young and rather uncouth boy sat apposite me. A man sitting near, in taking out his purse, dropped a small piece of paper, such as is placed between visiting cards, from his purse. Instantly the young man, eager to be of service, leaned over, picked up the paper, and handed it to the man, who graciously accepted it, as though it were something he really wished to preserve. The fine sensibilities of this man, illustrated by this small act of thoughtfulness, were indelibly stamped upon my mind. How natural it would have been to have responded to the little act of service by remarking: "Oh, it is of no consequence," thus humiliating the boy and discouraging further thoughts of gallantry that might occur to him.

When we realize that these small acts of consideration give one a clear insight into our real selves, how worth while it seems for us to make an effort to be thoughtful of others' feelings. We never can estimate how far reaching the influence of our actions may be. Just one act of thoughtfulness may help to mould a young life.—Elizabeth Lee

She Had Lost Her "Child."

A sweet old lady, of the sort that is always young, went shopping the other day with her daughter. They visited a great department store, and there, by some chance, became separated. It was "bargain day," and an immense crowd was surging back and forth. The daughter had the memoranda and the purse.

The dear old lady grew distracted. She ran this way and that, peering into strange faces and following false clues.

"What is it, madam?" asked a sympathetic floor-walker. "Can I help you?"

"Oh, I don't know!" she cried. "But I do wish you'd try"

"Have you lost something?"

"I've lost my child!"

"How old was it?"

"Fifty-two!"

Then they both burst into laughter, and a minute or two later the well grown "child" came into sight.—Exchange.

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He carries his politeness into his business as well as social life.

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Never contradicts another, especially if it be a woman or a person older than himself.

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Is careful in the way he speaks of others.

Never repeats the confidences he receives from others.

Is always courteous, kind, gentle and unselfish.—Boy's World.

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Our Little Folks.

Charlie and the Cook.

The air was perfumed with the sweet odors of the spring. Violets, rank and green, showed their wealth of purple bloom along the walks and bordered the stars, horseshoes, and circles of the yards.

A little girl, under a big straw hat, bobbed along the front walk, picking "mamma's violets."

Jerrie, the big brown horse, nickered to her in friendly greeting from the side lot

"Dood mornin', you old brute," she called in loving tones. "He's dess as mean and nice as he can be," she laughed confidentially, to the blossoms. "He dess won't stay tied, and can work his bridle off, no matter! But he always speaks so nice."

A mocking bird swayed and lifted above her head and poured out his soul in melody. The sun shone with grateful warmth, and everything seemed springing into life and beauty. Around by the back door the yellow cook dangled her dishpan and talked to the black man, who had left the lawn mower and gone around to the cistern to get a drink. The drink had been taken long ago, but the two still stood there, "Miss Lucy" and "Mister Charlie," as they politely called each other.

A neat little part had been shaved through his black wool and glistened brightly as he raised his hat to wipe his forehead, incidentally displaying a flashing ring with a big glass diamond. His pink shirt and red tie were equally stunning. "Dude Charlie" was fond of colors.

"Miss Lucy" had what her race enviously call "good hair," and it was rolled loosely and decked with a gay ribbon. The mistress bustled out on the gallery. "Time to put the roast in, Lucy. Charlie, what are you doing back here so long and that lawn mower idle?"

"Jess a-settin' up to your cook a little, Mis' Trotter; jess jollyin' Lucy some," and he moved away, giving a backward glance to the yellow girl, who went into the kitchen.

"Mis' Trotter, come see dis meat. I 'clare I cain't tell de soupbone from de roas'." The 'phone rang ominously, and Mrs. Trotter called up the butcher.

"Please send some one down to identify the roast. We can not tell which piece is the soupbone."

The other end of the line was perhaps not pleased, but a boy came speedily with a respectable joint.

The violets were shedding their fragranee through the dining-room from the center of the inviting dinner table. The small maiden in fresh gingham and with a "bonny blue ribbon to tie up her bonny brown hair" was in her place at the table. The young father and mother sat down, and it was with a comfortable sense of well being that they bowed their heads while the father repeated his usual "May the Lord bless this food and us to His good. Amen."

Mrs. Trotter tapped her bell for the soup, and related the incident of the meat. Mr. Trotter was becomingly interested in spite of casting furtive glances toward the kitchen, whose door remained shut.

"'Spect Lucy's gone to sleep and I is so hungry."

"Lucy, Lucy! Of all the no account niggers—" and Mrs Trotter threw wide the door. The kitchen was empty, the dinner all ready to serve, and the soup filled tureen on the table. Mrs. Trotter carried it in, and again rang for Lucy when they had finished it. No Lucy. The family went to the kitchen en masse and brought in the dinner, making a jolly joke of it.

"Charlie's gone," said Mr. Trotter, coming in from outdoors, "but he has done well in the yard. Come and see how pretty it is."

"Guess Charlie runned away wis Lucy."

"Who did he run from?" laughed the father, tossing his little girl up and giving her a good bye kiss.

"Beckie," Mr. Trotter called his wife Beckie because it was not her name, "just roll up your sleeves and show that yellow beauty how a kitchen looks after a white woman has cleaned it up," and he gave her round arm a parting pinch.

A week after Mrs. Trotter confided in a neighbor that she had not heard of Lucy, and had been too busy to try to get another girl.

The next morning the Trotters were awakened by the click of the lawn-mower, and there was Charlie cutting the grass with his usual chipperness.

"Seems to me his shirt is a little pinker than usual," said Mr. Trotter, critically.

"I wish he'd runned back wis Lucy," said she of the straw hat, who had missed her mamma playmate these busy days. Mrs. Trotter's mouth was full of pins, so she wisely said nothing.

When Mrs. Trotter got downstairs the dining-room was open, the white curtains flattering in the breeze, and the table set for breakfast. Out in the kitchen Lucy was making biscuit.

"Lucy," Mrs. Trotter began severely, "what happened this time? Has your cousin's grandmother been sick, your sister-in-law's niece gotten another pickaninny, or have you had the toothache?"

The toothache is a never failing excuse with the black folks.

"You'll have to 'scuse Lucy, Mis' Trotter," said Charlie, suddenly appearing at the kitchen-door, "'cos' she an' me done got married, an' went to Bo'mont for our weddin' trip; yes'm," and he looked happily into Mrs. Trotter's perplexed face.

"Why didn't you tell me?" she asked Lucy, reproachfully.

"No'm, we not gwine to tell no body and spoil all the romancement of our 'lopin.' We jess pintedly couldn't do it."

Mrs. Trotter looked from the yellow face to the black one, and laughed.

"Go along, Charlie, and don't bother your wife. It is no use to be angry with such irresponsible creatures. One must take what one can get."

"What did I tell you, Papa Trotter. Charlie did runned off wis Lucy, but I'm mighty glad he runned her back again"—Laura E. Cline in Western Christian Advocate.

Dangerous.

An amusing story is told of Queen Wilhelmina when she was quite a little child.

Her Majesty was not allowed to share dinner with the elder members of the royal household, but was permitted to make her appearance at dessert, and place herself beside some particular favorite.

One day she sat by a courtly old General, and after eating some fruit, the little girl turned and gazed upon him. Presently she exclaimed: "I wonder you're not afraid to sit next to me."

Everybody in the room turned at the sound of her childish treble.

"On the contrary, I am but too pleased and honored to sit next to my future queen," replied the General. "But why should I be afraid?"

Assuming a woe-begone expression, the little girl replied: "Because all my dolls have the measles—they're all of them down with it."—Sel.

A Notre Dame Lady's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 185, Notre Dame, Ind.

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Woman's Foreign Missionary Society

CONDUCTED BY MRS. L. W. CRAWFORD, GREENSBORO, N. C.

Our Aim: An adult, a young people's and a juvenile society in every church, and every woman, young lady and child a member.

Our Watchword: "For love of Christ."

OUR BOOK OF REMEMBRANCE.

A Suggestion For Thank-Offerings.

BY HELEN H. S. THOMPSON.

"I think we would better keep a book of remembrance, daughter," said my father, as we sat beside our evening fire, rehearsing some unusual perplexities and sorrows. Life had gone very hard with us that year, and I had become a chronic complainer. Just now brother John lay helpless with a broken thigh, and she, who could "run smooth music from the roughest stone," with ceaseless love, had been taken from our sight.

"A book of remembrance, father? Why, I thought the Lord kept that."

"Yes, but why shall not wayworn mortals keep one also, in which to note His gifts, to recount the blessings of the way; the 'red-letter day' of sunshine after storm and darkness, joy after sorrow, quiet and peace after confusion, unexpected good, deliverance from danger. It has become easier to speak of our misfortunes and trials than of our blessings. These are received in silence. I'm afraid we shall never become 'house-top saints' at this rate."

"Don't say 'we,' blessed old father!" I cried, penitently, noting with a pang the glory of swift coming translation all over the noble head and face. Smiling at my eagerness, he softly repeated:

"Every life-time,
Yes, the narrowest and most drear,
Is a cup that still runs over
With the gifts of God most dear."

"Suppose we take these pocket diaries and write in them, 'Gifts versus Losses,' blessings over against trials, joys more than griefs, and see what comes of it. I think it would prove no small aid to our happiness and spiritual health."

A very tender and penitent heart made its first entry that night in the little book. On the fly-leaf my father's familiar hand had written:

Here, then, inscribe them, each red-letter day!
Forget not all the sunshine of the way,
By which the Lord hath led thee, answered prayers,
And joys unasked; strange blessings, lifted cares;
Grand promise echoes! Thus each page shall be
A record of God's love and faithfulness to thee!

It was strange, after that, how my book of remembrance filled up. I soon had to have another. Sometimes I compared mine with father's, who said, "You see, daughter, we do not need to search for his gifts, they are legion to those who have open hearts."

Often we had mentioned the same gift of deliverance, but oftener the need of individuality or experience had recognized what the other had missed. Where I had noted gifts of bread and loving kindness, my father had offered thanks for the gift of chastening and for hidden manna. Underneath the former he had written:

"Courage! ye that bear the sublime lot of sorrow. God wills it. It is the ordinance of infinite love, to procure for us an infinite glory and beatitude!" and beneath the latter, "We have meat to eat that ye know not of!" I noticed a spirituality to his remembrances that marked him, indeed, "a housetop." Not a day passed but I had occasion to take my little book many times from my pocket, note a sweet surprise, a gracious gift, unexpected strength or cheer, or light; a soft air, a radiant sunset, a perfect day, an hour of peace, an answered prayer, an hour of fellowship, a friend.

That coming year life took on new meanings. Joys unexpected and unasked came into my life, till the soul cried out, "Lord, it must be a mistake. This cannot be for me!"

Then my little book began to show new revelations of truth and God, some blessed inspirations, thanksgiving for a cross to bear, and some conception of "God's way with a soul." So that when we found, one day, our dear old father "fallen on sleep," with a smile of heavenly brightness on his face, I was able to write in my little book of remembrance, "Thank God for an abundant entrance into His rest."

"Thank God for all my loved
That out of storm and care,
Have risen to peaceful heights above,
And stay to meet me there."

The day before had been his birth day, and we found this entrance in Dr. McLeod's joyous words:

"One man, O Lord, lifts up his voice and praises Thee that he has been born, because he knows Thee and Jesus Christ whom thou hast sent." Also this: "Now that I know what He meaneth with me, what He would have me to do and to be, my heart says no more, 'Thy will be done,' but 'Thy will let it be done; I entreat thee!'"

Dear tempest-tossed reader try the Remembrance Book.—From Bright Bids.

Have You a Tongue?

When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send today to the Vernal Remedy Company, Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy, Vernal Palmettona (Palmetto Berry Wine) which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and blood. Your druggist can supply you, but the proprietors wish to have every reader of the Christian Advocate first try a bottle so as to become thoroughly convinced of the wonderful benefits to be received.

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Quarterly Meetings.

ASHEVILLE DISTRICT—1ST ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Nov.	19 20
Bethel	"	26 27
Swannanoa, Bethesda	Dec.	3 4
Hendersonville circuit, Saluda	"	10 11
Hendersonville station	"	11 12
Old Fort circuit, Old Fort	"	17 18
Marshall circuit, Marshall, Dec. 31, Jan.		1
Hot Springs, Hot Springs	"	1 2
Cane Creek circuit, Patty's Chapel,	"	7 8
Ivey circuit, Mar's Hill	"	14 15
Burnsville circuit, South Toe	"	17 18
Bald Creek circuit, Boring's Chapel	"	21 22
Haywood Street	"	28 29
Riverside and Weaverdam, Riverside	"	29 30
Central	Feb.	4 5
Weaverville ct., Alexander Chapel	"	11 12
Weaverville station	"	12 13

GREENSBORO DISTRICT—1ST ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Centenary	Nov.	20
Greensboro, West Market	"	20
East Greensboro, Holt's Chapel	"	26 27
Greensboro, Walnut Street	"	27
Uwharrie, Siloam	Dec.	10 11
Randolph, Old Union	"	17 18
Randleman, St. Paul	"	18 19
West Greensboro, Muir's Chapel	"	24 25
Greensboro, Spring Garden	"	25
Ruffin, Ruffin	Dec. 31	Jan. 1

FRANKLIN DISTRICT—1ST ROUND.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Nov.	26 27
Dillsboro and Sylva, Sylva	Dec.	3 4
Franklin circuit, Salem	"	10 11
Glenville circuit, Cashiers Valley	"	15
Webster circuit, Webster	"	17 18
Whittier circuit, Olivet	"	24 25
Macon circuit, Union	Dec. 31	Jan. 1
Robbinsville, Robbinsville	"	7 8
Bryson City, Maple Springs	"	10
Andrews station	"	14 15
Murphy circuit, Peach Tree	"	21 22
Murphy station	"	28 29
Hiawassee circuit, Notla	Feb.	4 5
Hayesville circuit, Ledford	"	11 12

District Stewards Meeting at Franklin December 7, 1904.

MORGANTON DISTRICT—1ST ROUND.

J. H. West, P. E., Morganton, N. C.

Morganton station	Nov.	19 20
Cliffside, Cliffside	"	26 27
Henrietta and Caroleen, Henrietta		27 28
Connelly Springs, Rutherford Col.	Dec.	3 4
Morganton circuit, Salem	"	10 11
Rutherfordton sta., Rutherfordton,	"	17 18
Forest City circuit, Forest City	"	18 19
Table Rock circuit, Obeth	"	24 25
McDowell circuit, Murphey's Chap.	Dec. 31	Jan. 1
Spruce Pine, Greenlees Chapel	"	7 8
Bakersville circuit, Bakersville	"	8 9
Elk Park circuit, Cranberry	"	14 15
Marion & Providence ct., Marion	"	21 22
Broad River circuit, Providence	"	28 29
Green River circuit, Lebanon	Feb.	4 5
Thermal City circuit, Thermal City	"	11 12
North Catawba ct., Green M'nt'n	"	18 19

STATESVILLE DISTRICT—1ST ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Hickory station	Nov.	26 27
Clarkesbury circuit at Mt. Bethel	Dec.	3 4
Iredell circuit at Turnersburg	"	4 5
Mooresville circuit at Salem	"	10 11
Mooresville station	"	10 11
Mount Zion station	"	11 12
Troutman circuit at Bethlehem	"	17 18
West End station	"	18 19
Lenoir circuit at Mt. Bethel	"	24 25
Lenoir station	"	25 26
Caldwell circuit, Hudson	Dec. 31,	Jan. 1
Granite Falls station	"	1 2
Statesville circuit at New Salem	"	6 7
Statesville, First Church	"	7 8
Alexander circuit at Taylorsville	"	13 14
Stony Point circuit at Bethel	"	20 21
Maiden circuit at Maiden	"	28 29
Newton circuit at Newton	"	29 30
Catawba circuit at Catawba	Feb.	3 4

SALISBURY DISTRICT—1ST ROUND

D. Atkins, P. E., Salisbury, N. C.

Concord, Central	Nov.	26 27
Concord, Epworth	"	27 28
Lexington	Dec.	3 4
Lexington Mission	"	4 5
Linwood, Linwood	"	10 11
Mt. Pleasant, Mt. Pleasant	"	17 18
Salem	"	18 19
Salisbury, First Church	"	24 25
Salisbury, Main Street	"	25 26
Holmes Memorial	Dec. 31	Jan. 1
Spencer	"	1 2
Salisbury circuit, Shiloh	"	7 8
Gold Hill, Gold Hill	"	8 9
Albemarle circuit, Stony Hill	"	14 15
Albemarle	"	15 16
New London, New London	"	21 22
Jackson Hill circuit, New Hope	"	24 25
Norwood	"	28 29
Cottonville, Mt. Zion	"	29 30
Big Lick, Love's Chapel	Feb.	4 5
Concord circuit, Mt. Carmel	"	11 12
Concord, Forest Hill	"	12 13
Woodleaf ct., Ebenezer	"	18 19
China Grove ct., Harris Chapel	"	19 20

District Stewards will meet in First Church, Salisbury, Dec. 29, 1904.

WINSTON DISTRICT—1ST ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Centenary	Nov.	27
Winston, Burkhead		27
Walkertown, Walkertown	Dec.	3 4
Danbury, Danbury	"	10 11
North Thomasville, Zion	"	17 18
Thomasville, Thomasville	"	18 19
Winston, Grace	"	25
Southside and Salem	"	25
Lewisville, Lewisville	Dec. 31	Jan. 1
Davie, Hardison	"	7 8
Mocksville, Mocksville	"	7 8
Cooleemee, Cooleeme	"	8
Madison, Madison	"	14 15
Stoneville, Stoneville	"	15 16
Farmington, Farmington	"	21 22
Advance, Advance	"	22 23
Davidson, Centenary	"	28 29
Leaksville, Leaksville	Feb.	4 5
Spray, Spray	"	5
Kernersville, Kernersville	"	11 12
Summerfield, Summerfield	"	17
Stokesdale, Stokesdale	"	18
Forsythe, New Hope	"	25 26

The Missouri State Building at the World's Fair was destroyed by fire early Saturday evening, resulting from the explosion of a hot water heater in the basement. The loss is estimated at $20,000.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, MT. AIRY, N. C.

A Correction.

The typesetter mixed my six points about the finances which I wish to correct, and give them as originally written beginning with

"In order to be a member of the Woman's Home Mission Society we pay the small sum of 10 cents per month—$1 20 per year. What is done with this? Where does it go?

At the close of each quarter the Auxiliary Treasurer sends it to Conference Treasurer, who in turn reports and sends it to the General Treasurer. The General Treasurer expends one half of the dues in helping to build parsonages in needy places in our Southern Methodism. That is No. 1.

And returns one-half to our own Conference to be used for the same purpose within our own borders. No. 2.

That is what becomes of the $1.20 dues.

Now what are the incidental expenses? The small sum of 25 cents a year (called the Conference Expense Fund) is expected of every member, 15 cents of which is sent to the Conference Treasurer to help meet the running expenses of the Conference Society. No. 3.

The remaining 10 cents is used by the local auxiliary to defray the expenses of a delegate to the annual meeting. No. 4.

The Board, of which we are the rank and file, asks each member to give ONE DOLLAR more toward the support of the schools in our mountain sections, the Chinese and Japanese schools on our western coast, and the Cuban schools of Florida. No. 5.

By the annual payment of 25 cents more we will be able to sustain a scholarship in the Scarritt Bible and Training School to educate our girls for deaconesses and other church work, so much needed, especially in our cities. No. 6.

Now by the payment of the meager sum of $2 70 in a whole year we will be helping on our Father's Kingdom along lines that are not touched by any other means. Whoever knew of $2 70 doing so much good? Notice the six points alluded to above.

Sisters please read the article in last week's paper in connection with the above, and be sure to note the six points.

I wish to make this proposition to our sisters who are not in touch with any auxiliary and cannot join one to send to the Conference Treasurer $2.60 (leaving off the item in regard to delegate's expense to annual meeting) and become a CONFERENCE MEMBER. We will keep a list of these dear women and send each member a copy of Minutes of annual meeting and thus she can keep in touch with the work, and no money that she spends will ever bring such good results. For this seed sowing she will reap a most bountiful harvest.

Now, my sister, take this thought and pray over it, and ask "Our Father" if He wants you to help on His kingdom along these lines, and if the promptings of the Holy Spirit so direct, let me have a number of responses to this proposition.

Your co-worker,

FRANCES E. ROSS.

Treas. W. H. M. S. of W. N. C. Conf.

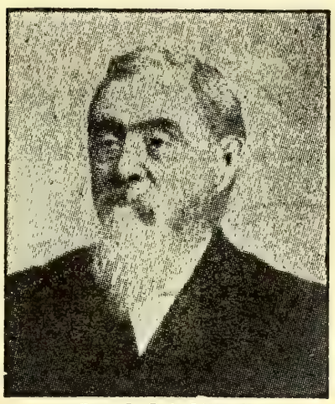
Greensboro, N. C., Nov. 11, 1904.

Since last reported the following has been received towards the furnishing of Brevard School:

From N. C. Conf. Young People's H. M. S. of Henderson, $15 35

Rev. R H. Willis, 25 00

Still there is more needed. Let others respond.



Rev. J. Cal. Littrell.

Rev. J. Cal Littrell, one of the most prominent ministers of the Cumberland Presbyterian Church and a member of the Board of Church Extension, in a recent letter writes as follows: "I was a sufferer from catarrh for twelve years and it developed into the worst form, impairing my eyesight and injuring my hearing; my bronchial tubes and one lung were also greatly involved, unfitting me for my ministerial duties. By the use of Dr. Blosser's Catarrh Cure in the year 1881, 23 years ago, I was permanently cured. I have never had a return of the disease, nor have I felt the effects of it since. I most heartily recommend to all sufferers Dr. Blosser's Catarrh Cure as a remedy that cannot be excelled."

If you suffer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. J. W. Blosser, 59 Walton St., Atlanta, Ga., and he will send you, by mail, a free sample of the remedy that cured Mr. Littrell and has cured thousands of others.

A large box of the remedy containing a month's treatment, will be forwarded, postage paid, for one dollar.

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Owes His Life to the Combination Oil Cure.

R. F. D. No. 8, Marietta, Ga., May 29, 1904.

Dr. D. M. Bye Co., Indianapolis, Ind.

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25,566 Appointments were made to Civil Service places during the year ending June 30, 1903. Excellent opportunities for young people. Thousands of those whom we have prepared BY MAIL for the examinations have been appointed. Our Civil Service Catalogue contains letters from hundreds of persons in the Government service who state that they owe their positions to our course of training; also contains questions recently used by the Government. These are sent free on request.

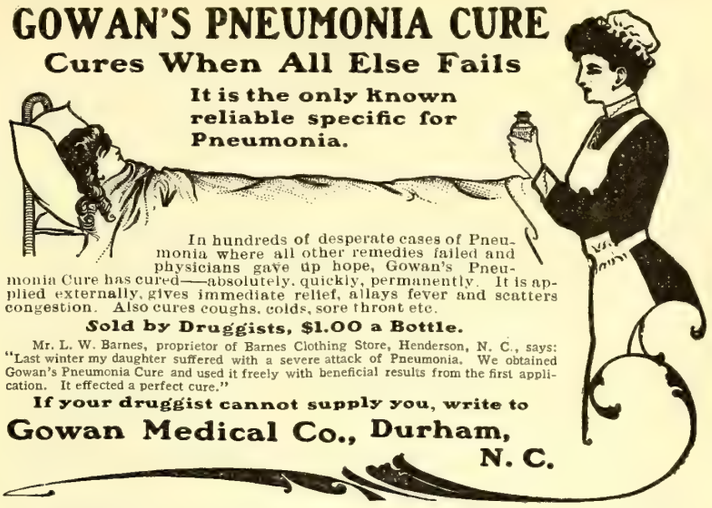
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Sold by Druggists, $1.00 a Bottle.

Mr. L. W. Barnes, proprietor of Barnes Clothing Store, Henderson, N. C., says: "Last winter my daughter suffered with a severe attack of Pneumonia. We obtained Gowan's Pneumonia Cure and used it freely with beneficial results from the first application. It effected a perfect cure."

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THIS PAPER offers excellent advantages to advertisers.

The Farm and Garden.

Good Cheer in the Farm Home.

The opportunities for passing along "good cheer" are many, and not the least among them is the opportunity for passing "good cheer" to our guests. Our guests form an important part in the making of our homes. A house is not a home if it is left only for the family and is a barred place to the people of the neighborhood.

True hospitality throws a benediction over home life and our doors should be habitually thrown open to receive it. Blest, indeed, is the home where the school children like to gather, and where, in passing, these little ones look up to the window for a smile or a wave of the hand; blest, indeed, is the home, where friends look forward to a visit with pleasure and where they are delighted to come and come again, not for the great show that is made in the effort to entertain, but in the sincere, the warm welcome. Social enjoyment does not depend upon artificial accessories. Social life does not consist in the abundance of things one possesseth, but in the giving of self. Women who do their own work, and must be economical of both time and money, quite often drop out of the lives of their friends, because they can not entertain as elaborately as others. And here our practical women, our sensible women, should not allow their standard of entertainment to be set by others, but should set the example of simplicity, always within their means; this will do much to enlarge and brighten the social life on the farm and will afford genuine enjoyment. Keeping in touch with our friends; keeping watch over other lives gives much occupation to the mind, broadens life and stimulates the heart's action. It is not the rich homes where we receive the most pleasure from our visits, but in the homes where the fare is simple, where the welcome, the conversation, the children and the music, and the quiet talk before bed time make the visit a rare privilege. It is, indeed, a pleasure, to invite to our homes those who are glad to come and make us glad, but it is an act of sunshine to sometimes invite those to come who are glad to come but have not the happy faculty of making us glad.

Our house should be "a house not made with hands." We look in the homes for the warm light that comes from kind eyes, from gentle manner, from low voice, and from unselfishness. If it is "a house not made with hands," there will be men of self-control, much forbearance and great training in self-sacrifice; from these will come words, whose meaning is, "We are glad that we are alive together." It is trust, peace and cheer; there is a low sweet music, not heard, but felt which the good-morning of each day begins and ends only in good night. The birthdays and holidays are kept, but the best days can be made of the every days, when we have the even cheer, the even trust; the home is at its happy best when we have shared memories, shared joys and fears, shared sorrows and self-denials.

Building better homes, being kinder to each other, having better prepared food and healthful conditions, will build up the characters of the people, the general character of society, its health and happiness and will do much to drive out the saloon. If we go into all the homes of our cities and towns, and run away out among the homes on the hills and in the valleys, we will find that it is not the men and women who count their beads and cover themselves with badges, that make life glad, sweet and safe, the community upright, strong and helpful but more do we find these things coming from people who bravely and patiently toil for the improvement of the home and the happiness and welfare of the inmates

Rapidly are we learning that we can preach no more than we live; that the sermons from which children draw their ideas are not delivered from the pulpit or by the Sunday-school teacher, but from those that take place in the home. The people who are interested in scattering sunshine from the home through the world are making the home sermons illustrate love and kindness, rather than that of selfishness and high temper.

They are dwelling with their children as reasonable beings, and are cultivating their opportunities with these young heads and hearts, before the world's influence has hardened the natures beyond their molding.

Small matters, as keeping back the hasty speech, the giving of love, companionship and sympathy are not trivial in their consequences. No one is too old or too young to bring sunshine into the home that will influence others.

' It was only a sunny smile
And little it cost in the giving,
But it scattered the night,
Like the morning light
And made the day worth living.
Through life's dull wrap it rose;
In shining colors of hope and love;
And the angels smiled as they watched above,
Yet little it cost in the giving."

Nitrogen.

Some years ago one of the popular illustrated magazines published some highly imaginative articles describing how everything would burn up when the farmers, through the cultivation of legumes, had drawn all the nitrogen from the air. F. G. S., in Hoard's Dairyman, says: "It's going to be many years before what is known now will diffuse through the mass of ignorance that prevails, and consequently it will be a long time before there will be less nitrogen in the air because it has been stored upon the soil for man's benefit, and longer still before we shall have replaced the stores that nature had accumulated through long centuries." The fact is that all the speculations on this subject leave out of view the fact that no matter how much nitrogen we may capture from the air we cannot keep it, for it is ever returning thither, and the supply in the air can never grow less. Every chimney in the land is sending it back to the air, every neglected manure pile is doing the same thing, and the old rule in nature that everything must be used over and over again will prevent any diminution in the supply. We may get nitrogen in various combinations, but ere long it becomes free gas and returns to its source for some one to combine and use over again. The combined forms that exist in nature in the shape of nitrate of soda may be used up, and the nitrogen that we get as a by product in the manufacture of gas from coal may become totally inadequate for the purpose of making fertilizers, but so long as the legumes are intelligently cultivated and used in a proper rotation there will always be nitrogen enough for great crops, and the supply in the air will be kept good by its fleeting nature. We may locate it in crops, but the consumption of the crops sends it back to the air, and the bacteria work over the offal of all sorts, releasing it as nitrate to be washed away if not used by plants. And if it is washed into the sea we can get back a large part of it, in the refuse from fish oil factories, so that the everlasting round will be kept up and there will always be over every acre of land seventy-five million pounds of nitrogen for the wise farmer to draw upon. It even might be a blessing in disguise if combined nitrogen became unavailable for the making of fertilizers, so that all would be compelled to learn how to get it free of cost.—Prof. W F. Massey in The Progressive Farmer.

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OUR DEAD.

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☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

Resolutions of Respect.

Whereas, it has pleased Almighty God in his all wise providence to take from our midst our dear friend, Mrs. Z T. Bynum, be it

Resolved, That we, the members of the Woman's Foreign Missionary Society of Centenary Church, deeply mourn her death, yet humbly bow in submission to the will of God, realizing that He knoweth and doeth all things best.

Resolved, That while we deplore the loss of our dear friend, we bow resignedly to the will of our heavenly Father.

Resolved, That we try to follow her example, be as true and faithful to our church, society and Master as she ever was, that our lives, like hers, may prove a blessing to those around us, and our death be a sacred memory.

Resolved, That we extend to the heart-broken family our most sincere sympathy and love, as we fully appreciate, through our own loss, what her death must mean to them.

Resolved, That a copy of these resolutions be sent the family, and to the Daily Sentinel and the Christian Advocate for publication, and also be spread upon the minutes of this society.

Mrs. S. W Cromer,
Mrs. N. S Wilson,
Mrs C. J. Osburn,
Committee.

Resolutions of Respect.

Whereas, God in his providence has removed from our midst our sister and former co worker in the Foreign Missionary Society, Sister Mary M. Gray, and exalted her to the blessed reward of a most faithful Christian life

And whereas, she was our first president, we wish to honor and cherish her gentle influence, wise counsel and faithful service in the early days of our Society; remembering as we do her fidelity to the cause she so warmly espoused. Therefore, be it resolved

1. That we will hold her consistent life in sacred remembrance, and honor her as our first president, and endeavor to emulate her good deeds with a hope of meeting her in the better land.

2. That we tender our sympathy to her children, whom we feel sure will rise up in the Great Day to bless her for the heritage of love and tender, thoughtful care she has always given them.

3. That these resolutions be spread upon the minutes of our Society, and a copy of them be sent to the family.

Mrs. W. S Davis,
Mrs. Sam'l Blackburn,
Mrs. M. D, Stockton,
Committee.

ROCKET —William H. Rocket was born in Catawba county, N. C., July 6th, 1825, and died Oct. 24, 1904.

In early life he was converted and joined the Methodist Church and was a faithful, consecrated member until death. For many years he was superintendent of a large Sunday-school near his home, and for more than forty years he was a steward in his church, and in all of his duties he was faithful and true.

In young manhood he was married to Miss Ann Adeline Abernethy. To them were born three sons and two daughters. His wife having died, he was married on April 19, 1860, to Miss Huldah Hubbard. To them were born five sons and two daughters. Eleven of the children with his second wife survive him.

All who knew him loved William Rocket. He was indeed a good citizen, a kind neighbor, an affectionate father, a tender, loving husband. A few days before he passed away he called his family to him and assured them that he was ready to go, and bade them all to meet him in heaven.

We will miss him, but we hope to meet him again.

W. F. WOMBLE

NOLLEY.—Little William Spotswood Nolley, Professor and Mrs. H. B. Nolley's baby boy, was born in Lancaster county, Va., March 5, six years ago, and died in Lenoir, N. C., the 5th of October, 1904.

His happy heart, always so full of love, his cheerfulness, and personal beauty drew all of our hearts to him Davenport College felt the chill of sorrow when we heard that the little fellow was dead. It is so hard to understand the "heavy change," but we know only this, that in our Father's love, no mistake has been made.

Sometimes we are almost too busy with the things of earth to think long about the things of heaven, but when such a precious little one leaves us and goes straight home to God, our sorrow seems to confirm our hope. May the bereaved parents, the sister, and the little brothers be comforted by Him who alone knows how to comfort the disconsolate.

ANDERSON WEAVER.

FLEMMING.—Hattie Belle Flemming, daughter of Joseph Grason and Eva Baker Flemming, and only grandchild of H Smith and Harriet W. Baker, died on Oct. 6th, 1904, at Almond, N. C., and was buried near Judson. Our sympathies go out to these sorrowing young parents who had been devoted to the little one whose sojourn only lasted two years, one month and ten days, long enough however to entwine herself in their hearts, so that they will live in order to meet the "little one" whom Christ has taken to himself to live forever.

A. W. JACOBS.

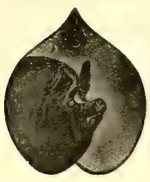
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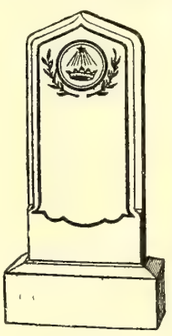
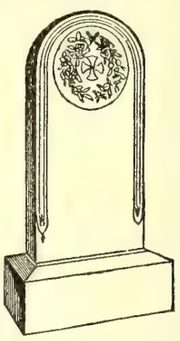
Mrs M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

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1897
Jan. 1.

Assets
$2,110,772
Income
$2,235,877
Surplus
$618,361
Reserve for Policyholders
$1,243,561
Excess Income Over Disbursements
$92,288
Amount of Assurance Outstanding
$80,174,683
Returned to policyholders since Organization and now held for their benefit
$14,444,721

1904
Jan. 1.

Assets
$7,310,138
Income
$4,205,081
Surplus
$1,030,999
Reserve for Policyholders
$6,011,423
Excess Income Over Disbursements
$851,413
Amount of Assurance Outstanding
$105,138,035
Returned to Policyholders since Organization and now held for their benefit
$30,826,524

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Christian Advocate

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ESTABLISHED 1855. GREENSBORO, N. C., NOVEMBER 30, 1904. VOL. XLIX., NO. 48.

Reading Room
Trinity College N C

To Reform Our Divorce Laws.

LAST WEEK we published a report of a special committee of our Conference, adopted unanimously, recommending the repeal of all laws enacted on this subject since the year 1883. Meantime we are glad to note that there is a general uprising among the Christian people of the State upon this subject, several representative bodies having made deliverances on the same.

Bishop Joseph Blount Cheshire, of the Diocese of North Carolina, Protestant Episcopal Church, has been making commendable effort to arouse public sentiment, and we take pleasure in giving here a recent letter from him for the press on this subject. He says:

"It seems to me that the present situation is most favorable for thorough and satisfactory reform. North Carolina, thank God, is a Christian country. We differ about some things, but the mass of our people believe in the principles of Christianity and honor God's Holy Word. We all hold marriage to be, not a civil contract but a divine institution, resting upon the divine sanction. That this has been our ideal of marriage, is plainly written in the laws of all States as they came down to us from our fathers. From the beginning of our laws down to, and including the Code of 1883, it is beyond all question that the Christian law of marriage was that which our law givers had set up and perpetuated. This could be abundantly illustrated out of the recorded opinions of our judges in their interpretation of our laws of marriage and divorce. The law of divorce as it stood in The Code adopted in 1883, satisfied the Christian conscience of our people as a whole, and that same Christian conscience demands a return to that law. The only post-nuptial cause for divorce from the bond of marriage, i. e., a divorce allowing remarriage, was for the cause of adultery, the one cause allowed by the New Testament. And thus the law remained until 1887. But in that year, and in 1889, and in 1895, and in 1899, and in 1903, the law was altered and debased and new causes of divorce were added, and extended, and the facilities for taking advantage of those causes increased, until the State of North Carolina is brought to the shameful condition of utterly ignoring the divine character of the marriage relation, and treating it as a mere matter of personal interest and convenience.

Now the strength of our position when we as citizens of North Carolina demand the repeal of all these modifications of the divine law is that every such relaxation of the strictness of our old law, was passed, not upon any principle of moral, social, or political science, but in direct violation of every such principle, and for the purpose of relieving some indvidual of the obligations of marriage. The general law has been depraved, and the public sanctions of marriage lowered, and the public mind demoralized, for the benefit of this or that individual, who happened to have influence in the legislature. I do not make these assertions of my own knowledge, but I am assured upon what I believe to be the best authority, that such have been the causes producing the amendments of 1887, 1889, 1895, 1899, and 1903.

"We may well demand the repeal of such laws, passed under such influences. General laws should be based upon a consideration of general principles, and not upon the personal interests and desires of particular individuals. The Christian people of North Carolina, and that means in effect all the people of North Carolina, demand of their representatives that they shall legislate for the whole body of the people, and not for the few, and that they restore the old law of our fathers, and repeal these relaxations by which it has been depraved in the interests of favored individuals.

"The divorce law in The Code of 1883 satisfies the necessities and the wishes of our people, because it expresseses what as a people they believe to be the law of God.

Very respectfully,
JOS. BLOUNT CHESHIRE.

Resolutions of the Convention of the Diocese of North Carolina, June, 1904:

Whereas, the statistics show that in North Carolina during the past year, there have been granted by the courts of this State more than fourteen hundred divorces; and

Whereas, every divorce granted in the State for any cause other than those causes prescribed in The Code of North Carolina in its edition of 1883, is a blow at the purity of our social life and the sanctity of the marriage relation; and

Whereas, the General Assembly of North Carolina has within recent years increased the number of causes for which divorce may be granted, and has rendered more easy the procurement of such separations; and

Whereas, it is demonstrated by experience that legislation which encourages, and thereby multiplies, suits for divorce, weakens in the minds of the people a just sense of the sanctity of marriage, undermines social and domestic purity, and dishonors the tradition of church and State.

Now, therefore, be it by the Protestant Episcopal church in the Diocese of North Carolina in Annual Convention assembled,

Resolved, 1. That we do view with alarm the attack upon social and domestic virtue that is being made by the ever increasing statutory causes for divorce in North Carolina.

2. That as a church organization we are opposed to granting divorces for any causes other than those prescribed in The Code of 1883.

3. That the Bishop of this Diocese be requested to appoint a committee of three members, of which he shall be the chairman, to be composed of the Bishop, one clergyman, and one layman, to prepare and publish an address to the people of North Carolina, expressing the sentiment of the members of this church upon this most vital questien, and that such committee be further requested to prepare a memorial to the General Assembly of North Carolina, urging such legislation as may be necessary to restore our divorce laws to their original simplicity.

Resolved, That a committee be appointed by the chairman of this Convention, of which the Bishop shall be chairman, to seek the co-operation of the Diocese of East Carolina, the District of Asheville, and also that of other Christian bodies in this Stote, for the purpose of memorializing the next legislature of North Carolina to reform the divorce laws of this State so as to conform them to the law as published in The Code of 1883, before the recent amendments thereto.

The Bishop appointed as members of the committee the Rev. Dr. Marshall, the Rev. Dr. Pittenger, the Rev. Julian E. Ingle, the Rev. E. A. Osborne, Mr. John S. Henderson, Mr. Chrs. M. Busbee, Mr. J. Cameron Buxton, Mr. Henry A. London, and Mr. Frank S. Spruill.

EDITORIAL.

Conference Relations.

There is more or less embarrassment in the work of the Committee on Conference Relations at each recurring annual conference. The work of this committee is exceedingly difficult and important, as there is danger on the one hand of a failure to do justice to the applicant, and, on the other hand, danger of doing violence to the law regulating these relations.

Referring to this, the Midland Methodist says wisely:

"Every candidate for the supernumerary relation should see that satisfactory evidence of his personal disability is before the committee. The affliction of a wife or other member of a household is not legal grounds for the relation. Our Discipline is plain and specific on that point. The superannuated relation is a succeeding step, which means a call upon the claimants' fund. Care, caution, and conscience are not only commendable but necessary. And proof of disability should be presented at the annual session."

* * *

The Mountaineers of the South.

Referring to these much-discussed people, the Alabama Christian Advocate quotes good authority and makes a handsome vindication of them in the following printed in the last issue of that paper:

"The inhabitants of the mountains of the South have in the last decade been the subject of much discussion. The press, especially the Northern press, has published many so-called "studies" of their character. These mountaineers have been held up before the world as 'ignorant, uncouth, quarrelsome, murderous,' not to say savage and barbarous. And one would get the idea that there are large numbers of this sort of people in the South.

"Bishop E. E. Hoss, who is an encyclopedia of accurate information, has written an article to the Christian Advocate in which he reviews the whole subject in a masterly manner. He says:

" 'The whole population of the Appalachian region from southern Pennsylvania through Virginia, Tennessee, Kentucky, North Carolina, and Georgia, is small. Of this population, moreover, at least three-fourths or four-fifths is well fed, well housed, well clothed and reasonably well educated and evangelized. The region in question includes such towns as Roanoke, Wytheville, Bristol, Knoxville, Chattanooga, Huntsville and Asheville. It also embraces immense areas of fine farming and grazing lands and inexhaustible beds of iron, coal, copper, marble and other minerals, and is now passing through a most remarkable development. It is possible to find here and there in the remote coves scattered communities that have fallen utterly behind in the race, and are maintaining a hand-to-mouth existence, without thought of better things. But the number of such communities is relatively small.

" 'My deliberate judgment, based on a pretty extensive observation, is that 250,000 is a large and liberal estimate of the number of debased and besotted souls who really answer to the current descriptions, and these are scattered over a great stretch of territory. Nor are they confined to the Southern mountains. I have seen them coming down out of the woods at Highland Falls, N. Y., carrying their little bundles of kindling, and their baskets of berries for sale, and I understand, on good authority, that one may run across them even in New England.

" 'There is more ignorance, more immorality, more downright heathenism in lower New York than in all the Southern mountains put together. The great majority of the mountaineers, as I have before said, are excellent citizens, loving their country and their flag, obeying its laws without reluctance and ready to fight for it whenever any fighting needs to be done.'

"The Baltimore Manufacturer's Record says that facts recently published in regard to the criminal records of New York and other Northern cities, 'tend to confirm Bishop Hoss' comparative estimate.'

"We make one more quotation from the excellent article by Bishop Hoss:

" 'The bulk of them till their own lands with their own hands. They are great lovers of their homes and families. Honesty, courage and hospitality are almost universal among them. Corncribs go unlocked the year round, and families work in the field, leaving their homes unoccupied and wide open all day long. To be known as a coward is to lose standing. To turn away a stranger who seeks food and shelter is unheard of. Anarchists and communists are, of course, out of the question. Belief in Christianity is widespread and is followed by membership in some church.'

"For quite awhile we have believed that the Southern mountaineers were being maligned. We are glad that our strong, scholarly Southern Methodist Bishop has come to their defense. There is far too much ignorance and crime in every section of our broad land, in the cities as well as in the country districts, in the North as well as in the South. Let us join in a campaign, a crusade against ignorance and crime wherever it is found in our fair Southland. We love the South with an ardent devotion and we are willing to spend and be spent in order to secure her welfare."

THE SUPPLY OF EFFEGTIVE MINISTERS FOR THE COMING DECADES.

There has been much discussion recently about the shortage in ministerial supply. We have never been quite sure that the ground taken by the would-be alarmists on this subject is secure. The following taken from the editorial columns of the New York Christian Advocate quadrates precisely with our notions on this subject, and we feel that we will do our readers a good service by reproducing the same. Dr. Buckley says:

Mr. R. E. McDaniel has taken up the question as to whether there is a falling off in students for the ministry. He states that the current assertion that the number of candidates for the ministry is diminishing is false, and affirms these to be facts:

"The latest figures show this year 2,951 students. This is a gain of 279 students over last year's 2,672, and also a gain of 339 over year before last's 2,612."

He does not give tables or institutions, but is supposed to be an accurate compiler.

Much that is said about the falling off is based upon the proportionate number of students for the ministry in the universities when compared with the proportion to the whole number at an earlier period. This overlooks the fact that in those times comparatively few entered college who did not expect to be ministers. In the practical age in which we dwell (beginning about the middle of the nineteenth century) universities and colleges have adapted themselves to the needs of all classes. Hand work has given place to machine work; empirical methods to scientific processes, so that each year thousands of students of types which a half a century ago would never have thought of such a thing, attend college.

It is not so much the proportion of theological students that should receive attention, but whether the proportion of able and godly men among them is as large as it was formerly. If not, why not? By some who assume that it is not, many things have been brought forward, most of which to us seem like the sheerest nonsense.

Mere knowledge, mere manners, mere energy, or the three united cannot make a genuinely successful minister. On the other hand, a conspicuous absence of culture will repel, a lack of knowledge will expose to contempt, and clownish manners or vulgar speech will beget dislike. Nothing valuable or permanent can be achieved without energy. Godliness can overcome these impediments only in a small degree. None should be deceived on this point by the cases—fewer in our time than formerly—of ministers of limited attainments but with native powers, abounding good humor, and spiritual unction, who achieve much more in the ministry than the average of the best qualified.

The principal causes for the turning to other professions of many who, judging after the manner of men, ought to enter the ministry, are: The habitually low state of religion in the churches which they have attended; the fact that no strong impressions of duty are imbibed by or inculcated upon young men in the formative period; and that they are not encouraged by the example of their elders to give testimony in public and to offer prayer. Apart from these the opinion taught by some assiduously that a call to the ministry does not differ from the conscientious convictions of laymen in selecting a trade, profession or business; that "a layman who makes money and gives it away can do more for the promotion of religion than any man, however eloquent and faithful, can do in the pastorate of a single church." Some also teach that it is right and proper for a young man in deciding whether or not to enter the ministry to consider whether—on the whole—the ministry will be a more congenial field for him than some other vocation.

The New Testament uses no such language, employs no such methods of evolving ministers. Its spirit and precepts imply that all Christians shall have a clear experience of a spiritual change; that having believed with the heart unto righteousness they shall confess with their mouths unto salvation, and do everything in their power to promote the conversion of their friends, neighbors, and such as they may meet in their way through life; and that the Holy Spirit in connection with such work will make powerful impressions upon the minds of some Christians that they should give themselves to the work of the ministry. The Gospels, the Acts, and the Epistles show that this call is often so strong as to make a man deeply feel that a "dispensation" is committed to him, that many considerations arising in his own mind or urged upon him by his relatives and friends (especially by unfervent Christians) should be set aside; and the man does this thing "not willingly" (as to his personal desires), but at the behest of God, obedience thereto becoming an essential part of his consecration.

It is not to be expected that brilliant young men, unless wonderfully wrought upon by influences outside of their environment, will be inclined to the Christian ministry in colleges where there is no religious spirit that would be uncomfortable to the open sinner or a skeptic, or in churches where a genuine conversion would be as startling a surprise as a cry of fire, or in a family where experimental religion is never mentioned, and where all the atmosphere is impregnated with the idea that success in the popular sense is the main end of life. Nor is it the best way to influence such young men by trying to show them that they can exert a great influence; that if they happen to get into the city their average salary will be equal to the interest at current rates of one hundred, or two hundred, or three hundred thousand dollars; that if they are not favored with a city parish they may still possess great local influence, have enough to live on, and escape from the commercial vicissitudes and anxieties of trade and politics; or that they may be elected to some important position.

There will always be ministers enough to supply churches that can pay salaries large or small. Often in strictly rural districts and among the poorer classes of society the ministry is the only ladder that enables one to rise apparently above the level at which he began. The only way of raising the average of ministerial ability is the elevating of the tone of personal consecration in the ministers now in charge of the churches, in the laymen who are the leaders of influence therein, and in the people generally. When and wherever this is done brilliant young men will be converted, and the sensible and effective not-brilliant will be so wrought upon as to double their natural energies. Energy, sincerity, intense consecration, and the conviction of his call are the qualifications of a true minister of Christ; and the man who has half a dozen professions in his mind's eye with no stronger drawing to one than to another, depending upon circumstances for his decision, will not be likely to choose the ministry, or if he does choose it, to succeed in it.

It is a truism that faith and works go together. If there is no faith there are no works; if there are works without faith they are of a species that make a Christian, as distinguished from a philosopher or a legalist. It is equally true that there is no regeneration without the Holy Spirit, yet environment has much to do, if not with the operations of the Spirit, with its influence on human hearts, and consequently upon the sincere and reverent choice of the ministry as a life work.

More consistent, burning piety and that alone will produce more of the right kind of candidates for the ministry.

How can he be otherwise than miserable who attends only to his own interests, who claims to himself no share in the happiness and prosperity of mankind, whom frieudship cannot warm nor charity inspire? Living only to himself, he can but reflect back upon himself his own weakness and imbecility.—Henry Turner.

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days. And this is the half of the matter which you can control. —George S. Merrimon.

CONTRIBUTIONS.

THE GREAT WORK OF A LAY PREACHER.

GEORGE G. SMITH.

He was a refugee. He had fled from the persecution which had cost his associate, Stephen, his life and had found a home in Samaria. He was simply a layman, but he began at once to preach Christ. There seemed to be little prospect of doing good in Samaria, but the story told by the exiled Jew went to their hearts and the wonderful transformation which took place when the devils were cast out, the commotion which resulted so gloriously in many conversions, all came from the work of this simple layman. This same layman heard a voice bidding him to take a certain road and make a journey. He did as he was bidden and found an officer of a Queen's court from an African kingdom riding slowly along the way, and reading a roll which proved to be the prophecy of Isaiah. Philip, the layman, drew near and asked the treasurer if he understood what he was reading. He said no. He needed a teacher. The layman taught him, he was converted, and the layman baptized him.

I have been led from this old story to consider the great value to the world of lay preachers. Stephen and Philip were not set apart as preachers, but as laymen to attend to semi-secular matters in the church, but they felt the yearning within to tell the story of the cross, and they did so and none honored them among their brethren. There was no theological schooling necessary. There was a knowledge of Jesus, a knowledge of the Old Testament and an earnest heart. Methodism would never have been but for lay preachers. Thomas Maxfield, the first layman to take a text and preach, was a manservant; Alexander Matthew was a baker; Thos. Orleans was a cobbler; John Nelson was a stone-mason. In America, Philip Embury was a carpenter, Robert Strawbridge was a farmer, and Thomas Webb was a retired army captain. We needed these men then, we need them now. The weak part of our machinery is the want of lay workers. Men who support themselves, but who are ready to do anything they can do to advance the gospel.

In our country places, in our cities and villages, we need men who are on fire with the love of souls, and not only men but women too. People who don't want a church or a pulpit to preach in, nor a large congregation of admiring hearers, but are ready to find a cottage or a vacant lot where they can speak a word for Christ to those they can gather there. My grandfather, John Howard, was brought to the Lord by a negro preacher who was preaching under an oak tree in Wilmington. My grandfather, Isaac Smith, was converted through the agency of Joseph Cromwell then but a youth and an unlettered and unordained layman before the Christmas conference of 1784. Thousands of souls in glory now were brought to Christ by lay preachers. The church which discourages them commits suicide. To have colleges to graduate, and theological seminaries to polish men for the pulpits may be wise, but to refuse to factory operatives, blacksmiths, masons, machinists, authority to tell what they know of Jesus, is as unwise as it is unscriptural.

Macon, Ga.

There is no such thing as comparative religion.—Christian Register.

BROTHER BOONE MAKES ANSWER.

T. A. BOONE.

Among your many readers, I for one, regret that you allowed the "Woman's Home Journal" to advertise for answers to the question, "Should Flirting be Allowed in Church?"

The Journal gives quotations from two distinguished divines approving it, and inviting young people to come to church to flirt "behind the hymnbook."

This is a bold but concerted strike at the purity of Christian worship. It is a daring impeachment of the majesty of Jesus Christ. It is a Satanic assault upon the preaching of the Word as the all-sufficient truth to draw men to church. It is the Devil's cunning device to substitute flirting behind hymnbooks for the presence of the Holy Spirit. To offer flirting as a motive for church-going, is an acknowledgment that the ministry has no power or attractiveness by which the young can be drawn to Christ. It is the unmistakable sign of apostacy.

Jesus said: "As my Father hath sent me, even so send I you." All the resources which the Father put at the command of Jesus Christ for the completion of His ministry, the same has Jesus opened unto His church for the propagation of the gospel. All power belongs to the church, for she has the fullness of Him that filleth all things.

The church is the Body of Christ. The individual who is in vital union with the church, is a member of the body of Christ, of His flesh and of His bones. As God was in Christ reconciling the world unto Himself, even so has Christ given unto His church this power of reconciliation by the indwelling of the Holy Ghost in the person of him whom Christ has sent as his ambassador to beseech men to be reconciled to God.

The animus of a flirt is the very essence of lasciviousness. To discuss this as a worthy motive to bring men and women to church, is an appeal to the lowest form of animalism.

These are the days of peril. Men are heaping to themselves teachers having itching ears, who, having turned away from truth, have turned unto fables.

The scarlet-colored beast is roaming over the earth full of the names of blasphemy. The rider is a woman arrayed in purple and scarlet color and decked with gold and precious stones and pearls, having a golden cup in her hands full of abominations and filthiness of her fornications. This woman, in the vision of the seer, is an apostate church of the last times, having the form of godliness, but denying the power thereof. Let us take heed to ourselves lest we be entangled in the snare. If you ask me what I understand the scarlet beast to symbolize, I would answer: The scarlet beast is the nations claiming Christian civilization. They are the most aggressive upon the domain of weaker nations. They are the most warlike land pirates of all the peoples of the earth. Their extension of territory is red with the blood of the conquered, and their deeds of violence are done in the name of Christian civilization, which is to blaspheme the name of Christ. The scarlet woman is the apostate church, endorsing and blessing and praying for those kings who commit fornication with her, giving in exchange their gold and precious stones and pearls, with which to deck herself and hide her nakedness. Russia and the Greek church is the illustration.

Our Correspondents.

Birthday Reflections.

BY BISHOP O. P. FITZGERALD.

If I should live another week, I shall celebrate my 75th birthday. Naturally I have had some serious and solemn reflections concerning death. More than once its mystery has seemed to be at hand for me. Let me think aloud through this medium for a little while, expressing three thoughts that are in my mind.

FIRST. Death is inevitable. Every succeeding birthday brings it nearer. But what consolation is there in this fact of the certainity of death? Just this: That it is the part of wisdom to accept the inevitable with all possible submission.

SECOND. Death is the only portal that opens for us into higher and happier conditions. It is but another and necessary step in the progress of our being. There is a law here: Death is necessary to progress. The more study we give to this subject, the farther we look, the more we shall be struck with the evidences of the operation of this law on this plane of being.

THIRD. The operation of this law terminates with this state of being here on earth. Some recent philosophers, so called, have suggested that there may be many deaths and births to the same spirit. I am glad that a voice from heaven has spoken, telling us that death cannot follow us thither. O! blessed be God for this truth. If there were no other revelation in the Bible, I would be ready to fall down and worship God who hath brought life and immortality to light in the gospel of our Lord Jesus Christ. It sounds like celestial music in the depths of my soul as I read the words: "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi:3-4.

This is about the sum of my birthday reflections. Knowledge without ignorance; pleasure without pain; progress without intermission; life beyond the reach of death. All this beyond a doubt, and not far off. These reflections make a birthday that is both glad and solemn for me.

Nashville, Tenn., August 18.

[The foregoing was furnished a Texas paper by the good Bishop last summer. He now sends it to us to be reproduced as a message to his North Carolina friends.—EDITOR.]

Resolutions of Appreciation.

WHEREAS, Col. G. W. Flowers, who has been a member of this Sabbath-school ever since its organization, has decided to leave our town and community, and thereby sever his connection with us; and whereas, he has always proven himself to be one of, if not its best and most faithful member, always at his post, discharging his duty faithfully and efficiently in what ever relation, especially as teacher of its highest Bible class, therefore

RESOLVED 1. That we the members, of Taylorsville M. E. Sunday-school, regret exceedingly the circumstances that have brought about his removal and that of his family. That we assure him of our high appreciation of, and extend to him our sincere thanks for the very efficient service he has so faithfully and cheerfully rendered while our co-laborer.

RESOLVED 2. That while it gives us pain to say farewell, we assure him that our best wishes for his future welfare and success will follow him to his new field of labor, and our prayers shall ever ascend to our Father in Heaven imploring his richest blessings upon him and his in this life, and a glorious reward in the world to come.

RESOLVED 3. That a copy of these resolutions be handed Col. Flowers, and one also be spread upon the minutes of this Sunday-school. That a copy be sent to the "Scout," also one to the N. C. Christian Advocate for publication.

Taylorsville, M. E. Sunday-school,
W. T. NELSON, Supt.
DR. W. LEGETTE, Asst. Supt.

Raleigh Christian Advocate please copy.

From Wadesboro.

I am sure you will be glad to hear that the people of Wadesboro, without respect to denomination, have given us a cordial and an abundant welcome back for another year. Such generous and whole-souled treatment is indeed grateful and refreshing after some experience through which this itinerant has passed. I must say for Wadesboro in particular and Anson county in general that they have here one of the purest and finest types of the old Southern chivalry, gentility and culture that I have found in this State or elsewhere. They know about how to receive and entertain the stranger and the itinerant.

On last Tuesday night, while sitting quietly and happily in our parsonage home, we were surprised, stormed, delighted and generously pounded by a large and merry delegation, composed both of our own and other congregations. The company was lead by Bro. Graves, pastor of the First Baptist church, as spokesman, than whom a more whole-souled, liberal and congenial co-worker is not to be found. May blessings rich and full abide upon all those immediatety concerned in this most enjoyable affair, and upon the congregations and community represented by them.

M. A. SMITH.

The Work of Rebuilding at Greensboro Female College Pouses for Lack of Funds.

The following items sent out from Greensboro Female College under date of November 26th, will be of interest to the friends of the institution not only in Greensboro, but elsewhere:

"The number of boarding students in the college is larger than for several years with the promise of a still greater increase after the holidays.

"Work on the building has been stopped for lack of funds. The library, office and some additional bed rooms are the most urgent needs.

"Mrs. Robertson visited the Western North Carolina Conference at Charlotte last week, and will go to Henderson next week to the North Carolina Conference.

"The Young People's Society of West Market Street gave an entertainment in the form of a "Chalk Talk" on Thursday night for the benefit of the college. All the friends in Greensboro are working loyally, and their enthusiasm encourages us, and strengthens our faith to look for larger things.

"The Irving and Emerson Literary Societies are working bravely to furnish their new halls. As the old society halls were on the third floor, everything belonging to the societies was destroyed by fire.

"Thanksgiving day was a happy one for the girls. The express brought boxes from home, and these, in addition to the good things of the day, served in the dining room, proved more than satisfying to some of our number.

"It was a pleasant innovation to have at the Thanksgiving dinner members of the class of '48, '51, and '58. These "old college girls" represented the first college; the girls of last year the second, and the new girls, the college of today. Thus the line of succession is kept unbroken through the calamities of changing years, and although in different buildings, it is the same Greensboro Female College, and, please God, it will continue its glorious work and bless generations yet unborn."—Daily Record.

Trinity College Notes.

The Outlook for this week contains an interesting article by Dr. Edwin Mims on "Five Years of General Robert E. Lee's Life." This is based on the recently published "Recollections and Letters of Robert E. Lee" by his son R. E. Lee.

Bishop Warren A. Candler of Atlanta, Ga., will spend next Sunday in Durham, and will preach in Main St. Methodist church in the morning. Bishop Candler delivered the Avera Biblical lectures a few years ago, and the college community is glad of the opportunity to hear him again.

President Kilgo preached the Thanksgiving sermon at Main St. church.

Mr. J. W. Bailey, of Raleigh, Editor of the Biblical Recorder, delivered a lecture before a large audience in Craven Memerial Hall on "Political Re-adjustment in the South," In matter and litrary finish Mr. Bailey's address was of unusual quality, evidenced by the considerable attention given to it in the newspaper press. Among the metropolitan papers the New York Evening Post deemed it worthy of an extended favorable editorial notice.

The next lecture of the series will be delivered by Dr. W. H. Glasson, Professor of Political Economy and Social Science in Trinity College.

A debate with Emory College will be held in Craven Memerial Hall, Durham, sometime in the spring.

A track meet was held in Hanes Athletic Field Wednesday afternoon. More than usual interest has been manifested in this form of sport.

The city electric light plant at Tarboro was destroyed by fire on Sunday morning. Loss estimated at $3,000.

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NEWS NOTES.

T. B. McCargo is intrrested in promoting a knitting mill in Mt. Airy.

The next session of the Methodist Protestant Conference will be held at High Point.

It is reported that Evangelist W. P. Fife and family will reside hereafter at Denver, Colorado.

Mr. J. B. Whitaker, a former editor of the Winston Sentinel, has located in Concord to reside in the future.

It is said that all of the 14 cotton mills in Randolph county are running on full time and prospering.

The city of Durham is to experiment with gas for street lighting purposes. The streets at present are lighted by electricity.

Col. John S. Cunningham, who is elected to the legislature from Person, will be a candidate for Speaker of the House.

J. B. Ivey & Co., of Charlotte, have opened a branch store at Concord, which is to be managed by Mr. Clarence Connelly.

Mrs. Al. Turner, of Statesville, died at her home in that place last Saturday afternoon, aged 60 years. Her death was the result of a stroke of paralysis.

Judge Boyd, of the United States Court, has named T. J. Murphy, a young Greensboro attorney, as temporary receiver of the jewelry firm of Rosenblatt & Co., of that city.

The people of Vineville, a suburb of Macon, Ga., have appealed to the Supreme Court of the United States to prevent annexation to the city corporation.

The North Carolina Conference of the Methodist Protestant Church, in session last week at Burlington, N. C., voted unanimously in favor of union with the Primitive Methodist Church.

W. R. Murray shot and killed his uncle in a street duel at Durham last Friday. He has been admitted to bail in the sum of $20,000. He will make a plea of self-defense.

The Japanese are reported to be making desperate efforts to reduce the garrison at Port Arthur and take possession of the stronghold, but with little apparent success.

Wake Forest won in the joint debate with the Richmond College in Raleigh on Thanksgiving night. This is the second time Wake Forest has won from Richmond College.

A son of Rev. and Mrs. J. W. Frank died at Oak Ridge the past week. The father is a missionary in Japan, and sent his wife and little son to this country for their health.—Winston Republican.

The great World's Fair at St Louis will close to-morrow. One of the features of the day will be the admission of children of sixteen years and under free of charge, whether accompanied by adults or not.

It is now thought that the controversy over the removal of the Columbia Seminary to Atlanta and its consolidation with the Southwestern University at that place will result in a temporary suspension of the seminary.

The Franklin Press says: Judge Shaw, at Asheville last week, sentenced B. Patrick to the roads for two years for carrying a concealed pistol. He had boarded a Murphy train and in a little while created much disturbance by firing the pistol from the train.

Mr. Keener Connelly, a very amiable young man, son of Mr. J. B. Connelly, of Statesville, died at the home of his parents in Statesville last Friday night. Deceased was about 20 years of age and had been in poor health for about a year.

State Treasurer B. R. Lacy, who is spending some time in Arizona in hope of getting relief from asthma, from which he has been a great sufferer, writes that he feels like a well man already, but will remain a few weeks longer to make sure of his improvement.

A terrific storm occurred in northern Manchuria last Saturday. The Russian and Japanese armies are still in close proximity and engaging in occasional skirmishes, but with such weather, likely to continue for the winter, it is not likely that any great movement will be undertaken.

One of the interesting railroad items of news of the day is that the Seaboard Air Line has completed its line to Birmingham, Ala., and in a few days will be operating trains over a track of its own from Richmond to Birmingham. That is a good long stretch. The Seaboard is expanding.

There will be a meeting of the executive committee of the North Carolina Press Association at Salisbury on the 2d day of December, at 11 o'clock, a. m., for the purpose of considering the advisability of holding a mid-winter meeting in Atlanta about January 20, 1905.

A Charlotte special yesterday says: The Central Hotel property was purchased for $120,000 at the sale at noon yesterday by Capt. W. B. Ryder, acting for the Central Hotel Company, a corporation recently organized with a capital of $200,000, the incorporators representing the Oates and Wriston heirs, the owners.

Russia has accepted the invitation of the United States to conclude an arbitration treaty on the lines of the American-French treaty. The reapproachment is expected to have a splendid effect on Russo-American relations, especially as it marks Russia's first adherence to an arbitration treaty with a foreign power.

A Washington special, dated Nov. 28th, says: The House committee on rivers and harbors met today and decided to paepare a river and harbor appropriation bill to be presented early in the coming session of congress. The committee also discussed the question of going to Wilmington, N. C., to look into the proposed improvements there, a promise to that effect having been made some time ago.

A charter is granted to the Waynesville Factory Site and Electric Power Company, which is to develop electric power and furnish it to factories, and which will also induce the latter to locate at that point. There is a very fine water-power to be thus develped. The capital stock is $300,000, and Thomas Stringfield, S. A. Jones and B. J. Sloan are the chief stockholders.

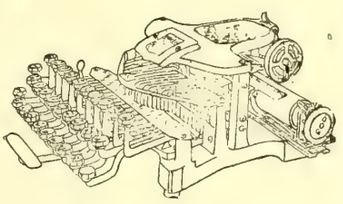
Rev. John H. Gray was installed as assistant pastor of the First Presbyterian church, Salisbury, last Sunday. The Sun, giving the programme for the installation service, on Saturday, says: An interesting fact connected with this service is the fact that no Presbyterian pastor has been installed in this church for forty-four years, this covering the pastorate of Rev. Dr. J. Rumple to this date.

Mrs. J. G. Fowler, a widow, living near Pinacle, sustained a severe loss a few days ago. She had her entire crop of leaf tobacco, two or three barns, stored in one barn. While her children were playing around the barn with matches the building caught fire and was totally destroyed, tobacco included. Mrs. Fowler's husband died a year or two ago, and the tobacco was the past summer's work of herself and children.

A press dispatch from Winston-Salem, Nov. 25, says: Judge Brown, a capitalist of the North, who recently moved to this city from Ohio, was in Stokes county last week investigating the water power on the Dan river, near Danbury, with a view to erecting a roller mill. Judge Brown also talks like he will make an effort to enlist the co-operation of northern capital for the purpose of constructing an electric railway from Walnut Cove to the iron ores, timber and summer resorts in Stokes.

A special from Louisville, Ky., dated Nov. 28, says: The record-breaking drought in Kentucky is beginning to decrease the milk supply in Louisville. Several dairies have put their customers on half an allowance, and confectioners are unable to secure enough milk for use in making certain kinds of candy. A number of distillers have suspended operations until rain falls. In a number of small places the citizens are buying water, and farmers are compelled in many instances to drive stock several miles to water. For more than a month the Southern Railway has been hauling water to its Shelbyville tanks, and for the past three weeks it has been hauling ten carloads of water a day. The freight engines running between Lawrenceburg and Lexington and Lawrenceburg and Burgen are carrying double water tanks. All the freight engines on the Chesapeake & Ohio railroad have been carrying two tanks for several weeks. In many churches yesterday prayers were offered for rain and today the Weather Bureau announces a possibility of showers within 48 hours.

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—*because* Epworth sounding boards are made by the slow, old-fashioned, German process—by hand—giving greater vibration and resonance to the tone,—and more *life* to it. I don't want my piano to get "tinny" or "thumpy" after awhile, like so many pianos I have seen.

—*because* the action of the Epworth is easy and prompt—repeats rapidly and has a delightful touch. I don't like to play on a piano that rattles or works sluggishly.

—*because* the Epworth is finished by the old reliable, slow process—not rushed. I have seen pianos whose finish peels off after a while.

—*because* the Epworth has the strongest ten year warrant I ever saw;—the Company takes all the risks of piano lasting. Most other warrants don't warrant the working parts, nor the sounding board from splitting.

—*because* I can buy the Epworth direct from the Company, instead of through an agent or dealer. I prefer to be my own dealer—sell it to myself and save that middle profit. It costs lots of money to sell pianos ordinarily, and that expense is a dead loss, which I avoid by buying the Epworth direct.

—*besides* the Company will send me a piano on trial. It must be perfect and *satisfactory to me* or they take it back. In this way I get to use my own judgment—and no agent around to worry me.

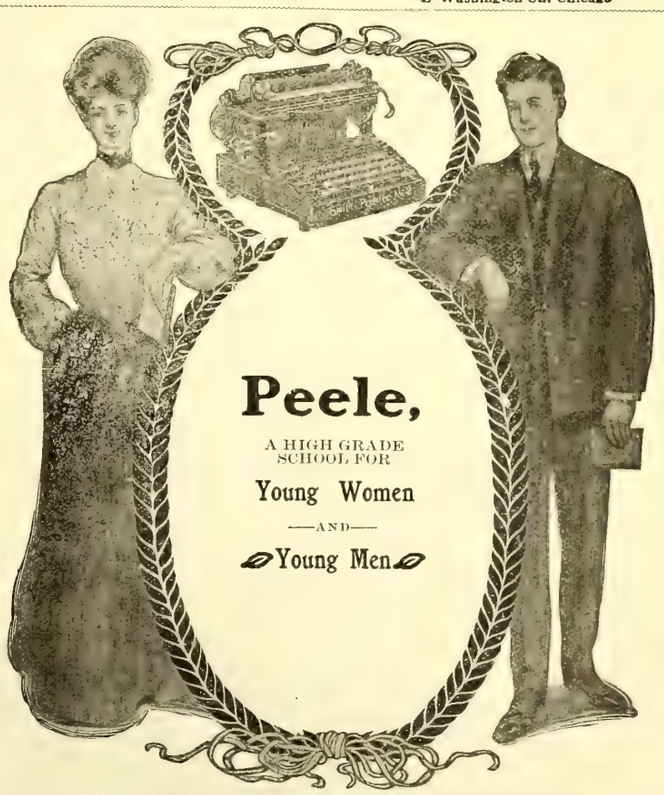
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Out catalogue explains a number of other interesting points. Tells how some pianos soon become hard and metallic while others seem to get better and better—sweeter toned with use

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CHAS. W. SMITH, Secretary,
GREENSBORO, N. C.

nov 30-tf

The Liquor Business Arraigned.

J. A. GLENN.

DEAR BRO. BLAIR:—I would like to have room in your paper to speak about the liquor business.

The election, and Conference, is now over; two of the biggest things that will happen in the State this year, I believe. Some have received appointments, some disappointments, &c., and it is a good time to get down and do some good hard thinking about the future.

We know now who will represent us at Washington, as well as Raleigh, in the future, for a while at least; and I think it is a good time to do some heart to heart talking with those that help make our laws.

First of all, I want to say that as far as Gaston county is concerned, we feel like great progress has been made, as we have only to look backward for about twenty years in this county, and we can almost see the smoke from forty-five distilleries rising from our hills, hollows and mountains, and today, instead, we can show you thirty-five cotton mills; and if some of those old croakers who say: "A city or county can't flourish without whiskey," let him examine the tax returns twenty years ago, and today; if he will, he will never borrow another thought from the devil.

Of course it has been a hard and long battle; but a determined effort on the part of the Christian people have overeome the powers of the devil, government license, &c., &c.

Now, what I am going to say about this license business from our government may not run just parallel with your ideas, but I would like to ask while you think about what I am saying in this article, that you forget you are a Democrat or a Republican, and I will also forget that I am a National Prohibitionist; and let us deal in facts for a few minutes; not in parties or partyism, that in many cases we let rise high above the best interests of all mankind.

In the first place, our government has no right to wrap a license around a wrong and allow the subjects of that governmen tto enter into the manufacture of an article that a man with a thimbleful of brains knows is wrong; because it is our beloved government does not make it right. We must remember that God has said it is wrong. And I have failed to find a single passage in God's word that we can hide behind, when we come to stand before the great Judge of all the earth. Of course if God has issued a supplement to His word, and given some of the old parties advance information along this line, then it's a different proposition.

I was raised to believe all Republicans were bad men; and I believed that for a long time; but found out long since that there are bad as well as good men in all the partias; and the point I want to make is this: we have sometimes to give up our ideas and opinions, even though we have nursed them a long time against the truth.

I verily believe we have some people that have allowed their minds to run along certain lines of thought so long that their ideas have become the biggest part of them, even though they be wrong, and in direct opposition to the best things for all the world. And a close examination ot this matter has caused me to believe that a majority of our people are letting some of the leaders do their thinking for them, to a very large extent. And today, if some of our leaders would make the assertion that they were going to jump through hell, and advise their followers to just hold on to their coat tails, they would be all right, and get through without the fire touching them; it seems from present indications some would believe it. And as I said in the first part of this article, let us think a little for ourselves.

It seems that we have fooled around and allowed the devil to switch us off on minor issues until this liquor business has grown to such an extent, and become such a mighty monster in our midst, that we hardly know where to strike, in order to do the most effective work, as his power extends from the Atlantic to the Pacific, also Lakes to the Gulf. Some of us have said so many times: it's a question to be settled locally, and should have no place in politics, until the evil has grown to such an extent that in some cases it dictates to both of our old strong parties.

I was in Charlotte a few months back; when they had a very heated contest against whiskey, and will always remember what I heard one of those bar room keepers say during a heated discussion about the business. In the argument the bar keeper said: I am running my business according to your law; and the idea just struct me yes, how true; here we had good people including the preachers, lined up against these men, who were trying to make a living out of a business protected by a law, made by these preachers, or at least part of them, and the good people. What a scene! Do we create laws to catch our own people in? Isn't our government today setting a trap, and bating the triggers, by issuing license, to catch her own people? Isn't it a fact, that government stills today can't run, and sell whiskey at the price they do, and pay the license, and be honest about their reports. Men who have been in the business, that have forsaken their evil ways say so. And our people who issue these license know this to be the case, and they hire men to go around as revenue officers, to catch our people in a wrong that, we as a whole, first sanction and start in business.

My idea is to make the liquor business a paramount issue; the liquor men have carried it into politics, where it should have been a long time ago; this is one good thing I think the whiskeymen have done for the cause; and if the democratic party will only tighten the screws a little tighter around this vile stuff during the next legislature, they will be placed on such a foundation that the devil, the liquor men, and bum and thugs can't prevail against them.

You know there was some talk during the last campaign about our good Governor becoming a candidate for Vice-President; this was a big mistake; we should have run him for President, for he has the back bone and moral courage to come out square against this liquor business; and the present one we have at the head of our government can't see the liquor business, even with that pair of fine glasses that they say he wears. In his messages, he can talk about parks, forest reserves, etc., and lets his mind jump clean over the people that are being damned by whiskey. Poor fellow, it seems he wants to start way down low in the vegetable creation, and work upward to human beings; instead of starting with human beings and working downward to forests, parks, etc. The trouble with him, is just like it is with millions of others; his thinking appearatus has been twisted to meet the ideas, or views, of some of his leaders.

(To be concluded next week.)

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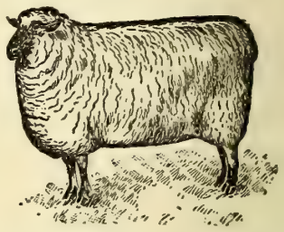
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The Quiet Hour.

Self-Control.

One of the most persistent enemies that a man has to fight with is himself. That enemy has to be fought with at unexpected times and at all times. Yet if a man is determined to win the victory, he can be successful even in spite of all the advantages which self has in the contest. And what a victory it is to win in such a fight! Henry Ward Beecher says forcefully, "No man is such a conqueror as the man who has defeated himself." God is with us in this struggle and through him we shall have the sure victory.—The Presbyterian.

Not by Tears, But by Toil.

"Fate is unkind." Such is the verdict of men when they find their pathway barred—and too many sit down and cry; but while one is weeping another is working, and toil clears the pathway that opens not to tears. Lack of tools is a common complaint of student and artisan, but we must remember that the workman is more than his tools. Good tools are almost a necessity, but not quite. Paganini is more than his vilolin. Coeur de Lion is more than his sword. Dictionaries, encyclopedias and good books of all kinds are the tools of the student; but the man is more than his books. Books cannot make a scholar. Lack of books may seem to retard, but cannot prevent, intellectual development. The man of genius is the man of resources. Blind him, he will yet see. Lame him, he will contrive a way to walk. Chain him in a dungeon, and out of his fetters he will forge a sword, and he will build the stones of his cell wall into a palace. Your future lies in you.—Zion's Herald.

How to Sweeten Life.

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the everyday trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes. Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its roots to nourish it; the mighty power of gravitation and other equally uneonquerable forces hold it and guard it; the sun rises and shines to paint beauty upon its cheek; the winds are marshalled to fan it; everything is made to contribute to the comfort of this tiny flower. The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing machine, the headache, the heartache, the nursery, the schoolroom, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts, and feelings, the voice, the conversation, the toils and afflictions of life, the temper, and the heart; and all may have and enjoy it.—Ram's Horn.

Florence Nightingale and the Deaconess.

Florence Nightingale, though more than eighty years old and confined to her bed, sees a few callers in her pleasant home. A deaconess recently visited her, and thus describes the interview:

"Her bed was standing in a large, light room, and she stretched out both hands to welcome me. She looked very sweet, with bright, clear complexion, and her beautiful white hair. I was going to kiss her hand, when she drew me to her and kissed me and called me her 'dear, dear sister!'

" 'How long have you been a sister?' she asked. I told her more than thirty years. Then she asked a very searching question, 'Have you always been happy?'

"Now 'always' is a long word, and I did not know what to say. I could not answer no, nor yes, so I said:

" 'Dear Miss Nightingale, if I had to live my life over again, and if it were ten times as long, I should always wish to serve the Lord as a deaconess.'

"Then she said, "Thank God! O, thank God! It is a blessed life when we can live it for others!' "

Sympathy.

A world without sympathy would be a cruel abiding place. Those who have suffered and received expressions of true sympathy from friends, would hardly dare think what their suffering would have been without a spoken word of comfort from a living soul. We are often tempted to feel that any word of sympathy we may speak or write to another, at a time of special trial, is not worth the doing; that so many such words will be spoken to that one that our own will count for nothing. The prompting to keep silent in another's time of sorrow is a false one. Spoken sympathy is as a mantle of love; it comforts, strengthens and inspires. Our Lord Jesus Christ longed for sympathy. There is no more affecting passage in the record of His life than that which tells of the failure of His chosen and dearest friends to watch and sympathize with Him in the hour when His soul was "exceeding sorrowful." There has never been a word too much of sympathy spoken to a sorrowing one. Sympathy's very cumulation forms a great force that uplifts and strengthens. It is needed by the weak; it is still more needed by the strong. It is within every one's power to give it. And God, who is love, will bless it always.—Selected.

The Spirit of Jesus.

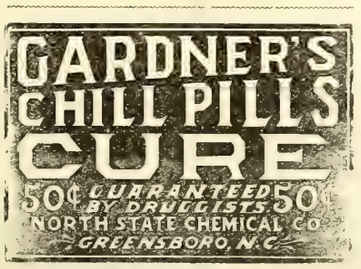
In an essay of rare delicacy and beauty, Matthew Arnold says that "the noble and profound application of ideas to life is the most essential part of poetic greatness." A very little variation of that phrase might present us with the very spirit of religion in its practical aspects. It is surely nothing less than this, the noble and profound application of the thoughts of Jesus to the minutest details of character and conduct. The spirit of Jesus is not something which dwells apart, whose chiefest characteristic is that it is detached and unrelated to life as men know it; a lonely presence without points of contact with our common days. It is exactly the reverse of that. It runs out into every smallest part of life; it is the spirit of the innermost flooding life's widest circumference with its radiant glory; it stoops down and lifts the smallest thing out of the dust, and casts upon it the glory of the eternal; it finds room for the highest ministry in a street that is unlovely, and in lives that are drab. The very highest truths of the Christian religion are the light of all our deepest seeings; in that light little things are great, and common things are clothed with large significance. The august realities of the Christian redemption become masterful forces, full of powerful compulsions and lofty aspirations, which are the parents of splendid endeavor and noble achievement. All the great facts of the world which is invisible are full of illumination and interpretation, and in their light this present is given to us clothed with a beauty and invested with a splendor which before it never possessed; so that the great realm of the unseen is not a word out of touch and out of sympathy with this present. It broods over it, it infolds it as with an atmosphere; it flashes out upon it rays of penetrating and illuminating light; it compels with regnant compulsions; it refines with cleansing fires, and elevates with strong and beautiful upliftings. It is only as a great Christian principle touches our commonplace lives that they rise into a fine beauty, and are informed with the very genius of the gospel of Jesus.—Selected.

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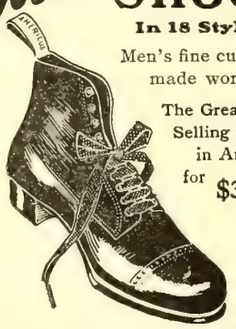
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CAMPAIGN FOR NEW SUBSCRIBERS.

We have decided to make December a month of preparation. The canvass will begin in earnest January 1st. Many of the preachers will be somewhat unsettled on account of removal, and a little time will be required to get the "lay of the land," so as to be in working shape. Of course, those who are in position to do so, and who prefer may begin at once. We will begin the publication of results the first of the year.

During December we shall send to each pastor a list of the subscribers for his charge. This will enable the pastor to determine who are taking the paper, also who are in arrears. We desire that the renewals shall be looked after quite as diligently as the list of new subscribers.

As the work is to be apportioned to the districts as suggested by the Committee's report, the pastors will be notified through their Presiding Elders, as to the number of new subscribers to be secured. The apportionment suggested by the Committee is as follows:

Asheville	District - - - - -	125
Charlotte	" - - - - - -	200
Franklin	" - - - - - -	100
Greensboro	" - - - - - -	200
Morganton	" - - - - - -	150
Mt. Airy	" - - - - - -	150
Salisbury	" - - - - - -	175
Shelby	" - - - - - -	200
Statesville	" - - - - - -	200
Waynesville	" - - - - - -	100
Winston	" - - - - - -	200

"THE METHODIST WAY."

In the last issue of the Biblical Recorder the editor, under the above heading, quotes from the Charlotte Observer's rather dramatic picture of the closing scenes in our recent Conference at Charlotte and comments as follows:

"We Baptists have our difficulties in connection with calling and—to make a word—uncalling pastors; but after reading the following picture of the Western North Carolina Conference by a Charlotte Observer reporter, we ought to rejoice in our troubles:

" 'In the afternoon the Bishop's address, before reading the announcements, was a great utterance, such as might have been expected of him. 'I suppose,' said he, 'none of us realize what is involved in a moment like this: not merely a man and all his complex interests, not merely a woman and her children, her home and associations, but also the spiritual life and instruction and destiny of many a fireside and many a community.'

"He exalted the mud-sills in God's temple, who are willing to bear His burdens without complaining, who are willing, to change the figure, to go anywhere and commit themselves to the church; who do not think more highly of themselves than they ought to think. God loves them just as much as the decorative parts of His temple. God would never have used them as He does, if He had not known their value and could trust them. The man with the large salary cannot fill these places. He has not the lofty Pauline spirit. He is the confectionary fellow. His talks are sugared over with a very questionable kind of saccharine matter. He is too good to go anywhere. He has an enlargement of the head, known as the big head. This disease is worse than yellow fever, for it cannot be cured.

" 'Doubtless the man with the big salary will submit to all this abuse with a smile.'

"Concluding, he said he had never had a more earnest, faithful set of presiding elders than these in nineteen years. 'If anything, they were too faithful. I have never known a more pugnacious set, as a set. If they ever get into your hands, and you are their presiding elders, deal tenderly with them for they fought well for you.'

"He gloried in the unity of Methodism wherein every member looks after his own appointed work.

" 'You tote fair with a Methodist preacher and he'll stand anything.' But where politics enters, 'they'll kick, and kick hard, and they ought to kick.' There were signs of hearty approval here. 'Go wherever you are sent,' he advised, dramatically, 'and stand up to the rack whether there is fodder or no fodder.'

* * *

"Rev. P. J. Carraway's prayer was most remarkable, both within itself and because of its effect on the crowd. The men in the congregation were on their knees, and sounds of sobbing were everywhere.

" 'O Lord, we love our wives and our children. They lie heavily on our hearts. In the little parsonage it may be hard mattresses and poor fare, but it is not far from there to heaven.'

"We need hardly suggest that the palpable efforts to get the brethren in a humor to accept their disappointments, the abuse of the men that were to obtain the best places (its object being to pacify the others); the talk about the presiding elders' strenuous efforts to get good places for their men, and the remark about politics—well, let us say nothing against it all, for it is none of our business, but let us remember it for consolation. There is at least a worse way than the worst Baptist way.

"There is, of course, a touch of heroism in the Methodist system now and then, but that even at its best is the heroism of an automaton—a man with a collar round his neck."

We reproduce this, verbatim, not so much to gratify any disposition to resent as to show the animus. When will the leaders of the different denominations get grace and gumption sufficient to enable them to let pass an opportunity to nag others about their way of doing things? Our ground of complaint against Brother Bailey is his evident attempt to turn this very florid picture of the closing scene of our Conference to the account of discrediting what he himself must acknowledge as one of the greatest systems of evangelism in existence.

In the first place the Bishop's utterances, strictly speaking, may be justly styled extravagant; and in the second place the method of serving up the whole occasion by the reporter was sensational. When we get down to the cold facts in the case there is not a mother's son of us in the Methodist itineracy who would be willing to exchange places with the Baptist ministers around us, and under no consideration would we be willing to abandon the present method of being assigned to our work. No matter if those preachers did get worked up into a good case of the whimpers, they will all be in their places by another Sunday, and there will be no vacant pulpits, nor will there be any suffering or great privation involved. This annual bugaboo, like all its predecessors, will fall flat. The wild jackal, untamed and untamable, may enjoy his freedom, but it is the freedom of the jungles; while the beast of burden, knowing how to wear the collar of service, receives the grateful reward of such service in the more perfect liberty of voluntary and intelligent subordination.

GREAT REVIVAL IN ATLANTA.

In the city of Atlanta, Ga., they have an organization called the Business Men's Gospel Union. Under the auspices of this organization a great work of grace is now going on in the city. We believe this furnishes a good suggestion of a practical method of solving the difficult problem of successful city evangelization. Every one who has had experience knows that it is practically impossible for any one church to project itself upon the masses in the city so as to interest them to any very great extent in evangelistic services. The same thing may be said of a single denomination. The radius of influence is too narrow to touch and stir the great masses of the indifferent and non-churchgoing. But with such an interdenominational organization working together, in harmony with all the churches, it is possible to reach this element even in a large city.

We rejoice in what has been accomplished in Atlanta, and give here the following account of the work as reported last week in the Nashville Christian Advocate:

"The Atlanta revival has been one of unusual power. Dr. Chapman and his co-laborers, especially Mr. Biederwolf, have done faithful and efficient service. No one who has taken an unbiased view of the work can doubt its beneficent results. It is no small thing for many ministers of different denominations to come together and labor for the salvation of souls. They need such an experience occasionally, and are blessed by it. It is also well for the leading members of the churches to unite now and then for such ends. Then many souls have been converted and backsliders reclaimed. The preaching has been the simple, pure gospel. The singing has been scarcely less than wonderful at times. The fact has again been demonstrated that when God's people are in earnest, "the old, old story," preached and sung in its simplicity, is yet of great power. All Atlanta has been more or less moved. At times no building was large enough to provide for the eager multitudes. Wednesday, the 2d instant, was a rare day. At 8:30 a. m., prayer-meetings were held in many dozens of the homes of the city. These were followed by gatherings for prayer in many of the churches. Precious occasions they were. At noon Dr. Chapman spoke to a great audience in one of the opera houses. Many were turned away after 3,500 were accommodated. At four a great number of the business houses closed, and services were held in several places. The crowds poured out of the stores into the places of worship. It was a memorable sight to behold a great city experiencing a cessation of business, with cards in the windows announcing that it was a day of prayer for Atlanta. Thus under God, has the Business Men's Gospel Union wrought, and the end is not yet. We perhaps always over-estimate the results of a revival when we number converts, but who can reckon the riches of a spiritual uplift in any individual soul? Many homes and many hearts rejoice over blessings too great to tell."

NOTES AND PERSONALS.

Rev. J. R. Scroggs began his work on the Winston district last Sunday, preaching at Centenary church. He will remove his family to Winston this week.

Rev. W. L. Hutchins, recently pastor of the Mt. Airy circuit, now appointed to East Bend circuit, passed through Saturday returning from a visit to the Exposition at St. Louis.

Rev. M. H. Vestal, of Kings Mountain station writes: "Have just reached our new home. Were given a most cordial reception. Am much pleased with the outlook."

Rev. A. D. Betts, D.D., will deliver an address before the North Carolina Conference Historical Society at its meeting at Henderson, this week. His subject is, "My Recollections of the North Carolina Conference."

Rev. Harold Turner, the new pastor of Spring Garden Street church, this city, filled his pulpit last Sunday morning and evening and greatly pleased his congregation. Brother Turner we predict will have a very successful pastorate with this congregation.

Bishop Hargrove has been confined to his room for about a week with a serious disorder of the nervous system. His physicians, while apprehensive on account of his years, do not consider his condi-

tion necessarily critical. His mind is, of course, serene, and his sky clear. He is one who knows Whom he has trusted.—Nashville Christian Advocate.

Rev. J. L. Cuninggim, Superintendent of the Correspondence School for undergraduates of Vanderbilt University, passed through Greensboro last Friday and called at the Advocate office. He was on his way to visit the home folks and to attend the meeting of the North Carolina Conference.

The North Carolina Annual Conference meets today at Henderson, N. C., Bishop Warren A. Candler presiding. This will be Bishop Candler's second visit in succession to this conference, he having presided over this conference at its last session at Goldsboro. North Carolina Methodists are fond of the sprightly young Georgia Bishop, and will always give him a hearty welcome.

Rev. A. W. Plyler, presiding elder of the Asheville district, is perhaps the youngest man in North Carolina Methodism wearing such honors, but we predict that he will wear them worthily and make a splendid record as one of our sub-Bishops. He is one of our most faithful and conscientious young men, devoid of all ambition save that of being a faithful and obedient servant of the Master.

Rev. F. L. Townsend and family spent last Friday night with relatives in the city, on their way to their new charge at Franklin. They were expecting to spend Sunday with friends in Waynesville and proceed on their journey early this week. Possibly there will not be a longer move made by a preacher in our conference this year. We predict a pleasant pastorate for Brother Townsend with the church at Franklin.

Rev. G. H. Detwiler, D.D., preached his first sermon to the West Market Street congregation on last Thursday at the Thanksgiving service. There was a large congregation present and the sermon made a deep impression. On Sunday morning and evening the great auditorium was crowded with eager hearers, and Dr. Detwiler's sermons were listened to with profound interest. We feel sure that the spiritual life of this influential church will be greatly quickened under the ministry of Dr. Detwiler. While Dr. Detwiler is a preacher of great natural and acquired ability and resources, he is, nevertheless, unassuming and childlike in spirit, and men are naturally drawn to him.

Great Revivals and the Great Republic. By Bishop W. A. Candler, D.D., LL.D., Nashville, Tenn., Smith & Lamar, Agents. Price $1.00.

The author's name is a guarantee that the reader will not be bored with dull sentences. We have read the book with genuine pleasure and inspiration. Not Methodism alone, but evangelical Christianity will be greatly quickened by this book. In a similar notice, Dr. Boswell, of the New Orleans Christian Advocate, says: "The title is significant. The author wrote 'with a view of doing good to both Church and State, by the promotion of a pious patriotism and the stimulation of a patriotic piety. The general subject is profoundly discussed, and in that fascinating style of which Bishop Candler is master. To read the book will give any man a clearer conception than he ever had of the power of the gospel, and a burning desire to take part in the 'Next Great Awakening'—the subject of the tenth chapter, which is somewhat prophetic in its character, foretelling 'what it will be, and how it will come to pass.' Preachers—and laymen, too—in search of facts, interspersed with strong and vigorous thoughts, can do no better than secure this book and study its pages.

STATESVILLE DISTRICT NOTICE.

The District Stewards of Statesville District will meet at First Church, Statesville, December 19th at 11 a. m.

J. H. Weaver, P. E.

North Carolina Methodism.

A Marion press correspondent writes: "The ladies of the Methodist church have installed a handsome organ and put down new carpets in their church."

Centenary church, Greensboro, is making good progress on the new building. Workmen are now putting on sheathing for the slate and it will be under cover in a short time.

Rev. T. E. Wagg and family left Tuesday for their new home in the Salisbury district. Mr. Wagg is one of the truest and best men in the Western North Carolina Conference. He carries with him to his new charge the respect and esteem of the entire community.—Webster's Weekly.

Rev. J. W. Hughes of Wilmore, Ky., a member of the Kentucky conference and president of Asbury College, has been visiting Rev. G. W. Crutchfield, pastor of North Asheville Methodist church. Mr. Hughes preached for the North Asheville congregation last Sunday morning and evening.

Referring to Rev. A. R. Surratt, late of Calvary church, Charlotte, and who was transferred to the North Carolina Conference, the News says: "Mr. Surratt has been a popular pastor here for three years, and during this time has earned the regard of many friends, whose best wishes go with him."

A Shelby correspondent of the Charlotte News writes: "The Shelby Methodists and indeed the people of this town, are delighted with the new Methodist pastor, Rev. Geo. D. Herman, and Presiding Elder, Rev. R. M. Hoyle. They are both fine preachers and good men, and will do great good this year."

Rev. W. M. Biles, a Stanly county young man who is winning name and honor in his chosen work, preached an excellent sermon in the Methodist church here Sunday morning, from the text: "Is the young man Absolom safe?" The sermon made a good impression upon all who heard it.—Stanley Enterprise.

Rev. J. W. Wheeler, who was struck by a bicycle near the overhead bridge in Charlotte a few days ago and painfully injured, is reported somewhat improved and it is not anticipated now that any serious results will follow the injuries sustained by Rev. Mr Wheeler, who is receiving every attention possible at his home on the Boulevard.

The Wadesboro Messenger and Intelligencer of last week says: "Rev. J. E. Abernathy, of Waynesville, spent last week at Mr. T. W. Allen's. He preached at Poplar Hill Sunday morning. "Lives of Great Men" was chosen as his subject. His discourse was an able and instructive one, and was thoroughly enjoyed by those present."

Rev. L. W. Crawford, D.D., the newly appointed pastor of Main Street church, will occupy his pulpit next Sunday at 11 a. m., and at night. The Weekly feels that it voices the sentiment of the whole community in bidding him welcome to the town and wishing him a successful pastorate.—Webster's Weekly.

The Charlotte Observer last week had this pleasing reference to Rev. Dr. Detwiler, the new pastor of West Market Street church: "Dr. Detwiler is widely known as one of the ablest ministers of his church and Charlotte people will see him and his family leave with regret. They have been Charlotte residents for the last three or four years, and have a host of friends in this city."

Rev. R. M. Hoyle and wife will board at Capt. J. H. Wells' during the coming year. Mr. Hoyle will be away the greater portion of the time traveling over the district, of which he is the able and resourceful presiding elder. The new Methodist pastor, Rev. G. D. Herman, will move his family here from King's Mountain at an early date and occupy the station parsonage.—Shelby Star.

Referring to and copying our note with reference to Rev. J. S. Nelson last week the Davie Times says: "Mr. Nelson is well and pleasantly remembered here by a number of our citizens. He labored faithfully on this field for a number of years. He is a bold, fearless teacher of the Scriptures. He hews to the line, let the chips fall where they may. We hope he has many pleasant years before him yet."

Rev. R. M. Taylor has been visiting about Mt. Airy, the home of his childhood, since conference. He preached in Central church on Sunday night, November 20th. The News, referring to his sermon, says: "He gave his hearers an able discourse, full of sound logical doctrine which was highly appreciated by his many friends who always welcome the opportunity of hearing him again.

Rev. F. L. Townsend and family leave this city for their new field of labor this week. Any people will appreciate the service of this man and his good family. The world has too few like them. Too modest to make a great show and too wise to cater to the popular whims of people. There may be preachers who get more praise than Mr. Townsend, but there are not many who deserve more.—Mt. Airy News.

Rev. Dr. Rowe and family leave tomorrow for Salisbury. No man has ever lived here who carried away more of the good wishes of the people than Dr. Rowe, and the departure of none has caused more general regret.———Rev. F. W. Bradley, who has returned to the Monroe circuit, is received with pleasure by his several congregations for another year. He is an earnest and useful minister, much beloved by his people.—Monroe Journal.

A Wadesboro correspondent of the Charlotte Observer says: "Rev. M. A. Smith, pastor of the Wadesboro M. E. church, South, was tendered a pound party by the members of his congregation last Tuesday night. Rev. C. D. Graves, pastor of the Baptist church spokesman for the party welcomed Mr. Smith back to Wadesboro, and Mr. Smith expressed his delight at being returned, and for the substantial greeting which he received.

The Asheboro correspondent of the Charlotte Observer last Friday said: "Rev. J. P. Rodgers, who has served the Methodist church here for the last three years faithfully and well, will leave with his family tomorrow for Mocksville at which place he will assume the pastorate of the Methodist Episcopal church for the coming year. Mr. Rodgers was preceded as pastor at this place by Rev. A. W. Plyler, who was made presiding elder at the recent Conference held in Charlotte. Mr. Plyler has a host of friends here in all of the churches, and all with one accord congratulate him on his good fortune, realizing that the honors conveyed by this new relation to the conference will be worthily worn by him."

Rev. Dr. D. Atkins and family will probably leave Thursday evening for their new home at Salisbury. Winston-Salem's loss is Salisbury's gain. Dr. Atkins, during his four years' term as presiding elder of the Winston district, did splendid work for the cause of Christianity. It is generally admitted among the Methodists that the district never had a more successful or acceptable presiding elder than Dr. Atkins. Several new churches were established and the old ones made fine progress during his administration. Dr. Atkins and his interesting family will carry with them to their new home the very best wishes of their many friends in this city, and in fact throughout the district.—Winston Sentinel.

A good audience greeted Rev. T. W. Watts, the new pastor of Burkhead M. E. church, South, who preached at 11 a. m., Sunday in Centenary church. Rev. Mr. Watts came to the Western North Carolina Conference from the Kentucky conference, in which he has been holding high rank, and Burkhead is his first appointment, consequently there was a desire on the part of many of the Methodists of Winston-Salem to hear him. His discourse, to say the least of it, was magnificent. His text was: II Corinthians 7-15, "Thanks be unto God for his unspeakable gift." Burkhead congregation is to be congratulated upon its great fortune in having so learned and able a preacher and as accomplished a pastor as Mr. Watts, and North Carolina Methodism at large should count itself a great gainer from Kentucky.—Winston Sentinel.

Do not fail to look up and read the advertisement of the Postal Typewriter.

The Family Circle.

Learning at Home.

Education at home is the one supreme process going on in the home which will make the most of these margins. The amount of ability wasted in the most sacred place called "the home," because there is no educational task summoning the mental powers to exercise themselves, is very large. As much also is the waste of time. The moments that are arid as deserts, and as unproductive also, leap with energies and blossom with meaning when the haud begins to acquire invention and when the unemployed brain begins to think. If there is no value at all in the information on the thousand and one topics which are brought luminously home to the fireside of to-day, the moral effects of education in the home would be eminent. It would justify every sacrifice and effort to make it successful. Take just one phase of it as a matter of morals It is a fearful loss, never to be entirely remedied, when the active life of the body and the intellectual life are not harmoniously developeded within the home life, where the sweet and potent moralities and graces thrive. No desk which can be placed in any great school room is as valuable for character-making as the desk in the quiet corner of the home, where all that is fair and beautiful in the family life mingles with all that is attractive and exalting in the intellectual life. It will be a great day for our couutry when our citizens will be willing to leave not only the saloon and the corner grocery, but even the less objectionable places of resort, and say, 'I must go home to learn."—Exchange.

The Gentle Art of Letting Alone.

I was once a guest in a family of girls and boys whose affection for one another was a marked characteristic, and who were considerate and unselfish. Yet, there was an atmosphere of contention in the household which marred the peace and happiness of these well-meaning people.

At last I ventured on a suggestion —being so much older and a relative—to the eldest daughter, a lovely and loving girl of eighteen.

"Don't you think, my dear," I said, "that it would be better to let Fred go his own way sometimes, without any controversy, even if you are sure it is a mistaken way and will bring him trouble?"

The dear young thing looked at me in wide-eyed surprise. Let Fred take a mistaken course without trying to hold him back! Evidently the suggestion seemed rank disloyalty.

"I do think," I went on with some hesitation, "that next to obeying God and your parents, the very most important thing in your home life is that it should be saturated through and through with the sunshine of love and kindness and perfect sympathy."

"Yes?" said Fred's sister, doubtfully.

"It really does not matter lastingly," I kept on, "whether Fred brings his dog in the house, or not; whether he cleans his gun on the back porch or in the woodshed; whether he wears his patent-leathers out in the wet or puts on over shoes."

I stopped and looked anxiously at the flushing cheeks of my young listener; but I was "in for it."

"It does matter, infinitely much," I then continued, "whether or not the boy finds home the jolliest place in the world; whether or not he turns to his sister as his best chum and confidant, sure of her sympathy, not fearing any small, stinging criticisms."

There was no response to my suggestion.

"My dear Ellen," I said, "I am sure that, nine times out of ten when we feel impelled—almost compelled—to say 'don't' we ought to restrain the inclination; and even that tenth time we should think twice before criticising one who is pretty sure to know his own business better than we do, and quite sure to think he does. Will you not try my plan of letting your brothers and sisters make their own mistakes and get their own experience, while you make yourself the joy of their lives?"

I must not be boastful, but I had the happiness of seeing my suggestion take root and bring forth peaceable fruits of happiness and sweet content in that household.

And just the other day a friend said to me, complainingly: "You don't love Jack near as much as I do, yet you have twice as much influence over him."

"Ah!" I said to myself, "it is because I practice the gentle art of letting alone."—Elizabeth Preston Allan in Sunday School Times.

God Cares for Each Life.

Happy is the man who feels that God cares for him, that he journeys forward under divine convoy, that his father is regent of universal wisdom and represents the whole common wealth of love, who is all nature, and who commands all nature to serve his child. Such a man is weaponed against every enemy and is invincible. He dwells in the very realm of restfulness. He abides above all fear, as eagles above the arrow's flight. He who ever carries with him this sense of God's loving providence is fitted to pass through fire, through flood, through all the thunder of life's battle. He has in himself the pledge of victory in the midst of things unvictorious, conquers midst things low, things hard, things strifeful. God cares for you—then you cannot be too rich, for riches make you the almoner of divine bounty; and you cannot be too poor, for the whole realm of love is thine. God cares for you—then you cannot live too long, and you cannot die too soon, for heaven ever lies all about you. God cares for man—then from every storm there is a harbor in the eternal heart and a place of refuge within the everlasting arms. God cares for you—therefore his providence, smiting the rock in the desert, shall bring forth living waters. God cares for you—therefore, in thy wild and stormy night he shall come to thee, walking upon the waves, to bid thy storm be still. God cares for thee—therefore, thou shalt see his angles sitting at the door of the sepulchre digged in thy life-garden. Because he cares for you, the whole kingdom of love yearns and waits for your homecoming. Therefore, every day reach up and shake down the bough of infinite bounty and fruitfulness. Let every thought and feeling sing as an Æolian harp gives music to every wandering wind. Put away care and anxiety, and cast out all fevered fears. Joy and song betoken royal kinship. He who bears commission from royalty wears not sackcloth, unless he has fallen among robbers. The insignia of royal commission are royal apparel, kingly equipment, abundant treasure Because thou art the child of providence, thou shouldst be the child of hope and trust. God careth for you—therefore live a trustful, tranquil, God-centered life, meeting storm and calm, adversity with fortitude, defeat with faith, death with hope of immortal life.—Rev Newell Dwight Hillis.

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Our Little Folks.

What Makes a Boy Popular?

What makes a boy popular? Surely it is manliness. During the war, how many schools and colleges followed popular boys? These young leaders were the manly boys whose hearts could be trusted. The boy who respects his mother has leadership in him. The boy who is careful of his sister is a knight. The boy who will never violate his word, and who will pledge his honor to his own hurt and change not, will have the confidence of his fellows. The boy who will never hurt the feelings of any one will one day find himself possessing all sympathy. If you want to be a popular boy, be too manly and generous and unselfish to seek to be popular; be the soul of honor; love others better than yourself, and people will give you their hearts and try to make you happy. This is what makes a boy popular.—Apples of Gold.

How Nellie Got Right.

Nellie, who had just recovered from a serious illness, said:

"Mamma, I prayed last night."

"Did you dear? Don't you always pray?"

"Oh, yes; but I prayed a real prayer last night. I don't think I ever prayed a real prayer before. I lay awake a long time. I thought what a naughty girl I had been so often. I tried to reckon up all the bad things I had done; there seemed to be lots of them. I tried to remember what I did in one week, but there seemed to be such a heap; then I knew I had not remembered them all. And I thought what if Jesus had come to me when I was ill. Then I thought about Jesus coming to die for bad people, and He delights to forgive them.

"So I got out of bed and kneeled down and tried to tell Jesus how bad I was; and I asked Him to think over the sins that I could not remember. Then I waited to give Him time to think of them; and when I thought He had remembered them all, I asked Him to forgive them. And I am sure He did, mamma, because He said He would.

"Then I felt so happy, and I got into bed and did not feel a bit afraid of God any more."

"Blessed are they whose iniquities are forgiven and whose sins are covered." (Romans iv: 7—Reformed Church Record.

"Please, Sir, I Would Rather Not."

An old sailor tells the following story of a boy who suffered much in resisting temptation:

"When ordered to drink, the lad said, 'Excuse me; I would rather not.'

"They laughed at him, but they never could get him to drink liquor. The captain said to the boy: 'You must learn to drink grog if you are to be a sailor."

"'Please excuse me, captain, but I would rather not.'

"'Take that rope,' commanded the captain to a sailor, 'and lay it on; that will teach him to obey orders.'

"The sailor took the rope and beat the boy most cruelly.

"'Now drink that grog,' said the captain.

"'Please, sir, but I would rather not.'

"'Then go into the foretop and stay all night.'

"The poor boy looked away up to the masthead, trembling at the thought of spending the night there, but he had to obey.

"In the morning the captain, in walking the deck, looked up, and cried: 'Helloa, up there!'

"No answer.

"'Come down!'

"Still no answer.

"One of the sailors was sent up, and what do you think he found? The poor boy was nearly frozen. He had lashed himself to the mast, so that when the ship rolled he might not fall into the sea. He brought him down in his arms, and they worked upon him until he showed signs of life. Then, when he was able to sit up, the captain poured out some liquor and said:

"Now drink that grog."

"Please, sir, I would rather not. Let me tell you why, and do not be angry. In our home in the cottage we were so happy, but father took to drink. He had no money to get us bread, and at last we had to sell the little house we had lived in and everything we had, and it broke my poor mother's heart. In sorrow she pined away—till, at last, before she died, she called me to her bedside, and said: 'Jamie, you know what drink has made of your father. I want you to promise your dying mother that you will never taste drink. I want you to be free from that curse that has ruined your father.' Oh, sir," continued the little fellow, "would you have me break the promise I made to my dying mother? I cannot; and I will not do it.'

"These words touched the heart of the captain. Tears came into his eyes. He stooped down, and, folding the boy in his arms, said: 'No, no, my little hero! Keep your promise, and if anyone tries again to make you drink, come to me and I'll protect you.'"—Told by E P. Hammond in the Ram's Horn.

Dogs That Wear Shoes.

In Alaska even the dogs wear shoes—at least part of the time. It is not on account of the cold, for a shaggy Eskimo dog will live and be frisky when a man would freeze to death. The dog does all the work of dragging and carrying which in the country falls to the horses, and in trotting over the rough ice of the mountain passes his feet soon become bruised and sore. Then his driver makes him soft little moccasins of buckskin or reindeer skin and ties them on with stout thongs of leather. In this way he will travel easily until his feet are thoroughly healed up. Then he bites and tears his shoes with his sharp wolf-like teeth and eats them up.

Wonderful animals are these dogs of Alaska! Although they are only little fellows—not more than half the size of a big Newfoundland—they sell from $75 to $200 each—more than an ordinary horse will sell for in this country. They will draw two hundred pounds each on a sled, and they are usually driven in teams of six. They need no lines to guide them, for they readily obey the sound of their master's voice, turning or stopping at a word.

But the Eskimo dogs have their faults. Like many boys, they are over-fond of having good things to eat. Consequently they have to be watched closely, or they will attack and devour stores left in their way, especially bacon, which must be hung out of their reach. At night, when camp is pitched, the moment a blanket is thrown upon the ground, they will run into it and curl up, and neither coffs nor kicks suffice to budge them. They lie as close to the men who own them as possible, and the miner cannot wrap himself so close that they won't get under the blanket with him They are human too in their disinclination to get out in the morning.—New England Farmer.

A Notre Dame Lady's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 185, Notre Dame, Ind.

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Fill Me With Thy Life.

Unto thy feet, O Saviour divine,
I come with my troubled life!
I am so weak, so weary with all
The constant tumult and strife.

Teach me to smile when the way is rough,
And sing when the day grows sad.
Into my heart thy sunshine put,
And make thy tried one glad

Fill me so full of thy own pure life
That each day may be lived for thee;
Then neither the strife nor the woes of life
Can darken the days for me.
—Gerrit Smith.

Methodist women sent the first woman physician to China, built the first hospital for Chinese women and girls, and it is said Hu King Eng, a Methodist, is the first native woman physician. In 1902 the Presbyterian women opened in Canton the first medical college for women in China, Dr. Marcy Fulton in charge, with twenty Chinese young women learning, through microscope, demonstration, and lecture, that they are "fearfully and wonderfully made."

The Banner Church for Giving.

Strange! It is located, not in New York or in London, but in once benighted Honolulu. Let Rev. William Ashmore, Baptist missionary to China, tell the story: "We found that the church had a heavy infusion of the descendants of the old missionaries who have evangelized Hawaii, the Judds, the Binghams, the Gulicks and others. Well, here is a missionary church. They are carrying on a mission of their own in the Gilbert Islands, sending money to the American board, also. Last year they gave $40 000 to carry on their mission. This year they have already sent $1,000 of Uncle Sam's yellow gold on to Boston, and the second and third thousand are to follow soon, and that does not include private gifts of individuals whom the Lord has prospered. The expenses of the church are all paid by private subscriptions and the Sunday collections—every red penny of them. These collections have been sometimes astonishing in size. On one Sunday they raised $14,000; on another, by special appeal, the collection amounted to $34,000. Such giving as that would take the breath of a whole State with us. Not long ago, when the old Mother Board was in a pinch, they sent on $9,000 at a clip."—Missionary Review of the World.

Our Chinese Sisters.

"One fifth of all the women are found in the homes of China. One baby out of every five is cradled in a Chinese mother's arms unwelcomed and unloved, unless by that poor mother's heart. One little maiden out of every five grows up in ignorance and neglect, drudging in the daily toil of some poor Chinese family, or crying over the pain of her crippled feet in the seclusion of a wealthier home. Among all the youthful brides, who day by day pass from the shelter of their childhood home, one out of every five in China goes weeping to the tyranny of the mother-in-law she dreads, and the indifference of a husband she has never seen. Of all the wives and mothers in the world, one out of every five turns in her longing to a gilded goddess of mercy, in some Chinese temple, counting her beads and murmuring her meaningless prayer. Of all the women who weep one out of every five weeps alone, uncomforted, in China. Out of every five who lie upon beds of pain, one is wholly at the mercy of Chinese ignorance and superstition. One out of every five, at the close of earthly life, passes into the shadow and terror that surround a Chinese grave, never having heard of Him who alone can rob death of its sting. One fifth of all the women are waiting, waiting in China, for the Saviour who so long has waited for them. What a burden of responsibility does this lay upon us—the women of Christendom!"—The Missionary Monthly.

Quarterly Meetings.

ASHEVILLE DISTRICT—1ST ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Nov.	19 20
Bethel	"	26 27
Swannanoa, Bethesda	Dec.	3 4
Hendersonville circuit, Saluda	"	10 11
Hendersonville station	"	11 12
Central	"	17 18
Marshall circuit, Marshall, Dec. 31,	Jan.	1
Hot Springs, Hot Springs	"	1 2
Cane Creek circuit, Patty's Chapel,	"	7 8
Ivey circuit, Mar's Hill	"	14 15
Burnsville circuit, South Toe	"	17 18
Bald Creek circuit, Boring's Chapel	"	21 22
Haywood Street	"	28 29
Riverside and Weaverdam, Riverside	"	29 30
Old Fort circuit, Old Fort	Feb.	4 5
Weaverville ct., Alexander Chapel	"	11 12
Weaverville station	"	12 13

CHARLOTTE DISTRICT—1ST ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Dilworth and Big Spring	Nov.	20
Calvary	"	20
Epworth and Seversville	"	27
Brevard	"	27
Trinity	Dec.	4
Tryon Street	"	4
Pineville, Pineville	"	10 11
Matthews, Indian Trail	"	17 18
Weddington, Weddington	"	18 19
Monroe circuit, Center	"	24 25
Monroe station	"	25 26
Morven circuit, Morven	Dec. 31,	Jan. 1
Wadesboro station	"	1 2
Ansonville, Ansonville	"	7 8
Lilesville, Lilesville	"	14 15
Derita, Derita	"	21 22
Clear Creek, Bethel	"	28 29
Polkton, Marshville	Feb.	4 5
Waxhaw, Waxhaw	"	11 12
Hoskins	"	19 20
Chadwick	"	19 20

GREENSBORO DISTRICT—1ST ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Centenary	Nov.	20
Greensboro, West Market	"	20
East Greensboro, Holt's Chapel	"	26 27
Greensboro, Walnut Street	"	27
High Point, Washington Street	Dec.	4
High Point, S. Main Street	"	4
Uwharrie, Siloam	"	10 11
Randolph, Old Union	"	17 18
Randleman, St. Paul	"	18 19
West Greensboro, Muir's Chapel	"	24 25
Greensboro, Spring Garden	"	25
Ruffin, Ruffin	Dec. 31,	Jan. 1
Asheboro circuit, West Chapel	"	7
Asheboro station	"	8 9
Wentworth, Salem	"	14 15
Reidsville, Main Street	"	15 16
Coleridge, Rehoboth	"	21 22
Ramseur, Ramseur	"	22 23
Pleasant Garden, Pleasant Garden	"	28 29
West Randolph, Pleasant Grove	Feb.	4 5

SHELBY DISTRICT—1ST ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

Lincolnton station	Nov.	27 28
Gastonia, Main street	Dec.	4 5
West End and Ozark at Ozark	"	4 5
Lowel circuit at Ebenezer	"	10 11
McAdenville station	"	11 12
Bessemer City at Bessemer City	"	13
King's Mountain station	"	17 18
El Bethel and Salem at El Bethel	"	18 19
Mount Holly at Mount Holly	"	23
Lowesville at Hill's Chapel	"	24 25
Rock Springs at Bethel	"	27
Lincolnton circuit at Trinity,	Dec. 31,	Jan. 1
Cherryville at Cherryville	"	3
South Fork at Palm Tree	"	7 8
Stanly Creek at Stanly Creek	"	11
Polkville at Rehobeth	"	14 15
Belwood at St. Paul's	"	17
Shelby station	"	18
Shelby circuit at Earls	"	19

The District Stewards will meet in the church in Shelby, Friday, Jan. 20, 1905, at 2 p. m.

FRANKLIN DISTRICT—1ST ROUND.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Nov.	26 27
Dillsboro and Sylva, Sylva	Dec.	3 4
Franklin circuit, Salem	"	10 11
Glenville circuit, Cashiers Valley	"	15
Webster circuit, Webster	"	17 18
Whittier circuit, Olivet	"	24 25
Macon circuit, Union	Dec. 31,	Jan. 1
Robbinsville, Robbinsville	"	7 8
Bryson City, Maple Springs	"	10
Andrews station	"	14 15
Murphy circuit, Peach Tree	"	21 22
Murphy station	"	28 29
Hiawassee circuit, Notla	Feb.	4 5
Hayesville circuit, Ledford	"	11 12

District Stewards Meeting at Franklin December 7, 1904.

MT. AIRY DISTRICT—1ST ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	Dec.	3 4
Wilkes circuit, Beulah	"	6 7
North Wilkesboro station	"	10 11
Wilkesboro station	"	11 12
Jonesville circuit, Jonesville	"	17 18
Mt. Airy station	"	25 26
Yadkinville ct, Yadkinville, Dec. 31,	Jan.	1
East Bend circuit, East Bend	"	7 8
Rockford circuit, Rockford	"	14 15
Mt. Airy circuit, Epworth	"	21 22
Pilot Mountain ct., Pilot Mountain	"	25 26
Stokes ct., Mt. Pleasant	"	28 29
Sparta circuit, Sparta	Feb.	4 5
Laurel Springs ct., Laurel Springs	"	7 8
Helton circuit, Greenwood	"	11 12
Creston circuit, Creston	"	14 15
Watauga circuit, Henson's Chapel	"	16 17
Boone circuit, Boone	"	18 19
Jefferson circuit, Jefferson	"	21 22

At each place the Quarterly Conference will meet on the first day, and love feast and the sacrement will be held on the second day, the preachers will please arrange for these meetings.

The District Stewards will meet at North Wilksboro on Dec. 15th at 1 P. M.

MORGANTON DISTRICT—1ST ROUND.

J. H. West, P. E., Morganton, N. C.

Morganton station	Nov.	19 20
Cliffside, Cliffside	"	26 27
Henrietta and Caroleen, Henrietta	"	27 28
Connelly Springs, Rutherford Col.	Dec.	3 4
Morganton circuit, Salem	"	10 11
Rutherfordton sta., Rutherfordton,	"	17 18
Forest City circuit, Forest City	"	18 19
Table Rock circuit, Obeth	"	24 25
McDowell circuit, Murphey's Chap.	Dec. 31	Jan. 1
Spruce Pine, Greenlees Chapel	"	7 8
Bakersville circuit, Bakersville	"	8 9
Elk Park circuit, Cranberry	"	14 15
Marion & Providence ct., Marion	"	21 22
Broad River circuit, Providence	"	28 29
Green River circuit, Lebanon	Feb.	4 5
Thermal City circuit, Thermal City	"	11 12
North Catawba ct., Green M'n't'n	"	18 19

STATESVILLE DISTRICT—1ST ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Hickory station	Nov.	26 27
Clarkesbury circuit at Mt. Bethel	Dec.	3 4
Iredell circuit at Turnersburg	"	4 5
Mooresville circuit at Salem	"	10 11
Mooresville station	"	10 11
Mount Zion station	"	11 12
Troutman circuit at Bethlehem	"	17 18
West End station	"	18 19
Lenoir circuit at Zion	"	24 25
Lenoir station	"	25 26
Caldwell circuit, Hudson	Dec. 31,	Jan. 1
Granite Falls station	"	1 2
Statesville circuit at New Salem	"	6 7
Statesville, First Church	"	7 8
Alexander circuit at Taylorsville	"	13 14
Stony Point circuit at Bethel	"	20 21
Maiden circuit at Maiden	"	28 29
Newton circuit at Newton	"	29 30
Catawba circuit at Catawba	Feb.	3 4

SALISBURY DISTRICT—1ST ROUND

D. Atkins, P. E., Salisbury, N. C.

Concord, Central	Nov.	26 27
Concord, Epworth	"	27 28
Lexington	Dec.	3 4
Lexington Mission	"	4 5
Linwood, Linwood	"	10 11
Mt. Pleasant, Mt. Pleasant	"	17 18
Salem	"	18 19
Salisbury, First Church	"	24 25
Salisbury, Main Street	"	25 26
Holmes Memorial	Dec. 31,	Jan. 1
Spencer	"	1 2
Salisbury circuit, Shiloh	"	7 8
Gold Hill, Gold Hill	"	8 9
Albemarle circuit, Stony Hill	"	14 15
Albemarle	"	15 16
New London, New London	"	21 22
Jackson Hill circuit, New Hope	"	24 25
Norwood	"	28 29
Cottonville, Mt. Zion	"	29 30
Big Lick, Love's Chapel	Feb.	4 5
Concord circuit, Mt. Carmel	"	11 12
Concord, Forest Hill	"	12 13
Woodleaf ct., Ebenezer	"	18 19
China Grove ct., Harris Chapel	"	19 20

District Stewards will meet in First Church, Salisbury, Dec. 29, 1904.

WINSTON DISTRICT—1ST ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Centenary	Nov.	27
Winston, Burkhead	"	27
Walkertown, Walkertown	Dec.	3 4
Danbury, Danbury	"	10 11
North Thomasville, Zion	"	17 18
Thomasville, Thomasville	"	18 19
Winston, Grace	"	25
Southside and Salem	"	25
Lewisville, Lewisville	Dec. 31,	Jan. 1
Davie, Hardison	"	7 8
Mocksville, Mocksville	"	7 8
Cooleemee, Cooleeme	"	8
Madison, Madison	"	14 15
Stoneville, Stoneville	"	15 16
Farmington, Farmington	"	21 22
Advance, Advance	"	22 23
Davidson, Centenary	"	28 29
Leaksville, Leaksville	Feb.	4 5
Spray, Spray	"	5
Kernersville, Kernersville	"	11 12
Summerfield, Summerfield	"	17
Stokesdale, Stokesdale	"	18
Forsythe, New Hope	"	25 26

WAYNESVILLE DISTRICT—1ST ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Brevard station	Dec.	3 4
Jonathan at Davis' Chapel	"	10 11
Sulphur Springs at Balm Grove	"	17 18
Waynesville st'tiaon	"	24 25
Clyde at Clyde	Dec. 31,	Jan. 1
Canton station at Canton	"	7 8
Mills River at Mills River	"	14 15
Leicester at Brick Church	"	21 22
Haywood circuit at Crab Tree	"	28 29
Canton circuit	Feb.	4 5
Brevard circuit at Greenwood	"	11 12
Spring Creek at Spring Creek	"	18 19

Preachers' and District Stewards' meeting at Canton Friday, January 6th.

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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.
Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.
(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
jan22-1y. G. A. GRIMSLEY, Secretary.

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, MT. AIRY, N. C.

Kindness.

The kindly word, how far it goes
along life's way!
The kindly smile, how it lights up a
sad, gray day!
The kindly deed, how it repays the
doer, and how
It sweeps the lines of care from off
the troubled brow!

To our own hearts again return,
with joys anew,
Those rays of sunshine which we
give in kindness true.
For Christ's own smile shall set our
hearts aglow, and we
Shall thrill beneath his Praise, "Ye
did it unto me."
—Christian Endeavor World.

Bishop Thoburn, in an address on deaconess work in Calcutta, said some years ago: "It should always be understood that the deaconess is not set apart for any one special form of work, but rather for any work which the Church can find for her. The varieties of work which need to be done are almost endless. I notice a persistent inclination on the part of the public generally to regard the work of the deaconess as simply and solely the duty of visiting the poor and nursing the sick, but this is limiting her sphere in the most arbitrary way. Many who give themselves up to the Church as deaconesses do, it is very true, adopt this kind of work, and we cannot be sufficiently thankful that they do so, but this is only a small part of the work which is to be done. A deaconess may be set aside for any form of work to which she is adapted. She may be placed in charge of a school, or a school may be organized under the control of deaconesses, the whole of the teaching staff being composed of such persons. She may be a physician; she may be an evangelist; she may be a Bible-woman; she may be what in India we call a zenana worker; she may be a church visitor; she may be given up to Sunday-school work exclusively; she may be a pastor's assistant, or she may be a general worker, ready for any call that may be made upon her. I am particularly anxious that it should be understood in India that the deaconess is more than a visitor to the poor or a nurse to the sick."

With or Without the Bible.

We may broadly divide the inhabitants of the world into two classes: those who have the Bible and those who have it not; and we shall find that each class has its peculiar characteristics. No matter whether a nation be called Christian or heathen, no matter whether it be in Christendom, or heathendom, a nation without the Bible is a nation sunk in ignorance, poverty, oppression, degradation, and unrest: while a nation where the Bible is read, revered and obeyed is a nation marked by education, intelligence, and prosperity. A nation without the Bible will be a nation without inventions, without popular education, without modern improvements. A nation with the Bible will have all these things.

The peril of any country is the presence of people trained without knowledge of Scriptures, and without the fear of God. The roughs, the rowdies, and the hoodlums who curse and disgrace all lands are men who have been brought up outside the light and influence of the word of God. The sober, faithful, orderly, intelligent population of a county are people who have been trained under the influence of God's word, and have not yet lost the effects of such a training. The prisons, the almshouses, the refuges, the reformatories, and the orphanages, the hiding places of the children of the drunken, degraded, dissolute, and worthless people, are largely filled by people who have known little of the light of divine revelation but have been brought up in darkness—whether it be the darkness of the heathen, who have never had the Bible, or the darkness caused by men who have hidden the word of God from the people, and thus taken away the key of knowledge, refusing to enter in themselves, or suffer those to enter who desire to.

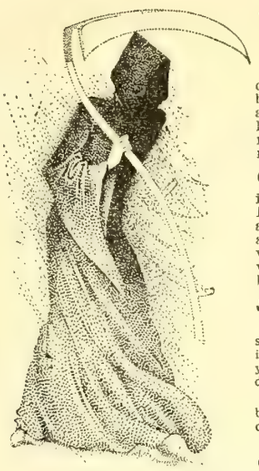
The best remedy for most of the ills which afflict the body politic is the wide circulation and careful and reverent study of the Scriptures of truth, and unless this remedy is applied greater ills may be expected; for it is a well-known fact that when nations are deprived of the Scriptures and befooled by priestly interference and superstition, when at last intelligence bursts the bonds of their ignorance, they denounce all religion and plunge into darkness and infidelity, vice and crime.

The one remedy for atheism on the one hand and superstition on the other—the superstition which ends in atheism, and the atheism which rushes on to anarchy and confusion—is the word of the living God. The entrance of that word giveth light. The preaching of that word brings life and blessing to a lost world; and if we can bring that word to bear upon the darkened minds of men we shall do more for humanity than by any other means.—H. L. Hastings.

There is no Disease on Earth but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

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Rocker No. 8804

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The Farm and Garden.

Throat Diseases.

Throat diseases in fowls are sometimes similar to those incident to humans, and the sooner such affected fowls are destroyed the better, as no treatment can be given without frequent handling of the sick birds, even should diphtheria exist. The best remedy is to sprinkle a pinch of chlorate of potash on the roof of the mouth and down the throat of each bird at night, with a swabbing or spraying of one part of peroxid of hydrogen and three parts water in the morning. It may happen that certain fowls or breeds are more subject to the disease than others, which denotes that the birds so affected belong to a family that is more liable to the disease than others. In all cases be sure to avoid drafts of air, and omit grain from the food, as it is heating. Resort to lean meat, allowing only an ounce to each fowl once a day.

Now for the Winter Courses.

It is only slightly over a month when the Winter Course in Agriculture and Dairying will be opened at the A. & M. College. These courses are intended only for farmers. There are no entrance examinations. There is no tuition. Everything is free to the farmers of the State, except board, room and fuel. The total cost for these for the ten weeks is but thirty dollars. If you wish to study your work; understand the soil and how to fertilize and improve it; how to breed and feed animals; how to make butter; how to judge farm animals and farm crops; and to study the various details for practical work on the farm, you ought to spend ten weeks at the Farmers College. You can readily get away from home during the Winter months and meeting with other farmers and talking with them about our farm problems, immense good will come to you and to the agricul ture of the State. You had better arrange early for this course. Talk with a friend or two and see if you can't come.

If you have any questions write Professor C. W. Burkett, West Raleigh, N. C., and receive full particulars. Let's all off to the Winter Course.

Profit in Guineas.

One branch of the poultry business has been very much neglected, and that is guinea raising.

A flock of guines are about the most profitable that can be kept if they can have the range of the farm. The common guinea is just as good as the albino or white variety, but when cooked the flesh is not so white. In the morning when let out of the poultry house they often stop no longer than to pick up a little of the grain given to the flock before they wander to the fields in search of weed seeds and bugs which they like better than anything that can be given them. They never become tame like hens. They will lay in the nests with the hens during the forepart of the season, but when ready to sit they will steal off and hide their nests and hatch their eggs unless watched. Do not let them hatch their own eggs, as they are most careless mothers and a guniea hen that will raise two chicks out of twenty hatched will be doing pretty well. Hatch them under hens and let the hens raise them. They will develop a great affection for their foster mother, refusing to be weaned during the whole season and following her faithfully whenever she is out of the poultry house. When first hatched guineas are exceedingly wild and unless confined will wander off and perish, leaving the nest very frequently and within two or three hours after hatching. Guinea eggs do not sell well on the market because of the small size, but for the house use they are as good as any and are produced in such abundance and at such little cost that anyone can afford to keep a flock for the eggs. Besides being a cheerful bird, they are as good as a watch dog to tell when strangers are around. They detect a stranger as soon as he comes near and set up their shrill cries. They also serve to frighten of hawks as they are sure to raise a clamor if one comes in sight.—Mrs. Henry Koster before Dubuque County (Iowa) Farmers' Institute.

Buying a Cow.

I went forth to buy a cow I found a man with some good-looking Jerseys. They were quiet, well formed and well fed, good udders and teats. The man said he would sell any of them, but wasn't anxious to sell any.

When they tell you that, it is sometimes a bluff, and sometimes the truth; and in buying cows I suspect it is just as well to be a judge of men—and especially of women, if they get into the deal—as of cows. But I wanted a good cow for a specific purpose, and was trusting my man, because the cows looked like cows one shouldn't be over-anxious to sell short of an over-consideration.

"Are your cows registered?" I asked.

"No; they are just good cows. They wouldn't give more milk by having pedigrees, transfers and the rest of it."

"No," I assented; "but registration is an indication of pure blood, and the pedigree is valuable for the purpose of keeping trace of ancestors and a record of what their performances and relationships have been."

"Well, I am pretty sure on those points. I use a good bull on good cows, and feed them and their offsprings well, and, as you see, have the cows."

I drove two apart as my choice of the lot. "How much for this one?"

"Sixty dollars."

"And this one?"

"One hundred and twenty dollars."

"Why the difference?"

"One makes three hundred pounds of butter in a year, the other four hundred. They each cost about two hundred pounds of butter for feed and labor, which allows the one twice the profit of the other. They were both sired by the same bull. The better one is from a cow that was almost as good as she is. I have owned four generations of her dams, and they have all been superior cows. I have developed five of the daughters of this cow to cowhood, and they have been good cows. Her sixth daughter will freshen soon, and she promises to be as good as her mother.

"The cheaper cow is from a cow I bought. I sold her after this cow was born. The dam of this cow was a pretty fair cow, but not equal to my old lines. This one is better than her dam, but will cost you less coin than the other cow."

This was a man who did not believe in registration nor in orthodox pedigree, yet in his head, to die with him, he had the pedigrees of all his cows, with records of the work of their ancestors He was maintaining the excellencies of his herd on a foundation of heredity, yet would have flouted a suggestion that he was doing fine scientific breeding—W F McSparran in Farm and Fireside.

A Runaway Bicycle

Terminated with an ugly cut on the leg of J. B. Orner, Franklin Grove, Ill. It developed a stubborn ulcer unyielding to doctors and remedies for four years. Then Bucklen's Arnica Salve cured. It's just as good for Burns, Scalds, Skin Eruptions and Piles. 25c. at all Drug Stores.



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High - Grade Mantels,
GRATES AND TILES.
All Grades and Prices.
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[apr2-1yr]

MARRIAGES.

BRISTOL—DAVIS —On the morning of November 16th, 1904, at the residence of the bride's father, Morganton, N. C., Mr. Benedict Bristol and Miss Myra Davis were united in marriage by Rev. R. D. Sherrill.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

WALL —On the 21st of February, 1904, death entered the pleasant and happy home of Bro. John W. Wall, a consistent member of the Methodist E. Church, South, at Chestnut Grove Church, on the Pilot Mountain circuit, and took him from his earthly home and away from his afflicted and loving wife, relatives, and many friends, to his home in glory. He was about 70 years old. He professed religion several years ago and lived devoted to the church, serving faithfully his Lord and Savior.

His funeral was preached by the writer, assisted by Bro. Oliver, a Baptist minister, Feb. 22d, and his remains were laid in the grave at Chestnut Grove to await the resurrection of the just.

Brother Wall had no children, but was a devoted friend to orphan children, he cared for and raised two such while he lived. When the summons came for him to go he was ready, reposing calmly upon the grand and sublime truths of the gospel and restful in love, hope and faith, for

"Jordan's stream could not overflow him,
With his Savior at his side;"

he has reached safely the shores of endless felicity. His afflicted wife, his relatives and many friends, also the poor to whom he was kind, all feel and mourn their great loss, but he sweetly sings redemption's theme, striking a harp set to eternal music, and a crown of glory on his head Farewell dear brother, husband and friend; we hope to meet thee when we round the headlands of glory.

A. M. LONG.

CANCER CURED BY BLOOD BALM.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

A PREACHER'S DISCOVERY.

A Prominent Minister of Atlanta, Ga. is the Discoverer of a Wonderful Cure for All Catarrhal Diseases.

Rev. J. W. Blosser, M. D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchit's and Asthma. It consists of a combination of medicinal herbs, roots and leaves (no tobacco), which are smoked in a common clean pipe or cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can so easily reach and cure the disease in all its forms. Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of even 25 years' standing.

If you wish a box containing month's treatment, send $1 00, and it will be forwarded, postage paid Address, Dr. J W. Blosser, 59 Walton St , Atlanta, Ga.

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John A. Young at the Central Carolina Fair, October 11, 12, 13 and 14, 1904.

JERSEYS.

Best bull, over one and under three years old, first premium, $5.00.

Best heifer under one year and over six months old, first premium, $5.00.

Best heifer two to four years old, first premium, $5.00.

Best heifer two years old, first premium, $3.00.

Best heifer one year old, second premium, $2.00.

MAMMOTH BLACK HOGS.

Boar, two years old and over, first premium, $3.00.

Boar, under one year old and over six month, first premium, $2.00.

Sow, two years old and over, first premium, $3.00.

Sow, six months old and under one year, first premium, $2.00.

Sow and produce, first premium, $3.

POLAND CHINA HOGS.

Boar two years old and over, first preminm, $3.00.

Boar one year old and under two, first premium, $3.00.

Sow two years old and over, first premium, $3.00.

Sow one year old and under two, second premium, $1.50.

Sow six months old and under one year, first premium, $2.00.

Herd, second premium, $3.00.

NURSERY STOCK.

Dozen apple trees, one to three years old, ten best grown trees, first premium.

Dozen peach trees, one year old from bud, ten best, first premium,

Dozen pear trees, one to three years old, ten best, first premium.

Dozen grape vines, one year old, ten best, first promium.

Best hundred strawberry plants, first premium.

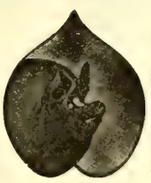
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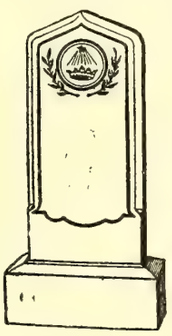


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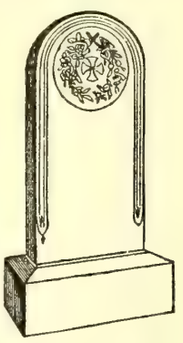
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A RECORD

Not a Prospectus!

1897
Jan. 1.

Assets
$2,110,772
Income
$2,235,877
Surplus
$618,361
Reserve
for Policyholders
$1,243,561
Excess
Income Over Disbursements
$92,288
Amount of Assurance Outstanding
$80,174,683
Returned to policyholders
since Organization and now held for their benefit
$14,444,721

1904
Jan. 1.

Assets
$7,310,138
Income
$4,205,081
Surplus
$1,030,999
Reserve for Policyholders
$6,011,423
Excess Income Over Disbursements
$851,413
Amount of Assurance Outstanding
$105,138,035
Returned to Policyholders since Organization and now held for their benefit
$30,826,524

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EDWARD W. SCOTT, President.

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Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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The Union of Churches.

OUR PRESBYTERIAN friends seem to have the union spirit pretty strongly developed. A special from Pittsburg, Pa., last week, announced the fact that the members of the committee appointed by the seven churches in this country which hold the Presbyterian faith, had met there to consider the question of the union of the several branches.

We do not pretend to suggest to these brethren what they should do, but we are moved to say on general principles that it is doubtful whether the advocates of this wholesale union movement take more than a merely sentimental view of the question. There is a sentiment extant that the various denominations are necessarily antagonistic, and that to remove this antagonism we must destroy the denominations. As well say that different families are necessarily antagonistic and that the ideal society is that in which the family unit is destroyed, and where all dwell together in one great family or community, fed at a common table. The fact is that the Communistic spirit which has worked itself into American society to some extent, is largely responsible for these wholesale movements for church union. Trace the movement to its source and you will likely find a man or an institution or a combination of men and institutions expecting to strengthen themselves or better their condition by the consolidation.

There should be but one consideration in the determination of questions of this sort, and that is the question of aggressive evangelism. If two or more denominations, having a common doctrinal basis and a polity not too variant, can come together by unanimous consent, and thus put themselves in position to help forward more rapidly the evangelization of the world, we see no reason to object. There are doubtless a few denominations that ought to come together; but we do not believe that any great risk of unsettling people who are content and prosperous, should be taken in order to carry out a sentimental hobby. There is too much at stake now for Protestant Christianity to take the risk of unsettling, dissatisfying and permanently weakening her forces by strenuous efforts to drive unwilling minorities into relations that they would not choose for themselves.

The strength of the Protestant church—its wonderful aggressiveness during the last century and a half—is due to the freedom of her worship and the absolute independence of those who have, in the providence of God, been called to organize and lead. It is true that under this system denominations have multiplied, but this is not an unmixed evil. The very rivalry of these denominations has been turned to good account. By this the system of evangelistic and educational work has been but the more intensive, while at the same time affording the finest opportunity for extensive operations. We make a great mistake if we suppose that only the denominations with large numbers and great wealth are to be relied on for the most effective missionary, educational and evangelistic work. The history of the church from the beginning, and never more than during the last century and a half, proves this to be false.

Another matter for serious consideration is the fact that the union of churches by any forced methods may defeat the very end sought to be attained, and instead of decreasing the number of denominations may increase them. Those who press the question of union should remember that the country will still be one of religious toleration and freedom, and dissatisfied minorities may form the nucleus out of which new denominations will spring up like wild onions from infected soil.

We believe there is a better method of dealing with the question. Federation is altogether rational and practicable. No vested right or personal interest in the matter of faith or polity can possibly be affected by an interdenominational agreement, eliminating all hurtful rivalry and combing all the forces of Protestant Christianity in the effort to give the gospel to all men. Moreover, where necessary and for the best interest of the cause of humanity, the same co-operation is feasible in the management of public charities and benevolent institutions, and we believe such a movement can be relied on more fully to test the real Christianity of our time than any attempt to force different spiritual families to abandon their roof trees and consent to dwell in the same spiritual family and be fed at a common table.

We have always been afraid that the spirit of selfish ambition in some who believe the greatness of the Church to consist in its numbers and wealth, had entered too largely into the movement for church union. There is a bond of union that binds together the hearts of all genuine Christians, of whatever name; and this is what Christ had in mind when he prayed that his disciples might be one.

The bond of unity which binds together all in one does not depend upon denominational unity, but upon the unity of the Spirit wrought in the hearts of all the regenerate. The natural world teems with visible evidences of unity in variety, and it would be no more unreasonable to attempt to do away with this variety in nature than to do away with the multitude of forms by which men are inclined to give expression to the same spirit. St. Paul gives expression to this in 1 Corinthians 12:12: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

The union of churches by consolidation and absorption may accommodate somebody's scheme; it may meet the demands of a hobby, but the question still remains whether in doing this it will best promote the kingdom of Christ and hasten the coming of his universal kingdom. Evangelical Christianity has never been so aggressive as during the past century and a half, and yet this has been the period in which denominations have multiplied; moreover these denominations have had the most remarkable period of growth in the years when they could boast least of numbers or wealth. Let us beware, lest in a mistaken zeal we may lay hands upon the Ark of the Covenant, and bring the curse of spiritual death upon ourselves.

We want each one of our subscribers to help us in our effort to secure 2,000 new subscribers. Look up our premium offer on the 8th page, and secure this premium and help in a good work. Two hours' work will enable any one to secure this, and many can secure it by ten minutes' work. Let us hear next week.

EDITORIAL.

General Jacob Coxey, who figured so conspicuously some years ago as leader of the "Commonweal" army, has filed a personal petition in bankruptcy. His liabilities are given as $287,000. His assets consist of 2,560 shares of stock in the Coxey Steel and Silica Sand Company, and an unsecured note for $11,000. The Coxey Steel and Silica Sand Company is also in the hands of a receiver. Thus it is that the influence of fake reformers seldom survives the generation in which they figure. Dowie's movement will follow in the wake of Coxey and other so-called reformers.

* * *

Rev. Charles Wagner, a French preacher, who is now visiting this country, is receiving a good deal of attention, having been introduced to a Washington audience by President Roosevelt. Mr. Wagner's literary work justly entitles him to the deference which is accorded him. "The Simple Life" is such a work as might be expected from one whose life work has brought him from the quietude of a simple, but thrifty and contented country life, into the seething, surging, restless life of a great modern city. The trend of things in American life suggests the timeliness of the visit of this prophet of simple and unpretentious living.

* * *

The Rev. R. J. Campbell, of the City Temple, London, has brought a storm upon his head by an article in the October number of The National Review. Mr. Campbell said: "Two thirds of the national drink bill is incurred by the workingman. His keenest struggles are for shorter hours and better wages, but not that he may employ them for higher ends. He is often lazy, unthrifty, improvident, sometimes immoral, foul-mouthed, and untruthful. Unlike the American worker, he has comparatively little aspiration or ambition. Conscientiousness is a virtue conspicuous by its rarity. Those who have had close dealings with the British workingman know he needs watching, or work will be badly done, and the time employed upon it will be as long as he can get paid for. It is as Ruskin puts it, that joy in labor has ceased under the sun. The worker does not work for the work's sake, but for the pay's sake, and his principal aim is to work as little as possible and get as much as possible, both in money and leisure. Such a working-man's Sunday, therefore, is exactly what we should expect, a day of idle self-indulgence or drunken rowdyism. He does not go to church, and the churches are blamed for it; but his reason for abstention is not because his ethical standard is higher than the churchgoer's—far otherwise. These are facts the statement of which may be unpopular, but which there is no gainsaying. Let it be understood that as stated here they are not intended to apply to workingmen as a whole, but to large classes among them, which classes it is to be feared constitutes a majority."

* * *

A Discriminating Utterance.

It is hard to find a truth better put, or a more discriminating utterance than the following taken from the address of President Roosevelt, in introducing Charles Wagner to a Washington audience:

"Mr. Wagner has well brought out the great fundamental truth that the brutal arrogance of a rich man who looks down upon a poor man because he is poor, and the brutal envy and hatred felt by a poor man toward a rich man, merely because he is rich, are at bottom twin manifestations of the same vice. They are simply different sides of the same shield. The arrogance that looks down in the one case, the envy that hates in the other, are really exhibitions of the same mean, base and unlovely spirit, which happens in one case to be in different surroundings from what it is in the other case. The kind of man who would be arrogant in one case is precisely the kind of man who would be envious and filled with hatred in the other. The ideal should be the just, the generous, the broad-minded man, who is as incapable of arrogance if rich as he is of malignant envy and hatred if poor."

* * *

An Object Lesson.

The Tenth Avenue Presbyterian Church, of Charlotte, was dedicated on a recent Sunday. This church, with manse adjoining, cost $25,000·00, the larger portion of this amount having been raised by the Second Presbyterian church, which established this as a mission only a few years ago. It is located not very many blocks away from the Second church, yet it has a membership of 410, and is now housed as comfortably as the mother church. The Presbyterian Standard says: "This is the second church in Charlotte that has thus been put into a home of its own by the liberality of the older churches, Westminster being the other." We call attention to this as an object lesson of wise management in the matter of city church extension. The older and stronger churches must help the weaker ones if we are to command respect and get firm footing in our city mission work. The older churches must not be afraid of the rivalry of the younger ones.

* * *

An Important Decision.

Attorney-General Moody, a few days ago, rendered a very sweeping and important decision. For a number of years many newspapers and magazines have been securing enormous circulations by means of guessing contests. We have held all the while that such schemes cater to the gambling spirit, and have been potent in cultivating this spirit throughout the country. A Washington special, referring to Mr. Moody's decision, says:

"Attorney-General Moody's opinion on guessing contests is of a most sweeping character, and while the Postmaster-General has no inclination to work hardship upon anybody, he will put the Attorney-General's judgment in effect as soon as may be practicable. He realizes that many thousands of people have invested small or large amounts of money in the various schemes in the hope or expectation, in the words of the opinion, that luck would enable them to win large returns. 'A comparatively small percentage of the participants will realize their expectations,' continues the opinion. 'Thousands will get nothing.' The Attorney-General says the schemes are, in effect, lotteries under the guise of guessing contests."

The Advocate hopes that there will be no let up or compromise on this question. There is no greater hindrance to the circulation of our church papers than these guessing contests that have crowded the homes of our people with the veriest trash which the average family is willing to accept as a substitute for their church paper and all other decent and high-toned periodical literature. Besides, this method is simply whipping the gambling devil around the stump, and is possibly more iniquitous than the old Louisiana Lottery which the government outlawed long ago.

* * *

What Will the Legislature Do?

We gave the whole of the first page last week to a publication of the letter of Bishop Cheshire and the reprinting of the resolutions adopted by the Convention of the Diocese of North Carolina. We did this for the reason that the matter is of vast importance and the time is near at hand when the General Assembly will meet.

It may be asserted now that all Christian denominations in the State are a unit as to the great peril to society growing out of lax legislation on this subject during the last twenty years. The people have scarcely been conscious of what has been going on, and it has required the practical working out of these loose laws—their baleful affects upon the social life of the country—to arouse public sentiment. It has been no uncommon thing for attorneys to make a jest of the fact that they had log-rolled a half-dozen divorce suits through the court in a single day, and this has been going on with increased momentum for a number of years.

There is now no doubt, however, that public sentiment is aroused, and there is no little solicitude as to what the Legislature will do. It is always difficult for public sentiment to fully assert itself in legislation on moral questions for the reason that the legislator is almost always a politician and wants to know what effect his action may have upon his prospects for political promotion. We do not think any member of the Legislature need be afraid to give ardent support to the reform asked for on this subject, and we take it for granted that the prospect for a revision of the divorce law in North Carolina is good.

* * *

The Peril of a Race.

Most people in the South have a kindly feeling for the negro. He is, in many respects, an amiable creature, and no one knows and appreciates these amiable traits more than his white neighbor. The instances of trouble and disagreement are noised abroad, but little or nothing is said of the thousands of cases in which the negro and the white man are co-operating in the effort to live an honest and industrious life. There are many negroes who are doing well as the tenants or employes of the whites, and in all such cases you will likely find a contented and prosperous negro family. But it cannot be denied with truth that there is a tendency toward insufferable triflingness among the negroes, and this it is which makes his real peril.

Referring to this the Nashville Christian Advocate says:

As for political privileges, he values them so little that he already has and will retain more than he deserves. But the thing against which those who have access to the race—not many of us now have—should warn the black man is his attitude of easy indifference on the subject of making a living. At present he will work or not as it happens to suit him. He will abandon a good position or tie up a costly factory simply to go on a steamboat excursion. The women of the race are constantly becoming more insufferably exacting, impudent, and unreliable as domestic servants. The patience of Southern employers is already worn threadbare. The South was never in its history more prosperous than now. Work is abundant and wages are rising. The negroes seem to think that as they have always here-

tofore managed to live, whether they worked or not, this will continue to be possible. In this they are mistaken. The abundance of work, the future rapid devopment of the South's industries will attract capable working people of the white race, foreign and American. The negro as a laborer will be dropped. Moreover, the easy tolerance of his petty thieving, of the robbing of the pantry by the women and the henhouse by the men, which has hitherto prevailed, will not long continue. When the race settles down to steal for a living instead of working—of which condition there are already signs—it will fall upon lines harder than any ever known before, even in slavery times."

In the recent conference of the A. M. E. Zion church, held in Charlotte, Bishop Clinton sounded the keynote of the situation. The hope of the race is that their leaders shall join the Bishop in the endeavor to bring them to realize the danger of the crisis through which they are passing and stir them up to more industrious and thrifty habit. In the course of his remarks Bishop Clinton said:

" 'If we could induce more of them to take up farms as renters or purchase small farms rather than come to the towns and cities, or go North, it would result in untold blessings to our race. I think I speak advisedly when I say that in far more than the mere majority of the Southern States, and in all but a few communities throughout our civilized land, the thrifty, law-abiding and self-respecting negro now has, and will continue to have, the good will of the best class of citizens. As to whether the feeling of good will shall be increased and shall ripen into friendship depends more upon the negro than upon any one else.

" 'It has been said in certain quarters, and hinted in others, that the triumph of President Roosevelt, the champion of the open door and the hero of the square deal, will cause the negro to become insolent and lawless as never before. While I feel that I can speak for every intelligent negro and say that there is neither truth nor sense in such statements, I think I might use this opportunity to say that every negro should be more judicious from this time forward than at any period in the history of our race. The present and near future seem to be the crucial crisis in the history of the race.' The bishop urged that the negro should so live as to discredit the evil prophecies made, and he said that no class of men could do so much to help as the ministry of the race."

CONTRIBUTIONS.

RELIGIOUS WORK IN THE CITIES.

D. ATKINS.

There are two distinct theories of work in cities. One is to have one, two, three, or more very large churches, according to the size of the city with a number of small churches, called mission churches, supported by mission boards, or by grants from the large, wealthy churches. The other is to provide a sufficient number of churches about equal in size, strength and equipments, each strong enough to support a first-class pastor. The former theory is most common in practice; the latter is by far the best.

Very large churches are not conducive to the best work. In ordinary cases, a membership of four or five hundred is amply able to support a pastor. They also constitute an inspiring audience, and are about as many as can well be organized into a working force. Houses of worship should be built with reference to an audience of such size, and, while neat and tasteful, should be plain and unpretentious, and moderate in price. It should be a religious work-shop rather than a temple or cathedral. There is much money wasted on some of our finest churches. It is not to the glory of God as much as it is to the gratification of a luxurious taste. The great, rich, central metropolitan church is a misfit in Methodism or any form of Christianity in earnest. Very large salaries are also very much out of place in Methodism. A comfortable, economical living, with a little laid up in store, is all our portion, and this is far better for all concerned than salaries which smack of luxury. As prosperity smiles on the South, and wealth increases and cities grow, we should restudy our lessons of simplicity, and of our own will keep within proper bounds.

With few exceptions, there is very little need of any city missions. There are enough Methodists in any ordinary city in the South to support all the ministry needed. The reason why this does not seem so is that the members are not properly distributed. There is one church of seven or eight hundred members containing the wealth of the city, and it is very easy for them to pay a large salary, and many incidentals. There is a large congregation and fine preaching. It is more comfortable to belong to this church, the social standing is higher, and it really costs less than membership in one of the smaller churches. This church could well spare two or three hundred members. There are three or four other churches in town, but they are all small and weak; some of them are mission chapels. Not many people of means attend these. The social caste is not quite so high—some say they would not allow their children to go there to Sunday-school. Some members of the great church live much nearer to the small churches, and some even pass by the small church to get to the great one. Now, let these three or four hundred who can be well spared from the great church be distributed according to their locality among the small ones, and they all will become self-supporting, will be able to have first-class pastors, and will be toned up every way. There will be then five strong churches, five strong men, all practically equal, able to co-operate, instead of one strong church, overgrown, unwieldy, undeveloped, and three or four weak, struggling churches, with inexperienced pastors between whom and the great pastor there is little in common, and real co-operation between these churches and the great one an impossibility. The answer will be made to this that our people prefer the great church, and you cannot drive them out into the smaller churches; they will leave the denomination. You cannot drive people and should not attempt it. In some cases pastors encourage them not to leave. There are cases in which members have resolved to join the small church near by, and the pastor of the great church has persuaded them out of it, telling them they cannot afford to do so on account of their children. Let us hope there are few such pastors in the pulpits of Southern Methodism.

Just now we are doing much to instill into our people a missionary spirit, and not without success. If we can make them missionary in the matter of giving their money to the cause of Foreign Missions, we can surely inspire them with that degree of missionary spirit sufficient to place them where they can do the most good, giving themselves and their money to the kingdom at home. There are very few Methodists who would refuse to go into a second or third church if the duty were properly presented. When it becomes possible to divide and build up a new church, let enough go to make it a strong church at once, even at the risk of weakening the old church. It will open a new opportunity to the old church and afford an incentive for more diligent and strenuous work to fill up the ranks thinned by the division. It will also develop the liberality of the church as nothing else will. In some cases help from the Mission Board may be necessary until a start is made, but it is very rare that a church should remain a mission many years.

All the churches of a city of the same denomination should have some strong organic bond of union and co-operation, such as a City Mission Board or City Church Extension Society. This organization should equally or proportionately represent all the churches, and should have some well-defined and important function, such as fixing boundary lines for pastoral charges; instituting mission Sunday-schools, inaugurating and locating new church enterprises, establishing and supporting night schools, hospitals, and any institutional work necessary, and should employ deaconesses and city missionaries to labor under its direction for the benefit of all the churches. This strong bond of union between the churches is very important in any city of two or more churches.

One of the most serious problems of the work in cities is how to conserve and utilize the young life of the church. Most of the conversions should take place in the Sunday-school among the small children. The children should be formed into groups for personal oversight and leadership, and trained to religious activity from the start. In some cities the young people seem indifferent to Christian work. It is mistakenly said sometimes that their conversion was not genuine. Rather should we say that they have not been led into that kind of devoted and consecrated life which makes them Christlike.

With increase of wealth and increase of pleasure and worldliness, there is a corresponding increase of responsibility on the pastors placed in charge of our city work. It is easy to win favor and have smooth sailing, but not so easy to discharge obligations and present every man in his charge perfect in Christ Jesus.

The conditions demand able preaching. The preaching of the Gospel is the last resort. If that fails, all fails. But it must be the preaching of the Gospel, a prophet's message from men who bear the burden of the word of the Lord, who can wield the truth as the mighty sword of the Spirit.—Nashville Advocate.

THE CHRISTIAN OBSERVER gives this good suggestion with reference to Home Mission work: "Each church of any considerable size and strength, whether in rural or urban location, should always have some Home Mission work which it supports and in which it is engaged. In rural districts there is usually some section where a Sabbath school, and perhaps a preaching service, can be held. In town and city there are always places where mission work is called for. The church which plans and conducts such work will make its influence felt beyond its own borders, and find its own people made more effective for work."

Our Correspondents.

California Letter.

Dear Bro. Blair:—How anxious I was to get the ADVOCATE containing the proceedings of the Conference and the appointments—it seemed so long getting here. But it came today and into it I went. The first thing was to see "where the preachers are stationed this year." I see many changes, some of which were surprises to me; but why should they be? I feel just as much interested in you all now as when among you—in a sense more; for we never learn the true value of anything tlll we loose it, or are separated from it. What a body of men—about 200! What a constituancy—78,790 communicants, besides as many more who are realy Methodist at heart!

What varied and vital interests you represent! What wonderful possibilities wrapped up in all these interests! What fearful responsibilities attach to your work in your relation to these interest! It is enough to make one shudder to think of what God will require at your hands "in that day." The M. E. Church, South, will be held largely responsible for the moral condition of the people of North Corolina. Some one is quoted as saying at the conference, I think it was Bro. Ware, "The two greatest questions before the church to-day, is missions and Christian education." That is true, and the greatest of these is education—that is Christian education.

I see this question as I never saw it before. The one thing we need on this coast is religious schools. We have been pouring money into this country for years, and we are not alone; for I am told there is not a self-sustatning church opperating in California. And this will be the condition of all the churches out here until schools are built and maintained where our young people shall be taught loyalty to their church and established in the doctrines of Christianity. We have to depend almost entirely upon the east where young men are educated in church schools, for preachers for this country. Brethren let me speak to you across the content; stick to your schools. They are the future hope of the church. You did not make the gains numerecally that you should have made. In your zeal for the various interests of the church, don't forget poor, perishing, sinners, "This is a faithful saying—that Jesus Christ came into this world to save sinners."

My heart was pained and I found my eyes growing dim with tears when I read of Bro. H. L. Atkin's illness. It is so hard—harder than death—to be so disappointed in the prime of life! O how sickness can break up ones plans and dash ones hopes to the ground! You did a noble thing to remember him in his hour of—not suffering but worse—his disappointment. God will bless you for it!

I am delighted with my home, my people, the climate, and all connected with my work. This is a $1200.00 charge, and in many respects, one of the most desirable in the Conference.

I am trying as never before to "preach the word," and live near God. Both are essential especially out here. I shall ever remember you as "my home conference."

From one that loves you all,

C. C. THOMPSON.

Ukiah, California.

Marion Station.

Dear Bro. Blair:—I am nicely settled down in my new home at Marion. The people have received us very kindly indeed. On Thanksgiving night they gave us a genuine pounding, or whatever you choose to call it. They certainly made us feel that they appreciated our presence at the parsonage.

We have a good, consecrated people and I am sure of their co-operation in every good word and work.

Sincerely,

D. F. CARVER.

Mount Holly.

Dear Bro. Blair:—We came to Mt. Holly one week ago and was met with a warm reception. The ladies were at the parsonage and had things ready when we arrived which was about 7 o'clock P. M.

We have a good parsonage and a fine lot. It was sad to part with the many fast fridns of the Cherryville circuit, but such is the lot of a Methodist preacher. We are finding friends here and are looking for a prosperous year on this charge.

E. N. CROWDER.

From Asheboro.

EDITOR ADVOCATE:—Now that our pastor Rev. J. P. Rodgers has assumed the pastorate of another church, and no longer dispenses the Word in all of its purity to a congregation, that did not come into the full realization of his value as preacher and pastor until his words had ceased among us and his presence no longer felt in the community, may the good Lord abundantly bless Bro. Rodgers in his new field of labor. I know of none more deserving, more self-sacrificing or more thoroughly consecrated to the cause of Christ than he is, and withal an excellent preacher who leaves a host of friends here that will ever feel an interest in him, and bid him God speed in the noble work of the Ministry.

AN OFFICIAL MEMBER.

Long Range Weather Forecasts.

The observation of the phenomena of nature has engaged man's attention from remote antiquity. His early efforts to interpret the wonders of the heavens, and especially the intricate and apparently abitrary changes in the atmosphere, resulted in the acceptance of the supernatural rather than the true explanation of things. Thus arose the first crude sciences, the oldest of which—Astrology—assumed a causal connection between the stars and conjunctions of the planets and man's actions, both individual and collective. Although these first efforts to understand nature were honest, the apparently natural love of man for the mysterious, and the mental slavery resulting therefrom, ultimately formed a serious hindrance to the growth of real knowledge concerning the phenomena of nature, the baneful effects of which have hardly yet been evercome in some lines of thought.

One science, Meteorology, the science of the weather, which has made its chief advancement only during the last fifty years, is still retarded in its progress by the trammels of superstition. We still have groundhog experts, weather sharps, and long-range forecasters, people who pretend to believe that they have an infallible system of predicting the weather, storms, floods or droughts for months or even years ahead, and who foist their predictions upon the public for the benfit of their own pockets. Like the charlatans who not long ago swindled some people with a process of obtaning gold from seawater, these weather fakes also keep their methods secret, and strange to say they find some people willing to believe their preposterous claims, the publication of which is calculated to be positively injurious to agricultural, commercial and other industrial interests.

The Weather Bureau, a department of the National Government, whose services are for all, bases its forecasts upon actual instrumental observations of weather conditions throughout the United States, and is scientifically investigating the laws controlling atmospheric phenomena. Its forecasts are for a definite time and place, and are issued for only two or three days in advance, rarely more, because the expert forecasters of the bureau understands the futility of attempting long-range forecasts in the present status of the science. Though occasionally missing a forecast, the Weather Bureau rarely fails to give timely warning of radical weather changes which are of practical importance to the intererts of the country.

It speaks well for the people of North Carolina that the press in this State so generally refrains from disseminating harmful long-range weather forecasts. Misstatements by private weather forecasters should be entirely suppressed; weather forecasts in almanacs, etc., are worthless. As a true knowledge of meteorological phenomena is of great importance to man in all the activities of life, people should rather place their faith in the Weather Bureau, the operation of which cannot fail to be of greater and greater benefit to the people as the science of meteorology advances.

Good Health to the Children

Children especially are fond of dainties, and the housekeeper must look carefully to their food.

As good cake can be made only with good eggs, so also a cake that is healthful as well as dainty must be raised with a pure and perfect baking powder.

Royal Baking Powder is indispensable in the preparation of the highest quality of food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., and what is more important, renders the food wholesome and agreeable to young and old.

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The War.

The Japanese have captured Two Hundred and Three-Metre Hill, the so-called "key to Port Arthur," and they expect to take the city about December 10th. This is the principal development of the past week in connection with the war in the far East. The indications are that the Russians are determined to bend every energy toward holding out until the Baltic fleet can reach the scene of operations. The report of the capture of Two Hundred and Three-Metre Hill, however, has apparently caused a gloomy feeling in official circles in St. Petersburg, for it is feared that the end is not far off. The hill in question is about 650 feet high, and is one of the principal forts protecting the city, which is two miles distant. Siege guns placed on the pinnacle of Two Hundred and Three-Metre Hill, it is stated, can sweep the harbor and force to sea the remmant of the Russian fleet or sink it where it lies, besides throwing shot and shell over the entire city. The Russians assert that the Japanese may not be able to mount guns heavy enough to take the advantage of the location. That, however, seems a vain hope judging the future by the past achievements. The Japanese are said to have

lost 15,000 men in the capture of this hill. The fact that an armistice of six hours was arranged on Friday for the purpose of burying the dead and removing the wounded seems to bear out the assertion that the mortality was indeed great. The Japanese seem to be devoting practically all of their attention to the assault on Port Arthur, and the Russians profess to believe that Field Marshal Oyama's force has been materially weakened by the withdrawal of men from the vicinity of Mukden to aid in the storming of the port. This has not yet had the effect of bringing about an attack upon the Japanese by the Russians, which fact tends to question the accuracy of the story.—Charlotte Observer.

NEWS NOTES.

William R. Willcox, will be appointed postmaster at New York, His nomination went to the Senate Tuesday.

Lee Robertson, son of Mr. Pink Robertson, of Catewba County, is said to have his heart located in the right breast.

The town of Clinton, this State was visited by a disastrous fire on the 29th ult. Loss about $15,000.00 with 10,000.00 insurance.

Rev. A. S. Caldwell, of Barium, has accepted a call to the pastorate of the Presbyterian church at Albemarle and will move his family there next month.

Mr. James B. Duke, was quietly married at Camden, N. J., Nov. 29th, to Mrs. N. McCredy, a wealthy widow of N. Y. City. The couple willl spend the winter in Europe.

Russia has made another move in the financial world, having succeeded in disposing of $260,000,000 in securities. French bankers taking $160,000, and German financiers the remainder.

It was officially announced last week, at the Navy Department that the wireless telegraphy station at Norfolk, Va., is now prepared to receive and transmit messages subject to the regulations recently published.

A Raleigh special on the 3rd says: The State board of election canvassers to-day awarded a certificate of election to Spencer Blackburn as representative in the House of Representatives from the Eighth North Carolina district.

The Grand Prize (Highest Award) which Webster's International Dictionary and its abridgments have received from the Superior Jury at the World's Fair is only another indication of the superior excellence of this famous series of dictionaries.

Nothing in the news of the week past has shown any sign of an effort to bring about peace, not even a protest against the continuance of the war being lodged. Therefore, it seems certain that the struggle is by no means to be regarded as on its last legs, but rather as only just seriously under way.

There are according to the fourth annual report of Hon. H. B. Varner, commissioner of labor and printing, fifteen more cotton, woolen and silk mills in North Carolina than there were last year, the advance being from 289 to 304. The total number of employes in all these mills is 57,555 as compared with 30,824 last year.

The Missouri Synod of the Evangelical Lutheran church has bought 15 acres of land on East Market street Greensboro, they will erect a $50,000 college for the training of colored boys. The work on the buildings will start in the early spring and the college will be ready to receive students next September.

The Pittsburg Plate Glass Company pas purchased the Snow Basket Comhany's site, on which to erect its buildings. The contract for the plant has already been awarded to a Greensboro man. The company has also contracted with High Point Electric Power Company for power for a term of 10 years. This will make three factories of this kind in operation here.—High Point Cor.

F. Wellington Ruckstuhl, the sculptor, who has the contract for the equestrian statue of Wade Hampton, Confederate general, governor and United States Senator, will deliver it to the monument commission in Columbia, S. C., within two years. The statue will cost $30,000, and is to be twenty-eight feet high. It will be placed on the east side of the front steps of the capitol building.

To Representative Livingston, of Georgia, and to Colonel J. C. Woodward, president of the Georgia Military Academy, President Roosevelt last week indicated his intention to appoint Stonewall Jackson Christian, a grandson of General Stonewall Jackson, the Confederate chieftain, as a cadet to the West Point Military Academy. The young man is a student at the Georgia Military Academy. Mrs. Stonewall Jackson, widow of the General, is now a resident of Charlotte, N. C.

Miss Helen Shore, of North Carolina, a little girl 10 years old, in attendance at the national W. C. T. U. convention, by request, recited in the Cookman M. E. church, Phila., last week before an audience of 2,000 people. Miss Shore is a W. C. T. U. medalist, having on previous occasions been awarded two medals as evidence of merit. She was there, attending the national convention with her mother, Mrs. H. E. Shore, of Kernersville, who was a delegate from North Carolina.

The Pape Medicine Co., 8 E. 4th St., Cincinnati, Ohio, are sending absolutely free a complete and thorough test treatment of their three new remedies, that instantly relieve and quickly cure all forms of Kidney and Bladder trouble, Rheumatism and all other uric acid diseases. There never was anything like it. There is not one sufferer in the whole world who can afford to leave these remedies untried. Just write and tell them where to send the treatment and it will come to you without one cent of expense whatever. Read their splendid offer on page 11 of this paper.

A Birmingham, Ala. special of the 29 ult. says:—Ground was broken today for the first building of a great negro educational institution, which the Freedmen's Aid and Southern Educational Society, an auxiliary of the Methodist Episcopal Church, will erect at Spalding, five miles from here. The first building will cost $30,000, and others will be erected, making the total investiment several hundred thousand dollars. Among those taking part in the ceremonies were Bishop J. M. Walden, of Cincinnati; Bishop O. A. Goodsell, of Boston; President F. M. Jackson, of the Birmingham Commercial Club, and Mayor Drennen, of Birmingham.

A Hickory special dated Dec. 4th says:—The result of a fire here last night at 11 o'clock was the total loss of the manufacturing building of the Hickory Collar Co., and its contents, including all of the machinery, as well as some of the stock which was ready for shipment. The loss was about $6,000 with no insurance. The business was owned by the Messrs. Geitner, but was operated and managed exclusively by Mr. H. C. Geitner, one of the safest and best young business men about town. It is thought the cause of the fire was rats and matches.

A Press special says:—Prospects of the successful mining of coal at Walnut Cove in Stokes county, appear now to be bright. For years coal has been used locally, it cropping above the surface at many points in the vicinity. Some months ago a coal mining corporation known as the Virginia Anthracite Coal Company of Camden, Va., secured leases on five thousand acres of land in and surrounding Walnut Cove. A new corporation known as the Southern Anthracite Coal Company, has been organized, with headquarters at Walnut Cove to develop and operate the North Carolina property. The corporation has plenty of capital, and began active operations two weeks ago.

SAMPLES MAILED FREE.

Trial Packages of Dr. Blosser's Catarrh Cure Mailed Free to Sufferers.

Dr. Blosser, the noted catarrh specialist, of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma and Catarrhal Deafness. He has decided to send free trial packages of his remedy to sufferers who will write him.

This remedy is a harmless, pleasant vegetable compound, which is smoked in a pipe or cigarette (no tobacco.) The medicated smoke-vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure.

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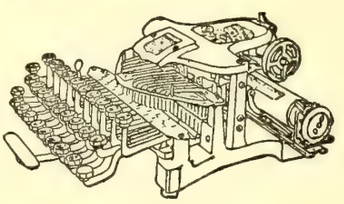
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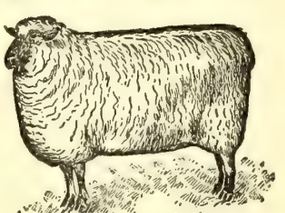
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Hymn---Psalm II., 12-13.

WRITTEN BY PROF. HEITMAN.

In sadness, Lord, I grope along
'Midst doubts and fears and pain;
Oh change my sadness into song,
And give me joy again.

And then uphold me day by day,
With thy strong arm of love,
And let thy Spirit light my way,
And check me when I rove.

Then from a knowledge of thy grace
Which I have felt and known,
I'll tell transgressors of thy ways,
And lead them to thy throne.

And sinners yielding to thy sway,
And changed in heart and mind,
Shall then in wisdom's heavenly way,
An endless glory find.

Then their redemption shall to me
Be proof that I am thine;
And all the world shall also see
That thy salvation's mine.

The Liquor Business Arraigned.

J. A. GLENN.

(Concluded from last week.)

I hardly look for the prohibition party to ever carry the country; I think here is where some of our friends for the cause are mistaken; but I believe the time will come, and not a very distant day, when one of the old parties will take up this issue, and when this is done, they will sure enough have an issue, and it will not be like it was this last election, that is, the Democrats getting very close up to the Republican party, so close that a majority of the people decided to just vote the Republican ticket. I think it a very foolish thing for a Prohibitionist, especially in North Carolina, not to rally around the party that puts a law on our books that put about four hundred distilleries out of business at one liek; and the next dive that is made at them, may put them all out of commission.

It is hard to tell just how far to stick the spade in, to do the most good, for there is such a thing as going too far with a thing, and getting too far ahead of the procession, and losing what has been gained. All reforms must come gradually.

There is one thing that makes my heart sick, and that is this: to see some of our Methodist preachers not preaching against whiskey more than they do; some of them, it is true, are very severe against whiskey, others only preach against this evil semi-occasionally.

It is understood that there will come up before Congress again, this next session, a bill to prohibit shipping liquor in prohibition districts anywhere in the United States. And it seems to me this should be put through, for the Inter-State Commerce law at present very largely nullifies our local laws. Some are arguing that you must not interfere with Inter-State Commerce laws. I would like to ask in return if this law is bigger than the people that have labored hard to put whiskey out of their midst? If it is, here is something again wrong with your law, as it was in the Charlotte case that I have mentioned. Let us plead with our men that go to Washington to stand by this bill, and help get it through. If several hundred of our people would take a few minutes time and write to our men personally at Washington about this business, asking their support, much can be done; but if we just sit still, and think the other fellow is going to do this, nothing will be done.

We can never enact a law that will stop men from drinking the stuff. It is also true you can't legislate men to do right; but it is equally true we should have such laws on our books that will make it hard to do wrong, and easy to do right, instead of it being easy to do wrong and hard to do right. Let us first get right both ways; let the law and the people both get right, and we will have a different world to live in.

You hear a great deal about peoples rights when you stir up this liquor business; and if you will notice, in nine cases out of ten, those that clamor loud for this, are slaves to their appetites, and really have no rights at all, for their appetites are boss, and it is this evil power in them that has risen to the place, where it is the lower and baser parts of man speaking and thinking, rather than his higher nature. And my argument here is this: if a man hasn't the power to overcome an evil, it is the business and rights of people on the outside to enact such laws as will help the man that has reached such a stage in life, that will keep whiskey away from him, if he hasn't the power to keep away from whiskey. Then again, a man with a family, or friends, have rights as well as a drunkard.

The old argument that prohibition does not prohibit, usually used by bar room keepers, and that there is more whiskey sold in prohibition districts than in wet towns, is as thin as skimmed milk. If this is the case why do they fight prohibition so hard, and why not work for prohibition everywhere with the best people then if it will cause them to sell more whiskey? No, the truth of the business is, the whiskey man usually goes off just half cocked when he tries to shoot or say anything, many times making statements that on close analysis will not hold water. He is for anything or for anybody that is for his debauching business. He may vote one time for the Republicans if he thinks they are for him; then again the Democrats. And if Booker Washington would get up a party in harmony with the liquor men, they would give him a crack, or just anything that throws up the largest shield or breastworks for their business.

In conclusion I want to say let us all work and pray that this great evil may soon be put down in our country.

Bessemer City.

Good tidings of great joy, Brother Blair, the ADVOCATE is in great favor with the good people of Bessemer City. Last spring by a short canvass a goodly number of subscribers were secured. The field was well sown with Advocates, "One soweth, and another reapeth," and now I am reaping an abundant harvest of good things, a great harvest, a perfect land-slide of money, flour, meal, beef, lard, sugar, coffee, canned goods, fruit, cakes, potatoes, etc. My wife thought I had become insane, quit preaching, and gone into the grocery business. She was about to order Mr. Perry, the drayman, off. It was a good joke. I like joking. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "He which soweth bountifully shall reap also bountifully." O may God bless these good people, and give them a rich harvest. While I reap the carnal may they reap the spiritual things, happiness, heaven and eternal life. "It is more blessed to give than to receive." Allow me through the columns of the grand old ADVOCATE to thank the good people of Bessemer City for their generous gifts and noble liberality. I highly appreciate their spirit. Prospirity to you, yours, and the ADVOCATE.

Yours truly happy,
T. S. ELLINGTON.
November 24th 1904.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

SEAL

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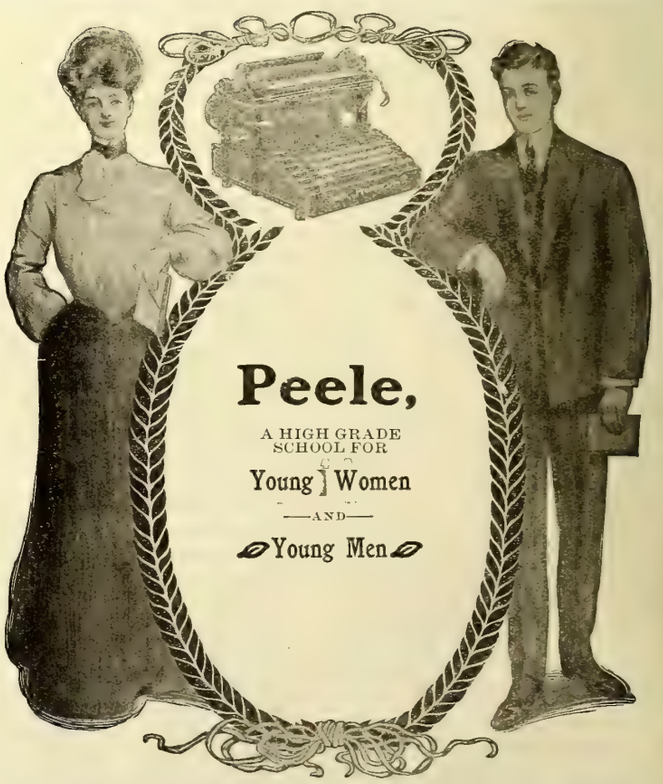
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The Quiet Hour.

Love Divine.

O Love Divine, that stooped to share
Our sharpest pang, our bitterest tear,
On thee we cast each earth-born care,
We smile at pain when thou art near!

Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, thou art near!

On thee we fling our burdening woe,
O Love Divine, forever dear,
Content to suffer while we know,
Living and dying, thou art near!

—Oliver Wendell Holmes.

How to Have Influence.

The influence we shed depends in a sense on those with whom we come in contact. It takes two to plant a good or evil seed—one to place it and one to eceive it. Our business is not going about seeking some one to influence. It is impossible for us to set the date of an impression we wish to make. Human nature is contrary and difficult to drive. A long train of continual right th'nking,a thousand deeds of positive good, long years of high aspirations—these are the forbears of strong personality and good influence. We cannot forget too completely that we are bound to influence some one in what we do. It is usually the case that when we do good for the sake of setting a good example we miserably fail in some quarter. Some one is sure to see through us. To set a good example is not an object. Jesus Christ, who drew attention to his own goodness and completeness as no other man ever has, lived to please his higher self, radiated life, because his heart was full of love for all who approached him. He molded the life of the world because he conquered himself. He first showed us that to be is better than to give sacrifice. The object, then, is not to influence, but to become. It is to achieve that position where the sight of us shall be an inspiration to others so that they shall feel shame for their smallness and a longing to grow better.—Congregationalist.

Leave Yesterday Behind.

One of the strongest forces for good is the woman who has strength of mind enough to put the past resolutely behind her, and take up the future cheerfully.

Women often can not do it. Their tendency is to cling to the past, even while the memory of it breaks their hearts. They brood over hours which can never come back, and events which can never be altered; and if there is one loophole by which they can find a way to blame themselves or another for what happened, they are certain to hunt that loophole out, and take an extra pleasure in the added pain. Reproach seems like a balm to their souls.

"Oh, if it had only happened otherwise! If I, or some one else, had done differently! It might have been! It might have been!" That is the unceasing cry of many a woman's heart. She does not know that things could possibly have been otherwise, but in her anguish she tells herself so.

Poor soul! If some one could only make her see that she is doing the worst possible thing by hugging these regrets to her bosom! Let her remember that if she did the best she could she had no reason to reproach herself. Even if she did make a mistake, no power on earth can bring back the past in order that she may rectify it. Tears and sleepless nights of despair can not undo what has been done; it is gone forever.

But—and here, and here only, is relief from her misery—there is an attitude of mind which can bring the greatest possible good out of even our worst blunders or our saddest misfortune. To those who accept the past, who sincerely deplore their mistakes and resolve not to repeat them, there comes, if they will let it, a consciousness of a power working eternally for good which can make all things, even grievous errors, work to some wise end. It is the one salvation of a heart driven almost to madness by regret and self-reproach.

One occasionally meets a rare woman who has suffered deeply, but whose face is calm and cheerful as the morning, and her character an inspiration and a sourse of strength to every one who knows her. She has not forgotten her past. Oh, no! Nor has she tossed it aside as a thing of no meaning. What she has done is to school herself to accept it as unalterable, to trust confidently that some good will come out of it, and to do the best she can in the present. Thus her saddest mistakes have become a rich experience. Such a woman was George Eliot's "Romola," that noblest of disappointed, suffering women.

Leave your yesterdays behind, accept to-day as a rich opportunity for right living, and to-morrow will bring strength and joy of its own.—Philadelphia Bulletin.

"The Cause That He Loved."

In a quiet cemetery in North Carolina a simple stone marks the sleep of a young Confederate lieutenant. The inscription is in keeping with the simplicity of the stone and the beauty of the spot. It is only the name, "——, Lieutenant, C. S. A.—aged 19 years!" and these suggestive words, which surely bear a lesson deep within their heart: "He laid down his life for the cause that he loved!"

Many things are calling to our young men—rich visions of learning, laurel wealths of fame, shining stores of gold. All these are proper ambitions in their place. But as one stands upon the crowded street corner or in the great halls where young men gather, and notes so often the haggard, restless face of discontent or dissipation, one can not help thinking that the young soldier found, after all, the true secret of peace.

What did the Man of Sorrows mean to teach us by his words and life? He was born in a manger, that he might give his followers "many mansions." He had to toil at the carpenter's bench, yet out of that toil he gave the "heavy-laden rest;" and as the direct result of his supreme act of sacrifice he was able to bequeath the most wonderful legacy ever given, peace. And those who, like him, have given their lives gladly for a "cause that they loved" possess the same peace.—Ernest Neal Lyon.

Subscribe to the Advocate.

Brief Gems.

God made us for himself, and our hearts are restless until they repose in him.—Saint Augustine.

We boast our light; but, if we look not wisely on the sun itself, it smites us into darkness. The light which we have gained was given us, not to be ever staring on, but by it to discover onward things, now remote from all knowledge.—Milton.

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability, —that is an idea as noble as it is difficult.—Edward Howard Griggs.

A single gentle rain makes the grass many shades greener. So our prospects brighten on the influx of better thoughts. We should be blessed if we lived in the present always and took advantage of every accident that befell us, like the grass which confesses the influence of the slightest dew that falls on it, and did not spend our time in atoning for neglect of past opportunities, which we call doing our duty. —Thoreau.

Revolution Imminent.

A sure sign of approaching revolt and serious trouble in your system is nervousness, sleeplessness, or stomach upsets. Electric Bitters will quickly dismember the troublesome causes. It never fails to tone the stomach, regulate the Kidneys and Bowels, stimulate the Liver, and clarify the blood. Run down systems benefit particularly and all the usual attending aches vanish under its searching and thorough effectiveness. Electric Bitters is only 50c, and that is returned if it don't give perfect satisfaction. Guaranteed by all Druggists.

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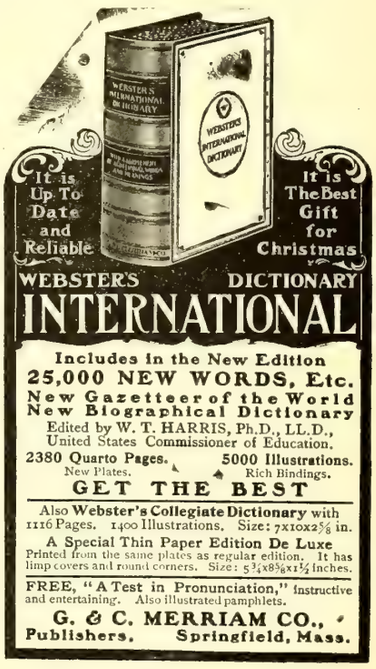
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To Our Subscribers.

This is the best offer ever made our subscribers: If you will send us your renewal, direct to this office, and one new subscriber, with the cash, $3.00, between this and the first of January, we will send you a splendid FOUNTAIN PEN. We believe all our subscribers are anxious to help in the movement now on to secure 2,000 NEW SUBSCRIBERS. Here is your chance. We want every subscriber to take a hand. It may be you are looking around for a Christmas present for a friend. What better than to send them the ADVOCATE for one year, and secure for yourself or some friend a real handsome FOUNTAIN PEN?

Remember this offer is confined to our present subscribers, and the money is to be sent direct to this office and not through an agent or anyone else, and must come in during the month of December. If your subscription is already advanced a year then we will allow you the pen for one new subscriber and $1.50, the pen to be mailed to the one securing the subscriber or any one they may name. This is to induce our subscribers to help us increase our circulation. We are using one of the pens we offer, and it is decidedly the most satisfactory we have ever used—more satisfactory than a Wirt pen that cost us $2.50.

Send by check, money order, or registered letter. Let us hear by next mail.

THE NORTH CAROLINA CONFERENCE.

The North Carolina Conference met at Henderson last Wednesday and continued in session till Monday, Bishop Warren A. Candler presiding. The session was one of unusual enjoyment. This Conference has many things in common with our own, and many of the members of each are old "comrades in arms."

Among the things concerning both Conferences is the Methodist Orphanage. A committee from our Conference visited them and by action of the Conference last week, the whole matter is now in the hands of a joint commission. It seems every way desirable that Methodism in the State should be united on one Orphanage. We trust this will be the final outcome of the work of this commission.

The Conference will hold its next session at Wilson.

There were a good many changes among the preachers. We regret that we have not space for these appointments this week, but will give them in full next week. We notice that two new men go into the presiding eldership, M. Bradshaw on the Wilmington District, and E. H. Davis on the Newberne. T. A. Smoot goes to Main Street, Durham, and D. H. Tuttle to Hay Street, Fayetteville.

PROGRESS OF OUR MISSION WORK.

We sometimes find people yet who have an idea that we have spent much money and accomplished very little in the work of Foreign Missions. For the benefit of all such and the encouragement of our readers generally we give the figures as taken from the latest report of our Board of Missions:

"In 1870, thirty-four years ago, the Church had but one missionary field in foreign lands and only four workers; now it occupies six—one in China, one in Japan, one in Mexico, one in Korea, one in Cuba, and one in Brazil, with 245 workers. In 1870 the Church had only 58 members in foreign lands; now it has nearly 15,000, with Sunday-schools, Epworth Leagues, public and boarding schools. Thirty-four years ago the Church contributed less than $100,000 to missions; now it reaches nearly $800,000.

OUR PUBLISHING HOUSE.

It is gratifying to all our people that our Publishing House at Nashville, Tenn., with a branch house now at Dallas, Texas, is constantly expanding its already large business. Many will recall the fact that early in the history of this branch of our work, we had troublous times and, by heroic efforts, the business was rescued from impending wreck. Dr. John B. McFerrin built for himself an imperishable monument by his skillful management of the plan by which the Publishing House was saved to the church.

From that time the business, under the wise direction of the men who have been at the helm, has been constantly expanding and the balance has always been on the right side of the ledger. At the same time our publications have been vastly improved, especially in the Sunday-school and Epworth League departments.

We take the following figures from the statement made by Messrs. Smith & Lamar, our Publishing Agents, at the recent Conferences, showing the results both at Nashville and at the branch house at Dallas:

Sales at Nashville,	$410,033.26
Sales at Dallas,	100,815.04
Sales in retail department	21,099.79
Gross sales,	$531,948.09
From which deduct:	
Sales to Dallas,	$ 62,541.80
Sales to retail department,	18,151.45
Total,	$ 80,693.25
Giving net sales,	$451,254.84
Net sales, 1903,	437,336.68
Increase,	$ 13,918.16
Total profits,	$133,902.86

NOTES AND PERSONALS.

THE LATE Richard M. Scruggs, of St. Louis, who is reported to be a millionaire, is said to have left large bequests to the Methodist Episcopal church, South, of which he was a member. The aggregate will be about half a million.

REV. HAROLD TURNER and family arrived from Winston-Salem last week and are very comfortably and conveniently located on Lithia Street. The congregation at Spring Garden Street is greatly pleased and will do all in their power to co-operate with Brother Turner in making this a year of growth and progress.

WE ACKNOWLEDGE the receipt of an invitation to be present at the inauguration ceremonies at Craven Memorial Hall, Trinity College, on Friday evening, December 19th, when Prof J. A. Bivins, will be formally inaugurated as Headmaster of Trinity Park School. The programme will be as follows:

James H. Southgate—President Board of Trustees, presiding.

For the Trustees—Rev. T. F. Marr, D.D., Charlotte, N. C.

For Trinity College—President Jno. C. Kilgo.

For Trinity Park School—Prof. F. S. Aldridge.

For the Graduates—Mr. J. P. Frizzelle.

Address—Headmaster J. A. Bivins.

The Rutherfordton correspondent of the Charlotte Observer, says: "Our people are very much delighted over the fact that Rev. J. D. Arnold was sent back here for another year. The Methodist church is very fortunate in having such an able pastor for the coming year."

North Carolina Methodism.

Salem and Southside Methodist churches tendered their new pastor, Rev. W. Y. Scales, a generous pounding Saturday night.—Winston Republican.

Rev. B. A. York, of Denver, N. C., who will have charge of the Shelby circuit, arrived with his family last Thursday to take charge of his work.—Shelby Aurora.

Rev. Dr. Weston, of the Episcopal Church at Hickory, preached to the students of Rutherford College in the College auditorium on Sunday evening, November 20th.

The Franklin Press last week announced the safe arrival of Rev. F. L. Townsend and family. That paper said: "Mrs. Townsend, being sick, was brought across the mountain from Dillsboro on a bed."

Presiding Elder Scroggs and family arrived here last night from Greensboro. Upon their arrival at the district parsonage they found warm fires and a good supper prepared by the ladies of Centenary church.—Twin-City Sentinel.

Rev. F. L. Townsend, formerly stationed at Waynesville as presiding elder of this district, was in Waynesville Sunday and Monday and preached at the Methodist church Sunday. Mr. Townsend is well and favorably known in Waynesville.—Courier.

The Norwood Epworth League entertained its members and a few invited guests at the parsonage on last Friday night. Everyone present seemed to be feeling their best and a happier, more lively company could not well be imagined.—Stanley Enterprise.

Rev. Mr. Hales left here on Thursday for his new charge in Anson county. Mr. Hales is a splendid man and has made many friends in Kernersville, who regret to see him go, but will look forward to his place being filled by another good man.—Winston Sentinel.

A correspondent of the Charlotte News, writing from Price's Mills, says: "Rev. M. H. Hoyle preached at Wesley Chapel last Sunday, his first regular appointment for another conference year. The people are delighted at the return of Mr. Hoyle for another year."

Rev. R. H. Penland, for two years pastor of Clarkesbury circuit, Statesville district, was married to Miss Jessie B. Nicholson, of Iredell county, on Monday, November 21st. Brother Penland is now pastor of Bakersville station. We wish for them a long, useful and happy life.

Rev. and Mrs. C. E. Steadman moved from Big Lick to Waynesville, where Mr. Steadman was assigned work on the Jonathan circuit. Mr. Steadman's work in this county has been crowned with success and Methodism was greatly strengthened in the churches which he served.—Stanly Enterprise.

We regret to note that Rev. T. H. Pegram sustained painful injuries recently by a fall from a wagon. The Winston Sentinel says: "The friends of Rev. T. H. Pegram, will be pleased to learn that he is improving from the recent injury sustained by falling from his wagon. It is thought that he will be able to get out in a few days."

Mrs. F. L. Townsend was here Sunday and Monday with her husband and children. They stopped over here on their way to Mr. Townsend's new field of labor at Franklin. Mrs. Townsend is a poet of rare gifts, and has contributed to the State papers many verses which have received warm praise.—Waynesville Courier.

Rev. W. R. Ware and family arrived Thursday evening. Mr. Ware preached two fine sermons Sunday. The evening service was a union service, the other denominations attending church at the Methodist church. The congregation was large and Mr. Ware expressed his appreciation of their coming out to hear him.—Monroe cor. Charlotte Observer.

The Winston Sentinel last week said: "Rev. W. Y. Scales, the new pastor of Salem and Southside Methodist churches, has moved his family here. They are located in West Salem. Mr. Scales has

preached to his two congregations and both efforts made a fine impression. He is a good preacher and a successful pastor."

Dr. J. R. Scroggs, presiding elder of this district for the past four years, left last night with his family for Winston where he becomes presiding elder of that district. Dr. Scroggs is one of the most quiet men in the country, is a deep thinker and a fine preacher. He and his family leave a host of warm friends in Greensboro who are grieved to part with them.—Greensboro Daily Record.

Rev. Mr. Hargett, with his estimable family, left on Tuesday morning for his new field of labor at Wilkesboro. The minister and family, during their three years stay among us, have made friends almost innumerable, all of whom are truly sorry to give them up. The people of the good old state of Wilkes are to be congratulated upon procuring the ministerial services of this good man.—Watauga Democrat.

Rev. J. N. Somers, a Methodist minister, formerly a resident of Iredell and well known in Statesville, for the past few years in business at Stony Point, has been appointed to take charge of the Burnsville circuit, in Yancey county, and left yesterday for that point. Mr. Somers writes the Landmark that he traveled this circuit in Yancey county 41 years ago, when a boy, and has not visited the place since.—Statesville Landmark.

The District Stewards of the Greensboro District met last week and decided to purchase a new dwelling, just completed by Mr. R. E. Pierce on Summit Avenue, as a residence for the presiding elder of the district. The price to be paid for the property is $4,100.00. Rev. S. B. Turrentine and family will move into the house in a few days. We think the Stewards acted wisely in making this provision for the comfort of the presiding elder.

A Gastonia correspondent of the Charlotte News says: "At the Main street Methodist church Sunday morning the pastor, Rev. E. L. Bain, preached to the Junior Order of American Mechanics. A very large congregation was in attendance and enjoyed the most interesting sermon by Mr. Bain. Though the seating capacity of the Main street church is ample under ordinary circumstances, it was taxed to to its utmost yesterday morning."

Rev. W. M. Biles, recent pastor of Southside and Salem M. E. churches, and recently transferred by Conference to Spray, N. C., was out hunting rabbits Monday when he was severely wounded in the foot. A load of shot struck a rock and glancing, struck his foot. While the wound is not serious it necessitates the use of crutches.—Winston Republican.

[Since the foregoing was put in type we have a postal from Brother Biles saying that he has taken charge at Spray, and is about well.—EDITOR.]

Thanksgiving services at the Methodist church last Thursday were not largely attended partly on account of superior court being in session which kept a number away. We learn that Rev. Mr. Woosley preached a fine sermon, and a small sum was raised for the Oxford Orphan Asylum.———Rev. Thos. E. Winecoff and family left Thursday afternoon for their new field of labor at Mt, Airy, N. C. Mr. Winecoff is a fluent speaker, a ripe scholar and an able preacher. He and his excellent wife made many warm friends during their stay here who regretted to see them leave.—Franklin Press.

Dr. Atkins and his daughter, Miss Love Branner, left Waynesville last week. Miss Atkins went to Nashville for Thanksgiving festivities of the Vanderbilt University, of which institution she has for several years been a pupil. Later she will attend the marriage of Miss Lula Trawick and Mr. W. D. Weatherford. Mr. Weatherford will be remembered as the popular Secretary of the Y. M. C. A. convention which met at the Haywood White Sulphur Springs last Summer. Dr. Atkins went to attend the Alabama and Georgia Conferences.—Waynesville Courier.

Rev. J. W. Jenkins, superintendent of the Methodist Orphanage at Raleigh, in an interview last week said that the new building known as the main building, has at last been occupied, he and half a dozen of the children having rooms in it. In the next few days about twenty young orphans will be received and quartered in the new building. Two new ones arrived yesterday and two today. There are scores of applications. Of course more funds are needed to provide food for the additions. The new building is a very imposing one.

Referring to Rev. Dr. A. D. Betts, of the North Carolina Conference, Mayor Powell, of Raleigh, is reported as saying: "For years while I was in the army I saw Mr. Betts every day and never, that I can recall, during that time did I see him when he was not helping some one. Usually some worn out or sick soldier was riding his horse and he was walking or he would be relieving some unfortunate soldier by carrying his knapsack or his gun for him. And he was always bright and happy, talking of the goodness of the Lord, and bringing sunshine into the lives of the men."

Many of our citizens with malice aforethought, willingly, knowingly, and maliciously, did pound the wife of Rev. D. P. Tate, pastor of the Methodist church, last Wednesday night while he was holding prayer-meeting. The good woman is none the worse for the pounding, as the next day was Thanksgiving and the good things to eat were quite handy to have around. Pastor Tate says the joke is on most of his congregation for not knowing what day of the week he held prayer-meeting.—Cherokee Scout.

The Greensboro correspondent of the News and Observer says: "Rev Dr. L. W. Crawford, to the regret of everybody here, will move his family to Reidsville next week. He will be pastor of the Methodist church there. Dr. Crawford, as pastor of West Market Street Methodist church, editor of the CHRISTIAN ADVOCATE, and for the past four years pastor of Spring Garden Street church, has resided in Greensboro for fourteen years and will be greatly missed here. He has cause to be proud of his record. He built Spring Garden Street church edifice and in four years leaves a valuable church property and 150 working members.

Rev. Geo. D. Herman and family arrived last week and occupy the station parsonage at this place. Mr. Herman occupied the Methodist pulpit Sunday morning and night and was heard by a large congregation at each service, and he delighted his hearers. The Baptist and Presbyterian pastors and congregations very generously and magnanimously joined in a welcome service Sunday night, and this evidence of Christian unity and good fellowship is most commendable. The new pastor has already won a warm place in the hearts of Shelby people.—Shelby Star.

MISSOURI CONFERENCE.

St. Charles District.

I want a first-class young man for a good four point circuit in St. Charles District, which will pay the right man $400 for the remainder of the year. Married or single. Parsonage. Apply and have your Presiding Elder write me direct on date of your application. Address,

WILLIS CARLISLE, P. E.,
O'Fallow, Mo.

W. N. C. CONFERENCE BROTHERHOOD NOTICE.

To the Members of the Western North Carolina Conference Brotherhood:—The applications of all who have signified their intention to continue with us in our transfer to the Methodist Benevolent and Fraternal Association, one hundred and sixteen in number, have been sent in and the members will receive their policies from Nashville, Tenn., just as soon as the Secretary can have them prepared. Several have failed to respond to my letters. After the 12th inst. all who have not responded will have to pay the fee of 50 cents.

Very truly,
H. F. CHREITZBERG,
Secretary,

DISTRICT NOTICES.

Statesville District.

The District Stewards of Statesville District will meet at First Church, Statesville, December 19th at 11 a. m.

J. H. WEAVER, P. E.

Waynesville District.

The District Stewards and the pastors of the Waynesville District will hold their annual meeting at Canton, January 6th.

C. F. SHERRILL, P. E.

Charlotte District.

The District Stewards of the Charlotte District will meet at the district parsonage, 508 N. Tryon Street, on Wednesday, December 28, 10.30 a. m.

J. ED. THOMPSON, P. E.

Morganton District.

The District Stewards for the Morganton District will meet in Marion, Tuesday, December 20th, at 1 o'clock.

J. H. WEST, P. E.

Mount Airy District.

Please announce through the Advocate that Rev. W. L. Dawson has been changed from Mt. Airy circuit to Creston, and Rev. N. B. Dagenhardt from Creston to Mt. Airy circuit.

J. A. COOK, P. E.

The True Relation of the Women of the State to a Great North Carolina Business Now in Its Infancy.

Of all the various lines of business which make up our commercial life there is none that is of such vital interest to women as that of life insurance. The history of the world will never record a greater achievement in the line of organized benevolence than the great business of life insurance. The chief beneficiaries of this business, whose protecting arm is now thrown around the whole civilized world, are the women and children, and its blessings have been so manifold and its utility so well established that the man who does not avail himself of the protection which it affords for those who are dependent upon him is coming to be regarded as shiftless if not criminal. With the progress of education the time is coming when hostility to life insurance will become a badge of ignorance.

It is an astonishing fact that one of the most serious obstacles to the extension of the business of life insurance is the prejudice of good women who entertain a sentiment against it, a sentiment which does more credit to their hearts than to their heads. A man who has a wife and children dependent upon him for their support, and who runs the risk of this support being taken away from them at any time by his death, and who does not protect them from such a calamity through the great beneficent co-operative agency of life insurance, is either unthinking or unfeeling and no woman should make herself a party to such shiftlessness and folly by a sentimental opposition to life insurance.

In North Carolina there is a life insurance company which can give the same absolute protection which can be had through the policies of the great metropolitan companies. Its business is on the old line legal reserve plan with a surplus to policyholders of over $230,000.00. Every dollar received by this company for life insurance premiums is invested in North Carolina and not a dollar leaves the State. In no other way can the resources of the State be so successfully husbanded and its wealth and prosperity increased as by fostering such institutions as these instead of sending our money abroad for things which we can buy just as profitably at home. This company is the Southern Loan and Trust Company, of Greensboro, N. C., which has made a remarkable financial record and which is rapidly becoming one of the strongest financial institutions in the South. Correspondence is invited with any one desiring to apply for life insurance, or to enter the field of life insurance soliciting.—Woman's Thanksgiving edition News and Observer.

The Family Circle.

Joy.

There are better things than joy. Indeed, there are few things of smaller account than it, if taken by itself. A life framed on purpose to secure it is contemptible and barren of nobility and beauty. It is certain to be a failure, as it deserves to be. To pursue it is to lose it. The only way to get it is to follow steadily the path of duty, without thinking of joy, and then, like sleep, it comes most surely unsought, and we "being in the way," the angel of God, bright-haired Joy, is sure to meet us.—Dr Maclaren.

An Outside Interest.

The home woman is the indispensable woman. It has been wisely remarked that we could do without the women who have made careers for themselves in all other directions; but without the home woman we should have to shut up shop at once. The home maker is the absolutely necessary element, the woman the world cannot do without It is a pity, therefore, that the home woman allows herself, so often, to fail of her full development and reward. She is apt to be so unselfish and so conscientious that she lets the four walls of home narrow about her. The "household" woman, as she has been called, does not get enough exercise every day, nor does she breathe enough of the outside air of thoughts and action to refresh her spirit The simplest remedy is that of at least one outside interest. The woman who takes up one hobby, one charity, one line of work beyond the household cares, and follows it steadily, will find that it brings freshness and power with it. It becomes both outlook and inflow to her. The study and collection of old china, reading up a special subject, making a garden, any one of these, if pursued thoroughly, will bring her in touch with others and open vistas of interest unendingly. And the woman with a hobby grows old slowly that she often never grows old at all, but keeps to the last that freshness of interest which is the mark of youth.—Harper's Bazar.

A Tender-hearted Soldier.

The following story, which General Lawton was found of telling, seems to us another illustration of the truth that the bravest are the tenderest. All honor to the tired soldier who could still sympathize with a tired dog

"The night of the El Caney affair," said the general, "when my division was marching back to El Paso to take up a new position the next morning, I was sitting at the side of the road with Maj. G. Creighton Webb, inspector-general of my staff, and one of the pluckiest men I know. My men were filing past, and we watched them. They were tired out, but full of ginger. The day was just beginning to dawn, when we heard some one coming down the road talking at the top of his lungs. He talked and laughted, and laughed and talked, and the men with him were chatting and joking.

"'Here come the colored troops,' said Webb, and sure enough the Twenty-fifth Infantry came along. The man who was doing the talking was a six-foot corporal. He carried two guns and two cartridgebelts loaded full, and the man to whom the extra gun and belt belonged was limping alongside him. The tall corporal was weighted down with his blanket and haversack, but in his arms he carried a dog, the mascot of his company.

"'Here, corporal,' said Webb, 'didn't you march all night before last?'

"'Yes, sir,' said the corporal, trying to salute.

"'And didn't you fight all day?"

"'Sure, sir.'

"'And haven't you been marching ever since ten o'clock last night?'

"'Yes, sir,' said the corporal.

"'Well, then,' shouted Webb, what are you carrying that dog for?'

"'Why, boss, the dog's tired.'" was the reply.—Selected.

Hints on Conversation.

Avoid an apologetic mood; it is always weakening to character.

Never let your eye wander over the room while your friend is talking to you.

Study the person with whom you are conversing, and lead up to subjects with which he is familiar.

Never talk about yourself, and if you see the conversation drifting that way get it out of a personal rut at once.

The secret of successful conversation is contained in the faculty of being able to make the other person talk.

Remember that conversation is an art. It takes time, thought and experience to develop the faculty of conversing properly.

Do not let conversation drift into any subject. Begin the attack with something definite, and force your partner to show his powers.

If you find yourself doing all the talking, you may depend upon it the other person is managing you. If you make the other person talk, you are master of the situation.

Do not talk about the weather, or your illnesses, or the maladies of your friends; society is a place for the interchange of only bright and pleasant thoughts—leave the "grinds" at home.

It is not at all necessary that you should do all the talking. Do not fly at your partner and drown him out with words. Show an interest in what he is saying, and then he will continue to hold the field.

The secret of a good conversationalist is always to be a rapt and attentive listener. No matter what foolishness your partner is talking always listen, for it is the good listener who captivates and conquers.

Conversation, in its final essence, consists of the element of charm. What charm is, it is extremely hard to define. But if we bend our minds to the task of being charming, we shall most probably succeed in the end.

If you find that your partner is making for a disagreeable subject, and you wish to head him off, bring your will to bear upon his, and project into his brain some other topic, or lead the way by a series of forcible suggestions to another train of thought.

Society demands of those who enter it that they shall bring something positive and definite to the social gathering. Try to carry some special cargo into the port. Do not always sail into conversation with nothing in the hold of your ship, or with only ballast there.

Do not become monosyllabic in your talk and say "yes" and "no." This stops the spirit of conversation, and represses expression. The interrogation mark and not the exclamation mark is the instrument by which the ore bed of conversation is most successfully worked.

It is surprising how little effort is required to carry on a successful conversation when the other party is willing to do the talking. Balzac says in his story of Eugenie Grandet, that he carried on his great business activities by the judicious use of the four following expressions: "Indeed!"; "Perhaps so"; "I cannot tell"; "We will see."—The Delineator.

A Notre Dame Lady.

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Our Little Folks.

The One-Talent Girl.

BY N. A. BULLOCK.

"I wish I had a million dollars," sighed Marion.

Her father glanced from his paper to the sweet, flushed face. He laid down his paper. "What would you do if you had a million dollars?"

"I've been reading about Miss Helen Gould and the good she has done. I would build an orphan's home and educate poor children," she answered.

"Marion, have you ever read the parable of the ten talents?"

"Why, yes, father."

"Who did the most good!"

"The one with the most talents, of course. He had something to do with," answered Marion.

"What did the man with one talent do?"

"Hid it."

"That is true today. The men with money are doing much good. Most of them, like Miss Helen Gould, have nobly done their part, and the men with one talent look on, envy, and let their own talent rust," her father earnestly said.

Marion was sixteen and an earnest, thoughtful girl. "You mean"—she began, and then hesitated.

"Just what I said, Marion. You are wishing for a million dollars. If you had it, you would educate the poor. Last night Mrs. Brewster brought your mother's dress home. You were in the parlor at the piano. Little Mamie ran to the door and eagerly drank in every note. The poor mother sighed and wished she could afford to give the child lessons. You have been studying music under splendid teachers for six years Are you hiding your talent, Marion?"

"I have been, papa, but I am going to dig it up this very day," she answered. She patted him tenderly on the head and left the room.

Mrs. Brewster was at the machine sewing, and Mamie sat before a table. She had an open book before her, and was moving her hands as if at a piano. There was a low knock at the door, and Mrs. Brewster looked around. "Come in, Miss Marion. Mamie, give Miss Marion that chair. She has been playing that table as a piano ever since she heard you playing last night."

"Does she love music?"

"O, yes. She can play a little by ear, and doesn't know anything about music," the mother answered. And then Marion heard a little sigh

"Will you let me give her lessons?" asked Marion.

"I'd like to, Miss Marion, but I can't spare the money."

"O, I don't mean that way. I want to give her the lessons without any money," cried Marion. "I've studied music for six years, and I think I can teach her."

Tears came to the widow's eyes. "You don't know what this means to us, Miss Marion. I want Mamie to have every advantage, and God will bless you. I can't thank you enough. Mamie, do you hear? Miss Marion is going to give you lessons."

Marion slipped out as quickly as possible. Thanks always embarrassed her. There were to be sacrifices, she soon found She must miss walks with her girl friends. Sometimes she didn't feel well; but she persevered, and little Mamie learned fast.

Marion's girl friends were surprised when she began teaching Mamie. They knew her father's income didn't require her aid.

Finally Stella Lawton, Marion's closest girl friend, found out the secret from the little dressmaker. She told the other girls. "And Marion never said a word about its being free."

When they spoke to Marion about it, she quietly told of the talk she had had with her father.

"I've been wondering what I could do. I don't even know what my one talent is," sighed Stella.

"There is your elocution training, Stella. Granny Wilson would be so glad if you wou'd read to her. Your articulation is so clear that she could understand you well. You see, since father opened my eyes I have seen opportunities I didn't see before," Marion answered.

"What can I do?" questioned Bessie Morris.

Marion thought for a minute. "When I had pneumonia last winter mother said she would feel safe when she left you with me. You could help nurse the little child at Mrs. Baker's."

Bessie's clear laugh rang out "I've been thinking, too. I sat up there last night," she answered.

Marion's father came in the gate and straight across the lawn to the girls. "What are you magpies chatting about?" he asked.

They told him.

"I haven't decided yet, Mr. Barr. What can I do?" asked Grace Russell.

"If I had your beautiful voice I could find what to do, Grace. The children at the Orphans' Home need training, and any lonely home would be brightened when you had sung some sweet song. There are many places where a beautiful voice may be used. Mother is calling me. I must go; but let me say, dear girls, that you are gathering sheaves for the great harvest. Every good deed or kind word spoken or, I might say, every talent spent lifts your own and some other heart closer to God," he said softly.—Children's Visitor.

A Little Seed.

BY GEORGE B. GRIFFITH.

Not many years ago a little boy, son of Irish Catholic parents, was attending one of the departments of a public school in the city of Springfield, Mass His teacher, a pious young lady, became interested in him and gave him a New Testament, that he might take it home with him and read. This he did, and became much interested in it, and from time to time would request her to point out to him such interesting parts as he would like, and then he would read them. He afterwards left the school and was lost sight of by the teacher for some years.

One Sabbath, in the same city of Springfield, a young stranger preached in the church where this teacher was one of the choir As it afterwards appeared, the preacher thought he recognized one of the female singers, and she thought she had seen that young preacher, but neither knew the other. After the services were over, meeting personally, there was then a mutual recognition. In her he saw his former teacher, and she in the young preacher him who, a few years before, was in her school—the little Irish boy. After he had left her school his interest in his New Testament and his desire for knowledge continued to increase. As he could, he continued his studies; sought and found the Saviour; devoted his life to Christ and his cause, and was now preaching the gospel.

This is the true story of a little seed that bore good fruit, and ought to stimulate every Christian worker. —Children's Visitor.

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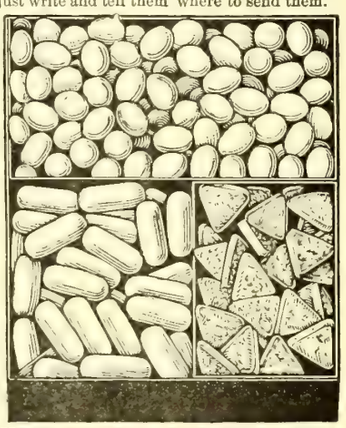
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Our Watchword: "For love of Christ."

"What is That in Thine Hand?"

(Ex. iv: 2.)

"He touched her hand, and the fever left her, and she rose and ministered unto him."—Matt. viii 15: R.V.

"Take my hands and let them move
At the impulse of thy love."
—F. R. H.

My hands were filled with many things
That I did precious hold
As any treasure of a king's,
Silver, or gems, or gold.
The Master came and touched my hands,
The scars were in his own,
And at his feet my treasures sweet
Fell shattered, one by one.
"I must have empty hands" said he,
"Wherewith to work my works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth;
And I my work did ofttimes soil,
And render little worth.
The Master came and touched my hands,
And crimson were his own;
But when, amazed, on mine I gazed,
Lo, every stain was gone.
"I must have cleansed hands," said he,
"Wherewith to work my works through thee."

My hands were growing feverish,
And cumbered with much care;
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands
With healing in his own,
And calm and still to do his will
They grew—the fever gone.
"I must have quiet hands," said he,
"Wherewith to works my works through thee."

My hands were strong in fancied strength,
But not in power divine;
And bold to take up tasks at length
That were not his but mine.
The Master came and touched my hands
And mighty were his own:
But mine since then have powerless been,
Save his are laid thereon.
"And it is only thus," said he,
"Taht I can work my works thro' thee."
—The Christian.

A Recipe for a Successful Missionary Meeting.

KATE L. GERMOND.

In consulting our cook book we find that the recipe for good bread seems equally adapted for a good missionary meeting. Let us begin with the ingredient salt, which the little schoolboy defined as "something that spoils everything if you don't put it in." So lest our bread prove a failure we must be careful to put in the salt of patient, persevering, painstaking, prayerful preparation. Add to this the yeast of the magnetic, inspiring personality of a divinely appointed leader, whose mind, thoroughly informed on every phase of the work, and whose soul, aflame with a lofty purpose, uplifts all who come in contact with her.

Stir in next a copious portion of the milk of the Word, without which our loaf will fail to promote spiritual growth, and be approved by the Master. And that we may have more of his tender spirit, let us not omit a pinch of the sugar of heavenly kindness to the sister who sits beside us, and who, perchance, may be a stranger.

Finally, bind all together with the flour of love—the love which our Heavenly Father has manifested to us through Jesus Christ, his Son; the love that not only binds our hearts to him and to each other, but which he constrains us to put forth into the hopeless lives of our sisters across the seas, those other sheep, "not of this fold," whom he bids us succor for his sake.

The needful ingredients having been furnished, they must be thoroughly mixed together with faith, and well kneaded with a willing offering, lest some gaping holes of selfishness appear, rendering our bread dry and tasteless, and then shaped into a plain, substantial loaf for our regular patrons, and some Parker House rolls for the stranger who may happen in, or the girls who find the shortening and the delicacy of them so toothsome.

The precise formula of our recipe having been carried out, the mixture will remain a useless mass unless baked in the oven of prayer, which, heated by the fire of the Holy Spirit, will transmute it into a soul-satisfying, soul sustaining loaf upon which we may feast until every muscle is strengthened, every nerve invigorated; but which, in order to secure the best results, should be carefully served in a pleasant, well-ventilated room, adorned with plants, attractive pictures, a map of the country under consideration, a good musical instrument, and an appropriate missionary solo or duet, if possible. Slice your bread thin, for although it is the "staff of life" it may cause chronic indigestion if cut too thick Generous slices are appreciated by the hungry soul, but the fastidious palate of the average woman must be tempted with dainty bits if we would succeed in creating and sustaining a missionary appetite. Butter your slices with animation. A heavy countenance and monotonous voice wearieth the listening ear. Serve on the fine china of Christian courtesy, whose beauty may help to win some hitherto uninterested sister, and your thin bread and butter will find a ready market, and be thoroughly appreciated by all who partake.

As the Lord Jesus broke the bread and fed the multitude by the Sea of Galilee, may he constrain us by his love to break our loaf, and feed the multitudes in darkest heathendom, who are famishing for the bread of life.—The Helping Hand.

A Costly Mistake.

Blunders are sometimes very expensive. Occasionally life itself is the price of a mistake, but you'll never be wrong if you take Dr. King's New Life Pills for Dyspepsia, Dizziness, Headache, Liver or Bowel troubles. They are gentle yet thorough. 25c, at all Drug Stores.

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North Asheville	Nov.	19 20
Bethel	"	26 27
Swannanoa, Bethesda	Dec.	3 4
Hendersonville circuit, Saluda	"	10 11
Hendersonville station	"	11 12
Central	"	17 18
Marshall circuit, Marshall, Dec. 31,	Jan.	1
Hot Springs, Hot Springs	"	1 2
Cane Creek circuit, Patty's Chapel,	"	7 8
Ivey circuit, Mar's Hill	"	14 15
Burnsville circuit, South Toe	"	17 18
Bald Creek circuit, Boring's Chapel	"	21 22
Haywood Street	"	28 29
Riverside and Weaverdam, Riverside	"	29 30
Old Fort circuit, Old Fort	Feb.	4 5
Weaverville ct., Alexander Chapel	"	11 12
Weaverville station	"	12 13

CHARLOTTE DISTRICT—1ST ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Dilworth and Big Spring	Nov.	20
Calvary	"	20
Epworth and Seversville	"	27
Brevard	"	27
Trinity	Dec.	4
Tryon Street	"	4
Pineville, Pineville	"	10 11
Matthews, Indian Trail	"	17 18
Monroe circuit, Center	"	24 25
Monroe station	"	25 26
Morven circuit, Morven ...	Dec. 31,	Jan. 1
Wadesboro station	"	1 2
Ansonville, Ansonville	"	7 8
Lilesville, Lilesville	"	14 15
Derita, Derita	"	21 22
Clear Creek, Bethel	"	28 29
Polkton, Marshville	Feb.	4 5
Waxhaw, Waxhaw	"	11 12
Weddington, Weddington	"	12 13
Hoskins	"	19 20
Chadwick	"	19 20

GREENSBORO DISTRICT—1ST ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Centenary	Nov.	20
Greensboro, West Market	"	20
East Greensboro, Holt's Chapel	"	26 27
Greensboro, Walnut Street	"	27
High Point, Washington Street	Dec.	4
High Point, S. Main Street	"	4
Uwharrie, Siloam	"	10 11
Randolph, Old Union	"	17 18
Randleman, St. Paul	"	18 19
West Greensboro, Muir's Chapel	"	24 25
Greensboro, Spring Garden	"	25
Ruffin, Ruffin	Dec. 31,	Jan. 1
Asheboro circuit, West Chapel	"	7
Asheboro station	"	8 9
Wentworth, Salem	"	14 15
Reidsville, Main Street	"	15 16
Coleridge, Rehoboth	"	21 22
Ramseur, Ramseur	"	22 23
Pleasant Garden, Pleasant Garden	"	28 29
West Randolph, Pleasant Grove	Feb.	4 5

SHELBY DISTRICT—1ST ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

Lincolnton station	Nov.	27 28
Gastonia, Main street	Dec.	4 5
West End and Ozark at Ozark	"	4 5
Lowel circuit at Ebenezer	"	10 11
McAdenville station	"	11 12
Bessemer City at Bessemer City	"	13
King's Mountain station	"	17 18
El Bethel and Salem at El Bethel	"	18 19
Mount Holly at Mount Holly	"	23
Lowesville at Hill's Chapel	"	24 25
Rock Springs at Bethel	"	27
Lincolnton circuit at Trinity, Dec. 31,	Jan.	1
Cherryville at Cherryville	"	3
South Fork at Palm Tree	"	7 8
Stanly Creek at Stanly Creek	"	11
Polkville at Rehobeth	"	14 15
Belwood at St. Paul's	"	17
Shelby station	"	18
Shelby circuit at Earls	"	19

The District Stewards will meet in the church in Shelby, Friday, Jan. 20, 1905, at 2 p. m.

FRANKLIN DISTRICT—1ST ROUND.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Nov.	26 27
Dillsboro and Sylva, Sylva	Dec.	3 4
Franklin circuit, Salem	"	10 11
Glenville circuit, Cashiers Valley	"	15
Webster circuit, Webster	"	17 18
Whittier circuit, Olivet	"	24 25
Macon circuit, Union	Dec. 31,	Jan. 1
Robbinsville, Robbinsville	"	7 8
Bryson City, Maple Springs	"	10
Andrews station	"	14 15
Murphy circuit, Peach Tree	"	21 22
Murphy station	"	28 29
Hiawassee circuit, Notla	Feb.	4 5
Hayesville circuit, Ledford	"	11 12

District Stewards Meeting at Franklin December 7, 1904.

MT. AIRY DISTRICT—1ST ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	Dec.	3 4
Wilkes circuit, Beulah	"	6 7
North Wilkesboro station	"	10 11
Wilkesboro station	"	11 12
Jonesville circuit, Jonesville	"	17 18
Mt. Airy station	"	25 26
Yadkinville ct, Yadkinville, Dec. 31,	Jan.	1
East Bend circuit, East Bend	"	7 8
Rockford circuit, Rockford	"	14 15
Mt. Airy circuit, Epworth	"	21 22
Pilot Mountain ct., Pilot Mountain	"	25 26
Stokes ct., Mt. Pleasant	"	28 29
Sparta circuit, Sparta	Feb.	4 5
Laurel Springs ct., Laurel Springs	"	7 8
Helton circuit, Greenwood	"	11 12
Creston circuit, Creston	"	14 15
Watauga circuit, Henson's Chapel	"	16 17
Boone circuit, Boone	"	18 19
Jefferson circuit, Jefferson	"	21 22

At each place the Quarterly Conference will meet on the first day, and love feast and the sacrement will be held on the second day, the preachers will please arrange for these meetings.

The District Stewards will meet at North Wilksboro on Dec. 15th at 1 P. M.

MORGANTON DISTRICT—1ST ROUND.

J. H. West, P. E., Morganton, N. C.

Morganton station	Nov.	19 20
Cliffside, Cliffside	"	26 27
Henrietta and Caroleen, Henrietta	"	27 28
Connelly Springs, Rutherford Col.	Dec.	3 4
Morganton circuit, Salem	"	10 11
Rutherfordton sta., Rutherfordton,	"	17 18
Forest City circuit, Forest City	"	18 19
Table Rock circuit, Obeth	"	24 25
McDowell circuit, Murphey's Chap.	Dec. 31	Jan. 1
Spruce Pine, Greenlees Chapel	"	7 8
Bakersville circuit, Bakersville	"	8 9
Elk Park circuit, Cranberry	"	14 15
Marion & Providence ct., Marion	"	21 22
Broad River circuit, Providence	"	28 29
Green River circuit, Lebanon	Feb.	4 5
Thermal City circuit, Thermal City	"	11 12
North Catawba ct., Green M'n't'n	"	18 19

STATESVILLE DISTRICT—1ST ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Hickory station	Nov.	26 27
Clarkesbury circuit at Mt. Bethel	Dec.	3 4
Iredell circuit at Turnersburg	"	4 5
Mooresville circuit at Salem	"	10 11
Mooresville station	"	10 11
Mount Zion station	"	11 12
Troutman circuit at Bethlehem	"	17 18
West End station	"	18 19
Lenoir circuit at Zion	"	24 25
Lenoir station	"	25 26
Caldwell circuit, Hudson	Dec. 31,	Jan. 1
Granite Falls station	"	1 2½
Statesville circuit at New Salem	"	6 7
Statesville, First Church	"	7 8½
Alexander circuit at Taylorsville	"	13 14
Stony Point circuit at Bethel	"	20 21
Maiden circuit at Maiden	"	28 29
Newton circuit at Newton	"	29 30
Catawba circuit at Catawba	Feb.	3 4½

SALISBURY DISTRICT—1ST ROUND

D. Atkins, P. E., Salisbury, N. C.

Concord, Central	Nov.	26 27
Concord, Epworth	"	27 28
Lexington	Dec.	3 4
Lexington Mission	"	4 5
Linwood, Linwood	"	10 11
Mt. Pleasant, Mt. Pleasant	"	17 18
Salem	"	18 19
Salisbury, First Church	"	24 25
Salisbury, Main Street	"	25 26
Holmes Memorial	Dec. 31,	Jan. 1
Spencer	"	1 2
Salisbury circuit, Shiloh	"	7 8
Gold Hill, Gold Hill	"	8 9
Albemarle circuit, Stony Hill	"	14 15
Albemarle	"	15 16
New London, New London	"	21 22
Jackson Hill circuit, New Hope	"	24 25
Norwood	"	28 29
Cottonville, Mt. Zion	"	29 30
Big Lick, Love's Chapel	Feb.	4 5
Concord circuit, Mt. Carmel	"	11 12
Concord, Forest Hill	"	12 13
Woodleaf ct., Ebenezer	"	18 19
China Grove ct., Harris Chapel	"	19 20

District Stewards will meet in First Church, Salisbury, Dec. 29, 1904.

WINSTON DISTRICT—1ST ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Centenary	Nov.	27
Winston, Burkhead	"	27
Walkertown, Walkertown	Dec.	3 4
Danbury, Danbury	"	10 11
North Thomasville, Zion	"	17 18
Thomasville, Thomasville	"	18 19
Winston, Grace	"	25
Southside and Salem	"	25
Lewisville, Lewisville	Dec. 31,	Jan. 1
Davie, Hardison	"	7 8
Mocksville, Mocksville	"	7 8
Cooleemee, Cooleeme	"	8
Madison, Madison	"	14 15
Stoneville, Stoneville	"	15 16
Farmington, Farmington	"	21 22
Advance, Advance	"	22 23
Davidson, Centenary	"	28 29
Leaksville, Leaksville	Feb.	4 5
Spray, Spray	"	5
Kernersville, Kernersville	"	11 12
Summerfield, Summerfield	"	17
Stokesdale, Stokesdale	"	18
Forsythe, New Hope	"	25 26

WAYNESVILLE DISTRICT—1ST ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Brevard station	Dec.	3 4
Jonathan at Davis' Chapel	"	10 11
Sulphur Springs at Balm Grove	"	17 18
Waynesville stiaon	"	24 25
Clyde at Clyde	Dec. 31,	Jan. 1
Canton station at Canton	"	7 8
Mills River at Mills River	"	14 15
Leicester at Brick Church	"	21 22
Haywood circuit at Crab Tree	"	28 29
Canton circuit	Feb.	4 5
Brevard circuit at Greenwood	"	11 12
Spring Creek at Spring Creek	"	18 19

Preachers' and District Stewards' meeting at Canton Friday, January 6th.

WOMAN'S HOME MISSION SOCIETY.

The Soul's Kingdom.

Not to some future, visionary day
Should souls look forth for blessed happiness;
It lieth not in realms far, far away
Alone, but now we know its soft caress!

The Unseen is around about us here,
And all that heaven hath within us rests;
Climb we the spirit heights where views are clear,
We shall behold Truth's wonders from their crests!

Not far away is God, upon a throne,
But in each human heart he dwelleth nigh,
So that no weary one can be alone,
Though friends desert and kinsfolk pass him by!

O, all that now in spirit shall abide,
While down the years eternity unrolls;
The grandest Truths shall not forever hide,
But they shall be revealed to seeking souls!

Ideals of Intelligent Giving.

Giving is a part of worship. It naturally associates itself with the common worship of the church on the day of habitual meeting. In the first enthusiasm of the Jerusalem church things were held in common. In the present usage of the churches, individual responsibility for the use of property is recognized, but an opportunity is given for the contribution of a part for other than private use when the people come together. The contribution-box is a symbol of the full consecration of the disciples, which includes property as well as time and strength.

In Jerusalem it was possible for a little while to minister to the needy and the workers personally; nowadays intelligent giving on this plan is impossible. Our neighbors and the heralds of the faith are scattered over the world. Intelligent intermediaries must be found to supplement our own intelligence. The organizations by which the church ministers have grown up to meet a need, just as the varied departments of the federal government have grown. The whole field of service is mapped out and divided among the agents of the churches. We are sure that what we intrust to the agency for missions or for education will be handled with economy and spent by experts with a view to the best results. After our personal necessities and the needs of our own church-work, will come these departments of the work of the churches, all, or nearly all of which every intelligent giver will recognize as having a claim upon his interest and his contributions.

With most of us the problem is mainly one of proportion. We are to divide the money intrusted to us by our Lord so that our own personal and family needs shall have their full but not their undue share. We are to inform ourselves about the pressing needs of others who have claims upon us, and about opportunities of the kingdom of God which depend upon our help. The home needs are not to be determined without consideration of the needs of others, and the needs of others are not to cripple the home life. What is our ideal of the proportion, first of interest and then of contribution, to which we are called in dividing our income between these pressing calls? Is our ideal one which Christ could approve? Do we come within measurable distance of the ideal which we have ourselves accepted?—Congregationalist and Christian World.

REGISTER for STIEFF'S

CHRISTMAS PIANO

when you are in Charlotte, or send 4 cents in stamps for return of number, and let us register for you.

READ CAREFULLY

so you will fully understand who gets this piano.

On our books opposite name is duplicate of number given or sent to person registered. On December 24th, four business men will see that these duplicates go into a box, are thoroughly shaken, and a little child blindfolded will take out one number. The person holding the original will receive the piano, provided they do not own an upright piano. If you buy from us and should hold number drawn, we refund money. If you buy elsewhere your ticket is void. Write at once.

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C. H. WILMOTH, Manager

(Mention this paper.)

How Epworth Organs are sent on trial

Intelligent and careful buyers want to know where they can get strictly reliable, high grade, sweet toned organs—and at the right prices.



Style 622—Parlor Queen

They want to avoid two mistakes; — paying too much for a good organ; or worse yet—getting a common, cheap toned organ at no matter how low a price.

Such people should send for our catalogue of Epworth organs. It explains how to get a satisfactory organ at the factory price.

We take pride in making extra fine toned organs. We are not willing to use cheap materials or to slight the work to cheapen the cost—as is commonly done.

We have a better way of reducing cost; —instead of *cheapening the making* we save from $15 to $40 *in the selling*.

Our plan of selling direct from our factory at the net factory price, thereby avoiding all that middle dealers' profit and traveling agents' expense, makes it possible for us to furnish you a much better and sweeter toned organ for the price you pay; that middle expense would have to come from somewhere, either out of the quality of the organ or out of the pocket of the buyer,—*in either case a loss.*

The only point against buying direct from the maker, is that the buyer likes to try the organ in the home before closing the bargain. *Our new trial plan makes that point entirely satisfactory.*

By this new trial-order plan, we ship organs on trial to responsible people anywhere in the United States, guaranteeing same to arrive without injury and to be found perfect and satisfactory or returned to us at our expense of freight both ways You may pay after trial,—cash or payments.

Our prices:—Style 622, a handsome parlor organ is $65.00; payable as follows: $32.50 after organ arrives, and is approved, $16.25 in three months, $16.25 in six months.

Other styles, $40, $50, $55, $75, $85, $90, $100 etc.

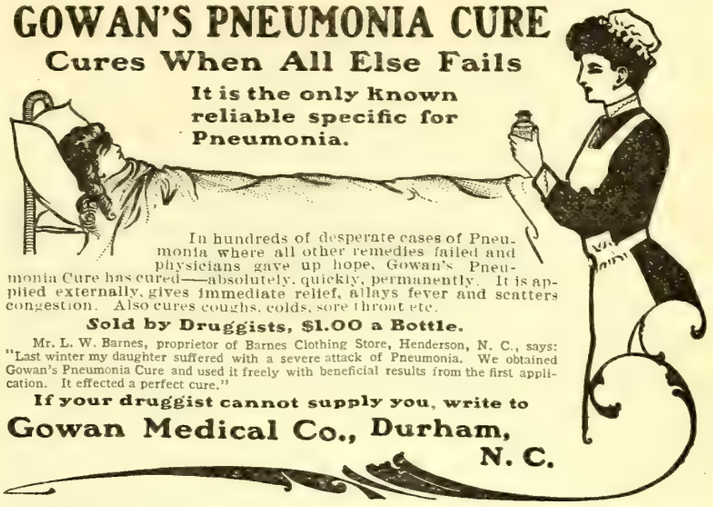
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In hundreds of desperate cases of Pneumonia where all other remedies failed and physicians gave up hope, Gowan's Pneumonia Cure has cured——absolutely, quickly, permanently. It is applied externally, gives immediate relief, allays fever and scatters congestion. Also cures coughs, colds, sore throat etc.

Sold by Druggists, $1.00 a Bottle.

Mr. L. W. Barnes, proprietor of Barnes Clothing Store, Henderson, N. C., says: "Last winter my daughter suffered with a severe attack of Pneumonia. We obtained Gowan's Pneumonia Cure and used it freely with beneficial results from the first application. It effected a perfect cure."

If your druggist cannot supply you, write to

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Rocker No. 8804

50 FINE ROCKERS, quartered Golden Oak finish like enclosed cut for $3.85 or 2 for $7.50 delivered at any depot in Virginia or North Carolina. Here is a rocker you would pay $5 or $6 for elsewhere. Many other new and attractive bargains in all lines at this time. Do not fail to see us if you want Furniture, Carpets, Pianos or Organs. We keep the best and we quote the lowest known prices

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New shapes and new patterns. They are winners.

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THIS PAPER offers excellent advantages to advertisers.

The Farm and Garden.

Raising Beef Profitably in the South.

Messrs Editors:—The beef trust and the price of meat emphasize the importance of raising beef cattle.

When one passes over the State and sees thousand of acres of lowlands producing nothing, and tens of thousands of acres of hillsides washed and cut into gullies, he is impressed with the thought that all these lands should be utilized. How can it be done so as to render them profitable? Commercial fertilizers and cotton will never do it. Crying aloud for immigrants will not make the barren places fruitful and restore fertility to the hills and impoverished uplands.

Mr. W. R. Walker, of Union, S. C., is solving the problem in a manner that is going to be most satisfactory. His farm is in lower Cherokee County, and lies on Pacolet and Broad Rivers, a short distance above their junction. It is about twenty miles from a market and the roads none of the best. As agent of one of the large publishing houses, he has had the opportunity of studying conditions in several States. He came to the conclusion that the raising of beef cattle would be the most profitable business he could engage in. He has land enough to produce one hundred head of beef cattle each year, and a large acreage left over for cotton. As the land is improved, he may double the annual output of cattle.

Mr. Walker started out with Shorthorns, which he considers the very best breed to cross with the common or scrub cows of the country, but they are too heavy and wanting in agility. They cannot get about over hilly and rough lands and get a good living from short or scanty grass. They make poor foragers. He then bought a herd of Angus cattle from Texas, about 97 per cent pure blood, and some thoroughbred cows and bulls. They went through the summer without any loss. He will bring all his herd up to the Angus type. They are smaller than the Shorthorn, more active and can bear rougher treatment and scanty pasturage.

But cattle have to be fed all the time. They should never be allowed to get in poor condition. Mr. Walker meets this requirement with peavine hay, sorghum and corn stover. It requires hundreds of tons. Cottonseed meal and hulls will be fed to those that are prepared for market. As summer pasturage, he has Johnson grass on the river and yellow clover on the hills. He is putting out many acres in Bermuda grass. He also plants land near his pasture fence in sorghum cane so that when grass is short the sorghum may be thrown over to the cattle He plants it thick in the drill and does not thin it.

Winter pasturage is a serious problem, he will try oats, rye, wheat and vetch mixed. He will also sow crimson clover. This pasturage is intended for cows with young calves, sick cows and calves. Greatest care has been used to prevent the cow tick from getting a start. By change of pastures, ticks may be perished out. Dr. Tait Butler, of North Carolina, thinks that ticks will die in six months if they have nothing to feed on. Mr. Walker thinks it best to keep all cattle out of an infested pasture for one year, and then burn the dry grass in the winter.

Keeping the pasture free from bushes is quite a task. None of the grasses for summer pasture will flourish in the shade. The cattle are herded in lots or in fields in summer and housed in winter. The manure will thus enrich the land very rapidly and save fertilizer bills. Everything raised for sale, except cotton, will be able to walk to market and thus save a great expense. Mr. Walker's plan will be watched carefully. He has started out right, because his only idea is to raise beef cattle. He is not working for a dairy, fine hogs, chickens, sheep, Angoria goats, pheasants or anything of the sort. He simply wishes to raise best beef cattle and improve his land so that it will produce four times as much as heretofore.—Charles Petty, in Progressive Farmer.

Consumers and Fresh Eggs.

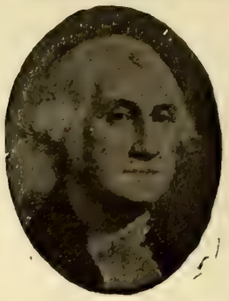
Fresh eggs sell at all seasons and in all markets. Cold-storage eggs, or those that are pickled in brine or lime, do not interfere with the prices of strictly fresh eggs. Consumers, however, do not always know where to buy the best, and many of them inorder to procure fresh eggs, are satisfied when they can get them from some "old farmer." But even the "old farmer," is not always wiser than the customer, allowing for producing them himself with the aid of the hens, as some "old farmers" buy eggs, or bring them to market for their neighbors. There is a great deal of "faith" in buying eggs, and much depends on "confidence" and from whom they are purchased. When the markets are well supplied the least desirable goods bring very low prices. It is then that the poultryman ventilates his opinion of the commission merchant, and charges him with many sins that should be laid at the door of the poultryman himself. If everything sold in the market depended on quality, much light would be thrown on the business of buying and selling. The farmer has many advantages, however, if he only will use them. If he had a reputation as one who made a practice of selling choice poultry and eggs he would soon find the commission merchants seeking his articles, and they would compete with each other in the endeavor to secure his trade. It would require some extra time and labor for the farmer to establish this reputation, but that is no more than is required of men engaged in any other industry. Make a reputation, however, and it will last for life, or as long as the farmer maintains it. Prices can be kept up by quality, and if the merchant quotes one price the farmer can then demand more. There are always two in a bargain, and the one who has the advantage will dictate the price.—Exchange.

Take Care of the Ditch Banks.

Some farmers will plow dirt into their dikes and plow the embankmets down and occasionally run three or four deep furrows in each dike to plow them out and repair as they think the damage they have done.

There is no excuse for a plowman to damage a dike or the embankments below it. However, if a dike needs attention, let the embankment be plowed up instead of plowing out the dike. After a dike is made there should be no plowing in it unless it gets filled with dirt or unless it is too narrow and needs a furrow thrown from each side to make it wider. To plow up an embankment, a ridge should be made on top with two furrows leaving an unbroken space between these furrows about the width of a furrow. Then put two, three or four furrows more to the ridge making from four to six furrows in all according to the width of the embankment. Four furrows will usually be enough. By following this plan you raise and strengthen the embankment and destroy the weeds and grass —J. M. Beatty, in Smithfield Herald.

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GRATES AND TILES.
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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

CAMPBELL.—Mrs. Huldah Campbell, relict of the late Fielding A. Campbell, died at the home of her son-in-law, Rev. H. D. LeQueux, on Sunday, Nov. 20, 1904, in the town of Taylorsville, N. C., at the advanced age of seventy seven years. She professed faith in Christ and united with the Methodist church in Iredell county early in life, and lived a consistent Christian till the end of life's pilgrimage. Notwithstanping she was brought up in the faith of the Presbyterian church, she joined the Methodist church with her husband, and was ever loyal and true to its interests. Her husband and four sons had preceded her into the world beyond. She was affectionately called "Aunt Huldah" by the entire community.

She leaves one sister, Mrs. A. C. McIntosh of Taylorsville, and two daughters, one the wife of Rev. Dr. J. T. Bagwell of the Indian Territory, the other the wife of Rev. H. D. LeQueux of Taylorsville, N. C. The funeral service was held at the home of Rev. H. D LeQueux, conducted by the writer. May God bless these sorrowing hearts.

E. J. POE, Pastor.

Resolutions of Respect.

Adopted by Norwood Auxiliary to Woman's Foreign Missionary Society.

Our heads are humbly bowed and our hearts are very sad at the departure of one dear "home member" of our society, Mrs. S. S. Lilly. For years she had been almost entirely confined to her home, never having been able to attend our meetings in person, but we are assured that her prayers of faith have joined ours before the Father's throne, and her contributions for the treasury were never wanting.

She was an admirable Christian character and a most lovable neighbor, a sweet mother in her home. While she was a constant sufferer she had at all times a most cordial smile for every one.

Resolved 1. We bow in submission to His will.

2. We unite our prayers for the comfort and consolation of the dear loved ones left in the home, who mourn the loss of wife, mother and grand-mother.

3. That we remember her beautiful life and endeavor to live so that we may be united again where there will be no parting.

4 That copies of same be sent to the Advocate for publication, the family, and spread upon our minutes.

Mrs. G. G. Harley,
Mrs. G. T. Dunlap,
Mrs. J. A. Tyson,
Mrs. A. S. Atkins,
Mrs. T. C. Colson,
Committee.

THOMAS C. HOYLE. N. L. EURE.

HOYLE & EURE,

Attorneys at Law,

110 COURT SQUARE, GREENSBORO, N. C.

Special attention given to collections. Loans negotiated. (an3-1y

Speaks Louder Than Words.

John A. Young at the Central Carolina Fair, October 11, 12, 13 and 14, 1904.

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Best bull, over one and under three years old, first premium, $5.00.

Best heifer under one year and over six months old, first premium, $5.00.

Best heifer two to four years old, first premium, $5.00.

Best heifer two years old, first premium, $3.00.

Best heifer one year old, second premium, $2.00.

MAMMOTH BLACK HOGS.

Boar, two years old and over, first premium, $3.00.

Boar, under one year old and over six month, first premium, $2.00.

Sow, two years old and over, first premium, $3.00.

Sow, six months old and under one year, first premium, $2.00.

Sow and produce, first premium, $3.

POLAND CHINA HOGS.

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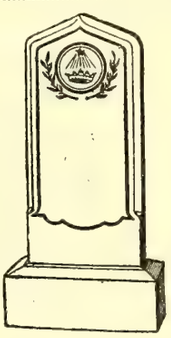


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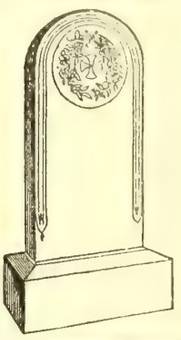
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A RECORD

Not a Prospectus!

1897
Jan. 1.

Assets
$2,110,772
Income
$2,235,877
Surplus
$618,361
Reserve for Policyholders
$1,243,561
Excess Income Over Disbursements
$92,288
Amount of Assurance Outstanding
$80,174,683
Returned to policyholders since Organization and now held for their benefit
$14,444,721

1904
Jan. 1.

Assets
$7,310,138
Income
$4,205,081
Surplus
$1,030,999
Reserve for Policyholders
$6,011,423
Excess Income Over Disbursements
$851,413
Amount of Assurance Outstanding
$105,138,035
Returned to Policyholders since Organization and now held for their benefit
$30,826,524

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Provident Savings Life Assurance Society.

EDWARD W. SCOTT, President.

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NORTH CAROLINA

Christian Advocate



H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

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Reading Room
Trinity College N C

Advocate Announcement for 1905.

Open Letter to Preachers and Laymen.

DEAR BRETHREN:—The NORTH CAROLINA CHRISTIAN ADVOCATE is published as a means by which to furnish official information and the news of the church to the Methodists of the Western North Carolina Conference. Also to furnish such information regarding the doctrines and polity of the church as will enable all to be well-informed members of the church and to discharge the duties of church membership intelligently. A moment's thought will make it clear to any one that such a publication is indispensible, and that its circulation among our people is essential to the maintainance of an intelligent membership. No body of people, however strong numerically, can ever be brought into intelligent sympathy and earnest co-operation in any forward movement, no matter how worthy or important, unless they have the means of informing themselves in reference to such movement.

All well-informed members of the church admit that the point of weakness in all the organic work of the church is the widespread ignorance of the membership, not only of the past history of the church but of present-day achievement and purpose. Thousands know nothing of what has been done, of what is doing in the present, or of plans, purposes and hopes for the future. The history of the church, her achievements and present status, are all, to them, a sealed book. They know nothing; they care less. This is the element in the church that is constantly giving the pastor trouble. They walk disorderly. Much of the time they absent themselves from the church services. They can scarcely be brought into sympathy with any of the enterprises of the church, nor into co-operation in their support. In short, they are the constant problem in the hands of the conscientious pastor and the burden of his heart.

Perhaps every man who has held the pastoral relation, as well as the conscientious steward who feels the burden of obligation to support the church and her institutions, have been, many a time, ready to take up the Prophet's words: "Israel doth not know, my people doth not consider." In these words the Prophet sounded the keynote of the situation in his day, and no less in our time. The failure of the people to consider was the logical result of their lack of knowledge. This is true in every age, and if we would remedy the situation we must address ourselves to the work of removing the cause. As in the beginning, God stood in the midst of the chaos of matter and invoked light before proceeding with the work of creation, so must we invoke the light of intelligence to shine out of darkness upon this disordered and disorganized mass of church members, if we would utilize them in the great work of winning the world for Christ.

In view of all this we have been somewhat surprised at intimations of Presiding Elders and Preachers in Charge that they were too busy looking after the missionary and other collections to give very close attention to the circulation of the ADVOCATE. By very strenuous, if we may not say, phenomenal effort, a few of our districts, and quite a number of the charges have succeeded in bringing up "collections for missions in full." We submit that these have been in too many instances the result of "main strength," and it is a question whether, without a better basis of intelligence, the pace can be maintained. Let us not be misunderstood. We would not agree for any of those in the field to abate any of their zeal for collections in full, or for other aggressive work; but let us understand that the CHRISTIAN ADVOCATE is not a mendicant, to be supported, adding one more burden to the shoulders of these men, but that it is the co-worker with everyone of them—the pioneer of every aggressive movement—"the voice of one crying in the wilderness, prepare ye the way of the Lord."

The story is told of a farmer who had sowed in his field a fine crop of wheat. In the winter months, just before the spring rains, his neigbor proposed, for a mere trifle, to furnish him with ample manure for a good top-dressing. He replied that he was too busy with his farm work to haul it and spread it over the land. The spring rains came, the sun shone bright and warm, but the little fertilizer, drilled in with the grain, had exhausted its strength, and there was nothing upon which the roots could draw to perfect the stalks and mature the grain. The result was a scant harvest and an impoverished soil, where, but for the palpable neglect of the farmer, there should have been a bountiful yield with an improved and strengthened soil.

There is force in this little fable if one will be patient and thoughtful to make the application. If we have any presiding elders or preachers who think they are too busy to put the ADVOCATE in every home, or any preachers or laymen who think that money expended in this way will reduce the chances of success in any department of the work, we do hope they will not communicate such notions to the editor, for it does not, to say the least, gird his loins with strength and inspire him to go forth in his work with the spirit of hope.

We shall expect January to witness such an ADVOCATE campaign as we have never had before, and we shall expect it to continue till all the old subscriptions are renewed and every man's quota of the 2,000 new subscribers is secured. Let no man falter, and success is assured.

We are sending out the lists of subscribers to the preachers, as far as we can determine the post offices. It is likely there will be some mistakes. We will thank the pastors to notify us at once of any omissions. If we include any offices not belonging to a charge they can be thrown out. In a good many cases it is necessary to send a postoffice including members of other charges, because members of different charges frequently get mail at the same office. In such cases the pastor will select his out of the list and throw the others away.

We have no list of post offices for a number of the charges, and the list we have is not accurate for the reason that many changes have been made in the boundaries of circuits since the lists were furnished. If the preachers will be kind enough to furnish us new lists we will esteem it a great favor.

We also request each pastor to furnish us at once a list of the official members who are not taking the paper, with their post offices, so we can send them sample copies direct.

EDITORIAL.

A Retrospect of Eighteen Years.

Bishop Hendrix furnishes, through the Nashville Christian Advocate, a very encouraging resume of the work of the church during the last eighteen years. This is the length of time covered by his work as one of the General Superintendents of the church. We have seen nothing which sets before us more clearly and accurately the steps of progress made, and which is calculated to dispel more thoroughly from the mind of every Southern Methodist any doubt or spirit of discouragement. The Bishop says:

"In these eighteen years since 1886, while the nation has made rapid progress, far greater than any other nation, yet the rate of increase in population in America has been outstripped by the rate of increase alike in the number number of preachers and members in the Methodist Episcopal Church, South. The solid character of this increase of fully fifty per cent. both in preachers and members, is seen in the yet larger rate of increase in the number of churches and parsonages, as well as their value (the latter amounting to a hundred per cent.), and a yet greater advance in the benevolences of the Church, ranging from one hundred to nearly three hundred per cent., as will be seen from the following showing of the progress of the Methodist Episcopal church, South, since 1886:

IN 1886.

Traveling preachers	4,406
Total members,	990,994
Total churches,	10,950
Value of churches,	$13,835,149
Total parsonages,	2,030
Value of parsonages,	$2,247,285
Sunday-school scholars,	612,519
Raised for superannuates,	$94,000
Raised for church extension,	$34,000
Raised for foreign missions,	$176,000
Raised for home missions,	$80,000

IN 1904.

Traveling preachers,	6,620
Total members,	1,566,828
Total churches,	15,950¾
Value of churches,	$26,604,777
Total parsonages,	4,216
Value of parsonages,	$5,164,915
Sunday-school scholars,	979,935
Raised for superannuates,	$192,000
Raised for church extension,	$94,000
Raised for Foreign Missions,	$306,000
Raised for Home Missions,	$207,000

"To this might be added the showing made by the Woman's Home Mission Society, whose collections in 1886 were only $261, but in 1904 were $70,525. During the last year there was contributed for the support of pastors and presiding elders $3,059,528. During the same year there was a net increase in the membership of the Church to the extent of 31,976. Our 184 educational institutions of different grades represent over $10,313,000, seven millions of which is in property, such as buildings and grounds, and the rest in endowment. The whole shows a church not going out of business, but going into business. Does not this showing justify yet larger investments in the Lord's business?

"A signal factor in this growth is the improved character of our ministry. Every generation laments the absence of great men, such as former generations had; but men, like trees, are not measured while they are standing. We guess at their height until the measuring time comes. Whatever the stature of our great preachers of past generations, the average stature was never greater than now. Having ordained just 1,000 (probably a less number than some of my colleagues during the same period of eighteen years), I have noticed carefully the character of the men recommended and elected to orders both as elders and deacons. Both in the equipment and required examinations there has been a notable advance in the standards reached by our ministry. The church is becoming richer every year in nearly every conference in her younger ministers and those in the prime of life, and she is sending to the front or firing line in our great mission fields both men and women admirably trained for service. The work being done is telling on the preaching and literature of the Church. We cannot afford to fall below the standard thus set if we maintain our place as one of the great churches of Christendom. Our standard must advance with every decade. Our laymen are asking for men who both know and preach our doctrines, and who can conclude and prove from the Holy Scriptures the things which they deem necessary unto salvation.

"We can no longer be provincial with the rapid changes which are taking place throughout our territory. Within twenty years the water front of the nation may change as the Panama Canal unites Europe and Asia to America. Our mission as a church has only begun. One could wish the eye of a seer to behold what God shall accomplish through our church during the next eighteen years. We have not put forth half our strength to attain present results. 'As much as in us is" must be the motto of the future."

* * *

The Cotton Crop.

Last week the bulls were almost put out of the ring on the stock exchange by the government cotton report which estimates the present crop at 12,162,000 bales. This report had been eagerly awaited and the estimate of the crop was generally larger than was anticipated even by those who had contended that the figure would be a large one. It was generally expected that the estimate would be under 12,000,000 bales. The result was a slump in the price. For the first time in many months the price got down to less than 8 cents. There will doubtless be a reaction yet, and those who are in comfortable circumstances need not be in a hurry to market at anything less than ten cents.

* * *

Happy Country Life.

There are doubtless many whose eyes may fall upon these lines who have been half-a-mind, at least, to close out the old country home and remove with their families to the city. The life they lead seems to them so humdrum that they would fain shake off the oppressive yoke of such monotony and slavery.

This comes from the failure on their part to have made the best of their opportunity in the country home, while at the same time they fail to see more than the gilt-edge of city life. All families could make their homes and their life in the country more attractive and enjoyable if they had the spirit of contentment and labored more to provide themselves the means of enjoyment. The fact of being unsettled and dissatisfied has kept many from making permanent provision for the pleasure and comfort of the home; consequently they have maintained but a sort of hand-to-mouth existence calculated to enhance the spirit of discontent.

A man is doing a great work for himself and family, for the Church and State, when he is engaged in building, day by day, an attractive, permanent and happy home. He is becoming a positive factor in the social life of the country, and is an actual asset in the sum total of the country's greatness; whereas, if he throws himself into the seething current of city life and fails and floats away with that current, as he is likely to do, he counts for little or nothing, and, in the scattering of his children, will contribute to the augmenting of that shiftless class from which come criminals and vagabonds. Many who had fine opportunities for home-building in the country twenty years ago have gone this way.

The opportunities for thrifty and pleasant living in the country are far better than they were only a few years ago, and these opportunities will be greatly enhanced in the near future. Let those who dwell in the solitudes of the country places take courage and set about beautifying their homes, taking advantage of every opportunity to increase religious and educational facilities, and results will amply justify them for doing this in preference to turning to the untried and uncertain experiences of a city habitation.

The following from the Tampa Tribune presents a fascinating picture of the great change which is coming on for the improvement of our country life:

"One of the distinct features of the age is the tendency to return to agriculture. Where a few years ago the farmer boys were rushing to the cities to crowd the professions, there is now a decided move in the other direction. The natural reaction that must in some measure always follow a movement so radical accounts for the disposition to return to the soil for a livelihood, but there is more. The agriculturist has become a professional man. The college and the university have added a special course for his benefit, and give him a degree. He is a botanist and a chemist, and science has taught him to take in the jaded and wornout farm, and with intelligence cause it to blossom like the rose. The dispiriting labor which bent the forms of the elders, and sent the lads scurrying cityward, has been lightened by devices that better accomplish the end sought. The long hours are shortened, and the farmer finds time to indulge in enjoyments of life. This new condition, added to the fascination of independence, has turned many men from other professions toward the country, carrying with them the mannerism of their class until the extermination of the chin-whiskers is threatened by the Prince Albert coat."

CONTRIBUTIONS.

AUTOBIOGRAPHY.

REV. C. M. ANDERSON.

CHAPTER 1.

They tell me that on the thirty-first day of January, one thousand eight hundred and twenty-nine, I was born in the south-western part of the county of Stokes. It is now the county of Forsythe, Stokes having been divided some years ago. I was the second son of six boys, and the second child of ten children. In the year 1845 I was born again, born of the Spirit. My mother was a good woman; quiet, industrious; a devoted Christian woman. She led a quiet and very unassuming life, which was spent in the interests of domestic weal and Christian culture. My father was an honest, upright man, straightforward in all his deal-

ings. He was not highly demonstrative in religious or any other matters, but as true as steel everywhere. I never saw him drink any thing stronger than coffee. He never indulged in any dissipation of any kind higher than to chew and smoke tobacco. He was an industrious, hard-working, good man. He was about ninety-two or three years old when he died, and I reckon that there are few men that can say what he could say: that he never knew one of his boys to be drunk.

I was about sixteen years of age when I became an active member of the church. I took charge of the class and acted as leader before I was eligible to full membership in the church. I felt called to preach when I was converted, but my education was so limited, that I thought it impossible with my limited means to reach what I did then and do still believe to be one of the most important positions the world ever knew. How it was possible for me to prepare myself for so important a position, I could not see. So I faltered; and came very near losing that peace of mind and communion with God that I had enjoyed. In the meantime, I made what effort I could, and was in the schoolroom struggling, not only to get an academic and theological preparation for work, but I also had the temptations of the devil to fight; for he was offering me inducements of worldly prospects to incline me to give up the idea of preaching and go to making money.

About this time my health failed, or gave way under the heavy pressure, and I saw my danger. I at once went to God, and surrendered myself and the whole matter to Him. I became happy and more enthused religiously than I had been. About this time the school closed for vacation, and I went home and went to work. My health improved, and I continued my studies at home. Having finished a job of carpenter work in building a shop for the tannery, where my father finished his leather, I wished for another job of some kind to secure funds to buy books and continue my course at school. In a short time after this, the Rev. D. W. Doub, an uncle of mine by marriage, who was in charge of the Wentworth circuit, came to see me, and to secure my help in conducting a series of protracted meetings, but I was not yet authorized to try to preach, although he knew that I was strongly exercised on that subject. After prayerfully considering the matter, and consulting with my parents on the subject, I determined to go with him as a mere novice, to assist in singing (for they had no organs nor choirs in the church in those days), and help lead sinners to the altar, &c. This was in the year of our Lord, 1852. So without much preliminary work, I bade my people adieu, for my life's work, as it proved to be.

Some Reminiscences by our Superannuates.

MY FIRST CONFERENCE.

REV. FRANK H. WOOD, D. D.

My home was in Randolph county, North Carolina, near Asheboro, within the bounds of the Asheboro or Randolph circuit. Rev. B. F. Guthrie, younger brother of Rev. T. W. Guthrie, was my pastor. In going to Conference, I went with him. We went by way of his father's, in Chatham county, where we spent several days most delightfully. Rev. J. W. Tillett was traveling that circuit, and during our stay there, he preached at a near-by church in the week. The subject which he chiefly discussed was, "Fashion's Fads." His sermon was characteristic, and I remember it distinctly now. Rev. T. C. Moses lived near Brother Guthrie's, and while there he made us a visit. He had been serving the Montgomery circuit that year, and in speaking of his work, said that "he had preached twenty-eight times a month, but had not had half enough to do."

What would some of the fastidious young preachers of this day think if they were to fall heir to that sort of a charge?

Brother Guthrie and myself drove through the country by way of Pittsboro to Morrisville. On the way we called at the home of Mr. A. G. Headin for dinner, where we were most cordially received, and hospitably entertained. Brother Headin still lives, and is a genuine representative of the best type of the Southern gentleman. A warm friendship has existed between us from that day to this.

We reached Morrisville that evening where we left our horse and buggy, and went from there to Morehead City on the train. We crossed the Bay in the mail boat over to Beaufort, the seat of the conference, which convened about the middle of November, 1859, Bishop John Early presiding.

Together with several others, I was assigned to the delightful home of Dr. Davis, a druggist. The family lived in the best style of the times, and dispensed a royal hospitality. I remember it as a most happy family. My sojourn here was delightful, and as a green spot has lingered in my memory ever since.

Having been brought up a plain country boy, and not having mingled extensively among fashionable people, I found myself considerably embarrassed at breakfast the first morning of my stay. When we had sat down at the table, I noticed that beside each plate was a goblet and a silver spoon. I could not divine their use; and I saw at once that here was a first-class chance for me to make what might prove a most humiliating blunder. But I decided at once to "watch and wait," and I soon discovered that they were to be used in eating soft-boiled eggs; so that I was able to appear as being entirely familiar with this method of serving eggs. This incident recalls the fact that when I entered conference, a small book called "Clark's Preachers' Manual" was in the course of study. Why it was dropped I do not know. It ought to be revised and restored. The great majority of Methodist preachers come from the common walks of life, and need to be taught manners. This does not mean any reflection, it is only an announcement of what everybody knows to be true.

Bishop Early impressed me as being quite dignified, imperious, born to rule, possessing great strength of character, and fond of having his own way. Of course always believing his way was right.

The session of the conference was entirely harmonious.

As I remember, the committee of examination for applicants into the traveling connection, consisted of Revs. J. W. Tillett, Ira T. Wyche and Wm. H. Bobbitt.

Those making application at this conference were Theodore B. Kingsbury, Jeffry H. Robbins, Thadeus L. Troy, Bernice B. Culbreth, Robt. T. N. Stevenson, Richard S. Webb and Franklin H. Wood; all of whom passed an approved examination, and were duly received.

Of this class, J. H. Robbins, R. S. Webb and B. E. Culbreth have gone to their reward. Brothers Kingsbury and Troy retired from the itineracy a good many years since, while Brother Stevenson and myself sustain the relation of superannuates.

Brother Troy has been doing work as a city missionary in Durham for several years, and has been doing it most efficiently and acceptably.

I trust I may be permitted to say, without subjecting myself to the charge of presumption, that there is good reason to believe that the surviving members of this class have "their lamps trimmed and burning, with oil in their vessels, are awaiting the coming of the Bridegroom in readiness to meet him, and are confidently counting on entering into the marriage supper of the Lamb."

The only sermons of the conference which I now recall with any distinctness, were preached by Williamson Harris, member of the conference, and Dr. Leroy M. Lee, a visitor of the Virginia conference.

The men most prominent in the deliberations of the session, were Revs. Peter Doub, William Closs, D. B. Nicholson, Charles F. Deems, William E. Pell, Numa F. Reid, N. H. D. Wilson, and perhaps some others. These were in the prime of life, and at the zenith of their power in the pulpit and on the platform.

They were the peers of any men of their times. For native intellect, commanding influence, and real preaching ability, they have not been surpassed in the church to this good day; and there is no good reason to suppose they ever will be. They wrought masterfully for their Lord, and fought the battles of Methodism with the skill and prowess of the world's most splendid heroes. May their achievements live in the memory of the church forever!

Conscious that I was meagerly equipped for the work of the ministry, of course I was much concerned to know whether I would be assigned to any work, and if so, where. And when finally the Bishop, in reading the appointments announced,

"Cape Hatteras, Franklin H. Wood,"

my heart leaped within me for very gladness that I was allowed to work anywhere in my Lord's vineyard—even though it be in the "Calf's Pasture." I have never felt humiliated, or regretted being assigned to that work. I have never spent a happier year in all my ministry, and the "Lord of the harvest" enabled me to gather many sheaves for him.

If I had the means, it would be one of the greatest pleasures of my life to visit that work this spring and go over the ground of my first year in the ministry. And let me here say for the benefit of my very young brethren in the ministry, that my work has as nearly covered all classes of work of a Methodist preacher as that of any one, save that of Bishop, and my judgment is, that after taking every thing into consideration, there is wonderfully little difference in the different fields of labor in the church.

"Seek earnestly the best gifts," and by God's help strive to develop your highest possibilities in order to your largest usefulness, but be careful that you never become a place-seeker. The place will be all right and God will take care of that and you.

As I sit here in the evening time of my ministerial life, one of my greatest regrets is that with God's help I have not made more out of myself than I have. To be a truly great preacher is one of the noblest inspirations of mortal man.

Our Correspondents.

To the Preachers of the Mt. Airy District.

Dear Brethren:—It is with gratitude to God that I am able to say that the reports made at our recent Conference at Charlotte show that the District made advancement last year on all lines of church work. Our Sunday-school work, I am sure, is in better condition than it has been heretofore. At the beginning of last year there was but one Epworth League with only twenty-five members, while the reports at our recent conference show that we now have more than three hundred members in the District. The preachers of the District were paid $707.64 more than was paid the previous year, and for Foreign and Domestic missions $385.00 more than was paid the year before, every charge in the District paying its full assessment and some of them a small surplus. I am glad to say that no interest of the church suffered because of neglect.

Now, in beginning the new year, I desire to offer some suggestions. We cannot do our best work until every charge in the District is thoroughly organized.

1. In regard to the church conference. The discipline requires that the members of each church come to-gether once a month, and in circuits or missions once every three months, to hold a church conference. Let every preacher send to the Publishing House for blanks and begin organizing church conferences at once, and see also that your stewards organize by electing a chairman and secretary, not only as a board for the entire charge, but also for each church in the charge, and see that they make regular reports to the church conference of their work.

2. With reference to the local preachers. 169 of the discipline is as follows: "It shall be the duty of local preachers to aid the preachers in charge of the circuit, station, or mission to which they belong, in supplying the people with the ministry of the word. They shall accordingly be applied to by the preacher in charge as soon as he enters on his work, to state what amount of service they are able and willing to perform; he may then draw up a plan by which their labors shall be regulated and they shall be authorized to form new congregations, to take a list of the names of all candidates for church membership and, if expedient, receive them into the church: provided, that all such congregations, candidates and membees be reported as soon as possible to the preacher in charge in order that they may be placed immediately in his pastoral care; and they shall report annually in writing to the District conference the extent and result of their labors." The discipline also provides that the Presiding Elder take charge of all the preachers, traveling and local, of the District, and the pastors will pleas see to it that each local preacher is assigned to some work in the charge where he belongs. Unless this is done, the local preachers will have nothing to report to the District conference in writing when it meets.

3. A word with reference to the ADVOCATE. With the work before us which we are undertaking to do the ADVOCATE is indespensable; let us make an effort to put in every Methodist home in the Mt. Airy District. I feel sure that the Editor is now giving us a better conference paper than we have had for a number of years.

4. Each pastor in the District will be expected to make monthly report of his work. These reports will include the number of sermons preached, pastoral visits made, church conferences held, revivals held with number of conversions and accessions to the church, amount collected for support of the ministry, for missions, for other conference collections and for all other church purposes. Also number of subscribers secured for the church paper. Blanks will be mailed in a few days to each pastor for reporting the items above suggested, from conference to Dec. 31st, and after that at the end of each month.

Let us remember that the work in which we are engaged is that of saving men and spreading the Kingdom of the Lord Jesus Christ; and that we can do whatever He wants us to do if we trust in Him and faithfully and earnstly do our best.

J. A. COOK.

Trinity College Notes.

Mr. S. F. Mordecai, Dean of the Law Department at Trinity College, is spending this week at Cambridge, Mass,, visiting the Law School of Harvard University. He will go from there to Columbia University and then to University of Pennsylvania. He is on a tour visiting the principle law schools of the country. He will be away from the college for several days.

It is a source of gratification to the College community that Rev. T. A. Smoot has been sent as pastor to Main St. Church in Durham. A large number from the College community attend services at this church. Mr. Smoot is a graduate of Trinity College, Class '95, and he has been a very successful minister.

Rev. W. L. Cunninggim who has greatly endeared himself to the College community, has been stationed at Goldsboro, and the people of that city are to be congratulated.

Hon. James H. Southgate, President of the Board of Trustees, in his report to the Conferences of the State said: "During the Academic year which ended June 8, there was matriculated in the two schools 403 students, 237 in College classes and 166 in the Trinity Park School. The present Academic year began September 7, and to date there have been matriculated in College classes 241, and in the Trinity Park School 190, total 431. At the corresponding date of the previous year there were matriculated 375 students. There are in the Faculty of the College 23 teachers and in the faculty of the Park School there are 6 teachers. There are in the two schools 33 teachers and officers. The Academic departments of the College now offer 171 courses of study.

During the summer your Executive Committee organized a Law Department, with a Faculty of three teachers. The plan of this new department contemplates the addition of another teacher, who will be added at some future time. The departments of History and Economy offer courses in the department of Law.

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Elkin.

Dear Bro. Blair:—Bro. Cook, our P. E., gave us the benefit of his first work for the new year, by holding our quarterly meeting on the 3rd and 4th. He starts out with new courage and large faith, preaching vigorously, and planning wisely for the work for the year. Bro. Cook is in high favor with our congregation here, as he is with the people throughout the District, and that he is doing effective work is evidenced by the very marked progress of the church, in his territory, last year.

We have been given a most cordial reception on our return for the second year. After numberless expressions of kindness from our people last year, followed up by a most substantial favor at the close of the year, it was to be expected that we should be left to replenish our larder from our own stipend, at the beginning of this year; but we had scarcely gotten settled, on our return from conference, when our congregation, accompanied by friends from the other churches, presented us with supplies sufficient to last for weeks, and this has been followed up, since, by something nice, almost daily, from some of our friends. If I were only able to break the "Bread of life" to our people, as one should, and if they were as anxious to feed upon it as they are to feed us upon physical bread, what a feast we would have. God grant that our spiritual lives may not go hungry this year.

Very truly,

H. C. SPRINKLE.

Franklin Station.

Dear Bro. Blair:—No doubt our move from Mt. Airy to Franklin was one of the longest and most difficult that any preacher of our Conference had to make. Yet, with the modern conveniences of travel and the considerate thoughtfulness of friends at both ends of the journey and along the way, this long journey of three hundred and fifty one miles was made with comparative ease and comfort. We took our trip in broken doses, so to speak, stopping with friends in Greensboro first, then in Asheville, and then in Waynesville reaching Franklin on the night of the fifth day after starting. We found the people here up to the good reputation they had already made, having the parsonage "swept and garnished," "warm fires," "warm supper," and "warm friends" to great us. A hearty welcom they gave us and already we are at home in their midst. May heavn's blessings fall richly upon the friends we have left behind us, and the friends we hope to make in this our new field.

F. L. TOWNSEND.

Hendersonville Circuit.

DEAR ADVOCATE:—We have reached our new charge, and preached three times Sunday. There are bright prospects for a successful and prosperous year's work. There is plenty of work to be done here, and the people are receiving us kindly and cordially, and we hope to have the full co-operation of the intire charge in developing the work.

I enclose you one new subscriber viz., Bro. J. N. Ross, and hope to send you many more in the near future. Success to the ADVOCATE this incoming conference year in its mission of love and helpfulness to the intire conference. Pray for us.

Yours in His Name,

W. H. PERRY.

Clyde Circuit.

Dear Bro. Blair:—On reaching the parsonage in Clyde last Friday evening, we found every thing in readiness for us. At night, the good people of the different denominations brought in bags, baskets and bundles enough to stock the parsonage larder for a month. These people are all right. I have tasted the fine courtesy of Virginia, the fair hospitality of the West; I have met nothing better than the unstudied kindness of these Carolina Mountaineers. This side of the Kingdom, I doubt if there is a prettier place than Clyde, enthroned on its numberless hills. We ask the prayers of the church on our work this year.

Cordially yours,

W. E. ABERNETHY.

Lowesville Circut.

DEAR ADVOCATE:—Allow me to express my grateful thanks to the good people of Lowesville circuit for the warm reception which they gave us on the 29th of Nov.

When we arrived at the parsonage we found a number of good Christian people waiting for us. They received us with a hearty Christian hand-shake. In the parsonage we found a good fire with every thing nice and inviting. When we were conducted to the dining-room we found a table loaded with such things as a Methodist Preacher and his family enjoye. We are thankful to these good people for this token of their kindness to the humble servants of their Lord.

May the richest blessings of His grace ever rest on them.

W. M. BORING.

NEWS NOTES.

The Piedmont Poultry show will be held in Lexington, N. C. Dec. 13-16.

The mayor of Goldsboro is said to be making a valiant fight against blind tigers.

The Asheville people are moving to receive a visit from the President next Spring.

President Roosevelt has conditionally accepted an invitation to visit Louis ville next spring.

The President has officially announced that he intends to visit the home of his mother at Rosswell, Ga., in the near future.

Durham has granted a franchise to the Raleigh and Durham Passenger and Power Co. which proposes a car line connecting the two places.

The Winston Republican says that S. A. James of Jolliet, Forsythe county, raised 600 bushels of corn on 12 acres, and Julius Speas of Vienna, raised 700 bushels on 12 acres.

Senator Platt, of New York, has introduced a bill in Congress which looks to the reduction of the representation of the Southern States in Congress, in proportion to the disfranshisement of negro voters.

Davidsom County is not only free from debt, but the Statement of the condition of the counties finances shows that when the taxes for 1904 are collected, the total assets of the county, will be about $22,000.

The Washington papers represent the President as saying John C. Dancy, recorder of deeds for the District of Columbia, will not be disturbed. The papers add that his administration of the affairs of the office have given entire satisfaction.

A special from the State University at Chapel Hill says: The term has been the best in the history of the institution. The number of students is by far the largest that has ever been here and it is believed better work has been accomplished.

By order of the Superior Court of Rowan county, the Gold Hill mines will be sold, including all the interests of the Gold Hill Copper Co. on Jannuary 9th. The property consists chiefly of ten or more tracts of land containing more than 1,000 acres adjacent to the mines at Gold Hill, and including all of the mining fixtures and machinery. The record of the mines shows an output of about $4,000,000 in gold besides rich deposits of copper.

The Commissioners of Richmond county, this State passed a resolution last week that no license to retail liquor in the town of Rockingham should be issued after January 1st, 1905. The saloon keepers were notified of this measure in order that they might dispose of their stocks by that time. The prohibitionists of the county will present a petition to the Legislature asking for a law prohibiting the sale, manufacture or importation, of liquor in the county. It is said there are already some eleven or twelve hundred voters' names on the petition, which is a large majority of the registered voters in the county.

A Salisbury Special last week said: News reached here to-day that Mr. James Ellis, a tenant upon the lands of Mr. Chas. Goodman, living in Steele township, lost his 7-year-old daughter yesterday afternoon by her being burned to death. The place is inaccessible by telephone and nothing of the particulars could be learned. Mrs. Walter Wagoner, a neighbor, saw the child at a distanc of 200 yards, and preceiving her to be ablaze, rushed to the little girl's assistance, but death had resulted. The child's parents were picking cotton and had no warning of the accident. Just how the child happened to be burned is not known.

A Statesville special Dec. 9th, says: Two barns were burned on the premises of Mr. Jay Murdock, who lives about four miles east of Statesville on the Mooresville road, last evening about 9:30 o'clock. In addition to the buildings a lot of feed, a mule, and a vehicle were burned. The origin of the fire is not known. Sometime ago Mr. Murdock was a guard on the chain gang and he and the superintendent, Mr. W. C. Henry, had to punish a negro who has since been discharged. The fact that this negro has been charged with incendiary work before, in connection with the part Mr. Murdock took in his punishment, makes him an object of suspicion.

Have You Rheumatism?

You Can Be Cured. FREE

A Scientific Discovery.

It is now possible to be cured of any form of rheumatism without having your stomach turned up-side down or being half choked to death, and every sufferer from rheumatism should welcome this marvelous discovery with open arms and give it an honest trial. The new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send it free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As you know if you've tried them, every so-called rheumatic remedy on the market today except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism. That remedy is

"GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured and I will send you a package of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, neuralgia, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if doctors say you are incurable. Mind no one but write me to-day sure. "Gloria Tonic" will stop those aches, pains, and inflammations, and cure you so that life will again be worth living. This offer is not for curiosity seekers but is made to rheumatics only. To them I will send a trial package of "Gloria Tonic" free.

Never before has a remedy been so highly endorsed as "Gloria Tonic." Among the eminent people who endorsed it are:

DR. G. QUINTERO, X. Medical Doctor and Surgeon of the University of Venezuela, whose indorsement of "Gloria Tonic" bears the official seal of the United States Consulate.

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STEVENSON MACADAM, F. I. C., F. C. S. of Analytical Laboratory, Surgeons Hall, Edenburg, Scotland.

L. L. RATHMAN, CALOOTE, South Australia.

THE EDITOR of the famous Medical Journal "Health," London, England, and many others.

So far this marvelous remedy has cured persons of upwards of 86 years of age, their suffering dating from 8 weeks to 52 years. It is put up in tablet form and is free from ACIDS and ALCOHOL.

If you are a sufferer send your name today and by return mail you will receive "Gloria Tonic" and also the most elaborate book ever gotten up on the subject of Rheumatism, absolutely free. This book contains many drawings from actual life and will tell you all about your case. You get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once and soon you will be cured. Address: JOHN A. SMITH, 559 Gloria Bldg., Milwaukee, Wis.

Cabbage Plants & Sea Island Cotton Seed.

Cabbage Plants for sale, and now ready for delivery. Early Jersey Wakefield and Charleston Large Type Wakefield are the two earliest sharphead varieties and head in rotation as named. Succession, Augusta Trucker and Short Stem Flatch Dutch, the 3 best flat-head varieties and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1000; 10,000 and over, $1 per 1000. Terms: Cash with order; or plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina Sea Coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 lbs. per M., and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed houses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

OUR COTTON SEED. Lint of our Long Staple variety of Sea Island Cotton sold this year in Charleston on Dec. 2, at 32c. per pound. Seed $1.20 per bu.; lots of 10 bu. and over $1 per bushel.

My specialty: Prompt Shipment, True Varieties, and Satisfied Customers. I have been in the plant business for thirty-five years.

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dec 14-13t tenrm

Cabbage Plants.

All varieties. Hardy. Grown in open air. $1.50 per 1,000; 5,000 for $6.25; 10,000 for $10.00. Write

F. W. TOWLES,

MARTIN'S POINT P. O., ... S. C.

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The largest, hardiest, earliest and best known varieties. Succession and Large Type Wakefield, $1.50 per 1,000; in lots of 5,000 or over, $1.25; 10,000 or over, $1 per 1,000. Special prices on large lots. Address

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Meggetts, S. C.

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neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmettona (Palmetto Berry Wine). Every reader of The Christian Advocate can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

Wanted A FIRST-CLASS TEACHER. A good house in a good community. A place for a good man and his wife who can both teach. Some one who will come to stay from three to five years. Address JOSEPH W. KENNEDY,

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The influence of a piano in the home is far reaching. You cannot estimate its value in advance, but look back in five, ten, twenty years, you will see it plainly.

There's more in it than the mere enjoyment;—its a good influence.

But in getting the piano you should look ahead, and make sure to get a good one—one which is *sweet toned and durable.*

Such a piano is the Epworth, and our method of selling direct to homes means quite a saving in the price.

Our Catalogue tells why the tone of some pianos soon becomes hard and metallic while others seem to get better and better—sweeter toned with use. No matter what piano you are thinking of buying, it will pay you to sit down and write for the Epworth Piano Catalogue—*do it now.*

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APPOINTMENTS.

North Carolina Conference.

RALEIGH DISTRICT.—W. H. Moore, Presiding Elder.
Edenton Street, R. F. Bumpas.
Central, F. A. Bishop.
Brooklyn and Macedonia, G. W. Starling.
Epworth, C. L. Read.
Cary, G. B. Starling.
Clayton, G. W. Fisher.
Smithfield, N. E. Coltrane.
Selma, J. O. Guthrie.
Kenley, to be supplied by R. H. Whitaker.
Wakefield Mission, supplied by F. F. Eure.
Millbrook, G. R. Rood.
Youngsville, G. T. Simmons.
Franklinton, J. H. Shore.
Louisburg, L. S. Massey.
Tar River, A. L. Ormond.
Granville, J. D. Pegram.
Oxford Station, F. M. Shamburger.
Oxford Circuit, W. H. Puckett.
Editor Raleigh Christian Advocate, T. N. Ivey.
Methodist Orphanage, J. W. Jenkins, Superintendent.

DURHAM DISTRICT.—J. T. Gibbs, Presiding Elder.
Trinity, R. C. Beaman.
Main Street, T. A. Smoot.
Carr Church, M. D. Giles.
Branson, to be supplied.
West Durham and Cuninggim, J. H. McCracken.
Mangum Street, E. M. Hoyle.
Durham Circuit, J. B. Thompson.
Chapel Hill, M. T. Plyler.
Hillsboro, N. C. Yearby.
Mt. Tirzah, W. H. Kirton.
Leasburg, Rufus Bradley.
Roxboro, K. D. Holmes.
Milton, J. A. Daily.
Yanceyville, E. Pope.
Burlington Station, D. N. Caviness.
Burlington Circuit, S. F. Nix.
East Burlington, Graham and Haw River, C. M. Lance.
Alamance, M. M. McFarland.
Trinity College, J. C. Kilgo, President; E. A. Yates, Lectureship.

FAYETTEVILLE DISTRICT.—J. B. Hurley, Presiding Elder.
Hay Street, D. H. Tuttle.
Fayetteville Circuit, C. A. Jones.
Hope Mills, E. R. Welch.
Cokesbury, L. H. Joyner.
Sampson, D. A. Watkins.
Buckhorn, J. H. Buffaloe.
Dunn, E. M. Snipes.
Duke Mission, W. A. Forbes.
Newton Grove, N. H. Guyton.
Pittsboro, C. P. Jerome.
Haw River, R. W. Bailey.
Goldston, C. O. Durant.
Siler City, T. A. Sikes.
Carthage, R. H. Broom.
Elise, J. W. Hoyle.
Sanford, J. H. Frizzelle.
Jonesboro, J. C. Humble.
Lillington, supplied by L. B. Pattishell.
Bladen, C. C. Brothers.

ROCKINGHAM DISTRICT.—J. N. Cole, Presiding Elder.
Rockingham, John H. Hall.
Roberdel Circuit, A. J. Groves.
Richmond, N. L. Seabolt.
Monnt Gilead, S. T. Moyle.
Pekin, W. A. Jenkins.
Montgomery, R. A. Bruton.
Aberdeen, G. A. Oglesby.
Hamlet, W. T. Usry.
St. John and Gibson, F. B. McCall.
Laurinburg, R. A. Willis.
Maxton and Caledonia, E. H. McWhorter.
Red Springs, S. E. Mercer,
Rowland, J. W. Bradley.
Lumberton, Zadok Paris.
Roberson, J. M. Ashby.
Elizabeth, to be supplied.
Troy, W. R. Royall.

WILMINGTON DISTRICT.—M. Bradshaw, Presiding Elder.
Wilmington, Grace Street, N. M. Watson.
Wilmington, Fifth Street, A. McCullen.
Wilmington, Bladen Street, G. B. Webster.
Wilmington, Market, J. M. Culbreth.
Scotts' Hill, Y. E. Wright.
Onslow, D. C. Geddie.
Jacksonville and Richlands, R. R. Grant.
Magnolia, J. W. Martin.
Kenansville V. A. Royall.
Burgaw, W. F. Sanford.
Clinton. A. S. Barnes.
Whiteville and Chadbourn, J. T. Draper.
Columbus, C. W. Smith.
Carver's Creek, J. J. Porter.
Waccamaw, T. J. Browning.
Shallotte, to be supplied.
Town Creek, supplied by E. L. Sawyer.
Southport, W. D. Sasser.
New River, supplied by J. M. Marlowe.

NEW BERN DISTRICT.—E. H. Davis, Presiding Elder.
Centenary, G T Adams.
St. Paul's, Goldsboro, W L Cuninggim.
St. John, Goldsboro, A R Surratt.
Goldsboro Circuit, H E Tripp.
Mt. Olive Circuit, supplied by B F Deloatch.
Mt. Olive and Faison, J W Potter.
LaGrange, J E Saunders.
Hookerton, J P Pate.
Snow Hill, J M Benson.
Kinston, R B John,
Dover, supplied by J M Carroway.
F. E. Dixon, supernumerary.
Grifton, Philip Greening.
Craven, W H Townsend.
Jones, supplied by F S Becton.
Pamlico, L S Etheridge.
Oriental, W E Brown.
Carteret, W A Piland.
Morehead City, R H Willis.
Beaufort, H M Eure.
Atlantic, supplied by E W Read.
Straits, to be supplied.
Missionary Secretary, R H Willis.
Ocracoke and Portsmouth, to be supplied.

WASHINGTON DISTRICT.—J. D. Bundy, Presiding Elder.
Washington Station, L E Thompson.
Bath, supplied by W F Galloway.
Aurora, J M Lowder.
Swan Quarter, W Y Everton.
Mattamuskeet, W O Davis.
Fairfield, T P Bonner.
Greenville, J A Hornaday.
Farmville, L E Sawyer.
Grimesland and Vanceboro, B E Stanfield.
Bethel, E C Sell.
Tarboro, R C Craven.
Robersonville, B B Holder.
Elm City, J L Rumley.
Rocky Mount, W S Rone
South Rocky Mount and Marvin, R E Hunt.
Nashville, H G Stamey.
Spring Hope, A D Betts.
Wilson Station, F D Swindell.
Fremont, D L Earnhardt.
Wilson Circuit, supplied by T H Bain.

WARRENTON DISTRICT.—G. F. Smith, Presiding Elder.
Warrenton, C W Robinson.
Warren, B C Allred.
Ridgeway, L M Chaffin.
Henderson and Mission, L L Nash and R D Daniel
Littleton, G B Perry.
Weldon, H A Humble.
Roanoke Rapids and Rosemary, G D Langston.
Roanoke, to be supplied by W B Humble.
Enfield and Halifax, H B Anderson.
Battleboro and Whitakers, R F Taylor.
Scotland Neck, J E Holden.
Hobgood, D B Parker.
Williamston and Hamilton, E E Rose.
Garysburg, J G Johnson.
Northampton, T H Sutton.
Rich Square, B C Thompson.
Conway, W F Craven.
Murfreesboro, P D Woodall.
Harrellsville, J H M Giles.
Bertie, W C Merritt.
Littleton F. College, J M Rhodes, President.
Central Academy, W W Rose, Principal.
Student Vanderbilt University, J T Stanford.

ELIZABETH CITY DISTRICT—J E Underwood, Presiding Elder.
First Church, A. P. Tyer.
City Road, H M North.
City Mission, to be supplied.
Pasquotank circuit, W F Jones.
Camden, R L Davis.
Moyock, supplied by L B Jones.
Currituck, J Y Old.
North Gates, W H Brown.
Gates, T J Dailey.
Perquimans, F L Church.
Hertford, N H D Wilson; M H Tuttle, supernumerary.
Edenton, Evans and Center Hill, W E Hocutt.
Plymouth, B H Black.
Roper, S A Cotton.
Pantego and Belhaven, H M Jackson.
Dare, William Towe.
Roanoke Island, A J Parker, C R Taylor, supernumerary.
Kitty Hawk, A W Price.
Kennekeet and Hatteras, D A Futrell.
Columbia, W P Constable.
Director Correspondence School at Vanderbilt University, J L Cuninggim.
Student Vanderbilt University, R E Porter.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

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Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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The Quiet Hour.

Enlargement.

Thou bound and straitened one who fain wouldst seek
A larger life, know thou, that through obedience,
Consecration and faith, the way is found
To spiritual riches and to peace.

Then let they voice with confidence ascend,
In supplicatiou to the answering skies,
"O Thou, who dwellest above enlarge my heart—
This heart so barren and so poor; whose faith
Is lame, whose love is small; that apprehends
So faintly wondrous things—earth, life, time, man,
Etenity, God—so poorly comprehends
His vast infinite graciousness and love.

"And if enlargement come through deep travail,
And scope and sympathy for other's woes,
And love for human souls, shall bow my soul,
Then be it so. However dark the hour
Grant that my trust in Thee fail not, that I,
Thy glory ever seek. In every trial be
Thou near. Then burdens shall grow light, patience
Abound, grief end in joy, and victory rise
O'er sore defeat.
"And so, with self dethroned,
And by the Holy Spirit washed anew
In Jesus' blood, that old and narrow life
Shall be as if it had not been, and I
May evermore rejoice, unceasing pray,
In everything give thanks; with joy may say,
Thou, dearest Lord, has wrought his miracle,
And I thy little child, gentle and meek,
May love thee with my heart and soul,
And all the great wide brotherhood of man;
And, loving thee, and loving him, love all else
Beautiful and true, whether of this great globe,
Or of the beauteous vast universe.

"Then, though I sit close shut within my room,
It may not wall my heart; though I be
Denizen of earth; it can not bar my soul,
Or its swift vision seal—that vision
Which some dear and blessed time shall wake
Upon the glories of eternal day."

L. A. E. S.

Kindred Spirits.

There is a relationship between the vices which is more than a mere friendly relationship. One vice beckons another, and one leads to another. A young man who began twenty years ago by yielding to the single vice of intemperance, made way for one after another, until he discovered that a group of evil spirits had taken up their abode in his heart, in something like the following order: intemperance, secretiveness, carelessness, neglect, profanity, lying, cruelty, dishonesty, worthlessness, licentiousness, Sabbath-breaking, house-breaking, theft. And the connection between all these was a natural one. From the beginning to the end, one led naturally to another.

There is a similar connection between the virtues, and it is just as natural and as philosophical. The building of a new school-house on a certain street led naturally to further improvements in pavements, retaining walls, fences, lawns, houses, etc., until the whole town had been affected. The purchase of a new carpet led to successive improvements in rug, furniture, paper, paint, tidiness, cleanliness, good manners and general good character of the members of that household. The same relationship exists between the Christian graces. They are united by more than a friendly bond. There is a vital relationship. They are kindred spirits. Where one dwells comfortably, the rest want to enter and abide. And each one that enters makes it easier for the rest to follow.

So also is there a vital relationship between faith and the Christian graces, like that which exists between the foundation and the building, or between the root and the tree. All true morality is born of spirituality, and all complete morality is born of the spirituality created and maintained by Christian faith. Where faith is, there will be vision, aspiration, transformation. Add to your faith virtue, and to virtue knowledge, and so forth.

The ideal man is the Christian man. The graces mentioned in the second epistle of Peter are Christian graces. Christianity enjoins them. Jesus Christ himself is the only perfect example of them. Christians practice them, and are known by them; and they all grow from faith, which binds the soul to God, and is the most practical thing in this world of ours.—United Presbyterian.

The Secret of Purity.

Purity, even the defiling ways of the world, is a grand possibility; how can we make it a glorious achievement? The only defense against an ill contagion is exuberant health. It is the man who is run down who becomes the victim of the pestilence. It is not otherwise in the realm of the Spirit. If we were to be protected against the pestilence that walketh in darkness, we shall have to be possessed by a plentitude of spiritual life. How is that defensive life to be gained? "This is life * * to know Jesus." To know the Master is to appropriate the Masters's life. "I am come that ye might have life and ye might have it more abundantly." It is in this abundant life that we find the secret of moral security. If life is to rise within us like a well it must be because of our intimate fellowship with the Christ. He is "our refuge and strength." Our offensive and defensive forces are to be gathered in him. Familiarity with Jesus makes a man invincible against the world. "I can do all things through Christ which strengtheneth me." "We are more than conquerors in Christ."—Rev. J. H. Jowett.

What Do We Pray About.

No human father would expect his children's chief topic of conversation with him to be their expression of desire that he should take care of them. Home life would be a dreary thing if talk turned largely on that subject. But is not that the chief topic of much of our prayer to the Father above? At a prayer meeting it is a common matter for the pastor to read a letter from some member of the congregation telling of a special trial or sorrow or illness, and asking for the prayers of pastor and people. Such a request is perfectly proper; yet it would be equally fitting if the pastor could often read a letter from some one telling of a special blessing or evidence of God's love, and asking that the prayers of the people be united in thanksgiving for God's undeserved goodness. How many such requests for prayer does the average minister receive? Once in twelve months we celebrate a special "Thanksgiving day." The other 364 days of the year we think more of our wants than our blessings. Is not the order a little twisted?—Sunday School Times.

Lovely Work.

In one of Murillo's pictures in the Louvre he shows us the interior of a convent kitchen, but those who are doing the work are beautiful angels. One is putting the kettle on the fire to boil, and one is lifting up a pail of water and one is at the kitchen dresser reaching up for plates. The painter depicts every one as so busy and working with such a will that you forget pans are pans and pots are pots, and think only of the angels and of the work that seems so beautiful. What the artist has tried to picture, not angels, but Jesus himself has actually done. By mingling with its joys and sorrows, its toils and labors, Jesus has glorified this, and common life, and taught us that the lowliest place may become a heaven if but the spirit of loving helpfulness dwell among its inmates.—Christian Standard.

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A CHRISTMAS GIFT!

To Our Subscribers.

This is the best offer ever made our subscribers: If you will send us your renewal, direct to this office, and one new subscriber, with the cash, $3.00, between this and the first of January, we will send you a splendid FOUNTAIN PEN. We believe all our subscribers are anxious to help in the movement now on to secure 2,000 NEW SUBSCRIBERS. Here is your chance. We want every subscriber to take a hand. It may be you are looking around for a Christmas present for a friend. What better than to send them the ADVOCATE for one year, and secure for yourself or some friend a real handsome FOUNTAIN PEN?

Remember this offer is confined to our present subscribers, and the money is to be sent direct to this office and not through an agent or anyone else, and must come in during the month of December. If your subscription is already advanced a year then we will allow you the pen for one new subscriber and $1.50, the pen to be mailed to the one securing the subscriber or any one they may name. This is to induce our subscribers to help us increase our circulation. We are using one of the pens we offer, and it is decidedly the most satisfactory we have ever used—more satisfactory than a Wirt pen that cost us $2.50.

Send by check, money order, or registered letter. Let us hear by next mail.

ANOTHER STREAM OF DEATH.

And now the morbid taste for public scandal, which leads thousands to gloat over the description of a horrid crime in detail is to be thrown another morsel. It is announced that a publishing company at Charlottesville, Va., has brought out a book "giving a complete story of the killing of Mrs. McCue, and the famous trial of the ex-Mayor of Charlottesville." The book is illustrated, and sold at a price to make it easily available.

So it goes. We are not only to be compelled to suffer the newspaper to pour the details of such awful tragedies into the minds of the youth, but they must be put into book form with tragic illustrations, so our boys can sit down coolly and study out the very details by which a dreadful crime is plotted and executed. Surely such a thing should not be suffered. This is one BOOK which should be excluded from the mails, and outlawed by an indignant Christian sentiment. We punish severely a man who will essay to put upon our tables and into the mouths of our children tainted meat, or the flesh of an animal that is known to have died of disease. Shall we be less careful of the bill of fare set before our children and which is to goin to the laboratory of mind and morals?

Why do we not cry out everywhere against the moral as well as intellectual infection constantly scattered by unscrupulous publishers to taint and undermine the moral characters of our children? There can be but one motive that could possibly induce men to deal out such poison, and that is the gain which is to accrue to them by the sale of this moral muck. Thus will course through our social life another stream of death. The people of the Old Dominion, famous for the spirit "to do and dare", should rise up and put this publication where it belongs, on the muck heap or on the bonfire.

THE UNFRUITFUL LIFE.

"Ah! who shall thus the Master meet,
Bearing but withered leaves?
Ah! who shall at the Savior's feet,
Before the awful judgment seat,
Lay down, for golden sheaves,
Nothing but leaves?"

These lines sing out in plaintive measure the sad sequel of an unfruitful life. The opportunities for service are all about us, yet our souls wither and die because we do not enter these doors of opportunity and exercise the soul-winning faculty. Upon this exercise depends the perpetuation and growth of the life which appeared at first weak and small as a grain of mustard seed.

Perhaps the greatest obstacle to our growth in spiritual strength and usefulness, is the fact that we dream of far-away fields, where all our heroes and heroines are struggling, toiling, sacrificing and dying for those to whom they have gone on the mission of mercy and salvation. We fain would join them in their struggles and die too for the helpless ones whom we see in vision, and no doubt we are honest in our convictions. But while thus enamored with the picture so vividly impressed upon the imagination by years of thought and sympathy, we fail to see the opportunities and to hear the really pressing calls for service in easy reach of our hands.

With many a parent the chief call to service in soul-winning is in the home, among the children whose salvation has been forgotten while we have dreamed of these far-away fields. The best practical test of the Christly spirit is the manner in which we apply ourselves to the calls for service that are in reach of us day by day. Children, servants, neighbors, and even passing vagrants, afford the opportunity for which our hearts have longed in fields afar.

The curse of the Master rested upon the fig tree because, with soil and culture, rain and sunshine, and all the facilities for, and even the semblance of, fruitfulness in verdant foliage, it was yet but a barren tree, a disappointment to the husbandman and a cumberer of the ground. So may we expect, if, with multiplied opportunities and ample facilities for service, we fail to meet the expectation of our Lord in ministries of salvation to the lost. Let us not delude ourselves with the vain conceit that we have no field in which to serve, lest we come to stand at last before Him with shame confessing that we have nothing but leaves to offer instead of the rich fruit of a life of simple faith and honest, consecrated toil.

THE BAPTIST STATE CONVENTION.

The North Carolina Baptist State Convention met in Elizabeth City last Wednesday. Rev. Dr. J. W. Lynch, of Wake Forest, preached the introductory sermon. Dr. R. H. Marsh, who has for many years enjoyed a similar honor, was elected Moderator. N. B. Broughton and H. C. Moore were elected secretaries.

Our Baptist brethren represent a great and rapidly growing constituency. Side by side with the Methodists, they are taking hold of the masses and turning their thoughts to a better life here, and the hope of an eternity of bliss beyond. The unpretentious and unassuming religious life promoted by the Baptists entitles them to the love and respect of all who believe in the simplicity of the Christian faith. While we do not agree with them on their extreme views about the subjects and mode of baptism, the bitter controversy no longer vexes the denominations to any great extent, and there is brotherly co-operation in the great work of evangelization and Christian education.

The financial reports, and in fact all reports of the denomination are encouraging.

The Biblical Recorder reports amounts raised for missions as follows:

Foreign Missions,	$18,807
Home Missions,	8,649
State Missions and Sunday-schools,	30,000
Total for Mssions,	$57,456

A friend asks why it is that the Baptists are raising so much more for missions in North Carolina than the Methodists. Our reply is the figures taken from the combined reports of the Western North Carolina and the North Carolina Conferences, as follows:

For. Missions, W N. C. conf.	$15,611.12	
" " N. C. conf.,	13,373.75	
Total,		$28,984.87
Dom. Missions, W.N.C.conf.	$ 8,376.90	
" " N. C. conf.,	10,465.75	
Total,		$18,842.65
Church Ex., W. N. C. conf.,	$4,451.13	
" " N. C. conference,	5,108.58	
Total,		$ 9,559.71
Grand Total,		$57,387.23

This does not include the amount contributed for Sunday-schools, which the Baptist church includes in the statement given above.

The two churches are numerically nearly the same, the Baptists claiming a few thousand more than the Methodists. So it will be seen that there is very little difference in the amount paid for missions by each church. There is no good reason why each church should not raise double this amount and expend it wisely in extending the work.

THE NORTH CAROLINA CONFERENCE ON THE DIVORCE EVIL.

We believe all the denominations in the State have joined in the movement to induce the General Assembly, which is soon to meet, to revise and amend our divorce law. Here is the action of the North Carolina Conference:

Dear Fathers and Brethren:—The committee appointed by you to take into consideration the evils of the present divorce laws of our State, beg leave to report the following:

Your committee has considered a paper addressed to this body, and referred by you to your committee, from the Protestant Episcopal Convention of North Carolina, upon the subject of divorce. And we beg to assure our brethren that we are now, and have ever been, opposed to the unscriptural laws now upon the statute books of our State upon the subjects of divorce; and we deplore the evils—dreadful and cumulative—which are resultant from these lax laws.

The M. E. Church, South, in North Carolina, from the time of its organization down to the present time has given forth no uncertain sound, nor manifested any lax principles in action upon the subject of divorce—holding it to be a deadly sin to divorce a wife or husband and to marry another—except for the one and only one scriptural cause.

Your committee have also considered the fact that other denominations of Christians in the State have recently taken action looking to the memorializing of the Legislature of the State to amend the divorce laws, by repealing all laws and parts of laws which permit the grant of a divorce for any cause whatsoever other than the one scriptural cause. Moral law is a thing to be discovered and not manufactured. It has God for its author, because it is eternal truth. It is the duty of the law-maker therefore to learn what God's will is concerning any matter before it is enacted into law. His word reveals His will through His Son Jesus Christ; and He has made it too plain for doubt that the State has no right to divorce husband and wife for any cause other than the one mentioned by Christ Himself.

To even mention all the evils resulting from loose divorce laws would consume more space and time than is necessary. That which stands in the forefront, is, that divorce of husband and wife breaks up and destroys the Christian home. The Christian home is earth's only vestibule to heaven. It is the best model of government. It presents the best theory of human obedience and the best school of the law. It gives us the best glimpse of the philosophy of the atonement, and is the corner stone of Christian civilization. Let not man dare to lay his violent hand upon this holy arrangement of heaven, by tearing apart what God has joined together. Therefore

Resolved 1, That with pleasure this Conference reiterates its oft-published convictions upon this subject and joins heartily with our sister denominations

in bringing about the results so devoutly to be wished.

Resolved 2, That a committee of three be appointed to act in union with others, or separately, in bringing this matter to the attention of the Legislature.

Resolved 3, That all our ministers set their faces like a flint against the re-marriage of divorced persons.

E. A. YATES,
R. F. BUMPASS,
L. L. SMITH,
Committee.

JOHN HENRY BONAR.

The removal of the body of this sweet singer from the Congressional Cemetery in Washington City to Salem, N. C., where they were re-instated last Sunday, recalls the fact that North Carolina perhaps knew too little of his genius and failed in the full measure of appreciation due one born and reared in our midst and endowed with such rare poetical talent.

As many of our readers will doubtless appreciate it, we reproduce here a short sketch of his career, and append two little poems which not only evidence his rare gifts as a poet, but sing out the undying attachment for home which burns in a thousand other hearts that will respond to the sentiment as they read. How could friends be satisfied to let his ashes sleep otherwhere than among the cedars in the old cemetery? We quote from a sketch printed last week in the Winston Republican:

"John Henry Bonar, the poet, was born in Salem, in 1845, and died in Washington City in March, 1903. The house in which he was born still stands on Liberty Street, Salem. In 1846 his parents moved to the old Salem Tavern. About 1849 the family returned to the old home place where Mr. Bonar grew to man's estate. It was here he wrote his first poem "Broken and Desolate." He edited papers in Salem and in Asheville for some time. In 1869-70, he was chief clerk in the North Carolina House of Representatives. In 1871, he entered the civil service in Washington where he remained for 15 or 16 years. Thence he went to New York city and engaged in journalism, serving as literary editor of the New York World, was on the staff of the Century Dictionary, and became editor of The Literary Digest. Broken down in health, he returned to Washington in 1901, and resumed proof reading at the Government Printing Office. Trips to North Carolina to the scenes of his early life, and to the Blue Ridge, were of some temporary benefit amid enforced rest, but a general decline continued, and at last he died suddenly from hemorrhage on Friday, March 6th, 1903, and his remains were buried in the Congressional Cemetery, Washington. The Author's Club, of New York, and the Government Printing Office united in doing honor to his memory. His first and only volume of poetry, 'Whispering Pines,' was published in 1883. Since his death another book has been printed by his wife, which contains many of his best selections. His poetic genius was of the highest order and his poetical works will ever stand as a monument to his memory."

The following two little sonnets will awaken and thrill the slumbering chords in many a soul:

HOW OFT I'VE TREAD THE SHADOWY WAY.

Full many a peaceful place I've seen,
But the most restful spot I know
Is one where thick dark cedars grow
In an old graveyard cool and green

The way to the sequestered place
Is arched with boughs of that sad tree,
And there the trivial step of glee
Must sober to a pensive pace.

How oft I've trod that shadowy way
In bygone years—sometimes while yet
The grass with morning dew was wet,
And sometimes at the close of day.

And sometimes when the summer noon
Hung like a slumberous midnight spell—
Sometimes when through the dark trees fell
The sacred whiteness of the moon.

Then is the hour to wander there,
When moonlight silvers tree and stone
And in the soft night wind is blown
Ethereal essence subtly rare.

At such an hour the angels tread
That hallowed spot in stoles as white
As lilies, and in silent flight
They come and go till dawn is red.

CITY BELLS.

A sound of music gently swells
Along the breeze—it comes and goes
Faintly, and now to clamor grows.
The bells are ringing—Sabbath bells.

From belfries dedicate to saints
And steeples called by holy names
Of men who died for Christ in flames,
The music bursts, and flies and faints
Far up in air, along the blue
Still shore of heaven, and into spray
Of silvery silence die away. . . .

Now, slowly, softly breaking through
The mist that veils departed years
With half-shut eyes I dimly see
A picture dear as life to me—
The place where I was born appears—
A little town with grassy ways
And shady streets, where life hums low,
(A place where world-worn men might go
To calmly close their fading days.)

One simple spire points to the skies
Above the leafy trees, I hear
The old Moravian bell ring clear,
But see no more—tears fill my eyes.

No more have I in that dear place
A home; saddest memories cling—
Ah, sad as death—to everything
About it. But by God's good grace,
Wherever it be my fate to die,
Beneath those trees in whose dark shade
The first loved of my life are laid
I want to lie.

NOTES AND PERSONALS.

REV. G. H. DETWILER, D.D., pastor of West Market street, this city, had a very simple but impressive installation service last Sunday morning. The large Board of Stewards, numbering 29, was installed. The sermon was appropriate to the occasion.

DO NOT FAIL to get that new subscriber. We want every old subscriber to send us a renewal and one new subscriber during December. Or, if your subscription is advanced a year already, send us one new subscriber with $1.50, and the Fountain Pen will be mailed to you.

A SOUTH CAROLINA EDITOR suggests the name of Bishop W. W. Duncan, of the M. E. church, South, as the nominee of the Democratic party for President in 1908. Wonder of wonders! What has our good Bishop done that he should be once named in such a connection? No doubt what the editor says is true that "in his veins flows the purest blood of the old and the new world and he is a gentleman by inheritance and that so far as humanity may have these traits he has the courage of Joshua, the wisdom of St. Paul, the inspiration of St. John." But none of these can be subsidized by politicians or consecrated to a lower calling than that highest of all callings, the work of a Methodist Bishop.

BISHOP GOODSELL, of the Methodist Episcopal Church, at a Methodist social gathering in Boston last month spoke wisely as follows: "I am one who has a profound respect for a man who believes something, and hits hard in defense of his belief. The one man for whom my charity fails, except as for the undeveloped and immature, is he who thinks one creed as good as another and one church as good as another. God's mercy is such that he will by his Spirit leap over errors and man-made barriers in eagerness to save a soul. He will also make as little as he can of doctrinal deficiencies where the heart steadily moves toward him. But because this is so it does not follow that we must honor a Church, if such there be, which, like a hermit crab, drags about with it the shell of a long-dead organism and limits its growth and its shape by this borrowed impediment, so much as we do one which, according to Nature's plan, has secreted its shell from its own substance and so adapts itself by natural changes to new conditions. I believe in our doctrines with all my heart, and in our machinery as the best for accomplishing the largest result in the shortest time. And I am confident we shall only lose when we take color from other churches and fail to justify our reason to be as the one Church occupying the middle ground between hierarchical government and independency, between interpretation and guidance by authority and the absolute religious independence of the individual."

North Carolina Methodism.

The Leaksville church announces Christmas services to be held on Monday evening, December 26.

Rev. W. L. Dawson has sold out his household and kitchen furniture at Pilot Mountain. He goes to Creston, Ashe county, to take charge of a number of churches.—Winston Sentinel.

The Shelby correspondent of the Charlotte News says: "Dr. W. A. Goode purchased the fine Goode plantation containing 380 acres, which was sold recently at Waco by Commissioner T. D. Lattimore. It brought $7,709.

Rev. J. A. B. Fry addressed the boy's meeting of the Charlotte Y. M. C. A., last Sunday evening, on "The Curse of Idleness." This is a timely theme for boys in the city, and we have no doubt that Brother Fry made it interesting to the boys.

Rev. D. F. Carver, the new pastor of the Methodist church, occupied his pulpit for the first time on Sunday morning and again at night. Quite a large congregation greeted his first appearance and a good many have expressed themselves as being highly pleased with their new pastor.—Marion News.

Miss Bessie Dunlap has become a co-worker in our institution, completing our corps of teachers. Miss Dunlap comes to us from Trinity, Randolph county, and comes highly endorsed by friends who know the kind of work needed and required in our institution. Our new teacher has entered enthusiastically upon her responsible duties. May she be blessed in her work and be a blessing.—Orphans' Friend.

The young ladies of Burkhead M. E. church, in behalf of the congregation, have presented a handsome Bible to Dr. H. F. Chreitzberg as a token of appreciation for the services rendered by him in the recent protracted meeting held at that church. The Bible is an imported one, having a genuine sealskin cover. It is printed in bold type and contains the largest print in the smallest compass of any Bible made. It is a handsome gift and serves as a fitting token of the esteem in which Dr. Chreitzberg is held by the Burkhead congregation.—Winston Sentinel.

A Christmas Bell.

Now is a suitable time for churches that are without bells to avail themselves of the opportunity of getting a bell and during the Christmas time "Ring out Merrily the Glad Tidings." It is a fact that a church seems incomplete without a bell and especially so on occasions like this. For a good bell and one that can be secured at a moderate price we recommend the Steel Alloy Bell, manufactured by the C. C. Bell Company, of Hillsboro, Ohio. This is an old established concern and their goods are made up of Durability, Quality and Sweetness of Tone. By writing them you will secure an artistic catalogue and their unique plan of helping churches without a bell, to procure one.

INDEX TO NEW ADVERTISEMENTS.

W. C. Geraty, Cabbage Plants.
T. G. Johnson, Floor Mop.
Tennessee Mill Co., Flour.
John A. Smith, Rhuematism Cure.
F. W. Towles, Cabbage Plants.
Charles M. Stieff, Pianos.
E. L. Commins, Cabbage Plants.
Norman H. Blitch, Cabbage Plants.
C. H. Robinson Co., Books.
J. W. Kennedy, Teacher's Wanted.
Brevard Industrial School.
J. D. Helms, Christmas Goods.

The Family Circle.

"Why Didn't You Tell Me?"

A young man accepted the position of organist in one of the principal churches of a Texas city. He was a fine musician, but, being blind, was unable to read in the faces of his audience the great pleasure his music was giving. He was master of the organ, and his caressing touch on the keyboard sent out through its great pipes the songs of his soul—his cry to his kind.

They listened enchanted and would talk to each other about the beauty of his harmonies, the uplifting influence of his symphonies. At first he played as one sure of himself. There was no hesitation in his touch. Then there pealed forth splendid peans of praise and cadences of majestic sweetness and power. As he played Sabbath after Sabbath they noticed that the erstwhile triumphant strains of voluntaries and recessionals had given place to delicate, sorrowful improvisations to plaintive minor fugues.

The people listened in rapture, and often the sweetness of the harmonies sent tears down furrowed cheeks of those who had lived and suffered—who by the blind man's music was comforted. But alas! they never thought to tell the player; they did not know for what his heart was longing. One morning it was announced that he would play no more after that service; that his decision was final, and another organist must be secured.

After the service a lady who had enjoyed all his music thoroughly went up to him and said, very earnestly: "I am sorry you will not play for us longer. I have enjoyed your music so much. It has helped me greatly; it has soothed and comforted me when I sorrowed. I have thought many times I would tell you what an inspiration I have received through your music. I thank you for it."

The young man's voice faltered and the tears rushed to his sightless eyes as he whispered: "O, why didn't you tell me? I, too, needed comfort and inspiration."—Baltimore Methodist.

Spurgeon on Theater-Going.

Are there not many persons who find in the theater precisely that kind of recreation and rest which is most useful for the discharge of their daily work?

"It may be," said Mr. Spurgeon, "but I don't know any of them. You see, I live in a world apart from all these things, and so do my people. We argue this way: Granting it perfectly safe and profitable for myself to go to the theater; if I go a great number of those will go to whom it will do positive harm I will not be responsible for alluring by my example into temptation which but for my self indulgence they would entirely escape.

"I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling-hell there are the most beautiful in the world. I never go near them, and why? Not because there is any danger of my passing through the gardens to the gambling-tables. No; but a friend of mine once related the following incident to me: 'One day Mr Blank met me, and asked me how it was I never entered his grounds. "Well, you see," I said, "I never play, and as I make no returns whatever to you, I hardly feel justified an availing myself of the advantage of your grounds." 'You make a great mistake,' said Mr. Blank. 'If it was not for you and other respectable persons like yourself who come to my grounds, I should lose many of the customers who attend my gambling saloons. Do not imagine that because you do not play yourself you do not by your presence in my grounds contribute materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves perfectly safe in following you into my gardens, and thence to the gambling table the transition is easy."

"After I heard that," continued Mr. Spurgeon, "I never went near the gardens. And the same argument applies to the theaters"—Pall Mall Gazette.

Too Busy to be Kind.

"I sometimes think we women nowadays are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor, and relieve the poor neighbor, but for the common, every-day neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world; and there are a great many little pauses by the way which are no waste of time. The old-fashioned exchange of garden flowers over the back fence, and friendly chats about domestic matters helped to brighten weary days, and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school, or to be interested in the letter from the boy at sea. It is comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive kindness in our own home." May no one be able to say of us that we are too busy to be kind!—The Young Woman.

One Thing We Can Do.

Each one in any given place has a responsible share in every other's good work in that place. In some things we do our part with our hands; in other matters we do our part with our hearts. What the Apostle John said about evil deeds is as true of good deeds: "He that giveth him greeting partaketh in his * * * works." By well-wishing we become partakers in what others do. John said the same thing in the next Epistle: "We * * * ought to welcome such, that we may be fellow-workers." What we spend on its way, and what we welcome in our hearts when we hear of it,—in all this we have a share. How wide-reaching, then, are the opportunities of even the most secluded! How great is the work in which even the least can be engaged! As we hail any good incoming, or speed any good outgoing, we enter into the prophet's work, and shall receive a prophet's reward. Let us take heart, and do our share.—S S Times.

Better Than Spanking.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this Mrs M. Summers, Box 165, Notre Dame, Ind., will send her home treatment to any mother She asks no money Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

A Frightened Horse,

Running like mad down the street dumping the occupants, or a hundred other accidents, are every day occurrences It behooves everybody to have a reliable Salve handy and there's none as good as Bucklen's Arnica Salve. Burns, Cuts, Sores, Eczema and Piles, disappear quickly under its soothing effect. 25c. at all Drug Stores.

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Our Little Folks.

On Grandpa's Farm.

Oh, don't you know the fun on grandpa's farm!
For grandpa says: "Let 'em; it ain't no harm;"
An' Cousin Rob leads us, and cries: "Here goes!"
An' mamma—she just says: "Such clothes!"

We've a Crusoe's island an' a robber's cave,
An' a Tower of London, an' don't you know,
When one of us wants to let on he's brave,
He crawls under the sawmill, scared and slow?

Oh, you don't know half the fun out there!
For grandpa he never tells us: "Take care!"
An' Cousin Rob laughs, and says to "carouse,"
An' mamma, you see, is off in the house.

We fish in the brooks, and play in the sands,
An' try to catch tadpoles out of the springs;
We hide in the bushes like Injun bands,
An' fight with the hornets, and get their stings.

Oh, there's plenty of fun on grandpa's place!
For grandpa—he says: "Now, scoot on a race!"
And Cousin Rob grins an' says: "There she blows!"
An' mamma she only just says: "Such clothes!"

—Our Little Folks' Magazine.

Short Meter Sermons.

Words are not wings.

The passive life knows no peace.

There is no virtue without victory.

There is no possession without appreciation.

That which can be defined cannot be divine.

It is always safe to suspect the suspicious.

No man was ever yet scared into being a saint.

There are few vices worse than vinegary virtues.

A smile will kill more microbes than any medicine.

A grain of appetite will outweigh a ton of reason.

The world needs a friend more than a figure in history.

Satan is always in sympathy with the self-satisfied.—Unidentified.

Only a Crack.

Only a crack: only a crack in the wall.

On the side oi it was a soldier's eye, on the other side a besieged town.

The town had been holding out against an army to which that curious eye belonged.

That night the soldier moving along the way saw suddenly—what was it?

He went eagerly to it, and there his searching eye began to investigate.

The white moonlight was falling on the streets—empty. Where was the garrison? Warily, with his hands, the soldier made the opening larger, pulling away here, and his body went in. There in the shadow of the buildings he made an investigation unmolested.

He went back to his army, communicated all his new knowledge gained that night, and soon an attacking force moved out into the moonlight.

The town was entered and captured!

Only a crack in the wall.

Only a careless thought or an idle tale. Only a wrong deed known only to yourself. A crack in the wall. But the enemy of our souls, the enemy of truth and purity, is already trying to make it larger. Will you let him?—Pluck.

As Cross as a Bear.

"You're as cross as a bear," said Bess to Billy.

Uncle Jim whistled. "Bears aren't cross to members of their own family," he said. "Now, I knew a bear once"—

Bess and Billy both ran to him, and climbed up on his lap.

"Did you really ever know a bear?" cried Billy, with wide open eyes.

"Well, not intimately," said Uncle Jim, "but I used to go hunting them when I was up in Canada, and one day I was out with a hunting party, and we saw right straight in front of us—what do you suppose?"

"A real bear!" gasped the children in concert.

"Yes; a real mother bear and her little son. The dogs started after them, and the mother began to run, but the little baby son couldn't run as fast as she did, and the dogs were gaining on him, so what do you suppose the mother bear did? Leave her little son behind? No, sir-ee. She picked the baby bear up on her stout nose, and tossed him way ahead; then she ran fast and caught up to him, and gave him another boost which sent him flying through the air. She kept this up for a mile and a half. Then she was too tired to go any farther, and the dogs surrounded her. Then she sat on her haunches, took her baby in her hind paws, and fought the dogs off with her fore paws. And how she did roar!"

Bess shuddered.

"You could hear her miles away. She never forgot her baby; kept guarding him all the time. When the mother was shot, the baby cub jumped on her dead body and tried to fight off the dogs with his little baby paws. That's the way the bears stand by each other. Sometimes I think they love each other better than brothers and sisters. Hey, Bess, what are you crying about? I guess I won't tell you any more bear stories if that is the way it makes you feel."

"Billy," sobbed Bess, "you're as good—as good as a bear!"

Then they all laughed together, and forgot what they had been cross about.—New York Tribune.

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Suppose the holder of the mortgage should come to you and propose to increase the rate of interest to 7½ or 8 per cent., with the understanding that if you died before the debt was paid he would voluntarily cancel mortgage and give your home to your wife free of all encumbrances, or cancel all indebtedness against your estate and leave your administrator with an estate clear of debt, WOULD YOU ACCEPT SUCH PROPOSITION? If so, fill out the attached coupon and mail to **Box 867, Greensboro, N. C.,** when all particulars will be mailed to you.

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BY MRS. GEORGE W. SHELTON.

(Read at the Twenty-fourth Annual Missionary Convention, Chicago, Ill.)

You have read the legend often,
Told in prose and rhyme enchanting,
Legend of the town of Hameln,
Where the Weser's waters murmur,
And the Kappenburg frowns darkly
Over secrets locked forever
In its stern, unyielding bosom.
Legend of a day in summer,
When the rats had cursed the city,
How appeared a jolly piper,
Clad in cloak of red and yellow,
Offering to abate the nuisance,
For the sum—one thousand guilders.
How the mayor and town council,
German fathers staid and formal,
Promised more than all his asking,
Promised fifty thousand guilders,
If indeed this thing should happen.
You remember that the piper
Blew the queerest note in summons,
How the rats all followed, followed,
Followed him until the Weser
Rolled its troubled waves above them.
Then the mayor and town council,
Safe at last from preying vermin,
Rudely mocked the keen-eyed piper,
And would not redeem their promise.
But the player blew another,
Sweeter, rarer, swan-like summons,
And this time a great procession
Followed him with radiant faces;
Heads of gold and eyes all eager,
Hands aglow with measuring music,
Music full of wondrous pictures,
Promises of joy and beauty.
On and on moved that procession
Till it reached the stern old mountain,
Which in reverence opened for it,
Then did close again forever,
Why exhume this quaint old story
Of a time long since departed,
When today is earnest, solemn,
And the hour so dense with problems?
Why? Because it's full of music,
Music filled with wondrous pictures,
Music showing forth the future,
Music strengthening the foot-step
Of the longing soul and thoughtful,
Who will listen for the lessons
And transform them into service.
Oh, that old time, wise musician,
In the streets that day in Hameln,
Never called with voice, "More children."
Since the homes alike were empty,
Every little foot was marching
In that beautiful procession.
Why? Because he was a leader,
Understanding music's magic,
Understanding power of color,
Understanding heart of childhood,
And the children always follow
Music sweet and clear and truthful.
No, the piper, strange, odd figure,
Stands not as a type of evil,
Since he gave them what he promised,
And the children all were happy;
Punished just the grown-up sinners,
For their vows soon forgotten.
But as far as German heart strings,
They were torn with cruel anguish,
For their own lost darlings
From their hearths were gone forever!
Ah, that church, its vows forgetting,
Vows to cherish, train, and nourish,
Vows made at baptismal altar,
Where the precious babies cluster,
Will one day cry out in sorrow,
And will weep as bitter tear-drops
As those Germans of old Hameln,
For as far as church's blessing
Lost its children are forever.
Know you not this fact of Scripture,
How to him whose ripened knowledge
Shows the good in fields all whitened,
That if he withhold his sickle
Unto him as sin 'tis counted?
In our homes and hearts enthroned,
Waiting for a leader's music,
Are those blessed baby faces,
Tiny feet to march so swiftly
Into other days that shall be.
See today that long procession,
Children of our church beloved,
Marching after loving leaders,
Keeping step to music wondrous,
Filled with promises of beauty;
Trained to work for God in missions,
Trained to know the needs of missions,
Trained to give the heart's best service
Till they win the Holy City.
How to find and keep a leader?
Give yourself—reward is waiting—
And a call is strength of body,
Willing heart, and listening spirit,
Quick to learn God's whispered message.
Pray, and God will work then through you;
If denied yourself the honor,
He will call another through you;
Who will shoulder burdens heavy,
Who will solve with ease your problems.
Pray not always that a woman
May be won to play the music;
God in wisdom made men hardy,
Gave them strength for just this purpose:
That on long and weary marches
They should neither faint nor falter.
Don't you hear the call eternal,
The Invisible Leader's summons
In the music sweet and far off?
Promise of reward in service,
Promise of reward for service,
Promise sure of sweet fulfillment
When we reach the Gate Celestial.

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Quarterly Meetings.

ASHEVILLE DISTRICT—1ST ROUND.
A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Nov.	19 20
Bethel	"	26 27
Swannanoa, Bethesda	Dec.	3 4
Hendersonville circuit, Saluda	"	10 11
Hendersonville station	"	11 12
Central	"	17 18
Marshall circuit, Marshall, Dec. 31,	Jan.	1
Hot Springs, Hot Springs	"	1 2
Cane Creek circuit, Patty's Chapel,	"	7 8
Ivey circuit, Mar's Hill	"	14 15
Burnsville circuit, South Toe	"	17 18
Bald Creek circuit, Boring's Chapel	"	21 22
Haywood Street	"	28 29
Riverside and Weaverdam, Riverside	"	29 30
Old Fort circuit, Old Fort	Feb.	4 5
Weaverville ct., Alexander Chapel	"	11 12
Weaverville station	"	12 13

CHARLOTTE DISTRICT—1ST ROUND.
J. Ed. Thompson, P. E., Charlotte, N. C.

Dilworth and Big Spring	Nov.	20
Calvary	"	20
Epworth and Seversville	"	27
Brevard	"	27
Trinity	Dec.	4
Tryon Street	"	4
Pineville, Pineville	"	10 11
Matthews, Indian Trail	"	17 18
Monroe circuit, Center	"	24 25
Monroe station	"	25 26
Morven circuit, Morven	Dec. 31,	Jan. 1
Wadesboro station	"	1 2
Ansonville, Ansonville	"	7 8
Lilesville, Lilesville	"	14 15
Derita, Derita	"	21 22
Clear Creek, Bethel	"	28 29
Polkton, Marshville	Feb.	4 5
Waxhaw, Waxhaw	"	11 12
Weddington, Weddington	"	12 13
Hoskins	"	19 20
Chadwick	"	19 20

GREENSBORO DISTRICT—1ST ROUND.
S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Centenary	Nov.	20
Greensboro, West Market	"	20
East Greensboro, Holt's Chapel	"	26 27
Greensboro, Walnut Street	"	27
High Point, Washington Street	Dec.	4
High Point, S. Main Street	"	4
Uwharrie, Siloam	"	10 11
Randolph, Old Union	"	17 18
Randleman, St. Paul	"	18 19
West Greensboro, Muir's Chapel	"	24 25
Greensboro, Spring Garden	"	25
Ruffin, Ruffin	Dec. 31,	Jan. 1
Asheboro circuit, West Chapel	"	7
Asheboro station	"	8 9
Wentworth, Salem	"	14 15
Reidsville, Main Street	"	15 16
Coleridge, Rehoboth	"	21 22
Ramseur, Ramseur	"	22 23
Pleasant Garden, Pleasant Garden	"	28 29
West Randolph, Pleasant Grove	Feb.	4 5

SHELBY DISTRICT—1ST ROUND.
R. M. Hoyle, P. E., Shelby, N. C.

Lincolnton station	Nov.	27 28
Gastonia, Main street	Dec.	4 5
West End and Ozark at Ozark	"	4 5
Lowel circuit at Ebenezer	"	10 11
McAdenville station	"	11 12
Bessemer City at Bessemer City	"	13
King's Mountain station	"	17 18
El Bethel and Salem at El Bethel	"	18 19
Mount Holly at Mount Holly	"	23
Lowesville at Hill's Chapel	"	24 25
Rock Springs at Bethel	"	27
Lincolnton circuit at Trinity, Dec.	31, Jan.	1
Cherryville at Cherryville	"	3
South Fork at Palm Tree	"	7 8
Stanly Creek at Stanly Creek	"	11
Polkville at Rehobeth	"	14 15
Belwood at St. Paul's	"	17
Shelby station	"	18
Shelby circuit at Earls	"	19

The District Stewards will meet in the church in Shelby, Friday, Jan. 20, 1905, at 2 p. m.

FRANKLIN DISTRICT—1ST ROUND.
J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Nov.	26 27
Dillsboro and Sylva, Sylva	Dec.	3 4
Franklin circuit, Salem	"	10 11
Glenville circuit, Cashiers Valley	"	15
Webster circuit, Webster	"	17 18
Whittier circuit, Olivet	"	24 25
Macon circuit, Union	Dec. 31,	Jan. 1
Robbinsville, Robbinsville	"	7 8
Bryson City, Maple Springs	"	10
Andrews station	"	14 15
Murphy circuit, Peach Tree	"	21 22
Murphy station	"	28 29
Hiawassee circuit, Notla	Feb.	4 5
Hayesville circuit, Ledford	"	11 12

District Stewards Meeting at Franklin December 7, 1904.

MT. AIRY DISTRICT—1ST ROUND.
J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	Dec.	3 4
Wilkes circuit, Beulah	"	6 7
North Wilkesboro station	"	10 11
Wilkesboro station	"	11 12
Jonesville circuit, Jonesville	"	17 18
Mt. Airy station	"	25 26
Yadkinville ct, Yadkinville, Dec. 31,	Jan.	1
East Bend circuit, East Bend	"	7 8
Rockford circuit, Rockford	"	14 15
Mt. Airy circuit, Epworth	"	21 22
Pilot Mountain ct., Pilot Mountain	"	25 26
Stokes ct., Mt. Pleasant	"	28 29
Sparta circuit, Sparta	Feb.	4 5
Laurel Springs ct., Laurel Springs	"	7 8
Helton circuit, Greenwood	"	11 12
Creston circuit, Creston	"	14 15
Watauga circuit, Henson's Chapel	"	16 17
Boone circuit, Boone	"	18 19
Jefferson circuit, Jefferson	"	21 22

At each place the Quarterly Conference will meet on the first day, and love feast and the sacrament will be held on the second day, the preachers will please arrange for these meetings.

The District Stewards will meet at North Wilksboro on Dec. 15th at 1 P. M.

MORGANTON DISTRICT—1ST ROUND.
J. H. West, P. E., Rutherford College, N. C.

Morganton station	Nov.	19 20
Cliffside, Cliffside	"	26 27
Henrietta and Caroleen, Henrietta	"	27 28
Connelly Springs, Rutherford Col.	Dec.	3 4
Morganton circuit, Salem	"	10 11
Rutherfordton sta., Rutherfordton,	"	17 18
Forest City circuit, Forest City	"	18 19
Table Rock circuit, Obeth	"	24 25
McDowell circuit, Murphey's Chap.	Dec. 31	Jan. 1
Spruce Pine, Greenlees Chapel	"	7 8
Bakersville circuit, Bakersville	"	8 9
Elk Park circuit, Cranberry	"	14 15
Marion & Providence ct., Marion	"	21 22
Broad River circuit, Providence	"	28 29
Green River circuit, Lebanon	Feb.	4 5
Thermal City circuit, Thermal City	"	11 12
North Catawba ct., Green M'nt'n	"	18 19

STATESVILLE DISTRICT—1ST ROUND.
Jas. H. Weaver, P. E., Lenoir, N. C.

Hickory station	Nov.	26 27
Clarkesbury circuit at Mt. Bethel	Dec.	3 4
Iredell circuit at Turnersburg	"	4 5
Mooresville circuit at Salem	"	10 11
Mooresville station	"	10 11
Mount Zion station	"	11 12
Troutman circuit at Bethlehem	"	17 18
West End station	"	18 19
Lenoir circuit at Zion	"	24 25
Lenoir station	"	25 26
Caldwell circuit, Hudson	Dec. 31,	Jan. 1
Granite Falls station	"	1 2
Statesville circuit at New Salem	"	6 7
Statesville, First Church	"	7 8
Alexander circuit at Taylorsville	"	13 14
Stony Point circuit at Bethel	"	20 21
Maiden circuit at Maiden	"	28 29
Newton circuit at Newton	"	29 30
Catawba circuit at Catawba	Feb.	3 4

SALISBURY DISTRICT—1ST ROUND
D. Atkins, P. E., Salisbury, N. C.

Concord, Central	Nov.	26 27
Concord, Epworth	"	27 28
Lexington	Dec.	3 4
Lexington Mission	"	4 5
Linwood, Linwood	"	10 11
Mt. Pleasant, Mt. Pleasant	"	17 18
Salem	"	18 19
Salisbury, First Church	"	24 25
Salisbury, Main Street	"	25 26
Holmes Memorial	Dec. 31,	Jan. 1
Spencer	"	1 2
Salisbury circuit, Shiloh	"	7 8
Gold Hill, Gold Hill	"	8 9
Albemarle circuit, Stony Hill	"	14 15
Albemarle	"	15 16
New London, New London	"	21 22
Jackson Hill circuit, New Hope	"	24 25
Norwood	"	28 29
Cottonville, Mt. Zion	"	29 30
Big Lick, Love's Chapel	Feb.	4 5
Concord circuit, Mt. Carmel	"	11 12
Concord, Forest Hill	"	12 13
Woodleaf ct., Ebenezer	"	18 19
China Grove ct., Harris Chapel	"	19 20

District Stewards will meet in First Church, Salisbury, Dec. 29, 1904.

WINSTON DISTRICT—1ST ROUND.
J. R. Scroggs, P. E., Winston, N. C.

Winston, Centenary	Nov.	27
Winston, Burkhead	"	27
Walkertown, Walkertown	Dec.	3 4
Danbury, Danbury	"	10 11
North Thomasville, Zion	"	17 18
Thomasville, Thomasville	"	18 19
Winston, Grace	"	25
Southside and Salem	"	25
Lewisville, Lewisville	Dec. 31,	Jan. 1
Davie, Hardison	"	7 8
Mocksville, Mocksville	"	7 8
Cooleemee, Cooleeme	"	8
Madison, Madison	"	14 15
Stoneville, Stoneville	"	15 16
Farmington, Farmington	"	21 22
Advance, Advance	"	22 23
Davidson, Centenary	"	28 29
Leaksville, Leaksville	Feb.	4 5
Spray, Spray	"	5
Kernersville, Kernersville	"	11 12
Summerfield, Summerfield	"	17
Stokesdale, Stokesdale	"	18
Forsythe, New Hope	"	25 26

WAYNESVILLE DISTRICT—1ST ROUND.
C. F. Sherrill, P. E., Waynesville, N. C.

Brevard station	Dec.	3 4
Jonathan at Davis' Chapel	"	10 11
Sulphur Springs at Balm Grove	"	17 18
Waynesville station	"	24 25
Clyde at Clyde	Dec. 31,	Jan. 1
Canton station at Canton	"	7 8
Mills River at Mills River	"	14 15
Leicester at Brick Church	"	21 22
Haywood circuit at Crab Tree	"	28 29
Canton circuit	Feb.	4 5
Brevard circuit at Greenwood	"	11 12
Spring Creek at Spring Creek	"	18 19

Preachers' and District Stewards' meeting at Canton Friday, January 6th.

WOMAN'S HOME MISSION SOCIETY.

Three Ghosts.

The three ghosts on the lonesome road
Spake each to one another,
"Whence came that stain about your mouth
No lifted hand may cover?"
"From eating of forbidden fruit.
Brother, my brother."

The three ghosts on the sunless road
Spake each to one another,
"Whence came that red burn on your foot
No dust or ash may cover?"
"I stamped a neighbor's heart-flame out,
Brother, my brother."

The three ghosts on the windless road
Spake each to one another,
"Whence came that blood upon your hand
No other hand may cover?"
"From breaking of a woman's heart,
Brother, my brother.

"Yet on the earth clean men we walked,
Glutton and Thief and Lover.
White flesh and pain it hid our stains
That no man might discover."
"Naked the soul goes up to God,
Brother, my brother."
—Theodosia Garrison in Scribner's Magizne.

It was my privilege to be shown through the District Parsonage while in Waynesville. It is indeed beautiful for situation and equally as attractive in finish both within and outside. The furniture, also, is in keeping with this house provided for the use of the presiding elder.

Much praise is due to brother C. F. Sherrill, the leader of these forces, the men who cheerfully have fallen in line, and the women who have "brought up the rear" and without whose aid such an enterprise as this would have been an utter impossibility. This house is a monument to the credit of the W. H. M. Society. While these women did not do all the work, yet their assistance made the work a possibility, and I say all honor to them. May God bless them every one!

F. L. TOWNSEND.

Distribution of the Bible a Patriotic Duty.

We are too apt to look upon the soldier as the single embodiment of patriotism. When we see the boys marching beneath the Star-spangled Banner to the tune of "Columbia," and think of them going into peril on the battlefield of the country, we say they are patriots. So they are, but the man who carries the Bible from place to place and brings its truth home as a power to people, to the circle in which he moves, is also a patriot. He is doing for his country that which will be far more for its enduring glory than all the victories won upon the battlefield; and if it were possible for any organization, or number of organizations, to so take this Bible and send it through this land until its teachings and precepts should be brought home and wrought into the life of every citizen of the nation, the results would be grander than all the victories won in all wars since the beginning of time. The Bible means something more than even patriotism. It is the one Book which more than all others comes to the toiling and burdened ones with worlds of comfort and cheer. "Come unto Me all ye that labor and are heavy laden, and I will give you rest," are words that have cheered and strengthened unknown multitudes of the toiling and burdened ones of earth.—David J. Brewer, Associate Justice United States Supreme Court.

What They Knew.

A young man was asked to speak to another one about becoming a Christian. His face flushed as he replied, "O, you had better send some one else; I work beside that young man every day, and he knows about my deficiencies."

"Well," was the quick reply, "I suppose he knows all about your religion also"

All else being equal, the Christian ought to be the greatest to those that have been the most closely associated with him.—Selected.

Speaks Louder Than Words.

John A. Young at the Central Carolina Fair, October 11, 12, 13 and 14, 1904.

JERSEYS.

Best bull, over one and under three years old, first premium, $5.00.

Best heifer under one year and over six months old, first premium, $5.00.

Best heifer two to four years old, first premium, $5.00.

Best heifer two years old, first premium, $3.00.

Best heifer one year old, second premium, $2.00.

MAMMOTH BLACK HOGS.

Boar, two years old and over, first premium, $3.00.

Boar, under one year old and over six month, first premium, $2.00.

Sow, two years old and over, first premium, $3.00.

Sow, six months old and under one year, first premium, $2.00.

Sow and produce, first premium, $3.

POLAND CHINA HOGS.

Boar two years old and over, first preminm, $3.00.

Boar one year old and under two, first premium, $3.00.

Sow two years old and over, first premium, $3.00.

Sow one year old and under two, second premium, $1.50.

Sow six months old and under one year, first premium, $2.00.

Herd, second premium, $3.00.

NURSERY STOCK.

Dozen apple trees, one to three years old, ten best grown trees, first premium.

Dozen peach trees, one year old from bud, ten best, first premium,

Dozen pear trees, one to three years old, ten best, first premium.

Dozen grape vines, one year old, ten best, first promium.

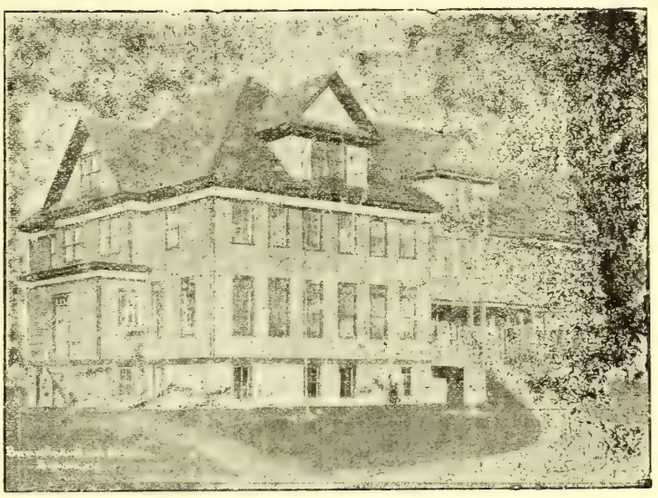
Best hundred strawberry plants, first premium.

Best and largest display of fruit trees ready for planting, diploma.

Subscribe to the Advocate.

Brevard Industrial :-: School,

BREVARD, N. C.



WINTER SESSION OF FIVE MONTHS

Opens Jan. 3, 1905--Ends May 23, 1905.

THE PAST SESSION.

The Brevard Industrial School opened September 6. During the past term eighty students have been enrolled and every room has been occupied. Since the beginning of the year, however, the dormitory capacity has been more than doubled, and will be ready for students at the opening of next term, January 3, 1905.

BUILDING.

Our building is new and is provided with such modern conveniences as water on every floor, baths, furnace heat, and fifty-four light, well furnished rooms.

EXPENSES.

The purpose of the management (The Woman's Home Mission Society) is not to make money but to put an education within the reach of as many girls as possible. Therefore we furnish bedding, towels, soap, heat, light, excellent board and well furnished rooms at $1.50 per week.

Laundry costs no money and tuition is but two dollars or less per month, depending on grade.

The entire expense of board and tuition, including all of the above items, will cost but $40 or $43 (depending on room) for the entire session of five months, ending May 23, and this may be paid in two equal payments—one on entrance, the other at the middle of the session

Other schools may offer rates as low as ours but few, if any schools, offer as many advantages for those rates as we do.

UNIFORM.

To avoid expensive dressing a uniform is required, which consists of a pair of common sense shoes, rubbers, umbrella, a black serge skirt and jacket and a black and a white shirtwaist, and a college cap. All of these can be made or bought at home except the caps which cost about one dollar.

COURSE OF STUDY.

Besides the common branches, we teach Latin, Algebra, Physics, Bible, Vocal Music, Botany, Geometry, Rhetoric, Shorthand, Typewriting, Bookkeeping and Instrumental Music.

For the last four an extra tuition fee is charged.

INDUSTRIAL WORK.

The building is equipped with a Laundry, Sewing Room and Kitchen, and the Industrial Feature is a valuable one for girls, since it includes a training in practical housework under a very experienced and competent teacher. The industrial work requires from one to one and a half hours per day, and no one will be excused from this work, since it is a part of the school training.

HEALTH.

During the present term we have had no sickness among the girls or teachers of the home. This is due, perhaps, to high altitude, pure water, regular heat, regular hours of study, daily outdoor exercise and healthful, wholesome diet. All of the pupils and teachers have gained from one to twenty-five ponnds in weight since school opened in September.

CHARACTER OF GIRLS.

Although but our second year, our patronage represents three different states and a dozen or more counties of North Carolina, and the general character of the girls in the home is most excellent. No parent need hesitate a moment on account of the influence of the school.

HOW TO REACH BREVARD.

Brevard is located on the Transylvania Railroad, which makes connection daily (except Sunday) at Hendersonville with all trains from Asheville.

For further information call upon or address

E. E. BISHOP, Prin.,
BREVARD, N. C.

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For COAL, WOOD and DRAYS.

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The Farm and Garden.

Farmers Cold Storage.

BY SMMUEL ARCHER.

Strictly speaking a cold storage house or room is one in which the temperature is kept down nearly to the freezing point, say at 35 or 40 ° F. and uniformly so, not for an hour allowing a change. In such a room fruits, vegetables, eggs, fresh meats and butter may be kept during the hottest summer all through a season. Decay, decomposition or fermentation of any of these things may be prevented or at least delayed in a room that is kept at a uniform temperature of say 50 or 55°. There is more success in keeping the temperature uniformly low, than in a very cold condition but often warmer.

This cool temperature may be had in a rather shaded place on land facing northward and ten feet under ground, or almost any where under ground 20 or 30 feet. Drainage and ventilation are two essential conditions, as the air in the apartment should be pure and rather dry.

To build one of easiest construction, a little bluff hill is best. After locating the spot under which the room is to be built, allowing ten or more feet from the top of a seven foot story room to the surface, commence a shaft a foot or so lower than the floor of the proposed room and drive it about four feet wide by seven high to the back part of the room. At one side and below the floor of the shaft should be laid a four inch tile drain or box, carefully filled at joints and completely covered, so as to be a complete inward air as well as water passage, having an evenly graded fall of about an inch to 12 feet. A light fitting tile or box secured at the roof of this shaft and extending from the back wall of the room to the out end of the shaft and there turned upward in the air some 10 or 15 feet will serve as an air outlet and will operate with the under drain to keep the air pure in the underground room. With a damper it can be regulated according to the cold, hot, wet or dry condition of the weather.

The ceiling overhead of the shaft and room will require a top support unless it is soapstone or very solid clay and perhaps the side walls also if crumbly or sandy. Four by four inch posts, solidly set along the walls with four inch plate along on top of them, and on top of others as support posts in the room, inch plank ceiling completes the apartment, or the top and side ceiling may be of 6 to 8 inch saplings split in halves placed with flat side to the post or plate will answer even best for ceiling where timber is plenty. The shaft should have both outward and inner door both of which should be as nearly airtight as possible. No current of air be allowed into the apartment except through the pipe ventilators above noted.

The most convenient size for store room is 12 feet wide and long as needed, that is 4 feet on each side of 4 feet entrance shaft. If larger room is needed for marketing purposes, rooms may be run off in form of a cross on either side, leaving the shaft or alley space some 4 feet wide for a wheel barrow or hand cart use. The preservation of vegetables, fruit, eggs and butter, which may be much improved by use of some ice, until the farmer finds a convenient market day, would soon pay its construction, besides the luxury of having every thing in it to eat the year around, for the canned fruits will keep in it perfectly, besides strawberries, tomatoes and melons, a long time.

An apartment storage room some 30 feet below the surface may be constructed under dry ridge or almost level land that is absolutely free from seapage, by sinking and walling up a shaft well fashion by use of windlas, with rope to a "dumb waiter" or box to let down to and draw up things from the storage room and using a stairway or even a ladder as passage way down to and up from it. I venture to say that no farmer who once use such an apartment will ever be contented without one constructed in some way.

The Nitrogen Supply.

It is stated that the nitrate-mines of South America will become entirely exhausted in a score of years or so. If we want to use nitrogen in a quickly available form, we may after a while have to resort to the new product of the factories in Niagara Falls, Germany and other places, which draw nitrogen from the atmosphere and combine it with lime or other bases. As an Eastern paper ("American Cultivator") has said, however, "the time seems almost in sight when nobody will care to pay out much money for nitrogen fertilizer except for special uses. The humble clover and its relatives may render useless to the farmer both the nitrate-mines and the alleged process for making nitrates." The "Cultivator" seemed to doubt the fact of nitrate being manufactured from the air. This is a fact, sure enough, and any doubter can easily convince himself by ocular demonstration if he will come to Niagara Falls. But it is true enough, also, that the good farmer can easily get along, and most of them do get along, without a pound of purchased nitrogen. By sowing clovers and cow-peas or other Leguminosæ he puts a whole lot of little nitrogen-factories in operation right on or in the soil where the nitrogen is wanted. I like to use a little nitrate of soda occasionally for special purposes—as, for instance, on the asparagus-bed in early spring, when I desire to push early and vigorous growth, or on my early gardent beets, spinach, onions, lettuce, etc.—but I can dispense with it when I have to, and secure nearly as good results so long as I keep my ground rich and full of humus. Plenty of stable manure does it.

T. A. Lowder, a well known farmer, who lives two and one-half miles south of Albemarle, believes that partridges ought to be strictly protected by law. He remembers an incident told by a once prominent doctor in the county, that the doctor referred to became suspicious that partridges were cutting down his young corn. With gun in hand, he followed the birds to the end of a long row and killed both at one shot. Upon examining the craws of the birds he found them filled with cut worms and chinch-bugs. Mr. Lowder says that before the sports commenced killing out the partridges so much such a thing as a wheat crop being damaged by these bugs was hardly known. If true, then these birds should be protected.—Stanly Enterprise.

Cheap eggs are as good as cheap lamp-chimneys.



MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

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MACBETH, Pittsburgh.

Write Insurance at Home.

Wanted fifty young men in various sections to solicit Life Insurance in their own community. Good contracts to sell and tip top commissions for business.

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OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

CLAYTON.—Died on Oct. 31st, 1904, sister Mary Ann Clayton, wife of the late Thos. D. Clayton, at the home of her daughter, Mrs. William Maxwell, on the French Broad River in Transylvania county, N. C., aged 85 years, 5 months and 4 days. Sister Clayton's maiden name was Linster. She was born in South Carolina on the 27th of April, 1819. In her early girlhood she accepted Jesus as her Savior and Master, and was all her life a faithful and loving follower of the Son of God.

When but a girl her father moved to Henderson county, N. C., and her membership was transferred to Shaw's Creek M. E. Church, South, and later, after her marriage, she became a member of Oak Grove church, Transylvania county, in which fellowship and communion she passed away. She was married on the 8th day of May, 1842, to Thos. D. Clayton, by the Rev. F. M. Manning. Mr. Clayton was accidentally killed a few years after their marriage, and Sister Clayton lived a widow for just fifty years, dying on the fiftieth anniversary of her husband's decease.

In her early life Sister Clayton exemplified the life of the righteous man, as it is so graphically pictured by the Psalmist in Ps. 1: 3, "And he shall be like a tree planted by the rivers of water," &c. This is to me a most beautiful picture of "green old age," and in the life of Sister Clayton it meets its full realization. "Planted early by the river of life, her leaf did not wither." She outlived her allotted time and her added years, tho' more or less "labor and sorrow," so far as weakness of the flesh was concerned, by reason of the spirit, were years of great rest and joy. Sister Clayton adorned her profession of religion by living in godly simplicity, endearing herself by her sweet womanly graces to all her neighbors and friends, and it may be said of her, as was said of another noble mother, "Like the modest violet she loved the shade and she died in the faith of the Lord Jesus Christ without a shadow upon her name." She had strong characteristics, but was blessed also with feminine graces. She was domestic in her inclinations. Simple in taste and sweet and simple in manner, she devoted all her womanly gifts during a long life to the training of her children, and sought no honor but that which came from God. Her piety was free from all cant, and her Christian experience was like the flow of a deep, noiseless river, whose source was in living mountain springs.

Her favorite Scripture was the 14th chapter of John's Gospel. These beautiful words of comfort were on her lips like a proverb, and were the keynote of the harmonies of her soul. In her youth she laid in a fair stock of pleasant memories and had plenty to think about, much to admire, and many to love in the waning years of her life. No vain regrets embittered the retrospect, no sour disposition neutralized the sweets of the present life, and no forbidding views shadowed the ever brightening future. Hers was a golden autumn, like unto the season in which she departed, and her old age was indeed a beautiful Indian summer. As nature embroidered its shroud, on the borders of its tomb, so her life took on its loveliest hues when the autumn years brought her nearest to the winter of the grave. She longed to go home, and at last the summons came, and her wings were ready. It did not find her alarmed or unprepared. Living well she died well. As her pastor I am only the mouthpiece of those who knew her best. The funeral words of this good woman are said, and while praise is checked on my tongue by her own modesty of disposition, yet I hear a voice from heaven breaking the silence and refusing all restraint as it cries, "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them."

C. P. MOORE, Pastor.

MULLENS.—Susan Elizabeth Mullens died Dec. 4, 1904, at the age of 71 years, 3 months and 26 days. She was converted and joined the M. E. Church, South, in early life, of which church she remained an active, faithful and consistent member until death.

"Miss Lizzie," as she was familiarly known, never married, but lived in the home of her brother in law, John W Mullens, near Reepsville.

She had been afflicted more or less for several years, but not seriously. Her last illness was short, but fraught with much suffering, which she bore with patience and Christian fortitude. She was willing, ready and waiting to go. So bidding her friends and loved ones an affectionate farewell, she crossed over the river to be with Jesus in her heavenly home.

Her body was laid to rest in Bethel churchyard on the South Fork circuit amid a number of sorrowing friends. The burial services were conducted by the writer.

B. WILSON.

CANCER CURED BY BLOOD BALM.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

A Costly Mistake.

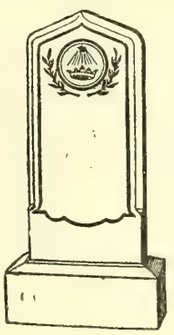
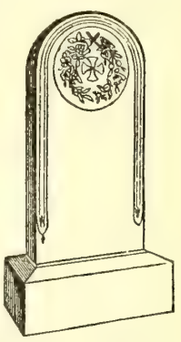
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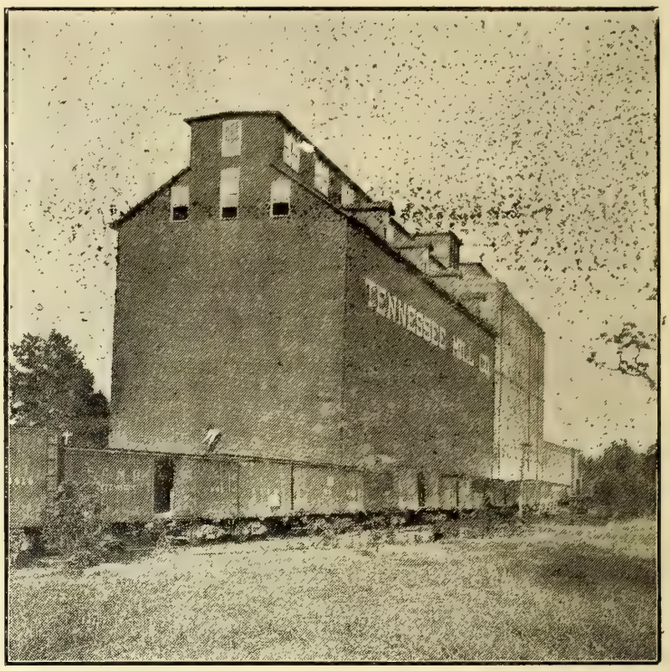
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HOW IT WORKS.

WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston, N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. **R. E. FOSTER, Actuary**
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NORTH CAROLINA

Christian Advocate

H. M. BLAIR, Editor. [Organ of the Western North Carolina Conference.] $1.50 Per Annum, in Advance.

ESTABLISHED 1855. GREENSBORO, N. C., DECEMBER 21, 1904. VOL. XLIX., NO. 51.

THE ANNUNCIATION.

St. Luke II. 9-14.



"Fear not: for, behold, I bring you good tidings of great joy."

BACK TO BETHLEHEM.

Ellen Douglas Masters.

The Sacred Eve is drawing near,
The Christmas snows lie white;
And we go back to Bethlehem,
To keep the Holy Night.

We watch with shepherds in the field;
The angels' song we hear,
Grown sweeter to our listening ears,
Re-echoed year by year.

We bow beside the manger-bed
With occupant so mild.
O heart of mine, fear not tonight!
He is a little child.

They move across the desert plains,
A phantasy afar,
The shadowy forms, the shining guide—
The wise men and their star.

But more than mystic dream and song
There yet remains to me,
Of that great night of long ago,
A sweet reality.

Peace and Good-will! The same sweet peace
My restless spirit stills
Of which the angels sang above
Those calm Judean hills.

AMITY, N. C.

CONTRIBUTIONS.

AUTOBIOGRAPHY.

REV. C. M. ANDERSON.

CHAPTER 2.

After arriving on the circuit and having a consultation with the officials of the church, it was thought best for me to secure license to preach. So I wrote home for my certificate of membership, and deposited it at Wesley Chapel, Wentworth circuit, and obtained license at the ensuing quarterly conference. We went to work in good earnest, held quite a number of revival meetings with very happy results. Many of the cream of that country were powerfully converted. Some of the happiest and brightest conversions I ever saw, or ever expect to see, who gave their names as probationers, to live and work for Christ, during these protracted services. All church-members at that time were received on six months probation, after which, if they felt that they were truly converted and intended to persevere in working out their salvation with fear, and to secure an everlasting inheritance in the world to come, they were received into full membership into all the privileges of the church of God. If, however, they failed to make use of their religious privileges, and "went back into the beggarly elements of the world," their names, after due admonition without the desired effect, were stricken from the roll without a church trial. This was the main advantage of probation as I understood it.

During these revival meetings, many things took place, which made a deep and lasting impression on my mind. We met about ten o'clock, a. m., in prayer meeting, had a sermon about 11 o'clock, after which we spent some time with penitents and such as were inquiring, "men and brethren, what shall I do to be saved?" It was distressing to hear the manifestations of deep agony under the influence of the Spirit of God; but it was truly interesting and grand to hear the shout of "glory" burst forth almost simultaneously with the breath of distress, as the soul listened to the sweet voice of the Son of God as he said, "Son, daughter, thy sins which are many are all forgiven thee." There is nothing so grand on earth as the "saving of a soul from death, and the hiding of a multitude of sins."

There was in the neighborhood of one of our meetings a family whose name was Rainy. (If this falls under the eye of a member of that family, they will pardon me.) There was quite a number of sprightly, amiable girls belonging to the family. One of them, in conversation with me, said that before she was converted, she had rather dance after good music than to eat the finest dinner she had ever seen, but "now I have no desire to dance."

At this same meeting there was an elderly gentleman and his wife in regular attendance, who lived only a short distance from the church. They were Primitive Baptists, but they had never been converted. I learned that his father, I think it was, fell dead on a ball-room floor. They seemed to be regular "society" people. These two people became very much interested in the salvation of their souls. The woman came to the altar of prayer as a penitent and a seeker of religion, while the man took his seat where he could see every movement she made, and hear every utterance from her lips. All of a sudden the man sprang from his seat, over the altar and fell on his knees by her side just as she gave vent to her feelings as she entered the realm of her glorified spiritual inheritance. Happy beyond description as she returned home that evening, she went to her domestic duties while her husband went about his work. In passing from one house to another Mrs. Roberson (for such was their name) heard an unusual noise at the barn. She dropped everything and went to see what it was. On reaching the stable door, she paused and listened. Mr. Roberson had fed his stock and falling upon his knees, was engaged in earnest prayer for his soul's salvation. She paused awhile, and he became more earnest, and she entered. About this time he arose seized one of his horses round the neck "rejoicing in hope of the glory of God." They became earnest workers in the church. When Sister Roberson died I do not know, but some years ago I saw an obituary notice of Brother Roberson's death in which it was stated that he had lived a Christian life and died a happy death. He became a steward and active member in the church, and died in the harness.

PAULINE HILL BROOKS.

REV. JNO. N. COLE.

The religious and the secular press have announced the death of this good woman. The end came on the 29th July last at the residence of her brother-in-law, Mr. M. S. Davis, Louisburg, N. C. She was in her sixtieth year. Louisburg was the place of her nativity. It was the home of her ancestors for many generations. Here she was reared in the traditions of a family of long and honorable standing. For the Lord began several generations ahead to produce the virtues that appeared in her life. She was the great-granddaughter of John King, Methodist pioneer preacher, a mighty man in his day, who had much to do in laying the foundations of Methodism and of Christian civilization in this country. She was the great-grand-niece of the celebrated Green Hill, minister, patriot, planter, treasurer of the Commonwealth of North Carolina in 1776. She was the daughter of the late Col. Daniel S. Hill and his wife, Susan Irwin Hill. The home of her youth was of noble rank that had a high social setting in a community of exceptional wealth and culture. Here her childhood was spent, and here she passed into womanhood in the midst of a life as pure and sweet and strengthening as was ever upon the earth. Rarely has a human spirit had a fairer morning or moved amid scenes that were happier or more inspiring; and rarely has a young heart chosen for itself so many of the excellent virtues. In that early hour, and in the beauty and freshness of her young life, she chose Jesus for her Lord and Savior and asked that his glorious image might be stamped upon the unmarked tablet of her heart. And faithful and true was the dear Lord in the answer He gave to her prayer. Her girlhood was innocent, unselfish, gentle, full of kindness, full of love. The young life in its opening glory revealed the pure atmosphere and the sweet light in which it had found its being. It was natural, and it was beautiful that, in after years when her task seemed finished in the places where God had appointed her to serve, she should return to these scenes of her childhood to end her labors where she had made her beginning, and to sleep at last with her fathers.

In 1879, she was married to Rev. Dr. John R. Brooks, student, author, minister of Christ, and a member of the North Carolina Conference, M. E. church, South. Never was a minister more happily mated. It was my privilege and heaven's kindness to me to become acquainted with Doctor and Mrs. Brooks about twenty years ago. Our acquaintance soon ripened into a friendship that has brought me great gain. Plutarch said of his brother, Timon: "Though fortune has on many occasions been favorable to me, yet I have no obligations to her so great as the enjoyment of my brother's invariable friendship and kindness."

After the same manner I can say that there have come to me few blessings that have so enriched my life as the friendship of Doctor and Mrs. Brooks.

Of Mrs. Brooks, it may be said that she possessed almost every qualification for a life of large and effective usefulness in the kingdom of God. She was an instrument prepared of the Lord. "We are His workmanship, created in Christ Jesus unto good works." It was after that pattern and bearing the marks of divine workmanship that Mrs. Brooks was fashioned. The Lord gave her an attractive personality. She had all the marks of that true refinement that is essential to all high service. She had an intellect that was always sane in its processes of thought and that always held her to the path of wisdom. She had a heart that found its happiness in doing good. Doing good was the passion of her soul—it was the bright dream of her life. Ah! what kinship she had to her Lord! "Created in Christ Jesus unto good works!" This was the Corinthian pillar in her character. Her mind was always active in plans for doing good. She thought upon her Lord's business, and was never happier than when her Lord opened to her some door of usefulness and of mercy. In the fields in which her husband was appointed to work, she was always his help-meet and co-leader of the hosts of Israel. The good women in every community where she lived found in her true leadership and the loftiest inspiration to service. I never saw her when I was not impressed that she was under the constraint of the love of Christ. Her one business was to do good. In her home, in the Sunday-school, in the Woman's Foreign Missionary Society, in the Woman's Home Missionary Society, in Rescue Work, in visiting the sick and in helping the poor, she found the appropriate service and the fields white unto the harvest that her soul loved. In the sacred precincts of her own heart she kept nothing that was dark or ugly or sinful. Satan held no seat there. She was incapable of revenge. She had no bitterness toward any human spirit. Her heart forgave a wrong before forgiveness was asked. She could not hate anybody. She thought no evil. The blessed Christ walked in the garden of her soul. He was its keeper; Truth was the light of it; Love was the law of its life; and all things sweet and beautiful grew there.

When I think of Mrs. Brooks, I think of the beautiful things, I think of the things that are pure and of the things that are just, and of the things that are lovely and of good report. Her name calls me at once out of the world of coarse and rude things into that world of refinement and grace where God's elect dwell and where nothing that defileth shall enter. Men would never think evil thoughts, there would never be another ugly thing to mar the life of men if they could always be in the presence of such spirits as she

was. Her pure spirit forbade the approach of sin. When she was present the leprosy of sin dwelt without the camp.

Ah, how uplifting have been the hours that I have spent in her presence! What discourse of heavenly things, what interchange of thoughts and plans about the Lord's kingdom! What social pasttimes that brought rest to tired workers and that inspired to larger service! What strengthening fellowship was in those happy hours! How real heaven was and how true the truth was when I heard of either from her lips.

Her removal from the tasks of earth is a distinct loss to the ranks of God's workers here. We can but believe that the dear Lord has advanced her to higher service in the principality of the skies.

I do not wonder that the evening with her was clear and full of the peace of God, and that the voice that called her awakened no fear because it was the voice of her Lord.

A CHRISTMAS MESSAGE.

Mrs. Ellington welcomed her friend with cordial pleasure into the tastefully furnished parlor of her pretty new house, and after awhile called her attention to several pictures, "copies of the old masters," she explained, "which she enjoyed very much, especially that beautiful picture of the Nativity by Correggio." Then she talked of other matters of household and society interest until her friend interrupted her by saying: "Before I go I must tell you a pathetic little story and ask your help. Last night there came to our town a poor young woman who, after trying vainly to get a place to stay, slept in a cow barn, and her baby was born in one of the stalls."

"Oh how dreadful!" exclaimed Mrs. Ellington.

"Yes, I thought you would be sorry for her, and I wondered if you would be willing to have her moved into your house."

"Have her moved here?" Mrs. Ellington shrank back with surprise, and said, almost indignantly: "I am sorry for her, but how could I put a woman of that kind in my nice spare room? Besides, I am expecting some friends to spend the Christmas with me. And think of the world of trouble it would be to take care of her and the baby. Why did she go traveling around at such a time? There must be something wrong about her, and my husband says we should not encourage such people. Whatever made you think I would be willing to take a creature like that into my house!" There was a ring almost of anger in her voice as she asked the last question.

Her friend answered her quietly and sadly: "I did not expect it, dear, and perhaps I have made a mistake—yes, now I remember it was not to this town last night that she came, but more than nineteen hundred years ago this incident happened in the little town of Bethlehem. It was there a young mother laid her newborn babe in a manger because there was no room for her in any house." The speaker's eyes were lifted to the picture of the Nativity. "Yes, poor Mary! I suppose all the spare chambers were ready for guests, for it was near Christmas, you know, and of course you would have been a world of trouble in any house. The people thought, doubtless, that you ought to have stayed where you came from."

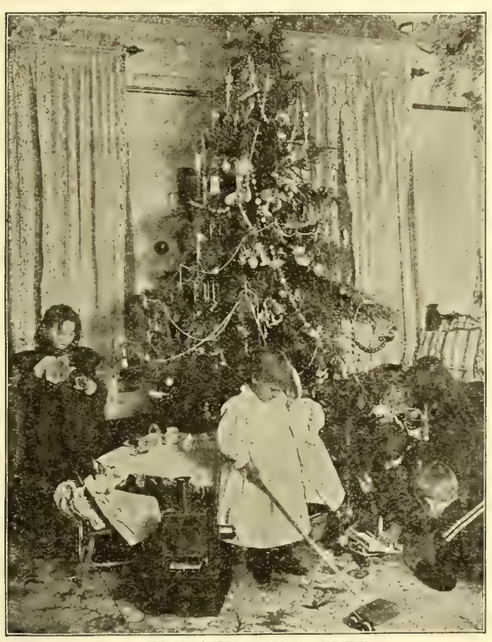
Mrs. Ellington listened with wide-open eyes and deepening color.

"Of course, that was very different," she exclained. "Any one would have felt honored to have given shelter to that mother and her holy babe."

"They did not appear so different, for the glory He had with the Father was veiled by his humanity, and, strange to say, in after years He did not think they were so very different. He left a message about it for you and me, thinking we might, with our present knowledge of Him, feel glad and honored if we could serve Him. He said: 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.' "

Mrs. Ellington sat silent for a few moments; then, lifting tear-dimmed eyes to her friend's, she said: "I thank you for my Lord's message. I wish what you said of the poor mother and babe being in our town were true, that I might bring into my home and care for His representatives."

"He has other little ones, my friend; seek them, and through them serve your Lord."—Our Homes.



THE CHRISTMAS TREE.

SOME CHRISTMAS THOUGHTS.

With the approach of the "Christmas Gift Season" why not retain some of our sober senses in the matter of expenditures for useless and extravagant presents? There was a time when simple tokens of kindly remembrance of relatives and friends, at this glad season, were acceptably exchanged, but this has become a generation of spendthrifts and where pennies were once sufficient—mingled with a wealth of sincerity and love—today not merely dollars but many golden eagles, must be paid out only to protect oneself from the suspicion of stinginess. Too many people have begun to put a price on love, to be paid by check, "net cash in ten days," and too often there is no sincerity in the practice.

Even children are taught from their days of Santa Claus worship to expect extravagant toy trinkets, ranging from imported mechanical miracles to diamonds and automobiles, when their grand-parents, at the corresponding age, were far happier with a ginger cake doll, a stick of candy and a bag of nuts.

It is not always possible for the giver to make her own presents for her friends—time may be too limited—but better a trifling present into which some personal touch has gone, than a car load of ready-made, store-sold tributes to the gods of Vanity and Cowardice.—Home Magazine.

* * *

"Never allow a gift to depart on its way, no matter what trouble, self-denial, chagrin it has caused you, without sending with it some thought of special good will.

"Never make a poor present to a poor person because he is poor, nor a rich present to a rich person because he is rich. The injury done your own character will never be outbalanced by the pain of any labor it has cost you to pay so poor a compliment.

"If you feel under obligations to certain people, never take Christmas for paying them off, unless you can infuse into the gift you send some other spirit than the one expressing a quid pro quo.

"Never make a present simply that you may return one made to you the year before. Otherwise you are only discharging a debt, and that operation is better performed on a different day. Christmas was meant for paying dues of another kind.

"When perplexed in a choice of gifts for those whose particular needs are not known to you, choose something which you wish that some one else had given you. It will be sure to be just the thing which that other person wants."—Harper's Bazar.

* * *

In seeking to observe the true spirit of Christmas by giving to those who need, rather than merely to personal friends, let us not undervalue friendship. Jesus had special friends, and at the same time was a true friend to everybody. It is worth while to spend money for things which can not be seen with the eyes. The quickening of sympathy, the strengthening of friendship, the enlarging of love, the development of unselfishness—all are worth more than money and if the giving of tokens of affection can increase these things, the money is well expended. It is the money spent merely for the gratification of pride or appetite that is wasted.—Selected.

* * *

The Christmas tree is supposed to have originated in Germany, but such is not the case. In reality the Christmas tree is from Egypt, and dates from a period long antecedent to the Christmas era. The palm tree is known to put forth a shoot every month, and a spray of this tree with 12 shoots on it was used in Egypt at the time of the winter solstice as a symbol that the year was complete. Egyptian affections of an early date still linger with the Christmas tree. The first Christmas tree was introduced into England and thence into America by some German merchants who lived in Manchester.—N. C. Baptist.

* * *

Watch, lest those duties of kindly benevolence which God puts in the way of all be left unnoticed, unfulfilled, while each one doubts whether it can be his business to step forward and meet them. Watch, for we know not how soon our means of earthly usefulness, our opportunities for faithful service of God on earth, may end.—J. Edwin Odgers.

Our Correspondents.

Home Mission Department.

[The following matter was furnished for this department by Mrs. M. J. Branner with request that it be inserted this week. The department being already full we insert this among the correspondence matter and hope the good sisters will read it carefully, and begin the New Year with some more definate plans for Mission Study.—EDITOR.]

UNITED STUDY OF MISSIONS.

At the International Conference of Woman's Board held in 1901, a committee of five were appointed to outline a course of united study on missions. This committee stood for each of the churches: Methodist, Baptist, Presbyterian, Congregational and Protestant Episcopal.

The books adopted by them for this are: Via Christi, by Louise Manning Hodgkins; Lux Christi, an Outline Study of India, by Caroline Atwater Mason; Rex Christus, an Outline Study of China, by Dr. Arthur Smith; Dux Christus, an Outline Study of Japan, by Dr. W. E. Gupps; and Christus Liberator, an Outline Study of Africa, just now ready for delivery. Any of these books may be obtained from the Secretary of the Board.

An exchange says: "The great success of the plan of United Study of Missions is shown by the fact that since September, 1901, the publishers have sold upward of one hundred and twenty thousand copies, and forty Boards are using them."

There is no better time to begin a course of study than the fall and winter months when every one is rested by the summer holidays and the attendance is increasing. Get your books now and outline your work for the next year.

WHY A READING COURSE AT ALL?

Because our minds are so created that they must feed on something, and what they feed on influences all their thoughts. No man would dare to run a locomotive in ignorance of its mechanism. Shall we take our places in this great system vnd undertake to engineer souls to the Eternal City, knowing nothing of the track nor of the machinery of the movement we seek to advance? We need the Reading Course to help us equip ourselves for intelligent and successful serviee.

WHAT ARE THE BENEFITS OF OUR PRESENT READING COURSE?

The Book of books is the foundation of it all. The Harmony of the Gospels, Torrey's How to Study the Bible, Stalker's Life of Christ and his Life of St. Paul show us the need of our own hearts and the hearts of our sisters whom we wish to help; they show us how to satisfy that need in Christ, and inspire us by the wisdom and the example of this great apostle. Mrs. Bancroft's book on Deaconesses, Friendly Visiting Among the Poor, Child Labor, and Jesus Christ and the Social Question, all teach us in regard to the great questions to which we should be vitally related, and for our attitude to which, both in thought and action, we are personally responsible to God.

As Home Mission women, we must know all about our own work. If we will read our own Annual Reports, our monthly leaflets, and our own great little paper, Our Homes, apparent mysteries and complications will vanish. Our work is simple when we know it.

HOW SHALL WE USE THE READING COURSE?

Conditions and circumstances vary. In some places the books bought by the Society or donated by some generous member can only be passed from one to another. In some places circles may be formed. Use the books. If possible, form circles or clubs. Marion Harland says: "She who establishes a woman's reading club in an agricultural district does more to check the deadly dullness of farm life and the much-talked-of progress of farmers' wives to the insane asylum than all the doctors or medical journals in the land. A changed current will flow over the cook stove, the dish pan, and the ironing board, like cool airs from heights above." This is true in a measure of women in every sphere of life.

HOW SHALL CIRCLES BE FORMED?

Organize, even if you have only three members. Three good members are better than twenty-five indifferent ones. Elect a president and a secretary, and a leader who shall serve one or three months. Let the president preside at the meetings of the circle and create an interest in the work. The secretary will keep the roll of members, announce meetings, and, if desired, keep the minutes. The leader is responsible for the circulation and reading of the books during her term of office, and for the programme. She is not expected to do the work of the programme herself, but to secure others to do it. The best leader is not the most brilliant woman, but the woman who most develops the interest and cooperation of all the members of the circle. At each meeting announce the programme for the next meeting. During the interval see every one who is on the programme personally, and, if possible, see that all members have read the month's lesson. Limit the topics to five minutes; have talks instead of papers; give all something to do; vary the programme; sometimes let the members respond to roll-call with quotations from the book being studied or from some author writing on a kinderd subject; use tact in drawing out the members' thoughts about what they have read; have often a five-minute talk on "Current Home Mission Topics," gathered from Our Homes and elsewhere. A ten or fifteen minutes' parliamentary drill, with Roberts' Rules of Order as a guide, would prove interesting, and before long would bear good and much-needed fruit in the regular monthly, district, and annual meetings. Do not allow the meetings to be long or tiresome.

We must learn and know our work. One of seven definitions of sin given by an unknown writer is, "to be ignorant when we might have known." May this phase of sin be no longer charged to the women of Southern Methodism!

Rev. T. W. Watts and family, of Burkehead, Winston, were pounded by their congregation last week.

A Matter of Health

There is a quality in Royal Baking Powder which makes the food more digestible and wholesome. This peculiarity of Royal has been noted by physicians, and they accordingly endorse and recommend it.

ROYAL BAKING POWDER CO., NEW YORK.

"Thou Canst not Tell Which Shall Thrive."

Should the poorest soldier be discouraged if Jesus is his Captain?

Should any mother struggling to train up her children for the Master, no matter what conditions may surround her and block the way, if she depends upon the Lord for help, should she be discouraged?

* * * *

Over in Yadkin County almost hidden among the trees growing around a beautiful baptist church, is a little log school house.

Back in the year 1888 I was told there were fifteen government distilleries in that school district. Imagine if you can the sad mothers and the neglected children, or the feelings of the teacher when as her pupils came trooping in, would come with them the odor of whiskey, or her predicament the day an angry drunken father came cursing and staggering in to "put a stop to the whole thing."

Often when the day was done and the laughter of the children died away in the distance, that teacher would close the door and burdened with the responsibility of it all, would kneel there among the empty benches and ask the Lord for help. Or, walking homeward as the shadows fell, would pray every step that the Lord through all the tangled ways would be her guide, keeping her and the children as he alone can keep.

(Those dark days for that community have long since passed and this writer is glad, for a better, kinder people cannot be found.)

* * * *

During the W. N. C. Conference in Charlotte a few weeks ago a plain, old teacher sent for one of the young preachers.

"Did you want to see me?" said he.

"Yes. I once taught school over in Yadkin and no where else have I ever met any one with your name; and I've just been wondering if you could be one of those little boys that used to go in and out"—

"Oh," he broke in, "are you Miss ———, my old teacher?

"I used to be," said she. I'm so glad I've found you.

"Well, well! I'm that veary devilish ——— ———!" Naming one of the brightest and most mischievous of those boys.

"Do you remember my little speech I used to say Friday afternoons? Do you remember how you and my mother managed to buy me a new Geography? Do you remember."———

* * * *

How much more the Lord does for us than we ask!

* * * *

That good mother has gone to her reward, but as her son goes in and out among his people as pastor, her life will follow him helping him to be strong in the Lord his mother's God.

MRS. GEO. D. HERMAN.

Shelby, N. C., Dec. 10th 1904.

Trinity College Notes.

College Exercises will be suspended Thursday afternoon, December 22, and will be resumed Wednesday, January 4th. The mid-year examination begins Thursday, January 19, and will end February 1st.

Saturday evening at 8 o'clock in Craven Memorial Hall there will be held the annual debate between the Columbian and Hesperian Literary Societies. The Columbian Society will be represented by J. A. Morgan and S. B. Underwood; the Hesperian by W. G. Jerome, and C. R. Warren.

The December number of the Archive is a Christmas number. The cover is a very artistic one, and the whole issue reflects great credit on the Archive Staff. The table of contents is:

Peace on Earth (Poem),—A. G. Moore; Some Christmas Stories,—Edna Clyde Kilgo; The Christ (Poem),—C. T. Hancock; Her Christmas Gift,—Robert Monroe; Under the Mistletoe (Poem),—A. G. Moore; The Four Bachelors,—H. E. Spencer; The Snow (Poem),—N. S. Ogburn, Jr.; Christmas in the Air,—S. B. Underwood; "The Sin of David,"—A. B. Duke; Please (Poem) F. W. Obarr; Christmas Scenes,—A. G. Moore.

The Young Men's Christian Association is raising a sum of money to send

as a Chrismas gift to Mr. Kugimiya, a Japanese student who graduated at Trinity College in June 1903. Mr. Kugimiya is now doing a great work in Japan. He is not supported by any missionary organization and this gift is an expression of the appreciation of the college community of the great work he is doing.

The Class of 1900 has donated to the Library an excellent statue of Minerva. All the parts of the statue are now here, and it is placed in the balcony of the Library. This gift is very highly appreciated.

Granite Falls Station.

No pastor ever served a kinder or more appreciative people than we served last year, and when the time came for us to bid them farewell our hearts were sad. May the richest blessings of heaven ever be theirs.

The good people of Granite Falls welcomed us warmly and cordially. The parsonage was comfortable, a warm fire glowed upon the hearthstone and a bountiful dinner was spread upon the table. Our people have already won our hearts by their many kindnesses. The outlook for the year is encouraging. Our church cannot be completed until spring because of the severe winter weather. When it is completed we will have a handsome building—a church of which the people can be proud. Our good Lutheran brethren are still kindly letting us use their church. We are gladly pressing forward in the work of the Lord, thanking God for the victories of the past and looking to Him to give us glorious victories in the future.

Truly,

WALLACE R. EVANS.

From Rev. D. H. Comann,

DEAR BROTHER BLAIR:—Please say to the brethren that by permission of my P. Elder Brother J. H. Weaver I offer my services to any of them during the year. Many of them asked my sevice the later part of last year when my time was already taken up in the Eastern Conference. I could not therefore come to them. Most of my success has been in the winter months on Stations and Circuits. I want to put in all my time to the glory God. First requests, first served. I have a series of Bible reading on the doctrines of our Church and the Spirit of God has signally blessed them to the church wherever I have given them and incidentally sinners have been converted under the doctrinal preaching.

Yours in the service,

D. H. COMANN.

El Bethel and Salem.

We have been very warmly received by the good people of El Bethel and Salem. Upon our arrival at the Parsonage we were met by a number of the excellent ladies of our church, who brought with them such things to eat as were pleasing to our appetites. The people here have prepared an excellent Parsonage for their preacher, and they certainly know how to make their preacher feel at home among them.

This is our first appointment and we trust by the grace of God we may be a profitable service to the good people here,

M. B. CLEGG.

Southern Mills, an industrial journal, has been removed from Charlotte to Greensboro.

Conference Notes.

Rev. J. E. Gay, pastor of the Spencer Methodist church, has been suffering from a badly inflamed eye, but is much better.—Salisbury Globe.

Rev. J. Thos. Strader, a local preacher on Wentworth circuit, has taken charge of Ware's Chapel. We hear his opening sermon well spoken of.—Webster's Weekly.

The many friends of Rev. Mr. Steele will be sorry to learn that ill health was the cause of his failure to fill his appointments at Bethel and New Hope last Sunday.—Wadesboro Messenger.

Members of the Methodist church and friends of Pastor C. M. Campbell will be sorry to learn of his continued illness. One and all wish him an early and entire recovery.—Davidson Dispatch.

There seems to be a general rejoicing among the Methodists here over their new pastor, Rev. T. E. Wagg. They certainly are to be congratulated on being so fortunate as to secure him. —Concord Times.

The Winston Sentinel last week had this note refering to Kernersville circuit: Rev. James Wilson, formerly of Statesville, has been appointed to take the work assigned Mr. Sikes. He filled his first appointment there Sunday.

Mr. Frank Crawford, student at Randolph-Macon school at Bedford City, Va., spent last night here with friends and left today for Reidsville to visit his parents, Rev. and Mrs. L. W. Crawford, during the holidays.—Daily Record Dec. 16th.

Rev. J. W. Kilgo, of Spartanburg, S. C., preached in the Methodist church here Sunday morning and night. He was on his way to attend the South Carolina Conference, which convened in Florence Monday.—Wadesboro Messenger.

The Wharftown correspondent of the Wadesboro Messenger and Intelligencer says: "Rev. Mr. Hales, the new Methodist preacher, delivered his first discourse at old Concord church last Sunday. The people turned out well and he made a good and lasting impression.

Rev. W. W. Royall, D. D., of the Virginia Conference recently making his home in Reidsville, and serving as General Secretary of Missions for that conference has removed to Bedford, Va., where he was appointed at the recent session of the Virginia Conference.

The new Methodist minister and wife were welcomed into our midst by a reception given by the members of his church, at the home of Mr. and Mrs. W. H. Moring. The event was very much enjoyed by all. Mr. and Mrs. Sherrill are already loved by every one.—Asheboro Cor., Charlotte Observer.

Rev. Dr. Winecoff, the new pastor of Central Methodist church, has made a fine impression. He has only been here for about ten days. His sermons on the past two Sabbaths have been entertaining, instructive, forceful and spiritual. A scholarly man and a magnificent preacher. Our people are delighted with him.—Mt. Airy special to News and Observer.

Rev. W. M. Biles, the new pastor of the Spray M. E. church, has taken charge of his work, and has made a very favorable impression upon all who have met him. We believe Conference made no mistake in selecting him for the Spray church, and predict for him and his charge a year of great achievement.—Leaksville Gazett.

Rev. Dr. S. B. Turrentine, the new presiding elder of the Greensboro district, has moved his family to the district parsonage on Summit avenue opposite Mr. Howard Gardner's home. Rev. Dr. G. H. Detwiler, the new pastor of West Market Street M. E. church, will not move his family to this city from Charlotte until after Christmas.—Daily Record.

The Lenoir correspondent of the Charlotte Observer says: Dr. and Mrs. C. C. Weaver, of Davenport College, recently entertained the members of the faculty, together with the trustees and their wives, making a most cultured and agreeable company. Tempting refreshments were served during the evening and the occasion was thoroughly enjoyed.

MARRIAGES.

JOHNSTON–HOOVER.—At the home of the bride at 3:30 P. M. Dec. 14th 1904. Mr. Zeb Vance Johnston of near Elmwood N. C., and Miss Katie Hoover, of near Troutman N. C., A. J. Burrus officiating.

ELLIOTT–BRADFORD.—By the same at the Methodist Parsonage in Troutman N. C. at 3 P. M. Dec. 15th 1904. Mr. Thomas Elliott and Miss Ester Bradford. Both of near Eufala N. C.

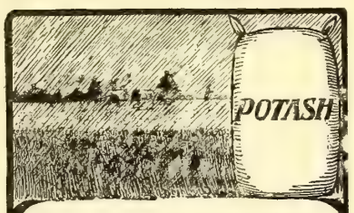
WATSON–CRAVEN.—In the parlor of Clegg's Hotel, on Nov. 23rd 1904, Mr. Robah N. Watson, to Miss Stella Craven, both of Greensboro, N. C., T. B. Johnson officiating.

PAYNE–YOKELY.—Married in Central church, Mount Airy N. C. Nov. 22nd 1904., Miss Sadie Yokely and Mr. Thomas Payne, Rev. F. L. Townsend the retiring pastor, officiating. Miss Yokely was a leading member of a most excellent choir in Central Methodist church, and Mr. Payne is a promising young manufacturer of Monroe. Both those young people are of good Methodist parentage and carry with them the congratulation and best wishes of a host of admiring friends.

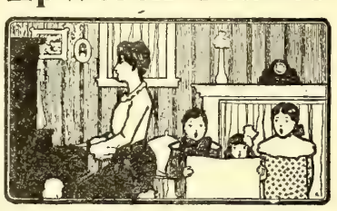
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FROM REV. H. L. ATKINS.

DEAR ADVOCATE :—Perhaps a few lines from me will be of some interest to my good friends in N. C. I speak positively as to friends there; for the history of the past few weeks, if there had been nothing before, leaves no doubt that I have many sincere friends in N. C. If my vocabulary permitted I would here express my appreciation and gratitude for your many kind expressions, as well as your unasked, and let me say unexpected: for I had not felt that I deserved such honor and help from my brethren—and almost unheard of generosity. But words fail me. I can only say a deep sense of gratitude and appreciation is burning in my heart, and I hope your kindness may be blessed of God to help in the restoration of my health, so that I may serve again the church we all love and through which God has so blessed us and ours.

It was most painful to me to leave the State only two days before the convening of our Conference. For nearly seven weeks I had been pushing on conscious of my serious condition, and advised by my physicians to hurry at once to the west, yet somehow hoping that I might finish my year's work, be with you all at Conference, move my family home, and spend a few days with my aged parents before starting. But a little overwork the 4th and 5th Sundays in October—preaching twice on each of those days—seemed to start the disease anew, and I saw that I had to change climates, or go down in bed. So about the 3rd of November I got Rev. D. F. Carver to write for me and began making out my conference reports and recommendations. From then till the 8th, by the help of Bros. Carver and Hoyle, I was enabled to get things in such a condition that I felt that I could let loose; at any rate, I saw I had it to do. So after voting, and winding up matters the best I could, on the evening of the 8th, leaving my heart in North Carolina, and letting my hopes anchor in the world beyond, I turned my face toward the great West. A kind providence held me up during the last few days at home. The evening I left I was able to eat supper with my family; but I was hardly in the bus starting for the depot before the nausea from which I had been suffering became almost unbearable, and by the time I reached the station my stomach was empty, and I was almost prostrate. I was thankful that my people did not know just how weak and sick I was when the train pulled out.

I had planned to travel as little as possible at night. My first night was spent at Blacksburg, S. C. Taking the morning train on Southern's main line for Atlanta, I reached that city about 4 o'clock P. M. and was met at the station by Mrs. C. W. Byrd and William. Dr. Byrd was filling an important engagement. I spent a night and a day at Dr. Byrd's. The Dr. and his wife omitted nothing that could make for my comfort or pleasure while there. I had some business with the officials of A. & W. P., L. & N. & S. P. Railroads, looking to rates, stop-over privileges, etc. As I was very weak Dr. Byrd took this in hand and did it all for me. He also drove me round to Bishop Candler's and to some extent over the city. We found the good Bishop at home, and most pleasant and obliging. My business there was to get letters of introduction to the brethren in the West. The Bishop seemed to take pleasure in giving me the desired letters, and made them much more complimentary to myself than I expected, and when he had finished, he pleasantly remarked, "Now Bro. Atkins, I have said some nice things about you, and if you go out there, and do as Bro. ——— did, go to a bull fight on Sunday, it will ruin me." Whereupon I promised the good Bishop not to attend bull fights on Sunday. So I am debarred that privilege, though they have them in easy reach of my boarding place every Sunday.

I want to say as I referred to the Rail Roads in this letter, that while it is true that they have no souls, etc., it is also true that Rail Road officials know how to be exceedingly obliging. From Shelby to El Paso, on the Southern, A. & W. P., L. & N., and P. S. I found nothing but the greatest courtesy at the hands of all from General Passenger Agents, through Pullman and regular conductors to porters. When I came to my journey's end I wondered why so many people are always abusing Rail Roads. I spent Conference Sunday in San Antonia. Here I first noticed a change in the atmosphere. Something about the atmosphere made it feel like balm to my lungs. I went out and sat in Travis Park till just the time I supposed the preacher would be ready to begin preaching, and then slipped into Travis Park church and heard a good sermon by Dr. Lamar, one ofour book agents.

Crossing the high atitude between San Antonia and El Paso made me so nervous and sick that I was ready for the bed when I reached here. I am glad to say however, that I have improved some since I came. Am still fearful that this atitude here is against me; yet I am gaining in weight, have much less fever, and my cough is better. Indeed so far as I can tell the disease has made no progress since I came here.

Later I hope to write of the kindness of our Methodist preachers here, Bros. Gibson of Trinity, Manstan of our Mexican mission here, and Dr. Fench, the P. E., who is traveling a District larger than all the state of N. C.

For the present I must close.

Always and cordially,

H. L. ATKINS.

El Paso, Texas.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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Best bull, over one and under three years old, first premium, $5.00.

Best heifer under one year and over six months old, first premium, $5.00.

Best heifer two to four years old, first premium, $5.00.

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Boar, two years old and over, first premium, $3.00.

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Sow two years old and over, first premium, $3.00.

Sow one year old and under two, second premium, $1.50.

Sow six months old and under one year, first premium, $2.00.

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The Quiet Hour.

Alone with God.

PEARL KING STEVENS.

Alone with God! the midnight watches keeping,
Alone with God, while all the world is sleeping,
I seem to hear while thus he speaks to me,—
"Fear not, my child, I will abide with thee."

Alone with God! I hold communion sweet,
And all my burdens lay at his dear feet;
I tell Him of the struggles through the day—
He gently whispers "Lo, I am the way!"

Alone with God! the aching heart finds solace there
He ever lends a listening ear unto the faintest prayer.—
For oft in visions there appears to me
The dreadful cross—the awful Calvary!

Alone with God! he bids my sorrows cease,
And to my soul He sends the sweetest peace;
And then in perfect, trusting love I rest
Alone with him who ever knoweth best.

The Pearl of Trust.

The story of the famous pearls of the Archduchess Rainier is familiar to many. In a kind of cage cut out by divers in the face of a cliff under the windows of the castle of Miramar, at a depth of eighty feet below the surface of the sea, are, it is said, some of the most magnificent pearls in the world. But they had been left unworn for a long time, and lost their color. Experts who examined them prescribed a "sea tonic" in the form of a prolonged immersion in sea water, in the very depths of the sea, as the only thing to restore their brilliancy. The experiment has been tried for several years, and the jewels are fast regaining their original splendor. The pearl of trust often dulled and dimmed by being left unworn; the only way to restore it is to let the heart sink deep in the "ocean fulness" of God's love and mercy till all the brilliant hues of joy are back again. We can so let our thoughts dwell on God's thoughts of kindness toward us that trust cannot help shining and sparkling till our very face and soul are radiant. Sometimes God hastens the "treatment" by letting "waves of trouble roll," till beauty and luster beam again. The great things is to dwell deep in the thought of God's love and goodness.—Pilgrim Teacher.

"Rock of Ages, Cleft for Me."

There is no greater hymn, perhaps, in the language; there is none more universally familiar. It has been the comfort of thousands in their last hour; when many years ago a ship sunk in the Bay of Biscay, a man who was saved was asked what the passengers were doing. He said that the last he heard was "Rock of Ages," sung by all who could sing. In multitudes of cases, in joy and in sorrow, in times of danger and amid scense of peace, it has been the language of the heart.

And yet, familiar as it is, and precious as it is, possibly there may be those to whom it is not quite clear what Toplady meant by the figures in the first two lines of the hymn. In Isaiah 26:4, is the expression "everlasting strength," but the marginal reading is "rock of ages." It is probable that the poet got his imagery here. But to the writer the real meaning has been brought out with beautiful clearness since reading of the circumstances under which the lines were written. There is, not far from the place where Toplady used to serve as curate in charge, a great rock rising up by the side of the road. In the midst, as it were between two massive towers, is a deep cleft. One day in passing he was driven into the shelter of this cleft to escape the fury of a thunderstorm, and it was while waiting there, it is said, that he composed this great hymn.—Indian Witness.

Smile.

The young woman had been working in an effort to meet a trying situation. She was perplexed, and scarcely knew which way to turn. In her anxiety a friend of former years called at the office. Formal greetings were exchanged, and after a few moments the caller said:

"Miss Brown, will you do something for me?"

"Why, certainly, if I can," was the reply,

"Smile."

The worried look immediately left the face, and the humor of the situation was at once apparent, and it was also contagious. During the remainder of the day, when the duties were exacting and close application brought back the wrinkles, the request of that friend came again to mind—"Smile!"

I am not sure but this would be a capital motto to put over our desks. It would make the work easier, and certainly it would make people near by happier.

A young woman of my acquaintance went to room with an elderly couple, who at once nicknamed her "Sunshine." During all the time of her stay there, if doubts came up, or angry thoughts came into her mind, her beautiful nickname served to banish the clouds, and sunshine came back again. It was the contagion of cheerfulness which brightened the day for all around.

Over the desk of another friend of mine hangs this motto: "Don't Worry, but Work." And here is another cheeful worker, who always goes at her task with a bright face. Work is hard, but how much harder it is under a threatening cloud—and the clouds are not all in the heavens, either. Indeed, the most depressing ones are sometimes in our own faces. "Smile!" —Baptist Union.

Keeping it to Ourselves.

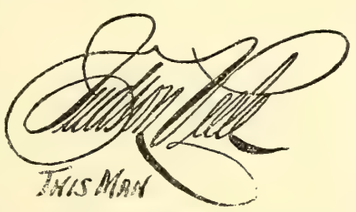
Those who have the heaviest burdens to bear, talk least about them. It is the younger ones—younger in years or in experience—who think their load is a little heavier than any one's else. The real burden carriers have not time or energy to waste in talking about their burdens. Their chief interest lies in accomplishing, not in publishing abroad their hardships. The presidents of the United States, of whatever party they may be, have hardships and burdens that perhaps equal those of the average man or woman; yet presidents say little about that phase of their work. The very dwelling on the hardships or unpleasant features of one's work increases those hardships. They thrive under the cultivation of talk. No one's burdens are too heavy. We are not bidden to add our burdens to our brother's; we are bidden to bear his, and by so doing we shall lighten our own.—Sunday-School Times.

Only a Sojourner.

The next time you are in London, if you go along by Hyde Park yonder, look at the second house by the gate; it belongs to Lord Rothschild, who is perhaps, the richest man in the world. Look at his house, look at the marble pillars in it, and at the cornice yonder; there, at the end of one of the cornices, it is unfinished. He is an orthodox Jew; and every Jew's house, according to tradition, has some piece unfinished, to bear testimony that the occupier is but a pilgrim here; that he is looking, like Father Abraham, for the "city that hath foundations;" and there the unfinished cornice of the Jew says, beautiful as it is: "This is not my home; I am traveling to eternity." Soul, in your business leave the marble cornice unfinished. Let it be seen at your work that it is not all work; that though you are toiling day by day for the daily bread, yet you are traveling free to the eternal home. Oh, lay hold on Jesus; he has come to set you free! Arise, for thy light has come!—Christian Scotsman.

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Office: 108½ West Washington Street.

A MISTAKE CORRECTED.

In the advertisement of Mr. Wm. C. Geraty, of Young's Island, South Carolina, we have quoted Cotton Seed of the Long Staple variety at $1.20 per bushel, whereas it should have been $1.25. Let those interested take notice that the price is $1.25. All our readers who are interested will find Mr. Geraty all right, and ready to do what he promises.

ADVOCATE CAMPAIGN.

We have sent out the lists of subscribers to all the charges. If any pastor has failed to receive his lists, we request that he notify us at once. The campaign for new subscribers is now on and is to continue till we secure 2,000. The report of the committee at Conference says: "We therefore recommend that, in order to improve the financial condition and to bring the paper into the homes of more of our people, a special effort be made to increase the circulation of the ADVOCATE at least 1,500 between now and the first of May. We beg leave to suggest that this number be taken by the various districts according to their numerical strength as follows: Asheville, 125; Charlotte, 200; Franklin, 100; Greensboro, 200; Morganton, 150; Mt. Airy, 150; Salisbury, 175; Shelby, 200; Statesville, 200; Waynesville, 100; Winston, 200. We also ask that the ADVOCATE receive special attention at the First Quarterly Conference of each charge."

In addition to the above we are asking our subscribers to help, and we hope, therefore, to reach the 2,000 by the co-operation of preachers, laymen and old subscribers. Let January be given to earnest effort for securing these.

A MERRY CHRISTMAS TO ALL.

The conventional greeting of the season must not be omitted, notwithstanding some hearts may be too sore to enter into joyous participation. There are thousands in eager expectation of the full realization of all the joy that the season can bring to human hearts, and we would not by the touch of a finger, do anything to disappoint such expectation, or to detract from their joy.

The anniversary of the birth of the Son of Man,—the Son of God, and the Savior of men,—into the world, holds the first place as a day to be celebrated with gladness; but it is no day to be prostituted to the mere gratification of the desires of the flesh. By every token, it should be free from scenes of debauchery and revelling, and we trust all ADVOCATE readers will endeavor to discourage such things, and to cultivate such ideals as will eventually lead to the abandonment of such usages.

The innocent sports in which children are wont to engage should never be discouraged. Those who undertake to so far suppress the natural expression of joy and the tendency to engage in sports, as to curb this spirit, make a very foolish and hurtful mistake. There should be no effort to dam the stream, but rather to let it flow in proper channels. Thus every parent will find enough to tax his ingenuity in order to so guide the social affairs of the home through this season, as to assure the Christmas season to be a blessing rather than a curse to the home.

But we did not start out to deliver an extended moral lecture, but to extend to all the readers of the ADVOCATE our hearty wish that they may have a Merry Christmas and a Happy New Year.

According to our custom, there will be no issue of the ADVOCATE next week.

DR. J. D. BARBEE.

By an oversight we failed to make any mention last week of the death of Rev. J. D. Barbee, D.D., which occurred at his home in Nashville, Tenn., on Monday evening, December 5th.

Dr. Barbee has long been a familiar figure in Southern Methodism and deserves more than a passing notice. He was a man of strong character, and, in the days of his strength, a preacher of very great power. While connected with the Publishing House as Senior Agent, he was severely criticised for one act. But it must be said to his credit that in the storm that raged about him, he bore himself with great fortitude and patience.

The Midland Methodist gives an account of his death and a sketch of his life, from which we clip the following:

"Last February Dr. Barbee had a severe attack of pneumonia, and for a while it was feared that he would not recover. He rallied, however, and soon resumed his work as presiding elder of the Nashville District. Recently he had been complaining a little and disregarded the advice of his physician to take life a little easier, saying that he preferred to remain at his post of duty until the end. Monday evening he complained of difficulty in breathing; but this soon passed away, and he ate supper as usual. About 8 o'clock he complained of feeling ill, and the family physician, Dr. A. M. Trawick, was summoned, who pronounced his condition serious and urged him to go to bed. A few minutes after nine o'clock he passed quietly and peacefully away.

"Dr. Barbee is survived by his wife, Mrs. Margaret Rankin Barbee, and four sons, Robert and Rankin Barbee, of Memphis, James D. Barbee, Jr., and John F. H. Barbee, of Grenada, Miss.

"Dr. Barbee was a native of Lawrence county, Ala., and was a self-educated, self-made man, beginning his service for the Master in a humble manner and working up to one of the most important positions in the Methodist church. He was admitted into the traveling connection in 1852, and served the church as pastor, presiding elder, and Book Agent continuously until his death.

"He was married in 1866 to Miss Margaret R. Rankin, daughter of the late David Rankin, of Jasper, Tenn. To them were born eight children, four of whom preceded him to the home beyond.

Nearly all of Dr. Barbee's ministry has been in the Tennessee Conference. He was the first pastor of Tulip Street church, served McKendree four years, was at Clarksville four years, filled appointments at Murfreesboro and Pulaski, and served the Murfreesboro, Clarksville and Nashville Districts as presiding elder. He represented the Tennessee Conference in the General Conference twice, and in 1887 was elected Book Agent of the Publishing House, to succeed the late Dr. John B. McFerrin. This position he held until 1902, when he declined re-election, and at the following session of the Tennessee Conference was appointed to the Nashville District."

The Nashville Preachers' Meeting said of him:

"He had filled every grade of appointments within the gift of the church, from the humblest circuit to the largest city pastorate and the most important districts of his conference. For almost sixteen years he was the Senior Book Agent of the Methodist Episcopal church, South. During the last two years he had been presiding elder of the Nashville District. He was never a place seeker, having in early life adopted the plans of his church. He went at her command, and served faithfully in every position to which he was called.

"He was a man of rare natural ability, and, in spite of limited training in his youth, had long been recognized as one of the great preachers of his denomination. As a man he was modest, simple, sincere and brave. He had positive convictions, and was ready to advocate them on all proper occasions, but he was always charitable toward those who differed with him.

"He was full of faith and the Holy Ghost, and loved God with all his heart. Next to this love for his Lord as a ruling passion in his life was his tender regard for his family and his brethren in the ministry. He was a model husband and father, and a true and faithful friend. Though broadly catholic in his interests and sympathies, he believed in the divine mission of Methodists, and felt that he was honored in serving her even in the humblest way."

NOTES AND PERSONALS.

REV. DR. C. W. BYRD, formerly a member of the Western North Conference, was appointed to St. John's, Augusta, at the recent session of the North Georgia Conference.

REV. J. T. STOVER, of the Pleasant Garden circuit, was in the city last week and called at the ADVOCATE office. He gives cheerful account of his reception and the outlook on the circuit.

REV. W. L. SHERRILL, of Asheboro station, requests us to urge all those who subscribed for the relief of Rev. H. L. Atkins, to forward the amount to him at Asheboro by Janury 1st.

WE ACKNOWLEDGE the courtesy of our good neighbor, Mr. Al. Fairbrother, editor of the new magazine, "Everything," for the use of the beautiful Christmas pictures which adorn tbis issue of the ADVOCATE.

A NOTE RECEIVED Monday morning from Rev. H. L. Atkins, dated the 15th, informs us that he is not doing so well and that he has decided to remove from El Paso to San Antonio. Let prayers be offered in his behalf.

REV. J. M. ROWLAND, of the Pilot Mountain circuit, called at the ADVOCATE office last week. He was returning from High Point, where he had been assisting Rev. G. F. Kirby in a meeting at South Main Street church.

OUR READERS will be delighted to hear of the prosperity of the new school at Bello Horizonte, "Beautiful Horizon," Brazil. This is the school in which Miss Howell, of the Western North Carolina Conference, is engaged as a teacher. This school opened two months ago.

WE REGRET TO NOTE the disaster which befell a good Methodist family at Mocksville last week. On Wednesday morning the Mocksville Hotel, owned and conducted by Mrs. M. E. Kelly, was entirely consumed by fire. The building and contents were a total loss with no insurance. Great sympathy is felt for Mrs. Kelly, her sister, Miss Austin, and their aged mother who resides with them.

A NOTE FROM Rev. W. L. Sherrill conveys the sad intelligence of the death of Edward, son of Rev. and Mrs. E. P. Green, of Randleman, which occurred on last Wednesday, twenty-five hours after being operated on for appedicitis. Edward was fifteen, and the oldest child of the frmily. Great sympathy will be felt for these stricken parents in a strange community, Brother Green having just recently assumed charge of Randleman station. May the comfort of divine grace rest upon them. The funeral was conducted by Brother Sherrill on Thursday.

A MRS. HEDRICK, of Davidson county, who died recently, left a legacy of 454 acres of land to Lenoir College, the College of the Evangelical Lutheran church, at Hickory. This suggests that all our church institutions ought to be so in the minds and upon the hearts of our people as to be often remembered by those who are making their wills. With the wealth now in the hands of our people, there should be no reason why these institutions should not always share with other beneficiaries when bequests are made. If our people would remember them this, it would be but a short while till none of them would need to gobegging.

Rev. P. J. Carraway celebrated his eightieth birthday last Thursday. A few of his ministerial friends,

by special invitation, enjoyed the evening with him. The editor of the ADVOCATE regrets that indisposition and the severity of the weather prevented him from participating in the pleasures of the evening. Brother Carraway is one of the youngest old men we have ever known. Notwithstanding he is an octogenarian, he is as vivacious as a middle-aged man, and is apparently unabated in energy. His pulpit ministrations are always helpful and he preaches with the vigor of one in his prime. May he live long and have the pleasure of celebrating many more anniversaries of his birth.

WE ACKNOWLEDGE the receipt of the Vanderbilt University calendar, by courtesy of the Correspondence School. This is one of the most attractive calendars we have seen, and every Methodist home should provide itself with one. It contains views of the main buildings of the University, together with various campus views. Such a souvenir of our chief educational institution kept in the home will be a constant inspiration to the young, and will be no insignificant factor in awakening the aspiration of boys to some day avail themselves of the advantages of the institution. Send 50 cents to Rev. J. L. Cuninggim, Nashville, Tenn., and get a copy.

BOOKS FOR THE EPWORTH LEAGUE.

The Epworth League is rendering a very valuable service to the young people of our church in putting within their reach each year a small number of carefully selected books in what is called the Annual Reading Course. This course consists of three series adapted to the Senior, Intermediate and Junior Departments. The Senior Course for 1904 and 1905 contains three books:

"The New Era in the Philippines," by Arthur J. Brown.

"The Christ of Our Novelists," by Rev. J. Walter Featherstun, D.D.

"Life and Work," by Prof. A. B. Cook.

The first of these is a brief but comprehensive presentation of the social, political, and religious forces now at work in our new Island Territory. It is written by an experienced missionary who gives information from first hand observation and the persistent questioning of those who have been there. The book presents clearly those moral and spiritual forces that do not appear in current newspaper and periodicals articles.

"The Christ of Our Novelists" is a discriminating study bringing out the Christian element in our best fiction.

"Life and Work" is a small volume of essays on subjects that are old but the writer has the art of presenting old truths in a new and attractive dress. There is not a dull page in the book.

The series can be obtained from Smith and Lamar. Price for the set $1.40 prepaid.

SUNRISE IN THE SUNRISE KINGDOM. Smith and Lamar. Cloth, 50c.; paper, 35c.

The Young People's Missionary Movement is composed of representatives from fifteen denominational Missionary Boards. Dr. W. R Lambuth represents our church in this organization and this is sufficient endorsement so far as our young people are concerned. One line of work projected by this organization is The Forward Missionary Study Courses. The aim is to publish a series of text-books covering the various home and foreign mission fields and written with special reference to the needs of young people. With us this course has been committed to the Epworth League. The text-book for 1904 and 1905, "Sunrise in the Sunrise Kingdom," is a concise, clear and sympathetic account of mission work in Japan. It is one of the most interesting and instructive books on missions we have read. The Mission Study Class Manual and Helps for Leaders give aid and instruction in organizing and conducting the Mission Study Classes.

Rev. Dr. L. W. Crawford and family left yesterday at noon for Reidsville, where they will reside in the future, Dr. Crawford having recently been appointed to the pastorate of the M. E. church, South, in that place.—Daily Record, Dec. 16.

North Carolina Methodism.

The ladies of the Elkin church held a bazaar for the benefit of the church last Saturday afternoon and night.

Rev. W. M. Biles, the new pastor of the Spray M. E. church, South, has taken charge of his work, and has made a very favorable impression upon all who have met him. We believe Conference made no mistake in selecting him for the Spray church and predict for him and his charge a year of great achievements.—Leaksville Gazette.

Rev. J. H. Barnhardt, of Grace church, Winston-Salem, writes: "I have been very kindly received by my people, and am truly glad to remain with them. There is a type of church loyalty and Christian liberality here not to be surpassed. The Board of Stewards have taken a forward step this year in determining to pay monthly the full amount due on salary."

The Maple Springs correspondent of the Elkin Times, says: "Rev. T. H. Stimpson, our new preacher, was here on the first Sunday in this month and preached his first sermon at 11 a. m. He spent the following week up till Thursday visiting the people of the community. Everybody seems to be well pleased with him, and we trust that he may be able to do much for the cause of Christ this year."

Rev. G. W. Callahan, of McAdenville, writes: "We arrived at our new place Thursday evening. Our reception was an encouraging one. The gathering was large, and, in addition to words of welcome, and Christian greeting was rendered doubly impressive by many substantial tokens of good things —an old-time pounding."

[We regret that this note was overlooked and did not appear when it should, on December 7th.—EDITOR.]

THE HANDBOOK FOR 1905.

WHAT IT IS.—A book of 175 pages, printed in good, clear type suited to dim eyes, and on good, white book and half-tone paper capable of taking the finest electrotypes. It is bound in heavy 80-pound cover paper which insures durability. It is suitable for the center-table as well as for the office or study.

ITS OBJECT.—To furnish the Methodists of North Carolina a compendium of Methodist history and biography; a statement of Methodist doctrine and discipline with which every Methodist should be acquainted; a reference book for the year in which may be found those facts and figures which are so often needed and are found in no other publication; in short, a publication to increase the information, strengthen the faith, and deepen the church loyalty, of the Methodists of North Carolina.

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GENERAL.—1. The Remarkable Dream of Rev. Christopher Thomas.

2. Special article by Bishop O. P. Fitzgerald.

3. Special article by Bishop E. R. Hendrix.

4. A Brief Statement of Methodist Doctrine.

5. Some Every Day Questions on the Discipline.

6. What It Is to be a Methodist.

HISTORICAL AND BIOGRAPHICAL.—1. "My First Conference"—a series of sketches by Revs. R. W. Pickens, C. M. Anderson, P. J. Carraway, A. D. Betts, M. C. Thomas, G. W. Callahan, J. W. Jenkins and W. H. Moore.

2. Milestones in North Carolina Methodism.

a. The First Methodist Preacher in North Carolina.

b. The First Methodist Society in North Carolina.

c. The First Annual Conference of the Methodist Episcopal church in North Carolina.

d. The First Great Methodist Revival in North Carolina.

e. The First Session of the North Carolina Conference in 1838.

3. The Dead of the two Conferences in 1904.

STATISTICAL.—Official Boards, Committees, etc., of the two Conferences in North Carolina,

Roll of Itinerant Preachers.

Roll of Local Preachers.

Roll of Sunday-school Superintendents.

Tables showing what each Conference has done each year for the last ten years in the Support of the Ministry, Foreign Missions, Domestic Missions, Church Extension, Conference Claimants, Education, Church and Parsonage building, Sunday-schools and Epworth Leagues. In short, a miniature file of the Journals of both Conferences for the last ten years.

Maps showing by means of squares the percentage paid by each Conference for the last ten years for the assessed interests of the church.

A Resume of Woman's Work in North Carolina Methodism.

The Record of the W. N. C. Conference for ten years in Ministerial Support, by Rev. J. W. Clegg.

Our Orphanage.

Our Schools.

District Conference Directory for 1905.

Methodist Chronology for 1904.

METHODIST EPISCOPAL CHURCH, SOUTH.—Bishops, Connectional Officers, and Boards.

Religious Papers.

General Statistics.

GENERAL CHURCH STATISTICS.—Methodist Episcopal Church.

Table of Denominational Statistics in the United States.

Table of Denominational Statistics in North Carolina.

NORTH CAROLINA.—Calendar for 1905.

State Government.

Schools and Hospitals.

Railroads and Factories.

Educational Statistics.

Miscellaneous Statistics and Tables.

PRACTICAL.—Tables, Rules, Recipes, etc., needed by the business man, the farmer, the housekeeper, etc.

ILLUSTRATIONS.—The Handbook for 1905 is more profusely illustrated than any previous issue. Three prizes were offered for the most artistically decorated parsonage front. The Handbook for 1905 contains cuts of the parsonages taking the prizes. The other cuts are those of faces, churches, schools, dwellings scenery. Only the best engravings are used.

ITS PAST.—This Handbook has been published annually for the last four years. Every issue has been an improvement over the preceding one. It has circulated in nearly every State in the Union. Orders have come from as far West as New Mexico. Bishop Duncan says that every Methodist family in North Carolina should have it. Bishop Hargrove says that it is "admirable." Dr. James Atkins, says: "I hope that the pastors of both Conferences will agree with me in this to the extent of making a very thorough going canvass in order, if possible, to put one in every home in the Old North State." The Nashville Christian Advocate says: "It will be a source of valuable information to every North Carolina Methodist." The St. Louis Christian Advocate congratulates us on the good work of the Handbook. The Midland Methodist says: "It is packed full of important information, going even beyond the Holston Annual in its exhibit of ecclesiastical data."

It is commended by Bishops, Connectional Officers, Presiding Elders, editors, preachers and laymen.

It is a book which contains more than ten dollars' worth of information, and is sold for only 25 cents a single copy.

A liberal discount offered on orders of six or more.

Address, REV. J. M. DOWNUM,
Agt. for W. N. C. Conf.,
Statesville, N. C.

DISTRICT NOTICES.

Waynesville District.

The District Stewards and the pastors of the Waynesville District will hold their annual meeting at Canton, January 6th.

C. F. SHERRILL, P. E.

Charlotte District.

The District Stewards of the Charlotte District will meet at the district parsonage, 508 N. Tryon Street, on Wednesday, December 28, 10.30 a. m.

J. ED. THOMPSON, P. E.

The Family Circle.

At Christmas Time.

BY INEZ MAY FELT.

Within an old cathedral dim.
The white-robed choir chant a hymn,
That old, old story o'er again
Of peace on earth, good will toward men.
A holy silence fills the air,
And every head is bowed in prayer,
While from the tower the joy bells chime
At Christmas time

Far out upon the briny deep
The mariner his watch doth keep
For his bright, guiding Bethlehem star,
The beacon light that shines afar;
And, as he sees its kindly rays,
He thinks of home and other days,
Of loved ones in a distant clime
At Christmas time.

Again at the old homestead's door
Dear friends and kindred meet once more,
To sit around the hearthstone's glow,
And hark to bells across the snow
They talk of youth and hope and love,
And gently speak of those above,
The missing ones, with faith sublime,
At Christmas time.

Sorrow and Joy.

The old song that sorrows and joy may meet has its vital illustration in almost every life. The following beautiful example of how the finest joy may be born out of the deepest sorrow came to light not long ago:

A woman living in one of the suburban towns of eastern Massachusetts lost her only boy a few years ago, under most harrowing circumstances. He was a peculiarly clean-minded, winsome lad of eleven, who seemed to have been born with higher ideals than are usually granted to the modern boy. On the day before Christmas he fell from some joists into the cellar of a half-finished house, and so injured his spine that he died after a few days of agony.

The blow drove the mother almost insane. She could not be comforted. Her husband, her friends, no one seemed to have the slightest power to comfort her or to draw her mind from her loss.

One day, when it seemed as if her mind would finally give away, she started with the cry:

"I must see my boy! I cannot stand it any longer! I must see him!"

It was late in the afternoon, and before she realized where she was, and without knowing how she came there, she found herself in the streets of the city. As she stood there on a corner, dazed, undecided, a newsboy approached and thrust a paper toward her with an appealing glance. She looked down, and as she did so met the eyes of her own dead son—the eyes that had haunted her and that she had been looking for so desperately.

The face itself was different. It was dirty, unrefined, uneducated; but the eyes were the eyes of her dead son.

Her heart gave a great leap for joy. She had found an outlet for the activity of a heart arrested by grief in its natural maternal development. The atmosphere seemed suddenly to clear about her, and her soul leaped for joy. She asked the newsboy where he lived, and told him that she should call on him the next day.

She kept her promise. The conditions in which she found the boy were conditions of squalor and poverty, as was to be expected. She began to improve them. The first call was followed by others and the newsboy was invited to her own home. From her interest in him she became interested in others of his kind.

The woman is not rich, and she has many demands upon her; but she has now a family of fifty newsboys, for whom she cares and on whom she calls at least once a month. When they are in trouble, she is their help; when they are sick, she is their nurse. She is their mother, their good angel, and today she is one of the happiest women in the world.

Death, sorrow, disaster, warp and blind and ruin many lives, because many people abandon themselves to their grief. But the grief that steps outside of self is the only grief which the followers of Christ should permit themselves. Mrs. Durant lost her boy and became a god mother to Wellesley College. Mrs. Stanford lost her only son and founded a university in his name. Sorrow illuminates our vision. We search for our lost ones in vain; but as we look, behold! the eyes that seek ours for help or sympathy may be those of the Christ, beckoning us to minister in his name.—Youth's Companion.

Live Well.

An old painter of Siena, after standing for quite a long time in silent meditation before his canvas, with hands crossed meekly on his breast, and head bent reverently low, turned away, saying. "May God forgive me that I did not do it better!"

"Many people, says J. R. Miller, as they come to the close of their life, and look back at what they have done with their opportunities and privileges, and at what they are leaving as their finished work to be their memorial, can only pray with like sadness, "May God forgive me that I did not do it better!"

If there were some art of getting the benefit of our own after-thoughts about life as we go along, perhaps most of us would live more wisely and more beautifully. It is ofttimes said: "If I had my life to live over again, I would live it differently. I would avoid the mistakes which I now see I have made. I would not commit the follies and sins which have so marred my work. I would devote my life with earnestness and intensity to the achievement and attainment of the best things." No one can get his life back to live it a second time, but the young have it in their power to live so that they shall have no occasion to utter such an unavailing wish when they reach the end of their career.—Journal and Messenger.

Courting Days.

When one of the boys or young men calls to invite either of my daughters (who are still in their teens) to a ride or other function, I usually go in to welcome him, writes a mother in Good Housekeeping. A little conversation follows, in which I try to make him fell at ease, and let him see what an interest I take in him as in my girl, and without saying it in so many words let him realize the honor and trust I put in him. Then I depart, leaving the young folks to talk over their plans unembarrassed. If the young gentleman seems to be satisfactory—and a mother's intuition is seldom at fault in such matters—I usually acquiesce in the plan or invitation; but if the boy or the function appears unsatisfactory, the proposal is turned down with a tact that avoids giving either the boy or the girl the effect of a refusal. Mother's judgment recognizes that the daughter must go out into the world, but to have this done in such a way as to develop character in both the boy and the girl. Above all, avoid having your girls become "common," or too free in their actions. Self respect and the charm of girlhood make a delightful combination that attracts the best in young men, and paves the way for genuine womanhood. The girl's mother who makes the best boys like her seldom has the trials and tribulations common to mothers of the other kind.

A Frightened Horse,

Running like mad down the street dumping the occupants, or a hundred other accidents, are every day occurrences It behooves everybody to have a reliable Salve handy and there's none as good as Bucklen's Arnica Salve. Burns, Cuts, Sores, Eczema and Piles, disappear quickly under its soothing effect. 25c. at all Drug Stores.

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Dates of sale of tickets to the general public, December 23, 24, 25 and 31, 1904, and January 1, 1905, with final limit January 4, 1905.

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For information as to rates, schedules, sleeping car accommodations, etc, ask any agent, or R. L. Vernon, T. P. A, Charlotte, N. C; J. H. Wood, D. P. A., Asheville. N C.; S. H. Hardwick, Pass. Traffic Manager, Washington, D. C.; W. H. Taylor, Gen'l Pass. Agent, Washington, D C.

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It has proved itself unique in the history of medicine, by being so uniformly successful in curing those diseases.

Nearly always, one of the first signs of trouble is shortness of breath. Whether it comes as a result of walking or running up stairs, or of other exercises, if the heart is unable to meet this extra demand upon its pumping powers—there is something wrong with it.

The very best thing you can do, is to take Dr. Miles' New Heart Cure. It will go to the foundation of the trouble, and make a permanent cure by strengthening and renewing the nerves.

"I know that Dr. Miles' New Heart Cure is a great remedy. For a number of years I suffered from shortness of breath, smothering spells, and pains in my left side. For months at a time I would be unable to lie on my left side, and if I lay flat on my back would nearly smother. A friend advised using Dr. Miles' New Heart Cure, which I did with good results. I began to improve at once, and after taking several bottles of the Heart Cure the pains in my side and other symptoms vanished. I am now entirely well. All those dreadful smothering spells are a thing of the past."—F. P. DRAKE, Middletown, O.

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Our Little Folks.

CHRISTMAS.

See! ere first bright streaks of day
  Gleam on Christmas skies,
How a wakeful little lad
  Thinks 'tis time to rise.
Down into his stockings peeps,
  Then he leaps for joy,
Happy with the presents found
  For a little boy.

O the gladness of the day!
  Little brother man
Makes the very most of it—
  Do you think he can?
Well, we all were children once,
  And, if we confess,
Some have still a love for it—
  May it not grow less!

Yet the truest Christmas joy
  Is that older one,
Which adoring angels sang,
  Of the holy Son
By the Heavenly Father given
  As a pledge of love.
Guiding, lifting, leading us
  To the home above.

Not your stockings, but your hearts,
  Let him fill them all
Full of his own blessed love—
  Biggest hearts and small;
So shall this and every day,
  Till he comes again,
Be with loving kindness fraught
  For the sons of men. —Ex.

A Golden Thread.

"Why, Rose, are you going to put your namesake doll in the box for India?" Jessie May asked the question with wide-open eyes as she met her little friend carrying a large doll well wrapped up, all but its head.

"Yes, I am," said Rose, "cause she's the newest and best I have, and is not soiled one speck. All the Golden Threads are going to give something worth sending, and I shall send Doll Rose."

The little Mission Band girls called themselves "Golden Threads," because they were trying to weave in as much brightness as they could among the dark things of the world. Even a very little thread helps to brighten up, you know, if it is golden.

Jessie May went to another Sunday school, and did not belong to the band, but she knew all about a Christmas box "I shouldn't 'spose you'd give your very best," she said, looking at dollie's fair head with admiration.

"Well, I must," replied Rose, and passed on smiling. When she had debated the matter in her own mind, she had said to herself: "I am going to pray for the little Japanese girl who gets my doll that it may do her some good, and I should really feel ashamed to do that if it was only my second-best doll." That settled it.

So Doll Rose, in her pink dress, and all her pretty belongings soon went away across the sea, with many other things for the mission Christmas tree.

What a time there was at the Japanese school making ready for the great occasion! On Christmas evening, just as the clock struck six, the doors were opened to the company that had gathered without an hour before. You might have thought a rainbow was breaking up and scattering itself, as the happy children rushed in, with their bright dresses and brighter sashes. Among them came Little Bamboo and her sister, Silver. It is much easier to call them by the pretty meanings of their names than to try to pronounce the queer Japanese words.

How beautiful the tree was! and how the children enjoyed everything—the recitations, the missionary's little speech, and, most of all, the distribution of gifts!

Every one was pleased and happy, but, O the delight and wonder of it! Doll Rose was given to Little Bamboo! How she hugged and rejoiced over her treasure could not possibly be told, nor what a daily joy she found in her beautiful Christmas doll.

But when New Year came, Little Bamboo was very sick, and had to be carried to the hospital. Doll Rose, who was called Blossom in Japanese by her new owner, went with her, for she could not be spared a minute.

Night and day for weeks the American dolly lay on the bed beside Little Bamboo. Nothing else seemed half so comforting to the feverish little girl as this dear dolly companion. Bitter medicine seemed easier to swallow if Blossom was close by. As she grew stronger the child would take the doll in her hands and lift it up so that she could look at it. You see this doll's head did not roll about in the loose, funny fashion of the jointed Japanese dolls, the heads of which wag as though they would fall off every minute, so that Blossom was such a comfort to hold.

"You love your dolly very much," said the missionary teacher one day, noticing how tenderly the small fingers touched the treasure.

"O yes!" said Little Bamboo, with all her heart in the words.

"Where did dolly come from?"

"From a good little girl in America."

"Yes," said the teacher, "but if Jesus had not put it into her heart I think you never would have seen dolly. So when you look at dolly remember how kind the Lord is to send you through the little girl in America presents on his birthday. Think, too, what his love can do for a little girl, making her so generous to another little girl whom she has never seen. It is the Jesus spirit in her heart that caused her to do so."

Very often had Little Bamboo thought lovingly of her unknown little friend in America, but now, after this talk with the teacher, when her heart turned toward the little Rose in a far-off land, she often thought of Jesus too, of whom she had learned in the mission school, and she said softly to herself, as she lay on her white cot: "O how good he must be; how good he must be to make a little girl good too!"

If only the little American Rose could have heard and known! But without knowing she went on praying, her own heart growing more loving as she prayed, and God knew very well how and for whom to answer the prayer.

Thus a golden thread of love was stretched across the sea, from shore to shore, between the hearts of these two children: and though neither knew just where the opposite end was fastened, the Lord knew all about it, and drew them both closer to him while using each child to bless the other. Let us have many more "Golden Threads."—Ex.

Are you in debt in any way?

IS your home or other property mortgaged? If so, upon this mortgage or indebtedness you are now probably paying six per cent. interest per annum. Should you die, this indebtedness would have to be paid either by your wife or administrator of your estate. If it were the former, could she do it? If it were the latter, would not your estate have to be sacrificed at forced sale? Or would all you have paid on the mortgage be lost? These questions are asked merely for the purpose of presenting to you a solemn fact. Have you ever thought of it seriously?

Suppose the holder of the mortgage should come to you and propose to increase the rate of interest to 7½ or 8 per cent., with the understanding that if you died before the debt was paid he would voluntarily cancel mortgage and give your home to your wife free of all encumbrances, or cancel all indebtedness against your estate and leave your administrator with an estate clear of debt, WOULD YOU ACCEPT SUCH PROPOSITION? If so, fill out the attached coupon and mail to **Box 867, Greensboro, N. C.,** when all particulars will be mailed to you.

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Our Watchword: "For love of Christ."

The Message.

EMILY HUNTINGTON MILLER.

"As ye go, preach, saying, The Kingdom of Heaven is at hand."

Great message from the Master's lips
That once the twelve disciples heard,
With what glad hearts they went their way,
To tell the promise of His word.
So near it seemed, that Kingdom blest,
When He should rule, the Prince of Peace;
When men before his throne should bow,
And hate and strife forever cease.

With girded loins, and staff in hand,
Along the dusty roads they pressed;
Or sat beneath the wayside palms
To share the pilgrims' noonday rest.
By the blue waves of Galilee
The fishers left their nets to hear:
Sweet as a song the message fell,
"Behold! the Kingdom draweth near!"

The groping blind received their sight;
The sick were healed where'er they came;
Their hearts exulting thrilled to see
All power was theirs through Christ's dear name.
And faith, triumphant, saw the King
Upon the mountains glorious stand,
And know the glad millenial reign
The Heavenly Kingdom close at hand.

Kingdom of Light! whose morning star
To Bethlehem's manger led the way,
Not yet upon our longing eyes
Shines the full splendor of thy day.
Yet still across the centuries falls,
Solemn and sweet, our Lord's command;
And still with steadfast faith we cry,
"Lo, the glad Kingdom is at hand!"

Kingdom of Heaven! whose dawn began
With love's divine, incarnate breath,
Our hearts are slow to understand
The lessons of that life and death.
Yet, though with stammering tongues we tell
Redemption's story, strange and sweet,
The world's Redeemer, lifted up,
Shall draw the nations to his feet.

Kingdom of Peace! whose music clear
Swept through Judea's starlit skies,
Still the harsh sounds of human strife
Break on thy heavenly harmonies.
Yet shall thy song of triumph ring
In full accord, from land to land,
And men with angels learn to sing,
"Behold the Kingdom is at hand"
—Woman's Missionary Friend.

The coming of Christ to the heart, as to the earth so long ago, is the signal for angel songs And as Christ, the "Author and Finisher of our faith," brings first to the temple of the heart the joy of the Lord, so His coming at the end of life brings the beginning of the unconditional blessedness of the life to come.

When the Lord comes for one of His aged saints, even those who mourn most feel a certain fitness in the summons from labor to reward. But when young lives, devoted to the cause of the Kingdom and fitted in rare measure for the work of God, are taken before the noonday, with their service scarcely begun, the will of God often seems too mysterious to be understood. Life appears to have failed of its purpose; death has claimed the young warrior b fore the polished armor, fashioned with such care, has been proved in the battlefield.

Yet it is only the appearance of failure. Should the young soul, disciplined and trained with the hope of service on earth, find no place in the world beyond for the qualities thus developed? But "they rest from their labors." True; from the weariness and burdens incident to mortality; from the human mistakes and the sore disappointments that accompany even the endeavors here, they are free. But in the parables of the pounds and the talents, notice that the reward of faithfulness is not absolute rest, but increased responsibility. "Because thou wast faithful over ten cities."

While the form of service in the heavenly world is revealed but in glimpses, the fact of service is frequently referred to in the Scriptures. This hope may well encourage all whose hearts are eagerly set upon the work of the kingdom, and it may comfort those whom life has strangely thwarted in their desires to share the toil and the privileges of the Master's reapers. The disciplined mind and heart will find its place of service "sometime, somewhere," in God's one design for earth and heaven, for in that land of love "His servants serve Him, and they see his face."—Selected.

STIEFF'S

CHRISTMAS PIANO . . .

TO BE DONATED NEXT SATURDAY NIGHT.

Rev. Father Francis, Mr. W. C. Dowd, editor of the News, and Geo. Crater, business manager of the Observer, will see that all numbers are placed in a box and the first taken out by a child, blindfolded, gives holder of original an upright piano.

Books containing numbers will be locked in the office at 6 o'clock Saturday evening, Dec. 24th, and no one allowed in office except above gentlemen until after contest is decided.

Name of party holding number will appear in these columns January 4.

CHAS. M. STIEFF

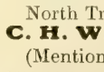
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Quarterly Meetings.

ASHEVILLE DISTRICT—1ST ROUND.

A. W. Plyler, P. E., Weaverville, N. C.

North Asheville	Nov.	19 20
Bethel	"	26 27
Swannanoa, Bethesda	Dec.	3 4
Hendersonville circuit, Saluda	"	10 11
Hendersonville station	"	11 12
Central	"	17 18
Marshall circuit, Marshall, Dec. 31, Jan.		1
Hot Springs, Hot Springs	"	1 2
Cane Creek circuit, Patty's Chapel,	"	7 8
Ivey circuit, Mar's Hill	"	14 15
Burnsville circuit, South Toe	"	17 18
Bald Creek circuit, Boring's Chapel	"	21 22
Haywood Street	"	28 29
Riverside and Weaverdam, Riverside	"	29 30
Old Fort circuit, Old Fort	Feb.	4 5
Weaverville ct., Alexander Chapel	"	11 12
Weaverville station	"	12 13

CHARLOTTE DISTRICT—1ST ROUND.

J. Ed. Thompson, P. E., Charlotte, N. C.

Dilworth and Big Spring	Nov.	20
Calvary	"	20
Epworth and Seversville	"	27
Brevard	"	27
Trinity	Dec.	4
Tryon Street	"	4
Pineville, Pineville	"	10 11
Matthews, Indian Trail	"	17 18
Monroe circuit, Center	"	24 25
Monroe station	"	25 26
Morven circuit, Morven	Dec. 31,	Jan. 1
Wadesboro station	"	1 2
Ansonville, Ansonville	"	7 8
Lilesville, Lilesville	"	14 15
Derita, Derita	"	21 22
Clear Creek, Bethel	"	28 29
Polkton, Marshville	Feb.	4 5
Waxhaw, Waxhaw	"	11 12
Weddington, Weddington	"	12 13
Hoskins	"	19 20
Chadwick	"	19 20

GREENSBORO DISTRICT—1ST ROUND.

S. B. Turrentine, P. E., Greensboro, N. C.

Greensboro, Centenary	Nov.	20
Greensboro, West Market	"	20
East Greensboro, Holt's Chapel	"	26 27
Greensboro, Walnut Street	"	27
High Point, Washington Street	Dec.	4
High Point, S. Main Street	"	4
Uwharrie, Siloam	"	10 11
Randolph, Old Union	"	17 18
Randleman, St. Paul	"	18 19
West Greensboro, Muir's Chapel	"	24 25
Greensboro, Spring Garden	"	25
Ruffin, Ruffin	Dec. 31,	Jan. 1
Asheboro circuit, West Chapel	"	7
Asheboro station	"	8 9
Wentworth, Salem	"	14 15
Reidsville, Main Street	"	15 16
Coleridge, Rehoboth	"	21 22
Ramseur, Ramseur	"	22 23
Pleasant Garden, Pleasant Garden	"	28 29
West Randolph, Pleasant Grove	Feb.	4 5

SHELBY DISTRICT—1ST ROUND.

R. M. Hoyle, P. E., Shelby, N. C.

Lincolnton station	Nov.	27 28
Gastonia, Main street	Dec.	4 5
West End and Ozark at Ozark	"	4 5
Lowel circuit at Ebenezer	"	10 11
McAdenville station	"	11 12
Bessemer City at Bessemer City	"	13
King's Mountain station	"	17 18
El Bethel and Salem at El Bethel	"	18 19
Mount Holly at Mount Holly	"	23
Lowesville at Hill's Chapel	"	24 25
Rock Springs at Bethel	"	27
Lincolnton circuit at Trinity, Dec. 31, Jan.		1
Cherryville at Cherryville	"	3
South Fork at Palm Tree	"	7 8
Stanly Creek at Stanly Creek	"	11
Polkville at Rehobeth	"	14 15
Belwood at St. Paul's	"	17
Shelby station	"	18
Shelby circuit at Earls	"	19

The District Stewards will meet in the church in Shelby, Friday, Jan. 20, 1905, at 2 p. m.

FRANKLIN DISTRICT—1ST ROUND.

J. E. Woosley, P. E., Franklin, N. C.

Franklin station	Nov.	26 27
Dillsboro and Sylva, Sylva	Dec.	3 4
Franklin circuit, Salem	"	10 11
Glenville circuit, Cashiers Valley	"	15
Webster circuit, Webster	"	17 18
Whittier circuit, Olivet	"	24 25
Macon circuit, Union	Dec. 31,	Jan. 1
Robbinsville, Robbinsville	"	7 8
Bryson City, Maple Springs	"	10
Andrews station	"	14 15
Murphy circuit, Peach Tree	"	21 22
Murphy station	"	28 29
Hiawassee circuit, Notla	Feb.	4 5
Hayesville circuit, Ledford	"	11 12

District Stewards Meeting at Franklin December 7, 1904.

MT. AIRY DISTRICT—1ST ROUND.

J. A. Cook, P. E., Mt. Airy, N. C.

Elkin station	Dec.	3 4
Wilkes circuit, Beulah	"	6 7
North Wilkesboro station	"	10 11
Wilkesboro station	"	11 12
Jonesville circuit, Jonesville	"	17 18
Mt. Airy station	"	25 26
Yadkinville ct, Yadkinville, Dec. 31,	Jan.	1
East Bend circuit, East Bend	"	7 8
Rockford circuit, Rockford	"	14 15
Mt. Airy circuit, Epworth	"	21 22
Pilot Mountain ct., Pilot Mountain	"	25 26
Stokes ct., Mt. Pleasant	"	28 29
Sparta circuit, Sparta	Feb.	4 5
Laurel Springs ct., Laurel Springs	"	7 8
Helton circuit, Greenwood	"	11 12
Creston circuit, Creston	"	14 15
Watauga circuit, Henson's Chapel	"	16 17
Boone circuit, Boone	"	18 19
Jefferson circuit, Jefferson	"	21 22

At each place the Quarterly Conference will meet on the first day, and love feast and the sacrement will be held on the second day, the preachers will please arrange for these meetings.

The District Stewards will meet at North Wilksboro on Dec. 15th at 1 P. M.

MORGANTON DISTRICT—1ST ROUND.

J. H. West, P. E., Rutherford College, N. C.

Morganton station	Nov.	19 20
Cliffside, Cliffside	"	26 27
Henrietta and Caroleen, Henrietta	"	27 28
Connelly Springs, Rutherford Col.	Dec.	3 4
Morganton circuit, Salem	"	10 11
Rutherfordton sta., Rutherfordton,	"	17 18
Forest City circuit, Forest City	"	18 19
Table Rock circuit, Obeth	"	24 25
McDowell circuit, Murphey's Chap.	Dec. 31	Jan. 1
Spruce Pine, Greenlees Chapel	"	7 8
Bakersville circuit, Bakersville	"	8 9
Elk Park circuit, Cranberry	"	14 15
Marion & Providence ct., Marion	"	21 22
Broad River circuit, Providence	"	28 29
Green River circuit, Lebanon	Feb.	4 5
Thermal City circuit, Thermal City	"	11 12
North Catawba ct., Green M'nt'n	"	18 19

STATESVILLE DISTRICT—1ST ROUND.

Jas. H. Weaver, P. E., Lenoir, N. C.

Hickory station	Nov.	26 27
Clarkesbury circuit at Mt. Bethel	Dec.	3 4
Iredell circuit at Turnersburg	"	4 5
Mooresville circuit at Salem	"	10 11
Mooresville station	"	10 11
Mount Zion station	"	11 12
Troutman circuit at Bethlehem	"	17 18
West End station	"	18 19
Lenoir circuit at Zion	"	24 25
Lenoir station	"	25 26
Caldwell circuit, Hudson	Dec. 31,	Jan. 1
Granite Falls station	"	1 2
Statesville circuit at New Salem	"	6 7
Statesville, First Church	"	7 8
Alexander circuit at Taylorsville	"	13 14
Stony Point circuit at Bethel	"	20 21
Maiden circuit at Maiden	"	28 29
Newton circuit at Newton	"	29 30
Catawba circuit at Catawba	Feb.	3 4

SALISBURY DISTRICT—1ST ROUND

D. Atkins, P. E., Salisbury, N. C.

Concord, Central	Nov.	26 27
Concord, Epworth	"	27 28
Lexington	Dec.	3 4
Lexington Mission	"	4 5
Linwood, Linwood	"	10 11
Mt. Pleasant, Mt. Pleasant	"	17 18
Salem	"	18 19
Salisbury, First Church	"	24 25
Salisbury, Main Street	"	25 26
Holmes Memorial	Dec. 31,	Jan. 1
Spencer	"	1 2
Salisbury circuit, Shiloh	"	7 8
Gold Hill, Gold Hill	"	8 9
Albemarle circuit, Stony Hill	"	14 15
Albemarle	"	15 16
New London, New London	"	21 22
Jackson Hill circuit, New Hope	"	24 25
Norwood	"	28 29
Cottonville, Mt. Zion	"	29 30
Big Lick, Love's Chapel	Feb.	4 5
Concord circuit, Mt. Carmel	"	11 12
Concord, Forest Hill	"	12 13
Woodleaf ct., Ebenezer	"	18 19
China Grove ct., Harris Chapel	"	19 20

District Stewards will meet in First Church, Salisbury, Dec. 29, 1904.

WINSTON DISTRICT—1ST ROUND.

J. R. Scroggs, P. E., Winston, N. C.

Winston, Centenary	Nov.	27
Winston, Burkhead	"	27
Walkertown, Walkertown	Dec.	3 4
Danbury, Danbury	"	10 11
North Thomasville, Zion	"	17 18
Thomasville, Thomasville	"	18 19
Winston, Grace	"	25
Southside and Salem	"	25
Lewisville, Lewisville	Dec. 31,	Jan. 1
Davie, Hardison	"	7 8
Mocksville, Mocksville	"	7 8
Cooleemee, Cooleeme	"	8
Madison, Madison	"	14 15
Stoneville, Stoneville	"	15 16
Farmington, Farmington	"	21 22
Advance, Advance	"	22 23
Davidson, Centenary	"	28 29
Leaksville, Leaksville	Feb.	4 5
Spray, Spray	"	5
Kernersville, Kernersville	"	11 12
Summerfield, Summerfield	"	17
Stokesdale, Tabor	"	18
Forsythe, New Hope	"	25 26

WAYNESVILLE DISTRICT—1ST ROUND.

C. F. Sherrill, P. E., Waynesville, N. C.

Brevard station	Dec.	3 4
Jonathan at Davis' Chapel	"	10 11
Sulphur Springs at Balm Grove	"	17 18
Waynesville sttiaon	"	24 25
Clyde at Clyde	Dec. 31,	Jan. 1
Canton station at Canton	"	7 8
Mills River at Mills River	"	14 15
Leicester at Brick Church	"	21 22
Haywood circuit at Crab Tree	"	28 29
Canton circuit	Feb.	4 5
Brevard circuit at Greenwood	"	11 12
Spring Creek at Spring Creek	"	18 19

Preachers' and District Stewards' meeting at Canton Friday, January 6th.

Woman's Home Mission Society.

CONDUCTED BY MRS. F. L. TOWNSEND, FRANKLIN, N. C.

Send Them to Bed With a Kiss.

O mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations
So many things going amiss,
But, mothers, whatever may vex you
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps,from the pathway of right,
The dear little hands find new mis;
chief
To try you from morning till night;
But think of the desolate mothers,
Who'd give all the world for your
bliss,
And, as thanks for your infinite bless-
ings,
Send the children to bed with a kiss!

For some day their noise will not vex
you.
The silence will hurt you far more;
You will long for the sweet children
voices,
For a sweet childish face at the
door,
And to press a child's face to your
bosom,
You'd give all the world for just
this;
For the comfort 'twill bring you in
sorrow,
Send the children to bed with a
kiss!

—New Orleans Picayune.

A Home Missionary.

Recent papers announce the death of James H. Miller, of Grassy Creek. He was a member of my charge while I was stationed at Elkin, N. C., and a steward in the church. He was not educated, he could neither read nor write. He was not rich, but possessed a small farm on Grassy Creek, and was happy in his little home with a good wife and three bright, and promising boys. He was a good man, loved God and the church, and was glad to help promote the cause of Christ as best he could in the community. He was not a man to make great promises, but you could depend on him to meet his obligations.

I write this to tell specially of a little incident that took place which aptly illustrates his character as a home-missionary. Once, when I was visiting his family, he asked me to visit a very poor family who lived a few rods distant. I told him I would gladly do so if he would accompany me. He promptly consented, and we set out. Pausing at the garden gate, he asked me to wait his return. He went into the garden to a little mound of earth, and running his hand into this mound through a hole, he began filling his pockets with apples. "Ah," thought I, "we will have apples to eat as we walk." But we fell into conversation and I soon forgot the apples. Presently we arrived at the hut, for hut it was, and the dirty, ragged little urchins literally swarmed the door and front yard. Now, brother Miller began to distribute his apples, and he did not stop until every one was remembered. And now I discovered why he asked me to wait at the garden gate I thought of that beautiful description of the life of our Master as one "who went about doing good." I learned afterward that this was the sort of life our good brother lived, delighting himself in making others happy. I thought of the days of my own childhood when saintly women, attending Methodist services, distributed to barefooted boys tea cakes from capacious reticules that hung upon their friendly arms.

Nor have I forgotten their saintly faces and the impression for good made upon my young mind by those dear generous souls.

This good brother in his modesty would doubtless have put himself down on record as a one talent man; yet, be it said to his credit and in his memory, he did not bury his talent, nor hide it away in a napkin. How much brighter and better the world would be if we all would follow his example.

F. L TOWNSEND.

The Gospel Hopeful.

The tone of the gospel is a hopeful strain. No matter how dark things appear, Jesus moves right on. "He shall not fail or be discouraged," can safely be termed both a Messianic promise and a prophecy. It was so true in the case of Jesus Christ. He steadfastly set His face—and nothing turned Him from His path. It is a great thing to know—and feel—that God will win in the great battle with sin. The dark things in the Revelation are not so dark as to obscure this one great fact, that Jesus will be triumphant. The outlook is sometimes stormy, and it would seem as though evil will be triumphant in the end. But "behind the dim unknown standeth God;" He is not in a hurry; God knows the issue—and He keeps right on. Jesus does not stop because men forsake Him or reject His work—He moves steadily forward. Why should not the disciple be as his Lord in this also?—Baptist Union.

You Have no Friends

in any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y, as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

Examine your own E Y E S



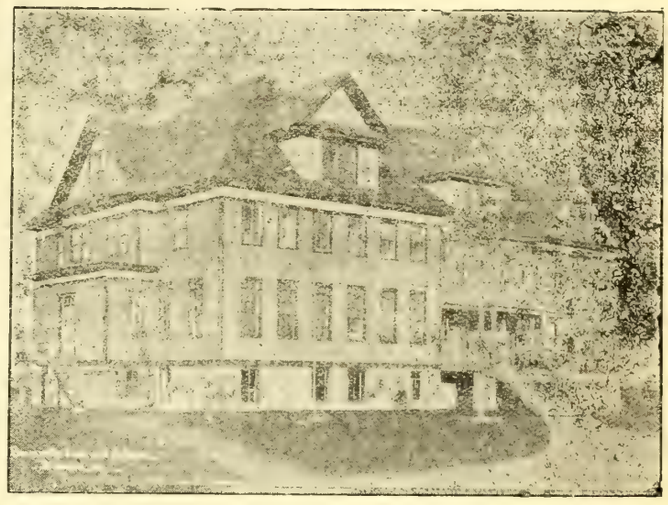
FOR GLASSES.

We send free a simple method of testing your eyes at home. We sell a single pair of glasses at wholesale price. Write for our method today.

The Rapport Optical Co.,
sept 7-tf Durham, N. C.

Brevard Industrial :-: School,

BREVARD, N. C.



WINTER SESSION OF FIVE MONTHS

Opens Jan. 3, 1905--Ends May 23, 1905.

THE PAST SESSION.

The Brevard Industrial School opened September 6. During the past term eighty students have been enrolled and every room has been occupied. Since the beginning of the year, however, the dormitory capacity has been more than doubled, and will be ready for students at the opening of next term, January 3, 1905.

BUILDING.

Our building is new and is provided with such modern conveniences as water on every floor, baths, furnace heat, and fifty-four light, well furnished rooms.

EXPENSES.

The purpose of the management (The Woman's Home Mission Society) is not to make money but to put an education within the reach of as many girls as possible. Therefore we furnish bedding, towels, soap, heat, light, excellent board and well furnished rooms at $1.50 per week.

Laundry costs no money and tuition is but two dollars or less per month, depending on grade.

The entire expense of board and tuition, including all of the above items, will cost but $40 or $43 (depending on room) for the entire session of five months, ending May 23, and this may be paid in two equal payments—one on entrance, the other at the middle of the session

Other schools may offer rates as low as ours but few, if any schools, offer as many advantages for those rates as we do.

UNIFORM.

To avoid expensive dressing a uniform is required, which consists of a pair of common sense shoes, rubbers, umbrella, a black serge skirt and jacket and a black and a white shirt-waist, and a college cap. All of these can be made or bought at home except the caps which cost about one dollar.

COURSE OF STUDY.

Besides the common branches, we teach Latin, Algebra, Physics, Bible, Vocal Music, Botany, Geometry, Rhetoric, Shorthand, Typewriting, Bookkeeping and Instrumental Music.

For the last four an extra tuition fee is charged.

INDUSTRIAL WORK.

The building is equipped with a Laundry, Sewing Room and Kitchen, and the Industrial Feature is a valuable one for girls, since it includes a training in practical housework under a very experienced and competent teacher. The industrial work requires from one to one and a half hours per day, and no one will be excused from this work, since it is a part of the school training.

HEALTH.

During the present term we have had no sickness among the girls or teachers of the home. This is due, perhaps, to high altitude, pure water, regular heat, regular hours of study, daily outdoor exercise and healthful, wholesome diet. All of the pupils and teachers have gained from one to twenty-five ponnds in weight since school opened in September.

CHARACTER OF GIRLS.

Although but our second year, our patronage represents three different states and a dozen or more counties of North Carolina, and the general character of the girls in the home is most excellent. No parent need hesitate a moment on account of the influence of the school.

HOW TO REACH BREVARD.

Brevard is located on the Transylvania Railroad, which makes connection daily (except Sunday) at Hendersonville with all trains from Asheville.

For further information call upon or address

dec 14-tf **E. E. BISHOP, Prin.,**
BREVARD, N. C.

New Fall Shoes

NOW READY.

New shapes and new patterns.
They are winners.

PEEBLES : SHOE : COMPANY

216 South Elm Street.

C. W. BANNER, M. D.

OPPOSITE THE MCADOO HOUSE

Practice limited to the Eye, Ear, Nose and Throat.

OFFICE HOURS:—9 a. m. to 1 p. m.; 2:30 p. m. to 5 p. m. SUNDAY 9 to 10:30 a. m. given to the worthy poor. je 2-tf

CALL Cunningham Bros.

For COAL, WOOD and DRAYS.

ja. 21 tf 'Phone 8.

The Farm and Garden.

The Poor Rich Boy.

Three handsome boys, about nineteen years of age, well dressed, well kept and decent-looking, went past our office the other morning. They are the sons of well-to-do parents—boys who have a little pocket money whether they work or not. If the style of clothes should completely change in the next thirty days each of these boys would have a complete new outfit. He would go to the store and order it, and it would be "sent in." They are not bad boys. They think nothing, however, of spending two dollars at the bowling-alley, and borrowing the money from some other boys to pay for it. An old gentleman who sat in our office and saw the boys pass said, "Poor devils! they have no show. Luck is against them." And what he said is true. Life is a struggle, success is a battle, which goes to the strong Strength is not inherited. Blood tells, but it tells only for men and women who have character enough to work, to grow strong, to dig their toes in the ground and grapple with life. In the days when they should be gaining moral and spiritual strength these boys are idling. When they get into the thick of the battle their muscles will be flabby. Wealth will help them little. Their education, however good—unless education trains them to be strong—will avail them nothing. All that will count when the test comes will be such moral fiber as there is in their souls. Failure will bump them, misfortune will jostle them. Unless they can stand up and set their jaws and fight they are goners. The boy who has to work hard with his hands to get his education, to get his "start" in life, is training his moral muscle for the fight. He is ready when the shock of combat comes. He is full armored for the fight. He knows what it is to stint himself, to do without comfort and luxuries. He is more afraid of a crooked dollar than he is of a shabby coat. He can go without a shave for a week if he hasn't the dime to pay for it. Dirty hands do not keep him awake nights, but a dirty conscience would. Such boys have a mortgage on life. They are not poor boys. The "poor boys" are the boys who have an easy time of it. If they succeed, it is a sign that they have not been loafing; it is a sign that some way they have been gaining strength. If your boy is loafing, having a good time, for heaven's sake stop him, put some dirty clothes on him that he has earned himself, and let him have the new clothes only when he has paid for them. Too many boys these days are going to the bad because their mothers insist on sending them. They are poor rich boys. Pity them.—Ellicott City (Md,)Times.

Good Chances on the Farm.

(Fred Grundy, in Farm and Fireside.)

In farming the opportunities are golden. There is scarcely any limit to the possibilities of the soil when scientifically managed. It is not necessary that it be buried in costly fertilizers to make it yield bountifully, but that it be supplied with abundant humus, such as stock will supply and can be grown on the soil itself, and that it be tilled and planted in a way that will develop its possibilities. I am acquainted with an old man who though crippled in a measure by age still takes the greatest delight in growing an acre of corn in the best manner possible. The land is not naturally rich nor deep, but he has filled it with humus through heavy applications of barnyard manure, and to this is added one bag of fertilizer every spring and all the hen manure gathered from his poultry-houses. Then he gives it thorough cultivation, and plants seed that has been selected many years, and tills the crop in the best manner that years of experience have taught him. The result is remarkable. The yield of his acre for the past six years has averaged ninety-four bushels. I know many farmers who have as good or better soil than his whose average is not to exceed thirty bushels an acre. Thousands of boys are growing up on farms that yield not to exceed thirty-five bushels an acre where the yield should be from seventy to eighty. It is this miserably poor farming and small crops that make the boys tired and wonder how they ever can earn a home of their own. The unskilled farmer is always close run for money. He works hard and continuously, keeps the boys at it early and late, and scrimps and saves and haggles over prices until he becomes as small as his crops. His boys, seeing no opportunities open for them to make anything, leave as soon as they are able to make a living, and a very large per cent of them remain common laborers all their lives. I have seen large farms that were well tilled and growing good crops year after year, but there was so much work to be done on them that both the owner and his sons were veritable slaves The culture of the soil was high class, but neither the owner nor his sons had any time to enjoy life or see the world. But it is the son of the small, unskilled farmer who has the largest claim on our sympathies. Where only as much land is farmed as the largest yields can be grown on, and tillage is up to date and the best methods are employed, and personal comfort is taken into consideration about the houses, buildings and farm, we rarely see the boys watching for an opportunity to leave. The father is generous with them, and shows them the real difference between success and failure, between thorough methods and half way, hit-or-miss chance-work. They understand and appreciate—for boys are not slow in this respect—and when the proper time comes they are helped to secure that home of their own which they covet. Intelligent effort, skill and thoroughness hold the boys and win success on the farm.

Label Your Boxes.

Since the rural free delivery service has been extended so widely throughout the county it becomes a matter of general interest to the traveling public to know who resides at the various places and who reside near the road, if off to one side or the other, as is indicated by the location of a mail-box along the road.

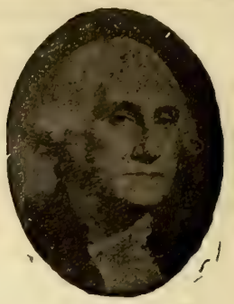
We suggest to owners of mail-boxes that they have their names placed on the boxes in plain letters so that anyone can easily read them in passing. It will serve to give individuality and distinctiveness to your farm or your home, and the stranger passing through will form a far more favorable opinion of our county and our people. Try it at once. Don't fail to put your name on your mail box.—Cleveland Star.

A Notre Dame Lady's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures She feels it her duty to send it to all sufferers FREE. You cure yours if at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 155, Notre Dame, Ind.

A Costly Mistake.

Blunders are sometimes very expensive. Occasionally life itself is the price of a mistake, but you'll never be wrong if you take Dr. King's New Life Pills for Dyspepsia, Dizziness, Headache, Liver or Bowel troubles. They are gentle yet thorough. 25c, at all Drug Stores.



Write Insurance at Home.

Wanted fifty young men in various sections to solicit Life Insurance in their own community. Good contracts to sell and tip top commissions for business.

Write **Cavenaugh & Moore,** Gen'l Agents for the Washington Life Insurance Company, Raleigh, N. C.

nov 16 1y

Clothing and Furnishings

FOR BOTH

Gents and "Little Gents."



For the best makes in Rain Coats, Overcoats, Suits, Hats & Underwear, call on us. Our buyer's experience of over 20 years with manufacturers, gives us many advantages, and we guarantee satisfaction.

Special discount to Ministers.

THE MERRITT-JOHNSON CO.,
308 South Elm Street.
Phone 2171. Greensboro, N. C.

City National Bank,

GREENSBORO, N. C.

UNITED STATES DEPOSITORY.

Capital, $100,000.00. Surplus and Profits, $16,000.00.

We extend to customers prompt and liberal treatment.
Interest paid on time certificates of Deposit. Call or write us for information.

DIRECTORS: W. S. Thomson, E J. Stafford, C. H. Dorsett J. Van Lindley. W. C Bain, Wm Cummings, J C. Bishop, J. Allen Holt, J. A. Hoskins, J. A Davidson.

OFFICERS: W. S. Thomson, President; J. Van Lindley, Vice President; Lee H. Battle, Cashier.

The McClamroch Mantel Co.,

GREENSBORO, N. C.

——Dealers in——

High - Grade Mantels,

GRATES AND TILES.

All Grades and Prices.

Write for Catalogue D.

[apr2-1yr]

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

CONNELLY.—Entered into rest, Nov. 25th, 1904, Keener Parks Connelly, youngest son of Mr. and Mrs. J B. Connelly, aged twenty years. Death does not come to us without bringing a sense of mystery the finite mind is awed, and the powers of understanding set at naught, and especially is this true when youth, with all its fullness, possibilities and beautiful promise is smitten—cut down. Less than a year ago Keener Connelly walked with his companions in usual health, going in and out of his home, where he was the cheer and wit of the family circle and endeavoring to plan his life's work, when lo that monarch of diseases—consumption—took hold on him, and after a brave struggle he was compelled to surrender, but did so with a beautiful and expressed surrender of his own will to that of his heavenly Father.

Sometime before the end, he realized his condition and expressed a desire to unite with the Methodist church. At the service, upon his bed, he gave unusually clear evidence of his happy conversion and joined heartily with his sisters and pastor in singing "Bringing in the sheaves."

That all is well with our dear young friend, none doubt who heard his testimony. The sorely bereft family have the warm sympathy of a large circle of friends.

Thou art gone to the grave; but we
will not deplore thee.
He gave thee, he took thee, and he
will restore thee,
And death has no sting, for the Savior has died.

A FRIEND.

MATLOCK.—William Gordon Matlock was born Oct 22, 1875, and departed this life Nov. 20th, 1904, aged 29 years.

He professed religion in his youth, at West Market M. E. Church in Greensboro, and joined at Centenary Methodist Church under the pastorate of Rev. W. M. Bagby. Later he moved his residence and membership to Bethlehem M. E. Church, South, where he remained a consecrated Christian until God called him home.

Gordon worked in the Neal Hardware Co's store in Reidsville as manager of the harness department Here he won the friendship of many people, all of whom knew him as a clever, courteous, high-toned gentleman. He was one of our most estimable young men, and his death has brought sorrow to a legion of friends. He was a young man of sterling character, untiring industry, and had won the confidence and respect of the entire community.

He was a member of the Odd Fellows and Royal Arcanum lodges, and was a sergeant of Co. G, the local military company.

In the absence of his pastor, Revs. A. L. Stanford and T. E. Wagg conducted the funeral services at Bethlehem, his church, amid the sorrows and tears of many friends. May God's rich blessings attend the sorrowing family.

A. S. RAPER, Pastor.

MCRARY.—On January 24th, 1868, God gave us Bro. John S McRary, and on Nov. 9th, 1904 God took him back to live with Himself.

Brother McRary was converted and joined the Methodist Church in early childhood. He was one of the most loyal and devoted members, ever at his post both at preaching and Sunday-school. He will be greatly missed by all and especially by his pastor. The last time he was from home he showed his love for his pastor by bringing several things to the parsonage. He showed for some time before his death that he was getting close to the Lord, especially by his attention to the cause of Christ and his conversations with this writer.

His aged mother, his wife and six children, who have been so sadly bereft, have our profoundest sympathies and sincerest prayers.

He died of typhoid fever and was buried at Ebenezer.

PASTOR.

BAILEY.—Sister Mary C. Bailey was born July 19th, 1835, and died of paralysis Nov. 2nd, 1904. She was a consistent member of the M. E. Church, South, for forty-five years, and no pastor ever had a more loyal and devoted member. The day she was stricken down she was attending services at her church, and in the truest sense she died at her post as a true soldier of the cross.

She leaves three children, twenty-two grand-children and twenty-one great grand-children. May they all meet her in heaven

S. T. BARBER, Pastor.

PEACOCK.—On October the 17th the angel of death claimed for his victim the only son of Brother and Sister S. M. Peacock of Fairmont. Little Moody was a bright, sweet child, and was greatly loved by his parents and sisters, whose hearts are made to bleed by his early call. But they are made to rejoice in their grief in the fact that Moody now is one of God's shining angels who is bidding them come up higher.

S. T. BARBER, Pastor.

Deep Seated Coughs Cured by **ALLEN'S LUNG BALSAM**

CANCER CURED BY BLOOD BALM.

All Skin and Blood Diseases Cured.

Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless. Hundreds of cases of cancer, eating sores, supperating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerney, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerney is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, $1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy as Blood Balm cures the most awful, worst and most deep seated blood diseases.

Cabbage Plants & Sea Island Cotton Seed.

Cabbage Plants for sale, and now ready for delivery. Early Jersey Wakefield and Charleston Large Type Wakefield are the two earliest sharphead varieties and head in rotation as named. Succession, Augusta Trucker and Short Stem Flatch Dutch, the 3 best flat-head varieties and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1000; 10,000 and over, $1 per 1000. Terms: Cash with order; or plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina Sea Coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 lbs. per M., and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed houses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

OUR COTTON SEED. Lint of our Long Staple variety of Sea Island Cotton sold this year in Charleston on Dec. 2, at 32c. per pound. Seed $1.20 per bu.; lots of 10 bu. and over $1 per bushel.

My specialty: Prompt Shipment, True Varieties, and Satisfied Customers. I have been in the plant business for thirty-five years.

Wm. C. GERATY, The Cabbage Plant Man, Post & Telegraph Office, **Young's Island, S. C.**

dec 14-13t tcnrm

HICKS' **CAPUDINE** TRADE MARK

Cures That Headache.

Capudine cures all kinds of aches, whether head, back, or limbs; relieves stomach troubles, monthly pains, etc. Straightens out the nerves after excessive smoking or dissipation. Absolutely Harmless. **IT'S LIQUID.**

Trial Bottle, 10c at druggists—by dose at fountains.



J. E. CARTLAND,

Merchant Tailor,

Greensboro, N. C.

If You Need Clothes Examine our $25.00 Business Suit.



OUR herd represents the very best strains of imported Large English Berkshires. Choice stock at reasonable prices. B. P. Rocks, Buff Orpingtons, R. C. White Wyandottes, White Leghorns, Black Minorcas, Light Brahmas, Buff and Partridge Cochin Bantams, and Pheasants. Eggs for sale at Reasonable Prices.



Address **P. O. Box 5.**

COTTAGE GROVE FARM, Greensboro, N. C.

WOULD YOU BUY

COMFORT

AT A BARGAIN?

Would you save money if you had the chance?

Our coal and wood heaters will save you enough in one season to pay the price of the heater. : : : : : : We have a mammoth stock of heaters of every variety—prices from $1.75 to $25.00. If you can't come to see us, send us your order by mail.

Odell Hardware Co.

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Robert W. Murray,

GENERAL INSURANCE,

308 1-2 South Elm Street,

PHONE 163. **GREENSBORO, N. C.**

Use NELLIE KING,

The Queen of High Grade Patent Flours.



This fine Flour is manufactured from pure, soft, winter wheat, in the very heart of the famous Wheat Section of Middle Tennessee. FOR SALE BY ALL DEALERS.

TENNESSEE MILL CO., Estill Springs, Tenn.

dec 21-26t eow.

NEWS NOTES.

A new telephone line has been installed between High Point and Randleman.

The Pinehurst special train, between High Point and Aberdeen, was suspended for the present last week.

V. E. McBee has been appointed by Judge Purnell a co-receiver with W. J. Edwards of the Carolina Northern Railway, the headquarters of which is at Lumberton.

The contract for the construction of the Armored Cruiser, North Carolina, has been awarded the Newport News Shipbuilding Company at a bid of $3,575,000.

Miss Nora Phillips, a daughter of the late Hon. Samuel F. Phillips, of Washington, D. C., is chosen as superintendent of the Rex Hospital, Raleigh, to succeed Mrs. Lawrence who died a few months ago.

The North State Fire Insurance Company, recently chartered at Greensboro, elected officers last week. Ashley Horne, of Clayton, is president, W. S. Thompon, of Greensboro, vice president, and Lee H. Battle, is Treasurer.

The barn of Mr. Frank Johnson, two miles out from Charlotte on the Devita road, was destroyed by fire last Friday morning, causing a loss of about $3,000.00, with no insurance. It is thought to have been the work of an incendiary.

One of the worst snow storms ever experienced in that section, prevailed in New York and New England last Saturday and Sunday. A great many vessels were blown ashore by the high wind which reached a velocity of sixty miles an hour.

The directors of the State Audubon Society, at a recent meeting held in Greensboro, decided to prepare a bill to be introduced in the legislature, which will make a uniform close season for game of all sorts of Statewide application.

Governor Aycock accepts an invitation to address the Louisiana State Teachers' Association at Lafayette, La., December 28th. He thence goes to Jacksonville, Fla., to address the Southern Educational Association on the 30th. He leaves Christmas day.

It is now thought that the bill introduced in Congress by Mr. Webb for the erection of a monument at the King's Mountain battle ground and the preserving of a fifty-acre park, will meet with favorable action. The bill contemplates the expenditure of $10,000.

The junior class of the Virginia Polytechnic Institute resigned in a body last week because the faculty declined to rescind their action in dismissing from the school a junior who had taken part in hanging in effigy the commandant of the cadets. This is move anachy.

Prof. Wilbur Smith, Lexington, Ky., honored by banking and official positions is serving his 28th, year as President of the famous and honored Commercial College of Kentucky University. Thousands of his successful graduates having received the diploma under seal from Kentucky University, the wealth of which is nearly $1,000.000. Read hand adv., and for circulars address W. R. Smith, Lexington, Ky.

Representative Webb has been advised by the Department that five new rural delivery routes have been approved in Madison county and will soon be installed. This is looked upon as a noteworthy achievement, owing to the topographical difficulties encountered in that mountainous section. The impression now prevails that the Department is giving North Carolina, and the entire South, for that matter, "square deal," in establishing these rural routes, and there are very few complaints of discrimination, such as were heard last winter.

A special from Raleigh on 16th, says: State Horticulturist Harold Hume will leave here next Tuesday for Newbern, to inspect the cabbage growing tests which are in progress on the farm of William Dunn there. He will thence start out on a tour through the trucking district, leaving about the 2nd or 3rd of January probably, for the purpose of ascertaining what lands can be obtained and all other necessary points in regard to the location of the very important test farm recently authorized by the board of agriculture, the tests on this farm to be of small fruits trucking vegetables, berries, etc.

The great inland water-way, of which much has been said for some time, and which is purposed to travese the east and south Atlantic coast, is being much agitated just now, by even inland towns. This scheme contemplates connecting the Great Lakes at their eastern end with all the harbors on the Atlantic coast by the Erie Canal, and connecting those lakes at their western end with the whole Mississippi valleys by the Chicago drainage canal and other available routes. The proposed inland water route by avoiding Cape Hatteras and all other danger points will provide a safe journey for barges or canal boats from the northern ports to all ports on the South Atlantic coast, as far South as Jacksonville. If this route were open and free, Newbern, N. C., would be about the same distance from New York, that Buffalo is by the Erie Canal, and she would move her heavy products of the forest and the farm as cheaply as Buffalo can. Georgetown, S. C., would stand in about the same relation to New York city, that Cleveland, Ohio, now does, and ought to get the same rates by water. Barges taking the inside route to Georgetown can carry lumber much cheaper than the more expensive vessels that go outside of Hatteras. Nature has given us a wonderful system of water-ways, which if properly used by development of boat traffic to the heads of navigation, would start in our Southern States an era of prosperity unparalleled in history. Many points in this State by the completion of this safe Inland Water Route would be put in closer touch with the great markets of the North. It is a great scheme, and when rightly understood will secure the hearty co-operation of the immense and daily interest dependent upon its completion.

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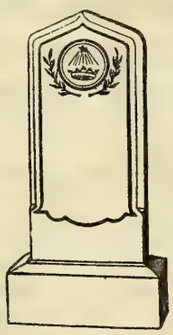
HOW IT WORKS.

WINSTON, N. C., January 20, 1904.

Received from the Security Life and Annuity Co. $125.00 in payment of the first quarterly installment of a life annuity of $500 under policy No 198, on the life of my son, the late Rev. Robert Ernest Caldwell, of Winston. N. C.

(Signed) Nannie Weatherly Caldwell.

J. VAN LINDLEY, President. R. E. FOSTER, Actuary
G. A. GRIMSLEY, Secretary.
jan22-1y.



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